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ROCHESTER OBSERVER.

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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,
Gurdon B. Fitch,	West Bloomfield.
Orrin Gilbert,	Lima.
James Richmond,	Livonia.
David Parker,	Avon.
Jacob Hall,	Genesee.
Lester Kingsbury,	Dansville.
Doct. Frank,	Warsaw.
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Rev. J. Baldwin,	York.
Willard H. Smith,	Caledonia.
G. B. Rich, P. M.	Attica.
Rev. Mr. Hunter,	Middlebury.
Joel Palmer,	Clarkson.
Daniel Hall,	Riga.
William H. Hanford,	Scottsville.
William D. Dudley,	Clarendon.
H. Goodrich, P. M.	Albion.
William Knowles,	Knowlesville.
Theodore Cook,	Medina.
Rev. George Colton,	Royalton.
William Parsons,	Lockport.
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Theodore Partridge,	Newark.
Rev. Alfred E. Campbell,	Palmyra.
S. T. Fairbanks,	East Ridge.
Ezekiel Folsome,	Buffalo.
Benedict Brooks,	Covington.
Samuel S. Haight,	Angelica.
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. C. Cook, P. M.	Conhocton.
H. W. Rogers,	Bath.
Elisha Parish,	South Bristol,
Samuel Hulbert,	Oswego.
Joshua Linnell,	Pittsford.
Martin Goodrich, P. M.	Rush.
Justus Brown,	Monroeville, Ohio.
Wm. K. Blasdell,	West Mendon.
Col. Ws. Mynderse,	Seneca Falls,
Rev. Mr. Bradstreet,	Cleveland, Ohio.

For the Rochester Observer.

Mr. Editor—I do not propose to answer, formally, the communication of Vindex, published in the Telegraph on the 23d inst. but will make a few remarks on some of its prominent features. In advocating the point, that the carrying of the mail on the Sabbath is a work of necessity, he says, "If wrong, to whom are we accountable?" And again, "They think they have a right to judge and execute judgment upon us." The sentiment here expressed, or strongly implied, is, that those who think it a work of necessity, that the mail be brought to this place on the Sabbath, are accountable only to God; and others have no right to express a different opinion, respecting the moral nature of the transaction. However glaring, therefore, may be the violation of a positive command of God, we must keep silence, if we would escape the imputation of judging others. This is requiring of us more than we are prepared to yield. It exhibits a principle which would stifle all attempts to reform the morals of society, and denies us a privilege which our opponents have hitherto granted us, that of *moral suasion*. We consider it our duty to oppose, by moral suasion, and by example, all those opinions which, in our view, violate any known command of God.

The discrepancy alluded to, between the principles and practices of many professors of religion, though obviously expressed in a spirit of exultation, shall come under candid review. Vindex can, if he pleases, enjoy the concession, that in every period of the world, great reproach has been cast upon our holy religion, by the faults of its professors. Hypocrites, in every age, have found their way into the visible church; and many who are sincere, are still imperfect. The wonder is, that, amidst so much corruption, the church of Christ still exists; but, under the protection of her powerful King, she does and shall exist, and become more and more purified and extended, till all her enemies shall be confounded, and their machinations against her, "shall be as a dream of a night vision." The watchful spirit of those who would triumph over her faults, and exultingly hold them up to the ridicule of kindred foes, has always promoted her purity, by exciting her vigilance. It is therefore to be hoped, that the reproofs of Vindex will be received as a salutary admonition, by all those who, in their practice, do not consider as they ought, the extent of the command, "Remember the Sabbath day, to keep it holy."

Another point must be conceded to Vindex; that is, the number of those who, from principle, are opposed to the running of boats and stages on the Sabbath, is comparatively small. But shall a great host, whose god is mammon, be arrayed before us, and we be laughed out of our belief of a divine command, by the sarcastic application of a hackneyed rustic *saying*? If numbers are necessary to prove the correctness of principle, then the murderers of Christ had strong proof that they performed a worthy deed; and the persecutors of the Apostles and primitive Christians, who had all the world on their side, might have justified their conduct for the same reason. Our other, and far different reasons than the numbers of our supporters, do we rest the merits of our cause.

As it respects the question, what may and ought to be done on the Sabbath, as works of necessity? I apprehend there would be but little diversity of opinion, if there were, in every breast, a heartfelt attachment to this holy institution, and a sincere desire to honor God by its due observance. Though the sacred writings do not give a particular detail of works of necessity, yet the examples of relieving the distresses of man and beast on the Sabbath, are particularly stated and justified. We have good reason to conclude, that if works of any other character than those designed to relieve or prevent immediate suffering were permitted, some intimation of it would have been given; and therefore this kind of labor forms the only exception to a literal compliance with the injunction "Thou shalt not do any work." Therefore, the labor of our firemen, to extinguish the flames of a building, or the "helping a sheep out of a pit," are acts, in my opinion, justifiable on principles entirely different from those adduced to justify the transportation of the mail on the Sabbath: the former is to prevent or relieve immediate suffering; the latter, to promote possible gain. And what farmer, or mechanic, or merchant, may not, for the same reason, employ themselves in their respective occupations?

It would be in perfect accordance with the spirit of the late proceedings at the Clinton House, should it next be Resolved, That the business transactions of our citizens, is materially injured by the suspension of their ordinary pursuits *one day* in seven. Surely we have sufficient proof, that "the love of money is the root of all evil." LAYMAN.

For the Observer.

SABBATH-KEEPING, STAGES, &c.

Mr. Chipman—It would seem that the rejoicing of *certain citizens*, has been quite premature. Your readers may be informed, that the Pioneer has not yet failed; so far from being the case, it was never in safer hands. One proprietor of a very small section has, indeed, been unable to continue in the business on account of pecuniary embarrassment, which existed long before he was connected with the stages; another proprietor has sold out to his brother, who is more amply able to sustain the interests of the line, and who, so far from breaking up the whole establishment, has determined to run a double line, for more than a hundred miles. It would also appear, that the mail contract has not been closed in favor of such conveyances as violate the Sabbath. Had certain men waited a few days, their rejoicings might have been spared, as well as some other scenes as much uncalled for.

But what if all this had been true? What cause for rejoicing in the failure of this new line of stages? And, moreover, how much will it be to our honor and ultimate advantage, if the mails continue to be transported and opened on the Sabbath? Let the immutable laws and corresponding providences of God answer.

Our remarks shall now be confined to the Pioneer line of stages. Is not this line established for lawful purposes? Is it not, as a matter of business, on the part of the proprietors, both honest and commendable? Is it not customary when any business is found to be respectable and profitable, that many are ready to embark in it? Such was found to be the running of stages between Albany and Buffalo, and, calculating on the loss and gain, the proprietors have started their stages in a modest and unassuming manner. We know not that they asked patronage of any one, or made any demands on public favor, which were unauthorized. They have made no display in newspapers, or advertisements. They tell us they run their stages six days in the week, and give us an opportunity to ride with them, if we please. Placing this subject on the ground of simple ordinary business, who has the least shadow of right to object to it? For what we may have done to patronize and recommend them, they surely are not responsible, as it has been done without their solicitation.

But much has been said about the manner of getting up this line. How was this done? A few gentlemen in Utica proposed that delegates from towns on the great western road, should meet at Auburn, and consider the expediency of establishing a line of stages that should not run on the Sabbath. It was granted, on all hands, that the simple question of the Sabbath was alone sufficient to authorize such a measure: but there were additional reasons growing out of this. The then existing methods of public conveyance, from the necessary deterioration of morals, arising from the habitual violation of the Sabbath, had become almost intolerable. Drivers of stages, who are allowed no rest on the Sabbath, and from whom are withheld all the means of moral and religious improvement, soon become lost to all moral feeling, and regard for their own reputation, as well as to the convenience and safety of those entrusted to their care: and not unfrequently has it been urged, that even proprietors would so trifle with the present and eternal interests of their fellow men, with the morals of society, and the immutable laws of God—little could be expected from them, to secure a pleasant and safe conveyance in their stages. It is well known that scarce any one could ride ten miles in any of our stages, without being assailed with the most vulgar and profane language. It was well understood, that it was both unpleasant and unsafe to entrust so much in the hands of such men, whose morals are corrupted by an habitual violation of the Sabbath, and a necessary loss of all the means of moral cultivation. It was considered a mercy to this much abused class of men, as well as to their employers, who were groaning under the coercion of a corrupt public sentiment, requiring their stages to run on the Sabbath, that something should be done to relieve them. It is no new information to say, there was much complaint against our public stages.

In addition to the unpleasant character of our stages, and the unsafe conveyance which they offered, the packet boats on the canal were still more unpleasant; for, in addition to profane and vulgar language, these boats are made public gambling houses, and we have seen captain and passengers seated in public around the gambling table, as late as the laws of the boat would allow. Such was the character of our public conveyances, that many were compelled to abandon them as unsafe or unfit for respectable travellers, more especially ladies and children.

All these evils were known to rise from the habitual violation of the Sabbath; and, indeed, so great were the evils, that our whole section of country became widely reproached for the character of our public conveyances, and the conduct of many of their proprietors and agents. Hence, it was considered highly important, for the safety and pleasure of ourselves and foreign travellers, that an effort should be made to remedy some of these evils, at least. The plan of the Pioneer was projected—men were found willing to engage in it on their own responsibility, as a matter of business. Now, what injury has the public sustained? Should we not suffer, both in convenience and expense, if this line should be suspended? It is a public accommodation, and, independent of all moral considerations, we should, as well wishers to the pleasure and safety of society, desire its proportion of patronage and success: for who of us wishes again to pay six and eight cents a mile for stage conveyance, and be subjected to the control and insolence of hostlers, drivers and owners, with no relief but to bear it patiently? Let such exult, if they please, even before this line has failed; for our part, while it is a public accommodation, retains good carriages, horses and drivers, and at the same time gives such an accommodating disposition to other conveyances, we shall hope to see it prosper, in whatever line we may be disposed to take our seat.

THE PUBLIC.

For the Observer.

Were a banditti of robbers concealed in the mountain, cane or forest glen, ever and anon sallying forth to make depredations on the peace, happiness, and lives of a civilized community, what opinion would the public mind entertain of that part of community, who, for filthy lucre's sake, should furnish said banditti with powder and ball, dirk and pistol, food and raiment? Would they not, by common consent, be regarded as accomplices, to all intents and purposes, to this den of thieves? Vain would it be for them to plead, that this was their calling—the way by which they obtained their children's bread. Such a plea must be regarded as an insult to reason and common sense.

Now then for the application.

The annals of history, down to the days of Ham, are called upon to point out a den of robbers, who have made such depredations upon the peace, happiness, property and lives of community, as have been made by the manufacturers and venders of ardent spirits. Would you find a pre-eminently bloody man, history and observation concur in pointing directly to the maker or vender of ardent spirits, and with a voice of thunder cry, *that* is the *man*. Would you find one guilty as well as bloody, you are only to look at him, who upon this subject has been enlightened and often reproved, but who has closed his eyes, stopped his ears, and hardened his neck; and, in defiance of consequences, and the thundering curses of conscience, will have his own way, saying to himself, it is no transgression. What sentiments are to be entertained by the public, concerning these obstinate and persevering offenders? What course of conduct relative to them, can be pursued by the patriot and the christian, without involving themselves in guilt? They can, in the first place, withhold, as far as possible, the means of carrying on this nefarious and murderous business. Withhold your wood, withhold receptacles, withhold your grain, for the same reasons that you would withhold powder, pistol and dirk, from the midnight assassin. After suitable forbearance and affectionate entreaty, they can, in the second place, withhold patronage of all kinds; withdraw fellowship; treat them in all respects as felons, upon the same principle that slave dealers and incendiaries are treated as felons.

How much longer time, let me ask, does the christian and moral community need, to be enlightened upon this momentous question? Judgment now of a long time lingereth not, and damnation slumbereth not. The blood of human victims streams like a river, and ten thousand altars smoke. To be silent and inactive, is to let the desolating scourge move on. To be half awake, is to do but half that might be done. This mammoth of iniquity has already been encountered, wounded and taken by the horns. To leave him now, and retire from the battle ground, without giving the death blow, is absolute defeat. The wounds, though deep and bloody, will soon cicatrize, and he will return to the onset spurred and goaded to desperation.—The time must come, if it has not already arrived, when duty will call in requisition the disciplinary power of the church: judgment must begin at the house of God—Ye cannot drink of the cup of the Son, and the cup of devils. What fellowship hath light with darkness. What enlightened conscience can fellowship the rum-dealer and whiskey-pedlar, at the sacramental board? Who, in his senses, can join with him in prayer? The child whom he made an orphan, and the wife whom he made a widow, and cast upon the wide world, without house or home, will have lasting recollections of *such a brother*, whatever may be the stoicism of others. The time must come—and may the good Lord speed the day—when these wilful and irreclaimable offenders, as well as other mockers of iniquity, shall be awfully and solemnly forced from the table of the Lord. Are not the officers of the church, and such as have the vessels of the sanctuary, already involving themselves in guilt, and staining their garments with blood, by their negligence. They are to be terrified by no threats of the enemy, from pursuing their unfaltering way, when duty, Providence, and the book of God shall call. The consequences are to be taken care of by Him who never slumbers nor sleeps. No respect is to be had to wealth, influence and popularity, and the man with a gold ring, above the offending brother of low degree. Neither are you to be dismayed, or turned aside and diverted from the pathway of duty, by the fear of dividing the churches. They had better be divided, and razed from their foundations than to post on in their unrighteous harmony, to people the world of perdition. If truth, duty, and the discipline of Christ's house, have become intolerable to the churches, it is high time they were either divided or reorganized. You are not to forbear heating the furnace, nor putting your metals into it, from apprehensions that dross will be detected. D. F.

For the Observer.

At a meeting of the citizens of the town of Wheatland, held on the 27th inst. pursuant to public notice, for the purpose of discussing the propriety of stopping the carrying of the mail on the first day of the week, and likewise for taking into consideration the propriety of the decisions of courts relative to witnessess.—Wm. Garbutt was called to the chair, and John M'Vean was chosen secretary. After a fair and impartial statement of the objects of the meeting, from the chair, followed by a brief discussion of the subjects before the meeting, it was voted that a committee of three be appointed by the chair, to prepare and present resolutions to be adopted by this meeting. Accordingly, John Garbutt, Dr. John M'Louth, and Levi Lacy, Esq. were appointed this committee,—who, after a short absence presented the following resolutions on the decisions of courts relative to witnesses, which were adopted.

Resolved, That the free exercise of religious opinions is among the brightest gems of American liberty; purchased at the expense of the blood of our patriotic sires, and bequeathed to us as their first best gift.

Resolved, That the legal requirement of a particular religious belief, as a criterion of moral honesty and veracity, is a feature of civil jurisprudence, worthy only of the dark ages of Popish intolerance; highly subversive of the fundamental rights of American citizens; at variance with the spirit of the constitution, and can operate only to make hypocrites, and deprive the private citizen of his rights; while the highest office in the gift of the people is conferred without reference to speculative opinions or sectari an creeds.

Resolved, That this odious distinction of a privileged class, and enactment of a religious test, is an alarming encroachment upon the peaceful and free exercise of religious opinions, guaranteed to us by the constitution; having no good foundation in reason: as all experience has proved that the greatest apparent religious zeal affords no assurance of safety and often exists with a total aberration from moral rectitude and common honesty.

The above committee likewise presented the following resolution relative to the carrying and opening the mail on the Sabbath, which, after some amendment was adopted.

Resolved, That the conduct of those who profess to be opposed to the conveyance and opening of the mail on the Sabbath and at the same time adopt measures to coerce community to support Pioneer boats and stages, afford evidence that they have something else than the moral improvement of community in view.

Resolved, That the above resolutions be signed by the chairman and secretary and offered for publication in the Rochester papers.

WILLIAM GARBUTT, *Ch'n.*
JOHN M'VEAN, Sec'y

For the Observer.

Mr. Chipman,—Will you be so good as to publish the resolutions passed by the Synod of Pittsburg, at their late session in that city; and the Synod of New-Jersey, which lately convened in Trenton. I would recommend to the ministers and elders, and, indeed, every member of the church of Christ, under the care of the Synod of Genesee who reads your paper, to give those resolutions an attentive perusal. I would then ask them whether the state of things in our own Synod are not such as to require our deep humiliation both on account of the lukewarmness prevailing among the professing people of God, and the universal absence of the divine influence from most of our churches. You will perceive it is recommended, among other good and suitable things, that the ministers and elders of each Presbytery meet in some central place within their bounds, and spend together a day in fasting, praying, conversation, and mutual counsel, in reference to the state of religion.

Now, it appears to me that the state of religion in our County and Presbytery would render such a meeting not only desirable, but expedient. It may perhaps be thought by some that the church conference will obviate the necessity of such a meeting; but, to this I would answer. It is only in a part of the county that church conferences are kept up, and if they were kept up in both parts of the county it would not, in my opinion, render such a meeting of ministers and delegates of churches as is recommended useless. A PRESBYTERIAN.

P. S. I should like to have some of the brethren express their views through your paper as to the expediency of such a measure.

THE SYNOD OF PITTSBURGH, PA.

The Synod of Pittsburgh convened in that city on the 15th inst. The Synod devoted four hours of Monday, the 20th, to special prayer for the effusion of the Holy Spirit upon their members, the congregations under their care, and the Theological Seminary located within their bounds.

The board of the Western Theological Seminary commenced their sessions on the 15th inst. and closed them on the 22d.

A committee of Synod was appointed to inquire what special means may be recommended to promote revivals of religion, who made the following report—

That we are encouraged to expect the blessing of God on the churches, only in the diligent and persevering use of such means as are warranted by the Sacred Scriptures: that although it is God only who can command success, and on his promise and power alone, and not on means, that we must rely; nevertheless, there is abundant encouragement that God will give the blessing, and revive his work, when ministers and people shall be found earnestly engaged in the use of *all* the means of his appointment: that we must not separate what God has joined together: that we need not expect the Divine blessing on any of his appointments, while we allowedly neglect others: that the preaching of the word, prayer, and the ordinances of the sanctuary, must be accompanied with correspondent action and effort in all relative duties: that when sins prevail, unrepented of and unopposed, especially when they pollute the Church of God, the oblation and increase of prayers will be an abomination to Him: that to remove every ground of controversy with his people, they must repent and reform—"put away the evil of their doings, cease to do evil and learn to do well"—that if ministers would expect to be instrumental in promoting revivals of religion, there must first be a revival in their own souls; they must be full of the Holy Ghost and of faith, if they expect much people to be added to the church.—Therefore, resolved,

1. That it be recommended to every minister of the Gospel to seek with all earnestness a revival of religion in his own soul; and, for this purpose, to set apart a special season for self-examination, humiliation and prayer: to inquire into the state of his own soul; to ascertain every ground of controversy; to confess before God official and personal sins, and with renewed fervency and faith in the blood of atonement, to implore forgiveness of sin and the abundant influence of the Holy Spirit.

2. That every minister be urged to examine with more special attention the condition of his charge, the evils that ought to be remedied, the wants that ought to be supplied, and, in view of the surrounding desolation, endeavor to comply with the exhortation of the prophet Joel, "Let the Priests, the ministers of the Lord, weep between the porch and the altar: and let them say, spare thy people, O Lord, and give not thy heritage to reproach."

3. Inasmuch as the prevalence of any sin must prove a ground of controversy with a people; and as there is reason to fear that the sanctuary has been polluted and God greatly offended by prevailing vices, especially intemperance, Resolved, that Ministers and people are specially called to bear a more decided testimony against this and other vices, to reform themselves, and unite in setting an example of total abstinence.

4. To enforce the foregoing resolution as an indispensable means of averting the judgments of God, and procuring a revival of religion, the first chapter of Isaiah, particularly from the 11th to the 28th verse, is recommended to the prayerful consideration of every minister and congregation.

5. As God is calling us at the present period to active exertions, in promoting various institutions which have for their object the advancement of the Redeemer's kingdom; and as a co-operation in such institutions is calculated to call into action the benevolent affections—to wake up attention to the interests of the church—to expand the soul with enlarged views—to bring into action all the graces of the Spirit, and thereby directly to revive religion, and as it has been observed that God has more especially favored with the influences of his Spirit those congregations that have been most active and liberal in these respects, while others have been left to wither under the blighting influence of a cold formality; therefore, resolved, that it be earnestly recommened to every minister of the Gospel to call up the attention of his people to these concerns—to lay before them the various claims of charity and benevolence—that they may no longer rob God in tithes and offerings, but bring all the tithes into the store house, and prove him herewith, if he will not open the windows of heaven, and pour out a blessing that there shall not be room to receive it.

6. Resolved, That it be recommended to the members of this Synod to go two and two, according to the direction of our Saviour, and visit the congregations in their vicinity; and by preaching, praying, exhortation and personal conversation, to call on Christians, to humble themselves in view of their backsliding, and to return to their forsaken God; and to endeavor to excite them to duty in the cause of Christ, and especially to united and fervent prayer to the Great Head of the Church for the outpouring of the Divine Spirit, and also to warn sinners of their danger and entreat them to be reconciled to God.

7. Resolved, That it be recommended to Presbyteries to take these subjects into consideration, and to endeavor to secure the objects contemplated by the Synod.

SYNOD OF NEW-JERSEY.

The Synod of New-Jersey at their late session in the city of Trenton, adopted the following resolutions, viz:—

1. Resolved, That in the opinion of the Synod, with very few exceptions, in the churches throughout their bounds, vital religion is in a low and declining state, and there is evidently an unusual and alarming absence of divine influences.

2. Resolved that ministers are solemnly called upon, most seriously and attentively to look at the state of things in their own congregations and around them, and most seriously to inquire into the cause, and particularly, whether any thing in their own feelings, or conduct, or mar-

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ner of performing their official duties, has caused the present cloud which hangs over their own individual church and the churches generally;—and by private meditation and prayer, to endeavor to get their own hearts affected with the present deplorable state of things.

3. Resolved, That it be recommended to the sessions of the respective churches to have a sessional meeting as soon as practicable, to converse on the state of their particular church, to unite in prayer for the influence of the Spirit, and to devise measures for the promotion of religion in their respective congregations.

4. Resolved, That it be recommended to the sessions to call their respective churches to fasting, humiliation, and prayer, on account of the present low state of religion, at such time and in such manner as they shall judge best.

5. Resolved, That it be recommended to the ministers and elders of each Presbytery, to meet in some central place within their bounds, and spend together a day in fasting, praying, conversation and mutual counsel, in reference to the state of religion.

6. Resolved, That it be recommended to each pastor, to engage as soon as practicable with increased diligence, in pastoral visitation in his congregation; and that in these visits he be accompanied by an elder.

7. Resolved, That it be earnestly recommended to all the communicants in our churches, specially to remember the present state of religion in their secret devotions, and earnestly and perseveringly to pray for the revival of religion; and that associations for prayer for the same object be formed in every neighborhood in each congregation; and that ministers of the gospel, candidates for the ministry, and theological and literary institutions be particularly remembered.

8. Resolved, That it be recommended to the ministers of each Presbytery, as soon as practicable, by two and two, to visit each other's congregations, for the purpose of uniting with them in public worship; and it is recommended that in these tours they should be accompanied by ruling elders.

9. Resolved, That the stated clerk of Synod cause these resolutions to be published in such papers, as will be likely to secure their speedy circulation throughout the bounds of the Synod.

A true extract from the minutes of Synod.

PHILIP C. HAY,
Stated Clerk.

From the Auburn Free Press.

Tracheotomy in the Croup or Rattles.—Margaret, daughter of Professor H. Mills, of the Auburn Theological Seminary, aged four years, and of a plethoric habit, was severely attacked with the croup, on the first of the last month, and the most efficient means were immediately employed and administered for her relief, and their application was continued through the course of eight or ten days, with temporary remissions in the symptoms of increasing inflammation, filling of the windpipe, and sympathetic affection of the lungs, but without any permanent relief.

At the end of the above period, it was deemed altogether useless to attempt the farther administration of the usual remedies in that stage of the disease, as the child, (with its pulse scarcely perceptible,) in the opinion of all persons present, could live only a short time, from interrupted respiration, occasioned by the swelling, and formation of a preternatural membrane in the upper portion of the windpipe.

In this critical state, and as the only means of relief, the operation of Tracheotomy, or opening the windpipe directly above the breast bone, was advised and performed by Dr. Joseph T. Pitney, of this village, in the presence of a number of medical gentlemen. After having cut, with great precision, more than one inch deep, through various parts, the windpipe was exposed to view, and an incision made into it, through which there was an instantaneous gush of bloody muco-purulent matter.

To facilitate respiration and the discharge of mucus from the lungs and trachea, the opening was then enlarged, by cutting out a small portion of the windpipe, through which she breathed and expectorated freely, and was completely relieved.

Her pulse instantly rose, and became distinct and regular. A silver tube was then introduced, lest the sides of the wound might collapse; but from apprehensions of its irritation, and obstruction to the free discharge of the mucus, it was removed, and no necessity occurred for replacing it.

From this time she began to improve slowly, and continued to breath freely through the artificial opening, eight days after the operation.

From the diseased state of the windpipe, and its innumerable ramifications through the lungs, the little patient coughed very much, and during the first four days after the operation, expectorated through the opening daily, more than half a pint of muco-purulent matter, with shreds or pieces of preternatural membrane streaked with blood.

After this period, the cough and expectoration gradually lessened, and she improved much faster than was anticipated.

During the first four days after the operation she was rational, and had a comparatively requisite portion of strength, but was perfectly speechless, as the air did not pass from the lungs thro' the fauces or throat, the upper portion of the windpipe having entirely closed. She manifested her wishes by motions.

On the fifth day it was discovered that a very little air passed through the mouth, and for the first time, with difficulty, she was heard to whisper.

On the eighth day from the operation, the cough and expectoration through the aperture having very much abated, it was ascertained by experiment, that she could breath with tolerable ease through her mouth; the wound was therefore closed, and on the 16th day from the operation it was healed, and she walked about the floor and spoke, and continued to speak with an audible voice.

Her diet, after the operation, was sweet new milk, which she swallowed without difficulty.

In the recovery of the patient, much credit is due to the unremitting attention of the nurse, in clearing the artificial opening of pieces of membrane, and a profusion of mucus, which was constantly thrown into it during the first week after the operation. CONSULTUS.

Auburn, Dec. 8, 1828.

N. B. On examining various Medical Journals and Systematic Works published in the United States, we can find but two cases reported, of Tracheotomy having been performed in the United States, and in those cases the operation was performed by Dr. Physic, of Philadelphia, but both patients died. C.

From the Anti-Universalist.

THE UNIVERSALIST BIBLE.

Answer Universalists according to their Universalism.

THE GENERAL EPISTLE OF JUDE.

1. There are no fallen angels; consequently all the angels kept their first estate, and did not leave their own habitation. The story of their fall, then, and of their being reserved in everlasting chains, under darkness, unto the judgment of the great day, must have been derived from heathen mythologists; especially as there is to be no judgment day, of which this story speaks.

2. Sodom and Gomorrah got through their suffering of the vengeance of eternal fire, not far from the time of our Saviour. The flames of the dead sea were then extinguished; and a long eternity it was, from the time of the destruction of those cities till then: and a terrible suffering it must have been to the inhabitants of those cities, to have the lake keep burning, after they had been destroyed.

3. As the Devil is nothing more than the evil principle in man, so it is consistent to suppose, Michael the archangel is nothing but the good principle in man. Hence, the good principle in man, when, contending with the evil principle in man, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.—What, in the name of wonder, could these two principles in man have to say about the body of Moses? or suppose Michael to have been a real angel, or a real man, what could he have had to say to the evil principle in man about the body of Moses?

4. To these filthy dreamers, who defile the flesh, &c. is reserved the blackness of darkness forever; that is, that kind of forever that lasts as long as their filthy dreaming.

5. Now to the only wise God, the Father, not our Saviour, for Christ is our Saviour, and he is not God; we say, to the only wise God our Father, be glory and majesty, dominion and power, both now and ever. Amen.

THE ANTI-UNIVERSALIST BALANCES.

"Now in our scales behold their doctrines weigh'd,
"And folly in her current coin repaid."

THE BIBLE	UNIVERSALISM.
I say unto you, it shall be more tolerable in that day for Sodom, than for the city that will not receive you, O my disciples.	That day—what day? That day—that day—what does this mean? That day—What has Sodom to do with cities that existed in Christ's time? This must be an interpolation; for it carries the idea of a general, future judgment and retribution, which we do not admit.
I beheld Satan as lightning fall from heaven.	Yes, the evil principle in man fell, no doubt, as lightning from heaven.
Rejoice not that the spirits (devils) are subject unto you; but rather rejoice, because your names are written in heaven.	Here, to be sure, the devils are represented as spirits, but they are nothing more than men's evil spirits; although we are apprehensive that our opponents will turn the tables upon us, and, following up our rule, prove that angels, who are likewise called spirits, are nought but men's good spirits.
This do, that is, love God, and thou shalt live—shalt have eternal life.	Thou shalt have eternal life at all events: and, of course, whether thou love God or not.
One thing is needful; and Mary hath chosen that good part, which shall not be taken away.	All choose the one thing needful: who would not choose happiness and heaven?—Not a son or a daughter of Adam. It is absurd to suppose, that any one would choose misery. Wherefore all have chosen that good part as well as Mary, which shall not be taken from them: and therefore Mary ought not to have been particularized in this instance.

From the National Advocate.

Carrying the Mail on Sunday.—Movements appear to be making both for and against the present regulation of carrying the mails and opening the post offices on Sunday. Where opinion is free, there will always be a variety, and certainly it disturbs not us to see investigation, and still less are we troubled when our fellow citizens manage their affairs to suit themselves. Conceding to every man the right to think, speak and act as he pleases, under the Laws and the Constitution, we claim the same privilege for ourselves. We will not say, we have no personal interest in the success of those measures which tend to improve the moral tone of society. We have a deep interest, and our posterity after us, and every man, living and doing business among men.

A meeting has been held in Rochester, to oppose the proposition for stopping the mail on Sunday. It is possible there may be a few business men in Rochester, and in other places, who find some convenience in a Sunday mail. But will the whole Western population, will the substantial population of any section of the country sanction, when the question is put to them individually, a constant violation of the Sabbath and the expense attending it, merely to gratify one man in a thousand, in the perusal of a letter that he would otherwise get on Monday. How few out of our population, even in cities, avail themselves of the present regulations, and visit the Post Office on Sunday. We presume, not one man in a thousand goes to the office on that day. How unstable, then, is the plea, that in stopping the mails and closing the post offices, a tyranny is exerted over the rights of those who do not agree to the change. It is no tyranny, it seems, for the regulations to remain as they are, to gratify a very small number, against the judgment and the consciences of an immense majority. This argument of forcing unwilling acquiescence in any public measure, is as unsound as can well be imagined, especially in our country, where the will of the majority is final and decisive, is recognised in all our constitutions, and sanctioned constantly and daily by the usages of society.

It is urged by some, that it is improper for Congress to legislate on the subject, from the fear of connecting *religion* with government.—Congress has already legislated; but they legislated against religion, and consequently the government has escaped the suspicion of being religious. But how cheap is this objection. The regulations touching the carrying of the mails, affect not religion. They are police regulations of the general government, which may, indeed, prove demoralizing or otherwise, as they are wisely or unwisely framed. Stop the mails and shut the post offices on Sunday, and the cause of good morals is promoted; but how religion, by that movement, is to come in contact with the government, and put our liberties in jeopardy, is more than we can devine.

Moreover, there is a jealousy and an opposition against every thing tending to the spread of christian morals in our country, that will most completely protect it from the charge of being "righteous overmuch." It is almost a sin to defend the Sabbath day as holy, and there are various outrageous immoralities practised in society, to attack which would cost a man his daily bread; while, on the other hand, it is fashionable to laugh at and ridicule those who make efforts to promote the moral good of men. If a hypocrite is found riding on Sunday, he is held up to ridicule, as belonging to the "Pioneer line." A man runs away after defrauding his neighbors, and took the Pioneer stage, no doubt, as he was in the habit of patronizing that line. And what of that line, that it is such a mark to shoot at? Why, it is a six day line, refusing to run on Sundays. Will any body deny them the right? Will any body say the object is not a laudable one? We presume not; nor will any one say they are not entitled to a share of patronage, who has seen their accommodations, their fine horses, their excellent drivers, and substantial coaches. By this we do not mean to say any thing to disparage the "Telegraph line," or any other line; we only refer to this subject to show there is no fear of people becoming too religious yet awhile: that is the last calamity that this wicked world need fear.

But this carrying the mails on Sundays, is a thing affecting the character of the government. Any private man who should undertake to carry on an extensive business on Sunday, just as he does on other days, would be despised, and every one would look upon his practice as unprincipled and pernicious. Shall we allow our government to do that which we condemn in the subjects of that government? If it is not an immorality in the government to do business on Sunday, it is no immorality for individuals to do the same; and if it is expedient and right for one, it is for the other. No plea on the score of public or individual accommodation can affect the moral question; that is elevated far above the reach of sinister and selfish purposes.

We suppose we have readers who do not agree with us, and who see no evil in diverting the Sabbath to secular uses. But for ourselves, we declare it as the careful and most deliberate judgment of our minds, that nothing would so adorn the character of our country, as the universal and united observance of the Sabbath day; nothing will more surely purify and bless society, and amongst the last pillars supporting the tottering fabric of the republic, will be those inscribed Morality, Patriotism and Learning.

From the Pandect.

Our christian friends at a distance may desire to know the present state of religion among us. On this subject we will submit a few facts and leave them to draw the conclusion—

Meetings for public worship are numerously, decently and solemnly attended—meetings for social prayer and mutual edification among christians, are multiplied and attended with deep interest—hopeful additions from time to time, are made to the evangelical churches of different denominations—a more lively and liberal feeling is manifested by increased exertions in behalf of Sabbath schools, tract societies and other benevolent associations.

In the mean time the great adversary with hosts and legions under his command, is multiplying the modes and plans of sinful pursuits and pleasures. Infidels are plotting and planning, and acting with increased zeal and energy. The gates of death are multiplied, ornamented and replenished with every thing calculated to allure, inflame and gratify the lusts of the flesh, of the eye, and the pride of life. Intemperance abounds and blasphemy is bold. A NEW TEMPLE OF FORTUNE has been recently erected—not like the Athenean temple; TO THE UNKNOWN GOD; but to FORTUNE, a deity with which the votaries of avarice have been long acquainted. And as they are determined to try the experiment of serving Mammon in preference to God who made the worlds, let them pursue the scheme a few days or years and then see whether their favorite FORTUNE can calm their spirits in a dying hour or support their souls before the judgment seat of Christ. J. J. W.

Rochester.—At a large meeting of the citizens on the 17th inst. a resolution was passed unanimously, to apply to the legislature for a City Charter. "*The City of Rochester*" will sound oddly to the backwoodsmen of the west—and to none more so, than those who know its location before its forest trees were felled. Our recollection carries us back to the period when a few log huts composed all the mark of civilization and improvement, within several miles of what is now, the wealthy and flourishing village of Rochester—containing a sufficient amount of population to demand a city charter! But as yesterday, the place was known by the hunter or trapper, as a favorable spot to pursue his game. We shall be able soon, 65 miles to the west of it, to jump into an "Old Line," or "Pioneer" Coach, or Packet Boat, and be set down, in a few hours, in the CITY OF ROCHESTER.—*Lockport Journal.*

ROCHESTER:
FRIDAY, JANUARY 9, 1829.

NEW EDITORIAL ARRANGEMENT.

Mr. Elisha Loomis, the present publisher, will hereafter be joint editor of the Observer. His acquaintance with the subject of Missions, especially those under the care of the American Board, will enable us to furnish more particular information on that subject than we could otherwise obtain.

We have been informed that an impression has gone abroad, and has obtained some credit even among persons whose good opinion we highly esteem, that the Rochester Observer has been controlled by other persons than the ostensible editor. We feel ourselves bound to repel these charges, and to say, that so far from having been *dictated* in our management of the Observer, we have found it extremely difficult to obtain *even advice*, when we have asked it, from the very *persons* who have been represented as our dictators. We acknowledge that, when we commenced our labors, we anticipated interference from certain individuals, but have found that we had been deceived—that the gentlemen of Rochester have sufficient business of their own, without interfering with that of others—and that all the *responsibility* of conducting the Observer, as well as the *labor*, must rest upon ourselves. We have not, and trust never shall shrink from the responsibility resting upon us. Those who have been, or may hereafter be pleased or displeased, with the manner in which the editorial department of this paper has been, or may be conducted, only have to look to the name of the editor or editors, to know to whom to attach blame, or on whom to bestow approbation.

The article over the signature of Vindex in the Daily Telegraph of the 23d ult., was, as we observed last week, received too late for an earlier reply; and as our columns have been so much occupied of late in relation to the transportation of the mail on the Sabbath, and as we have so many communications in our present number on the same subject, we shall now give it a very brief notice:

And first, as to taking the lead in passing non-intercourse resolutions:—The friends of the strict observance of the Sabbath have agreed to give a *preference* to those stages and boats that do not travel on that day—For this, the Meeting at the Clinton House Resolved to suspend "*all business transactions*" with them. We should suppose that every honest, reflecting man must be surprised at a pretence that there is any parallel between the two cases. We would ask Vindex whether he should not think himself justified in refusing to employ a man in his ordinary business who, contrary to his orders, should continue his usual labor on the Sabbath? and having so refused to employ him, suppose this man should resolve to have no intercourse or transact any business with him—What would Vindex say in this case to taking the "lead in non-intercourse resolutions?" Go a little farther and look at the motives of each, and the object to be effected. Would not Vindex say with truth "I have refused to employ this man, not only on account of the influence which my example would have but to avoid being a participator in his guilt—I have not refused to transact any business with him when the *violation* of the Sabbath was not concerned, but *his* determination is to have no intercourse with me on any condition but that of employing him to labor on the Lord's Day." This, we conceive, presents the true state of the case.

So far as relates to the argument of Vindex on the score of interest or necessity, we refer him, in order to occupy as small a portion of our columns as possible, to the article on the second page of our paper of last week from the Vermont Chronicle, commencing with the very pertinent inquiry "Wherein consisted the crime of Judas?—Was it in selling his master at *too cheap* a rate? and would he have been justified in doing the same deed for higher wages?"

Your quotation from scripture about drawing the ass out of the ditch, would no doubt be a very good one if it had any thing to do with your arguments, but as the passage, taken in its connection, has no reference to the saving of property, but is approved of by our Saviour as a mere act of *mercy* to the suffering animal, (as well as the case of "leading the ox or the ass away to watering") it would be difficult to perceive its bearing on the transportation of the mail on the Sabbath, on the ground either of making or saving property.

Vindex asserts that the petition to prevent the transportation of the mail on the Sabbath has been circulated for signatures in the house of God immediately after divine service. We have made inquiry as to the fact and cannot learn that there is any truth whatever in the assertion—But were it true, what bearing could this have upon the question before the public—"whether it is morally right to transport the mail on the Sabbath." Can the inconsistencies of professors of religion destroy the authority of the commandments of God? There is one object that may be effected by making this assertion—The attention of the public may be diverted from the important question before them; the unstable may be convinced; and the immoral strengthened in their resolutions to disobey God: but one *wrong* cannot justify another—or *professed* disobedience to the moral law, release from moral obligation.

Vindex says "What is necessary to be done by an individual on the Sabbath depends upon the circumstances; so what is necessary to be done for any place or community, depends upon the situation or condition of the place or community;" and then acknowledges that there are many places in the land of our forefathers where it is not necessary to have the mail carried on the Sabbath—on the ground that business does not require it. Here then the amount of business, profit or loss, is to decide as to the obligation to obey the moral law. We must request Vindex to give us a table showing at what *price*, in various *circumstances*, and *places* the different commands of the decalogue may be violated without sin, before we can subscribe to the soundness of his arguments.

As to the disturbance occasioned by carrying the mail on the Sabbath, we think a correct representation is made in an article which we extracted into our last number from the New York Observer, and which Vindex may find on its second page.

Vindex says "If we have been rightly informed, some of the associates of the Editor of the Observer think themselves bound to put a stop to Sabbath breaking by physical force if moral suasion does not answer the purpose." What a convenient thing this "*if we are rightly informed*" is—and why may not we make the same use of it? "*If we are rightly informed*" Vindex is a gentleman of high standing and respectability in this village—*If this is so* we ask him the plain question, whether *he* believes there *is a word of truth in the assertion implied in the above* quotation!

Again Vindex says "He (the Editor of the Observer) requires his servants to perform their usual task within doors on the Sabbath" &c. &c.—and argues from this that other things, of course the transportation of the mail may be necessary. How strange that those who talk so much about acts of *necessity* and *mercy*, should so confound them and draw inferences so utterly at variance with the premises. That we are warranted in making the preparations necessary to appear decent in the house of God, we believe was never questioned. The preparation of food it is granted is very often unnecessarily deferred to the Sabbath, but if we must eat on that day, it necessarily *implies* some labor—but is this done to *make* or *save* money?—Is this the principle on which it is done? or is it to prevent the *suffering* which abstinence from food would necessarily produce?

Does the fact which Vindex mentions that "a minister of the Gospel mounts his horse on the Sabbath and rides to a neighboring society, to supply a vacancy occasioned by the absence of a brother clergyman;" show that it is always proper?—If it is not it cannot certainly be of much use in support of his argument, for we are not so great zealots or so bigoted as to believe that the force of a single commandment of God can be done away by the precepts of all the clergymen in the land.

As we do not understand what Vindex means when he speaks of the want of correspondence between the "acts of the Editor of the Observer and his professions"—we trust he will excuse us for not "pleading to his declaration." If he has made any discovery which it may be important for the public to be possessed of, we hope his modesty will not prevent his disclosing it.

As to the *boast* of Vindex about numbers, we would remind him that we have never claimed the *multitude*; they are probably where they ever have been in regard to measures intended to promote religion. As to the "*fence men*" whom Vindex says "are fast leaving their elevated stations and joining the ranks of those who embrace the reasonable side of the question," we have only to say, that they are going where we expected them to go; for we have always supposed that men without moral principle, whether open or *secret* in their opposition to religion, belonged to the same "*ranks*" and would *finally* be found together. We wish him joy of such an acquisition to the side of liberalism, and hope that all similar characters who cannot be reclaimed to correct principles, may continue to leave us "and go to their own place," until we shall not have a "*fence man*" Achan or Judas in our camp. C.

The Rhode Island American of the 16th inst. has the following editorial article under the head of

SANDWICH ISLANDS.

The Missionaries who sailed from Boston for the Sandwich Islands in 1827, arrived at Oahu last April. We hope they will succeed in tempering the zeal, not according to knowledge, and the love of supremacy, which have unfortunately marked the conduct of Mr. Bingham and some few of his associates, until the very existence of the mission, so important, (if well conducted) to civilization and christianity, has become endangered. Why is it that almost every American, or Englishman who visits the Sandwich Islands, condemns the Missionaries, particularly Pope Bingham, as they call him, while all who visit the Society Islands, speak in the highest terms of the English Missionaries. The law of love is the only force the Missionaries ought to employ to bring men over to their faith. Do the latter practice it more than the former?—We shall enter into no angry discussion on this topic (we approve of missions, if judiciously conducted) but we venture to predict that unless Mr. Bingham is not recalled, or a different course adopted by him in his intercourse with those who visit that Island, the mission will be broken up, an event that every man of correct feelings would lament. The young king too, it is said, is impatient of the restraints that have been imposed upon him, and there are indications that he will not recognize Mr. B. as the keeper of his conscience on the decease of the Old Queen. The real friends of missions ought to look to this and not sustain a man in defiance of public opinion, whose temper and assumptions, whatever his piety may be, totally unfit him for so important a station. Peter was a worthy disciple, but he was rebuked for using the sword to resist those who assailed his Master. When Missionaries and mission Committees turn persecutors, even if it were of the guilty, we may be permitted to doubt whether they have rightly digested the text which teaches them if one cheek be smitten to turn the other also.

The above is a fair specimen of what occasionally issues from the American, & a few kindred prints in Boston, and Nantucket. No proof is adduced to show that any of the missionaries have been guilty of improper conduct; but it is intimated that some of them are too fond of supremacy—that they have carried matters so high that even the existence of the Mission has become endangered. That Mr. Bingham, and others connected with him may have erred sometimes in judgment, is not at all improbable; but to say that they uniformly do so, that Mr. Bingham must be recalled or a different course of conduct be adopted by him in his intercourse with those who visit that island, to save the mission from being broken up, &c. &c. proves that the asserter is either greatly ignorant of the state of affairs at the Sandwich Islands, or purposely lends his aid to give currency to detraction.

We are aware that many commanders of vessels who have been at the Sandwich Islands have come away with an impression highly u

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favorable to the character of the missionaries.—Some, finding obstacles in the way of gratifying their licentiousness, become, from this cause alone, the determined enemies of the mission; while others are ready to swallow with avidity every idle and slanderous tale which is propagated by the profligate and wicked. By far the greater part who visit those islands have never taken pains to ascertain the truth or falsehood of the reports which are in circulation. When pains have been taken to come at the truth, the result has in all cases been favorable to the character of the mission.

Perhaps some may wonder why Mr. Bingham is so frequently held up to view as deserving of censure. We can explain this. He has been stationed at the seat of government, where he has had daily intercourse with the chiefs. In general he has been the only ordained missionary residing there; and considering his assiduity in giving religious and mental instruction, and endeavoring to raise the character of those who became his pupils, it is not strange that they should have become greatly attached to him. Such is the fact. His field of labor having been more immediately connected with the rulers of the islands, he has acquired a greater degree of influence, than any other individual of the mission. And it cannot be denied that this influence is exerted in a way that most seriously affects, what lieut. Percival calls the *enjoyments*, which seamen are accustomed to participate in when they visit the islands. Can it be wondered at then, that profligate men should become enraged at him. This is the real cause of their enmity.

The editor of the American ventures to predict, that if Mr. Bingham is not recalled, or a different course adopted by him in his intercourse with *those who visit the islands*, the mission will be broken up. We hardly know what the editor means to insinuate in this. The intercourse Mr. B. has with foreign visitants is of two kinds. In one, the utmost politeness is manifest—in the other, he is assailed by the most billingsgate language, or with clubs wielded by his own countrymen, inflamed by liquor and lust, and urged forward by those whom they are accustomed to obey. Often his life has been threatened, and in more than one instance attempted. But he is not a man to be frightened. His motto is, "The path of duty is the path of safety." He has a most perfect command over his temper, and we believe, has in no instance given any of his enemies occasion to say he was in a passion, nor has he shown the least evidence of a vindictive spirit, notwithstanding the violence that has been used towards him, and the influence he possesses with the natives.

But how is the mission to be broken up? Not of course by the natives, for they are greatly attached to the missionaries. We have in our possession original letters from nearly all the chiefs in the islands, in which they speak of Mr. Bingham and his associates in the highest terms, and adduce as the reason of their being assailed by foreigners, the prohibition of that illicit intercourse between the native females and foreign visiters, which was formerly so common. And the chiefs at the same time absolve the missionaries from having had any thing to do in the passing of this law, which they say was their own act, on learning that the practice alluded to was wicked in the sight of God.

But, perhaps it is Americans or Englishmen, who are to break up the mission. Another Percival, or Buckle, or Clark, is perhaps to accomplish the work. We can assure the editor of the American, that if affairs have not greatly changed at the islands within a short period, it would require a greater weight of power than was ever possessed by the three far-famed individuals above named, to effect the removal of any one of the missionaries. The natives, enlightened as they now are, will not so easily part with those they know to be their benefactors.

The insinuation that the missionaries at the Society Islands are spoken well of by the same persons who declaim against those at the Sandwich Islands, is altogether destitute of foundation. Both are spoken against, as occasion may require. The missionaries at the Society Islands, are on the most friendly terms with those at the Sandwich group. They preach the same doctrines, and inculcate the same precepts, and from having been at both places, we know that the same effect of their preaching is manifest, both as it regards natives and foreigners—the one have abandoned their vices—the other are enraged at the restraints with which they meet.

The most respectable individuals who have visited the Sandwich Islands, from England and America, have given their testimony *in favor* of the missionaries, and that too, after having made the most diligent investigation into their conduct. Their statements have gone forth to the world, under the responsibility of their names—a course which the enemies of the mission have not ventured to adopt.

"When *Missionaries* and *Mission Committees* turn persecutors" &c. The editor probably alludes to the case of Lieut. Percival. The conduct of that officer while in command of the Dolphin, at the Sandwich Islands, may yet be given to the public and they can then judge, whether the ill-treatment the Missionaries received, and the danger into which they were thrown, did not justify them in giving a full account of it to their patrons, whoseever character it might affect. And this is all they have done, as it respects Lieut. P. In regard to the Prudential Committee of the American Board, they very properly laid the statements before Government. And this is called *persecution!* O how sensitive are some men when the conduct of their *associates* is likely to be exposed.

We take this opportunity to say that hereafter the *proceedings of Ecclesiastical bodies*, as well on the subject of Masonry as on other subjects, will be admitted into the Observer. In giving this notice we wish to be distinctly understood. We shall insert such proceedings of ecclesiastical bodies as may make *a request* to that effect, whether such proceedings may be *for or against* the Masonic Institution, but as there are a great number of papers whose columns are open to discussions of the subject, on both sides, any information which it may be important to the public to know in relation to it, can be obtained from these sources, and we shall not therefore so far deviate from the course which we have hitherto pursued, as to *admit any discussions* relative to masonry into our paper and we are constrained to make this restriction as the admission of articles on one side only of this question would at once enlist us as partizans in the controversy, and by admitting communications from both, would necessarily exclude other matter of more importance to the christian, and would at once destroy the distinctive character of the Observer as a religious paper.

The Anti-Universalist, hitherto published at Providence, Rhode Island, is removed to Boston. This paper is published once a fortnight, at one dollar per annum, in advance. It is, as its name imports, devoted to the exposure of the fallacy of Universalist principles, and we should be glad to see it circulated in every town and neighborhood in the United States. The extracts which we give this week, will show the manner in which their perversions of Scripture are exposed and refuted by it. Mr. Ballou, the New-England champion of Universalism, has been invited to write for this paper—Mr. Bachelor, the editor, replies to his articles; both sides of the question may therefore be seen in it. We understand that a considerable number of Universalists are subscribers to it.

For the Observer.

ODE FOR THE NEW-YEAR.

Hark! hark! a heavenly voice I hear:
Its solemn accents strike my ear;
It seems to say, another year
Is past and gone.

Alas! how quick our moments fly:
Those little arch deceivers cry,
We are but few, let us pass by
And heed us not.

And thus by them we are deceiv'd,
Till hours are wasted unperceiv'd;
Not one of which can be retriev'd,
Though great their loss.

For hours to days do quickly turn;
And days in quick succession run,
Till months are form'd, and months, when gone,
Make up our years.

And all our years are but a few!
Then let each one awake, and do,
And strive to get life's business through,
Ere 'tis too late—

That we, whene'er our end shall come,
May welcome death, nor fear the tomb;
But be prepared to meet our doom
With tranquil heart.

The following which is translated from the French, (says the Journal of Commerce) is handed us for publication.

To the Ladies of the Greek Committee of N. Y.

Ladies.—The gratitude and obligation which the Greeks feel towards the philanthropic and virtuous nation of America, presses particularly upon a Greek female to return an early answer to the letters with which the American ladies have been pleased to honor them. Uniting her thanks with the voice of the people, and I trust with the liveliest gratitude, she would assure you, ladies, that the beneficence and consolations which you have heaped upon the unfortunate, will never be effaced from our hearts; and the example of so glorious a nation will excite us to imitate your virtues, and your noble liberty, to which we aspire. Accept again my most tender attachment, and excuse my little skill in a language with which I am not sufficiently acquainted to express to you all I feel in my heart, or all the praise which is your due.

I am, ladies, with most profound respect, your very humble servant,

THE DIRECTRESS,
of the American Hospital at Paros.

From the N. Y. Spectator.

Horrible Affair.—The Richmond Enquirer details the particulars of a tragic event in the jail of Chester, where two prisoners, Joseph Whiteford and Robert Mendum, were in confinement, under sentence of death for murder. Mendum had been convicted, together with a slave, of the murder of Elbert Morby, of Powhatan county. He had intrigued with the wife of Morby, and instigated the slave to assist him in the murder, which they effected, by decoying Morby to a secret spot, where they fell upon him and dispatched him.

On the 15th inst. Whiteford and Mendum determined to destroy themselves. They were confined in the same room, with two other prisoners. The jailor had given them razors to shave themselves, after having done which, Whiteford observed that he would not submit to be publicly executed, and drew the razor several times across his throat. But though severely wounded, he did not effect his purpose, and still survives. Mendum however, succeeded. He placed the handle of a knife which had been secretly conveyed to another prisoner, against the wall, and, forcing himself on the point, inflicted a wound four inches deep in the lower part of his heart.

"But believing this not to be sufficient, he took the razor he had to shave with, and presenting his face to the glass, to see with more certainty where to give the fatal stroke, he drew it deliberately and carefully in the same place several times, and with the left hand drew the flesh down to give greater effect to each stroke, and in a few seconds fell and expired without a groan. All this happened in the space of a few seconds, and before the keys of the inner apartments of the jail could be procured, but in the view of the guard and several other persons, who had collected at the jail; there were two other prisoners in the apartment with Whiteford and Mendum, but neither of them could be prevailed on to prevent them from carrying their design into execution. One of them, however, at the earnest request of the bye-standers, at one time advanced towards Mendum for the purpose of getting the razor, before he commenced using it on his throat; but Whiteford notwithstanding his own situation, (for he had then cut his own throat) took up a small stick and gave him a blow, and told him to stand off, and not to go near—Mendum also ordered them not to come near him.

A Coroner's Inquest has been held over the body of Mendum at the request of the jailor, and the jury, in their report, say that the said Mendum voluntarily and feloniously killed and murdered himself."

Gambling.—The N. Y. Statesman says, Old Hays broke in most unexpectedly, on Sunday evening, upon a party of juvenile gamesters, collected about a Roulette table, in Chapel street. The person who kept the room, which was in the rear of of a grocery store, was brought to the Police Office, and put under bonds to appear at the next sessions. It appears that this den of vice was chiefly attended by young lads, apprentices clerks, etc. whose masters must have been the sufferers at any great loss at this facinating game. We are credibly informed that numerous haunts of the kind exist in the city, where young men are decoyed, to be taught the most pernicious lessons of wickedness and depravity.

COLLECTION OF DEBTS.

At a meeting of merchants and traders at the Clinton House last Saturday evening, after some debate concerning the best mode of facilitating the collection of small debts, (a purpose to which the laws are notoriously inadequate in this place; owing to the number who take the limits,) an association was formed, and a committee appointed to ascertain and print every month a list of all persons on the limits for debts less than $50—the members of the association only to be entitled to copies of the list—so that they might know who to trust or reject. The measure is purely defensive—to guard our merchants against loss by trusting those who contract debts without having the ability to pay—and the speakers at the meeting disclaimed all intention of wounding the feelings of those whom misfortune or oppression might drive upon the limits.—*Dai. Adv.*

Unworthy to be free!—A Smyrna paper states, that upon the departure of the Egyptians under Ibrahim from Navarino, the Greek slaves, whose liberation was provided by the treaty of evacuation, refused to accept their liberty, and insisted on accompanying their masters to Egypt. Out of *six hundred* slaves in the power of the Egyptians, only *eleven* would accept their freedom notwithstanding the exertions of the English Admiral to persuade them to a different course. They preferred comfort with slavery, to hardships with liberty. This was indeed sighing for the flesh-pots of Egypt. The sequel of the history of these unworthy Grecians is not yet written.

Littleness.—The Johnstown Herald cautions the public against a swindler, by the name of Simon M. Sill, who it appears has imposed on his neighbours. The Herald says, "it is supposed he went west in the *Pioneer Line*, which he uniformly patronized;" and by way of inuendo, italisizes it, just as if it was a monstrous offence that one rascal should be found who "uniformly patronized" a Pioneer line. We have no doubt, but that *fifty* swindlers, ride in the Old line daily; but what of that, it neither makes those individuals "who believe the Sabbath the best institution," &c. better or worse. There is a contemptible way in doing a contemptible thing.

ADVERTISING WIVES.

There is a practice which is very general among printers; that is, inserting advertisements of a husband, forbidding the public to trust his wife. From long observation, we have found that in ninety-nine cases in a hundred, where a wife has been advertised, the husband is a worthless sot, and the wife a heart-broken and excellent woman. We do not pretend to more sagacity than our neighbors; but we have rarely failed to anticipate the object of a man who offered us such a notice for publication, by his *sneaking* appearance, the moment he entered the office. Our invariable rule is to reject such notices; and we believe that other printers, if they reflected on the subject as we have, would follow our example. The value received for an advertisement of this description, should not be set in competition with the wounded feelings of an innocent female, and her helpless children. This subject has presented itself to us particularly this time, having had occasion, the present week, to refuse the insertion of two "postings," as these advertisements are termed.—*Portsmouth Advertiser.*

GOD SEES ME.

Persons inclined to the sin of stealing, are satisfied if they shall not be discovered. I once heard it related, that a man who was in the habit of going to a neighbor's corn field to steal the ears, one day took with him his son, a boy of eight years of age. The father told him to hold the bag, while he looked if any one was near to see him. After standing on the fence, and peeping through all the corn rows, he returned to take the bag from the child, and began his guilty work. "Father," said the boy, "you forget to look somewhere else." The man dropt the bag in a fright, and said, "which way, child?" supposing he had seen some one.—"You forgot to look up to the sky, to see if God was noticing you!" The father felt the reproof of the child so much, that he left the corn, returned home, and never again ventured to steal; remembering the truth his child had taught him, that the eye of God always beholds us. "God sees me," is a thought that would keep us from many evil acts, if we tried constantly to feel the truth.—*Anon.*

SUMMARY.

At Brussels in Piedmont, during Vespers in a Catholic Chapel, the building was struck by lightning and four priests and two seculars were killed.

Robberies have been very frequent of late at Richmond Virginia—Persons have been knocked down and robbed in the streets, and two individuals very dangerously wounded.

The new State Prison at Sing Sing is completed. It is built of marble—is 482 1-2 feet in length and 44 feet in breadth containing four stories of double tiers of cells amounting to 800 in number.

Loss by fire.—A brick Factory was lately destroyed by fire at Jaffry, N. Hampshire, loss estimated at between 40,000 and $50,000.

Suicide.—On Friday night Mr. Henry Taylor of West-Springfield, put an end to his life, by taking a large quantity of opium.

Mr. L. Huntingdon Young, of Norwich, Conn. proposes to establish a monthly periodical, the contents to consist of sermons contributed by the Bishops and Clergy of the Protestant Episcopal Church.

Andover Reading Room.—It is stated in the Recorder, that 41 weekly and 21 monthly and quarterly papers from the principal cities and most important sections of our country, besides 5 of the ablest Reviews in the world, are received at the Reading Room.

The number of academical students in Williams College is 86—in the Medical Institution at Pittsfield, connected with the same, 100.

NOTICE.

The new Presbyterian Church in Pittsford will be dedicated on Wednesday, 14th January inst.

MARRIED,

At Litchfield, Henry W. Rogers, Esq. of Bath, Steuben Co. N. Y. to Miss Kezia Adams, daughter of Joseph Adams, Esq.

At Black Rock, Mr. Matthew Brown, 2d, of Rochester, to Miss Mary Ann Burnham of the former place.

In this village, Hosmer Graham, M. D. to Miss Sarah Ann Goodman. Also, yesterday morning by Rev. Joel Parker, Samuel T. Chase, to Miss Almena Emeline Thorp of Clyde.

DIED,

In Brighton, on the 24th, Mr. Joel Scudder, aged about 60—one of the first settlers in the vicinity of this village.

In this village, on the 25th, a child of C. J. Hill, aged 6 weeks.

In Georgia, on the 27th ultimo, Lieutenant *Samuel Wragg*, of the United States' Army, in his 26th year.

On board the United States' Ship Hornet, while on the West India Station, on the 30th of September last, Midshipman *Bushrod W. Turner*, after only one week's illness, in the 21st year of his age.

On the 22d November, at Little Rock, the seat of Government, Maj. General George Izard, Governor of the territory of Arkansaw, in the 53d year of his age.

In Riga, Monroe County N. Y. on the 26th Dec. of a consumption, Mr. David Gleason aged sixty three years. *Printers in Madison and Columbia Counties, and in the City of New-York and in the State of Vermont are requested to insert the above.*

At Mendon, on the 21st inst. Mrs. Maria, wife of Walter Welch, and daughter of Doct. Nathaniel Willson of that place.—On the 26th, Elder P. P. Roots, well known in the western section of this state, for his early and indefatigable labors as a missionary, and a faithful and successful minister of the gospel.

ROCHESTER MARKET.

WHEAT,	- - per bushel,	1,18	1,25
Rye,	- - - - -		50
Oats,	- - - -	25 to	28
Corn,	- - - -	46	50
FLOUR, bbl.	- -	$7,00 to	7,25
Beef, fresh,	- - - cwt.	2,50 to	3,50
Pork, fresh,	- - - cwt.	4,00	
——, mess,	- - - bbl.	12,00	
Potatoes,	- - -	25	
Turnips,	- - - -	18	25
Butter,	- - - lb.	12 to	14
Lard,	- - - -	6	7
Eggs,	- - - doz.	15	18
Cider,	- - - bbl.	1,50 to	1,75
Salt,	- - - - -		1,87

COUNTING-HOUSE ALMANAC FOR 1829:

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
JANUARY.					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
FEBRUARY.	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
MARCH.	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
APRIL.				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
MAY.						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						
JUNE.		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30				
JULY.				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
AUGUST.							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
SEPTEMBER.			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30			
OCTOBER.					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
NOVEMBER.	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30					
DECEMBER.			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		

NOTICE.

WE shall apply to the Legislature of the State of New York at their next session, to pass an act to incorporate the Rochester Canal and Rail Road Company with a Capital of fifty thousand dollars.

ELISHA JOHNSON,
JOSIAH BISSELL Jr.
ELEAZER HILLS.

Rochester December 29, 1828

WANTED.

FIVE or SIX intelligent active young men, who can produce good recommendations, are wanted to obtain Subscriptions for an interesting and highly useful "Scripture Map of the Land of Promise and Holy City of Jerusalem;" containing a record and representation of the principal routes recorded in the Old and New Testaments.

Good encouragement will be offered to persons of the above character, and to *such only*. Application to be made to JOHN DIXSON Esq, Post Master, West Richmond Ontario County. January 1 1829. tf

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STRAY COW.

STRAYED from the pasture of the subscriber about two weeks since, a black COW with a white face, her horns bored with a gimblet near the points. Said Cow is about 12 years old. Any person who will give information respecting her to Mr. Williams, grocer, on Buffalo-st., will confer a favor. BRIEN FLOOD.

3 w l

E. PECK & CO.

Booksellers, Printers and Bookbinders,
AT THE SIGN OF THE LEGER, CARROLL-ST.
ROCHESTER, MONROE CO. N. Y.

KEEP constantly for sale, a very extensive and general assortment of Books, in almost every branch of literature and science, which are offered at low prices. Library Companies, Physicians, Merchants, and others, who purchase by the quantity, may rely upon being supplied on the most liberal terms. Also, for sale, Account Books, of every description, consisting of Legers, Day Books, Journals, Invoice Books, &c. constantly on hand, or ruled and bound to any pattern, on short notice.

Also, School Books, of every description in common use, of the best editions, and well bound, with which Schools or Merchants will be supplied cheap by the dozen.

☞ The highest price, in Cash, paid for clean Cotton and Linen Rags, and an extra price for white Rags.

Jan. 1. 1829. 3w l

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield and westerly by the high-way running southwardly from said village to Perrinton; and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior; and southerly by the village lot or messuage now or lately, occupied by Leonard Adams, Esq. excepting the land now or lately, owned by Samuel Rich; which is three rods in front and five rods deep. Dated 27th December 1828.

HENRY CHAMPION, Mortgagee.
E. Pomeroy, Attorney. 6m l

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth 1824; and for default in payment of money secured thereby; will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided; the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section I, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Scrimmours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number [illegible] and six, and west by lot number one, and north by main street, being the Rogney house and lot, so called. Dated December 2, 1828.

S. BALDWIN, mortgagee.
6m l

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Remember Me for 1829.

CONTEMPLATION.

"They are all up—the innumerable stars—
"And hold their place in Heaven. My eyes have been
"Searching the pearly depths through which they spring
"Like beautiful creation, till I feel
"As if it were a new and perfect world,
"Waiting in silence for the word of God
"To breathe it into motion. There they stand,
'Shining in order, like a living hymn
"Written in light, awaking at the breath
"Of the celestial dawn, and praising Him
"Who made them, with the harmony of spheres.
"I would I had an angel's ear to list
"That melody! I would that I might float
"Up in that boundless element, and feel
"Its ravishing vibrations, like a pulse
"Beating in Heaven! My spirit is athirst
"For music—rarer music! I would bathe
"My soul in a serener atmosphere
"Than this; I long, long to mingle with the flock
"Led by the 'living waters,' and lie down
"In the 'green pastures of the better land!
"When wilt thou break dull fetter! When shall I
"Gather my wings, and like a rushing thought
'Stretch onward, star by star, up into Heaven?"
Thus mused Alethe. She was one to whom
Life had been like the witching of a dream,
Of an untroubled sweetness. She was born
Of a high race, and laid upon the knee
With her soft eye perusing listlessly
The fretted roof, or on Mosaic floors,
Grasped at the tesselated squares in wrought
With metals curiously. Her childhood passed
Like fairy—amid fountains and green haunts—
Trying her little feet upon a lawn
Of velvet evenness, and hiding flowers
In her sweet bosom, as if it were a fair
And pearly altar to crush incense on.
Her youth—oh that was queenly! She was like
A dream of poetry that may not be
Written or told—exceeding beautiful!
And so came worshippers; and rank bow'd down
And breath'd upon her heart as with a breath
Of pride, and bound her forehead gorgeously
With dazzling scorn, and gave unto her step
A majesty as if she trod the sea,
And the proud waves, unbidden, lifted her,
And so she grew to woman—her mere look
Strong as a monarch's signet, and her hand
Th' ambition of a kingdom.
From all this
Turn'd her high heart away! She had a mind,
Deep and immortal, and it would not feed
On pageantry. She thirsted for a spring
Of a serener element, and drank
Philosophy, and for a little while
She was allayed—till, presently, it turned
Bitter within her, and her spirit grew
Faint for undying waters.
Then she came
To the pure fount of God, and is athirst
No more—save when the "fever of the world"
Falleth upon her, she will go sometimes,
Out in the starlight quietness, and breathe
A holy aspiration after Heaven. N. P. WILLIS

THE CHILD'S FIRST GRIEF.

BY MRS. HEMANS.

"O call my brother back to me,
I cannot play alone!
The summer comes with flower and bee—
Where is my brother gone?

"The butterfly is glancing bright
Across the sunbeam's track:
I care not now to chase its flight—
O call my brother back!

"The flowers run wild—the flowers we sowed
Around our garden-tree;
Our vine is drooping with its load—
O call him back to me!

"He would not hear my voice, fair child!
He may not come to thee:
The face that once, like spring-time, smiled
On earth no more thou'lt see.

"The rose's brief, bright light of joy,
Such unto him was given;
Go, thou must play alone, my boy!
Thy brother is in heaven."

"And has he left his bird and flowers?
And must I call in vain?
And through the long, long summer hours
Will not he come again?

"And by the brook, and in the glade,
And all our wandrings o'er;
Oh! while my brother with me play'd,
Would I had lov'd him more!"

Circulation of the Bible in Mexico.

Mr. James Thompson, an agent of the British and Foreign Bible Society, arrived in the city of Mexico in May, 1827. A few facts, from the last Report of the Society, are stated in the last Herald, which show what success has attended his efforts, and what the prospect is, that this dark region of the earth will be supplied with the light of God's word.

Readiness of the People to purchase the Bible.

In the city of Mexico, in the space of little more than one month, he sold 300 Bibles and 380 New Testaments, at a price equal to the original cost and all expenses. Fifty copies of each were purchased to be carried to Puebla, three days journey from Mexico, and containing 80,000 inhabitants. At Queretaro, with 25,000 inhabitants, he sold 125 Bibles, 150 Testaments, 80 of the four Evangelists, 95 of Luke and Acts, 450 in the whole, for 741 rix dollars. At Zelaya, 12,000 inhabitants, he sold 69 Bibles, 55 Testaments, and 47 books, containing portions of the Bible. At Guanajuato, he sold 268 Bibles, 160 Testaments, and 197 portions of the Bible, for 1,111 dollars. At San Juan de Los Lagos, he sold 133 Bibles, 100 Testaments, 53 portions of the Bible: at Aguas Calientes, 21 Bibles, 19 Testaments, and 78 portions of the Bible: at Zacatecas, 142 Bibles, 157 Testaments, 12 portions of the Bible, and left two cases of Bibles with a merchant, to be sent into the interior: at San Luis Potosi, 85 Bibles, 77 Testaments, and left four cases for the interior. Mr. Thompson had then disposed of the whole supply which he had taken with him, and sent orders to London for large additional supplies. He expected to be able to remit thither £500, as the avails of what he had sold. The Bibles were often inquired after by priests and monks, who purchased them eagerly, recommending the purchasing and reading the Bible to others, and often rendered the agent much assistance in this way. Many copies of the sacred book were carried into nunneries and convents.

A few extracts from Mr. Thompson's correspondence, found in the Appendix to the Report, will give a very interesting view of the character of the purchasers, and the preparation there is in that country for receiving the Bible. At Zelaya, Mr. T. writes—

"As we went on with our sale on this first day of it, a gentleman advanced in years, called at our sale room and bought a Bible. After he had made his purchase, he sat down on one of our boxes (the only seat we had) for a considerable time, speaking to the people who came to buy, of the excellence of the Scriptures, and the great advantage they enjoyed in having them offered to them in their native tongue, and at a price next to nothing. Whilst he sat with us at our sale, I gave him a copy of the Brief View of the Society's Plan and Operations. This he read aloud, and suspended the attention of all about him, stopping from time to time to explain to his little audience the benevolence and the glory of the object and operations of the British and Foreign Bible Society.

"I have already told you of two priests who purchased the Scriptures, at an early period of our sale. It was pleasing to hear these two individuals speak with much approbation of the reading of the Scriptures by all classes, and to hear them express their satisfaction that the word of God had been sent to their native place, in their native tongue, and at so moderate a price. Other priests also came during the course of our sale, and went away purchasers; and two or three of them came again and again, bringing one friend and another to see and buy some of our goods. A friar of the order of Mercy, who had been with us more than once, called again, bringing with him a friar of another order; and upon taking up a Bible, and showing it to his friend, said, "Do you see what fine print it is, what excellent paper, and so cheap? and observe, it is in the Spanish language, too; why, this is the very thing for us to read, as you know we cannot read Latin." Besides the preceding, we had buyers of a new class in this place. A message was received from a *nunnery*, requesting me to send specimens of the Bibles and Testaments for examination. I sent one of each kind; and soon after, the messenger returned with the price of the volumes sent. This is, I think, the first time I have been honored by dealers of this class, in a direct way, and I hope it will not be the last.

"I have remarked in this place a more than usual number of persons in the low ranks of life coming to buy the Scriptures. The satisfaction with which they purchased them, and the evident joy they had in their newly acquired property, together with some of their remarks, were not a little gratifying. There were several purchasers whose whole amount of clothing seemed not to exceed in value the sum they paid for a Bible. One individual, a little above the class of purchasers now mentioned, after buying his Bible, and speaking with satisfaction of his purchase, said, "Many poor people, I am sure, will have left themselves very scanty of bread, that they might have money to buy a Bible." On hearing such an observation as this, and knowing it to be just, one feels a desire to put the Scriptures into the hands of the poor without a price in return.

"At one time, three Indians called, having heard that I had *books* for sale. By the term Indian, you will understand the unmixed descendants of the ancient Mexicans, all of whom speak, to this day, some of the native dialects, though many of them also understand Spanish. When they came in, they asked if I had a certain book, in request in the country, but whose name I forget. I said I had not; and the only books I had were Bibles and Testaments. They wished to see them. I gave to one of them, who seemed to be the principal actor, a New Testament to look at. He opened it, and it so happened that the wrong end of the book was toward him. This, however, did not seem to give him any concern, as he still kept it in this position, without turning the right end towards him. This, of course, excited suspicion as to whether he could read or not, and upon his being asked if he could, he said no. "Why, then, do you want a book, when you cannot read it?" was the natural return to the answer he gave. His reply to this question was gratifying; "I want," said he, "a book for my children to read." "Are your children at school," said I, "learning to read?" He said they were. "Do you pay any thing for their education?" I said. "Yes," said he, "I pay two rials and a half (15 pence) a week, for each of the two children I have at school." I was very much pleased to see so much interest taken by him in the education of his children, and I recommended him the Bible or New Testament, as the best book he could get for his children to read. "This book," said I, taking up a New Testament, "tells us about God, who made the world, and who made us, and all things. It tells us that we have sinned against the Lord our Maker; it tell us about our Lord Jesus Christ, who came down from heaven, and who died for us, that our sins might be pardoned, and it tells us what Jesus has commanded us to do. And if we believe in him as our Saviour, and do what he tells us to do, we shall be happy in this world, and when we die we shall go to heaven, and be with God, and with Jesus Christ, and with all the holy angels." They listened with great attention; and when I stopped, one of them said, "Be so good as to read us a little piece of the book, if you please?" I opened the New Testament, and turned to the fifth chapter of Matthew, and said, "Here are the very words of Jesus Christ himself." They listened, and I read the first sixteen verses, explaining as I went along. The answers they gave to the questions I put to them, and the observations they made from time to time, showed they understood what was said to them. I then turned to the third chapter of the Gospel by John, and read from the fourteenth to the twenty-first verse inclusive; explaining to them about the serpent in the wilderness, and the salvation of our Lord Jesus Christ represented thereby. I then read to them the beautiful passage contained from the ninth verse of the seventh chapter of the Revelations, to the end. They seemed highly gratified by all they heard; and when I had done, they talked with each other in their own language; and then one of them said, pointing to a Bible, "And that book, what is it about?" "Why, that book," said I, "tells us a great many things. It tells about the people, and the serpent in the wilderness. that I was speaking to you about, and it tells us how the world was made. Shall I read to you a little of this book?" I said. "Yes, do," said they, all of them. I turned to the first chapter of Genesis, and read, explaining to them as I went along, not a little delighted with the great attention they paid, and the remarks they made. When I had read some five or six verses, the one of the three who before had seemed to say he could not afford to buy a New Testament, comes two steps nearer to me, and, without saying a word, he thrust three dollars into my hand, by way of saying, "That book you are reading is mine." I took the dollars with the same silence about their object, and went on reading and explaining.—They continued their close attention till I had finished the chapter, and, on concluding, I put the Bible into the hands of the one who had already given me the price of it, and he appeared truly delighted with the volume he had received."

CRUELTY TO SLAVES.

Having been called in the Providence of God, to travel over a considerable portion of the slave-holding territories in the United States, an opportunity has been observed and embraced for observing the treatment of slaves. I am not, however, going to offer at this time any sentiments on the subject generally, but only to present a particular instance, which it were to be wished stood alone.

While lodging with the hospitable and intelligent Mr. W. of Georgia, he related a number of instances of cruelty to slaves; among which the following was related as having fallen under his own observation. A slave had been guilty of a trifling theft from his master. For this offence, the black was suspended by his hands, so as to raise his feet just above the ground. His feet were tied together with a rope, and loaded with several heavy rails thrown between the feet and resting upon the rope that fastened them together. In this situation, divested of his clothing, he was kept two hours, during which time he received at intervals, from the hand of his master, *three hundred lashes*, laid on with a cow-skin, and with so heavy a hand as to break the skin of the back and draw blood, at almost every stroke.

To complete the punishment, the poor creature's back, thus torn and lacerated, was washed off with a strong brine. The exquisite torture of this part of the operation, added to the previous two hours suffering, proved too much for nature to sustain, and he fainted. He was then taken down, carried to the kitchen, and thrown into a bunk of straw, where he remained helpless for many days.

Mr. W. informed me moreover, that such cruelties are, in some instances, so often repeated as to render the back of the offender quite callous, and but little more sensible to the lash than a piece of dried raw-hide. As an evidence of the fact, he told me of one of his own neighborhood whom he knew, that had become so hardened under the lash as to become almost entirely insensible to it; so much so, that he would permit any body to give him 10 or 20 lashes upon the naked back for a chew of tobacco. This seemed incredible, and I suppose my looks betrayed my unbelief; Mr. W. therefore, said he would show me the fellow, if I remained long in the place. Not many days after, I and my friend were taking an airing on horseback one morning, and met the identical black, of whom he had spoken, and immediately said, that he would now give me the proof of what he had said respecting him, but which I had seemed to doubt. On coming up to him, Mr. W. said, 'Tom,' (if that was his name,) 'have you got any tobacco?' 'No, Massa,' said Tom. 'Do want some?' 'Yes, Massa.' 'How many lashes may this gentleman give you with his whip,' (pointing to me,) 'for a good chaw?' 'Ten, Massa,' said Tom, and readily began to lay off his clothes. But being convinced, I as readily gave him what tobacco I had, without exacting the proffered remuneration, by which he was in the habit of obtaining the delicious morsel, a chaw of tobacco.

Let us rejoice that there is a God in heaven, to pardon such monsters in cruelty, when they repent and return to him; and who can refrain from joy at every indication of the design of that God to take off the shackles from the oppressed, and to let them go free?—*West. Intel.*

ANECDOTE.

Of Rev. Oliver Heywood, an ejected Minister in Yorkshire, Eng.

Mr. Heywood being reduced to great straits after the loss of his income, so that his children began to be impatient for want of food, called his servant Martha, (who would not desert the family in distress) and said to her, "Martha, take a basket and go to Halifax; call on Mr. N. the shop-keeper, and ask him to lend me five shillings. If he is kind enough to do it, buy those things which you know we most want. The Lord give you good speed, and in the mean time we will offer up our requests to him "who heareth the young ravens when they cry." Martha went, but when she came to the house her heart failed her, and she passed by the door again and again, without going in to tell her errand. Mr. N. standing at the shop door, called her to him, and asked her if she was not Mr. Heywood's servant. When she told him she was, he said to her, "I am glad to see you, as some friends here have given me five guineas for your master, and I was just thinking how I might send it." Upon this she burst into tears, and told him her errand. He was much affected with the story, and told her to come to him, if the like necessity should return. Having procured the necessary provisions, she hastened back with them, when, upon entering the house, the children eagerly examined the basket, and the father, hearing the servant's narrative, said, "The Lord hath not forgotten to be gracious: his word is true from the beginning: they that seek the Lord shall not want any good thing."

Drunkards take care!—There is a bill before the Legislature of North Carolina *for the relief of wives* against the indiscretions and *devastaits* of their drunken husbands. The bill provides, that upon the petition of a wife, and due proof exhibited, that the husband is an habitual drunkard, and thereby neglects to provide for his family, and destroys the proceeds of their labor, that all property *thereafter acquired by his wife* either by gift or otherwise, shall be secured to her for her maintenance and that of her family and shall not be taken for the debts of her husband.

CABINET WARREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Sideboards, Secretaries, Bureaus, Tables, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. **FURNITURE** of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

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 accommodated to the present *pressure* in the *money* market.

Rochester, May 19, 1828. 20tf

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at $1, per annum.

The subscriber, as Agent for this village and vicinity, will receive subscriptions, and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vol's. on hand and for sale at the publishers price.

SETH D. CHAPIN.

Rochester July 18th 1828.

***The reputation of the above work is too well known to need any recommendation.

A **HOUSE** TO LET. Enquire of
J. BISSELL JR.
Rochester, Oct. 23, 1828. 43tf

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'
Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan 1 1828

Doctor George Rogers

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you.

RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.

dec. 19. 51

THE SIGNS OF THE TIMES,

A SERMON delivered in Rochester, Dec. 4th, 1828 being the day of public Thanksgiving; by the

REV. JOEL PARKER,

Pastor of the 3d Presbyterian Church in this place,

For sale at this office. 52

A NARRATIVE

OF the mutiny on board the ship Globe, of Nantucket, in the Pacific Ocean, January 1824, and the Journal of a residence of two years on the Mulgrave Islands, with observations on the manners and customs of the inhabitants, by *Wm. Lay and Cyrus M. Hussey*, the only survivors from the massacre of the ships company by the natives.

A few copies of the above for sale at this office.

☞ Price 50 cts. 51

DR. WILLIS, has taken an office in East Rochester, near the corner of market and main streets, opposite the Franklin House. 42tf

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. 25, 1828. 35tf

DEPOSITORY OF BOOKS,
For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

H. D. PIERPONT,
DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

SAMUEL STONE, 2
Dry Goods Merchant, Carroll st. Rochester. 3

W. H. WARD & CO.
Marble Building—*Carroll Street.*

Offer for sale at low prices, a full supply of

DRY GOODS, GROCERIES, | CROCKERY, HARD-WARE, AND HOLLOW-WARE.

June, 13th 1828. 24tf.

CHRISTIAN ALMANAC,
FOR 1829.

For sale at the Office of the Observer.

MEDICAL NOTICE.

DOCTORS J. W. SMITH & H. GRAHAM have formed a connection in business—Office one door west of BLOSSOM'S Tavern. July 4, 1828. 27—tf

LA MOTTE'S COUGH DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure, in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficacious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N.Y. applied to me some time in 1826 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies among the rest Anderson's Cough Drops with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough Drops, prepared by A. Crosby, and by using two bottles of them he found *himself perfectly relieved*, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed a most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N.Y. July 21st, 1828.

Having been concerned with Doctor Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success.

D. B. TUTHILL.

Le Roy, July 21st, 1828

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally. 1y37.

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county o Monroe.—NOTICE is hereby given to all the creditors of William C. Green of Gates, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in the town of Gates in said county on the eighteenth day of February next at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7. 1819. Dated December 20, 1828. 6w52

BY order of Moses Chapin, first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Richard Berry, of Mendon, 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 30th day of January next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvents 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 5th day of December, 1828. 6w50

BY order of Moses Chapin Esq. First Judge of Monroe County—NOTICE is hereby given to all the creditors of Harvey Allen, 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 fifth day of January 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, 1819.—Dated this 11th day of November 1828. 6w46

BY order of Moses Chapin Esq first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Jacob Newkirk, an insolvent debtor, of Rochester, in said county to show cause if any they have, before the said judge at his office in the town of [illegible] in said county of Monroe, on the third [illegible] 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, 1819. Dated this 14th day of November 1828. 6w46

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas, in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of Elijah Tompkins, 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 town of Gates, in said county of Monroe, on the 26th day of January next, at ten o'clock in the forenoon of said 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, 1819.—Dated this 8th day of November 1828. 10w46

By order of Moses Chapin Esq. first Judge of the county of Monroe—NOTICE is hereby given to all the creditors of Cornelius A. Van Slyck, 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 fifteenth day of January next at ten o'clock in the forenoon of that day, why an assignment of the said Insolvents estate should not be made and his person be exempt from imprisonment, pursuant to the act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819. Dated this 25d day of October 1828. 10w 51

BY virtue of a power contained in a mortgage executed by Ransselaer Marshall to Orrigh Stone, dated April 13, 1824, and for default in payment of the money secured therein; will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract, or parcel, of land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links, thence east along the north line of land owned by Tinsler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828. O. STONE, Mortgagee.
M Chapin, Att'y. 6m50

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows, beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach staddle: thence South six degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee. 6m46

BY virtue of a power contained in a Mortgage bearing date the second day of June 1827; executed by Leander Hamlin to the subscriber, and of the statute in such case made and provided; I shall sell at public Auction at the house of Russel Emsworth, Innkeeper, in the village of Rochester, on the fifteenth day of January next at one o'clock in the afternoon all that tract of land situate in the town of Riga, in the county of Monroe, being lot number ninety six containing one hundred acres and nine tenth's of an acre, excepting and reserving, all such parts of said lot as had been before the day first aforesaid, sold and conveyed by the said Leander, being about seventy acres as believed. Dated, July, 18th 1828.

REYNOLD PECK.
John Dickson Attorney. 6m29.

DEFAULT having been made in the payment of a part of a sum of money secured to be paid by an Indenture of Mortgage, dated the 15th day of January 1827; executed by Ashbel Steele to the subscribers, of all that certain piece or parcel of land situate in the four thousand acre tract, so called, in the South part of township number one Short range, west of the Genesee River in the town of Gates County of Monroe and state of New York—being the East half of lot number thirty four (34) in said tract; to be set off from the east part of said lot, number thirty four, (34) by a line to be drawn North and South through the centre of said lot, & parallel with the East and West lines of said lot—the said piece of land supposed to contain forty four acres; being the same premises on which said Steele now resides.—NOTICE is hereby given that by virtue of a power of sale contained in said Mortgage, and in pursuance of the Statute in such case made and provided, the above described premises will be sold at public auction at the house now occupied by Thomas Noyes in the village of Rochester, county of Monroe, on the fourth day of February next, at twelve o'clock in the forenoon. August 5, 1828.

ANDREW W. T. LEAVITT.
CHARLES J. HILL.
H Humphrey Atty 6m32

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY JANUARY 9, 1829. VOLUME III—NO. 2.

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.

For the Observer.

"Who, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared."—Hebrews, v. 7.

When did the Saviour endure these sufferings? and what was the death in view of which he thus suffered? In answering these inquiries, in a former communication, it was shown, that the time of suffering was in the garden of Gethsemane, early in the evening preceding the crucifixion; and the death, in view of which he endured these sufferings, was the *second death*.—The soul that sins, it shall die.—These were cast into the lake of fire: this is the *second death*. In connection with this death, as the objective cause of these sufferings, there are a number of particulars deeply interesting and important: these will now be considered.

It is obviously true, that the Saviour could not have experienced those sufferings alluded to in the text, in view of the second death, unless exposed to the influence of this death, or had viewed himself as so exposed; for where there is no *exposure* to evil, there can be no *rational* anxiety or suffering in *view* of this evil. It is equally apparent, that the Saviour could not have been exposed to the evils of the *second death*, unless exposed to sin; for it is the soul that *sins*, and this only that shall die, viz. the *second death;* and since the Saviour was perfect in holiness, could not have been exposed to sin, but by external temptation: and no being could apply this temptation, with any hope of success, but the grand enemy of God. It will now be shown, that the most powerful temptations of Satan were employed in the garden of Gethsemane, to seduce the Redeemer. This grand apostate knew, from his own fatal experience, that, in consequence of a single transgression, the penalty of the law, which is the *second death*, was immediately executed, as the merited reward of his rebellion; and in the confident assurance that similar effects would result from similar causes, if he could prevail with his temptations in the seduction of Adam, *his destruction* would be equally certain, and as promptly executed, he made the attempt, and succeeded in the temptation. Adam sinned, but was not cast down into hell, agreeably to the enemy's expectations: the redeeming promise the seed of the woman shall bruise the serpent's head—delivered the prey from the mighty. This promised seed, by whom the adversary was thus baffled and disappointed, became the supreme object of his revenge, and from this eventful period, Satan was impatiently waiting for the coming of this *second Adam;* and no sooner did he make his appearance, as the Redeemer of his people, than he was assaulted by the prince of darkness: the very day on which the Saviour was baptized, preparatory to his public ministry, and by which he was declared to be the Son of God, the devil made his attack. A circumstantial account of these temptations is recorded in the 4th of Luke. This memorable scene is concluded with these remarkable words: "And when the devil had ended all his temptations, *he left him for a season.*" From this it appears, that though the adversary was gloriously repulsed in this first attack, he did not, however, relinquish his design of ultimately succeeding in triumphing over the Saviour; but evidently intended to renew the contest, and did actually refer, in the passage just quoted, to a second trial in tempting the Redeemer. And this determination to prosecute his design, was the natural effect of the peculiar circumstances in which he was placed, he was now a vanquished enemy, and, at an unexpected moment, he had promised himself an easy triumph; but, in the midst of his fond anticipations, was completely foiled and vanquished by his enemy. By *this*, his pride was wounded, and the day of vengeance was still in his heart. And this was not all—it was a matter of necessity—if he failed in his temptations, his kingdom was ruined; so that there was every thing to gain, or lose, in the issue of this mighty contest. This leads to the conclusion, that the *second attack*, referred to from the wilderness, was actually made. It will now be shown that the garden of Gethsemane, on the evening preceding the crucifixion, was the time and place of this *second* contest. For the truth of this, we have, first, the important consideration that if this was not the time and place, we have no intimation of this memorable scene; and when it is considered, that this *second attack* must have been far more dreadful than the first, as the prince of darkness would never have attempted a *second* trial, and by this exposing himself to a second repulse, till he had availed himself of every possible advantage to aid him in the mighty contest: and it would be altogether unreasonable to suppose, that this decisive engagement between the Son of God and the powers of darkness, was passed unnoticed by the sacred historian; and if the garden of Gethsemane is not the place of the *second attack* of the devil to seduce the Redeemer, no mention is made of it in the writings of the four Evangelists. This is offered as presumptive evidence only—for positive proof, we have the declaration of the Saviour to his disciples, as he was repairing to the garden: "Hereafter I will not talk much with you, for the prince of this world cometh." From this we infer, that the time of the *second attack* referred to from the wilderness had now arrived; and the Saviour being fully apprised of the event, and that he should have no further opportunity of conversing with his disciples previous to his death, informs them that from henceforth his instructions would be interrupted, and assigns the reason: "For the prince of this world cometh:"—the devil, with all the powers of darkness, is at hand, and I shall soon be engaged in the amazing contest. In direct allusion to this event, the Saviour, in his intercessory prayer, as he was about to enter into the garden, has this remarkable request: "Father, the hour is come; glorify thy Son, that thy Son may glorify thee." Here we are ready to inquire what hour?—certainly not the hour of his crucifixion—*this* was not to take place till the following day: the time here mentioned by the Saviour, and so emphatically expressed, evidently referred to the important period alluded to from his first temptation in the wilderness, "Father, the *hour* is come:" viz. the *hour* of his *second temptation*. This opinion is corroborated by the language of the Saviour, addressed to his disciples at the commencement of his sufferings; immediately on entering the garden, he exhorted them to watch and pray, lest they should enter into temptation; and this exhortation was continued to the close of this memorable scene, and from this we infer, that special temptation was the cause of his affliction: "From the abundance of the heart the mouth speaketh." At the close of his sufferings, he was surrounded by Judas and his band; and having demanded the object of their pursuit, he addresses them in these words: "This is *your hour* and the *powers* of darkness." This language of the Saviour appears to be emphatically expressive of the sentiment under consideration: I have just engaged the united powers of hell; the prince of darkness has made his *second attack*—I have passed the dreadful scene, and gained an eternal victory over the enemy; I am now to be delivered into the hands of men—this, therefore, is *your* hour, from the *hour* of my *second temptation*—this most dreadful hour, I have just emerged.

From these several proofs, we are justified in the belief, that the garden of Gethsemane, on the evening preceding the crucifixion, was the time and place, in which the prince of darkness made his *second trial*, in tempting the Son of God to sin; and that these temptations were the direct procuring cause of those amazing sufferings endured by the Saviour, at that time; and from a deliverance from these, or the second death, to which, if successful, those temptations were inseparably connected, he offered up those prayers and supplications, with strong crying and tears, to Him that was able to save him from *death*, and he was heard.

(To be continued.)

The Foolish chosen to confound the Wise.

[Furnished by a Clergyman.]

Mr. W. was a man, who, in his younger years, was almost without education, and every other refinement. He was not only vulgar and profane; but he was both, in almost their lowest debasement. He seemed to know nothing, and to care for nothing which either ennobles or elevates the mind of man; and was little else than an object of scorn and ridicule among most of his equals in age. He delighted only in going the downward road to ruin, in its most uncultivated and forbidding path; and in this he seemed to run with greediness and delight! While in this devious way to eternal death, the Spirit of God's grace arrested him; and after a season of most distressing conviction, he was hopefully converted to Christ. He broke off all his former habits and courses of sin; and apparently, to those who best knew him, he became a real disciple, and seemed to walk in newness of life. He also expressed, although with trembling fear, a hope that he had been born of the Spirit. After considerable delay, he offered himself to the church where he lived, to become a member. The brethren examined him, both on his doctrinal and experimental views of religion; and also, as to his views of what a Christian life ought to be!—and it was with great difficulty that they could satisfy themselves as to the propriety of admitting him. He seemed so perfectly ignorant of every thing which he should know; and, as they thought, he appeared to be so destitute of mind, that it was questionable with them whether he would ever make a respectable member of any church. But, at the same time, there was something in him, which led them to fear that they might be guilty of rejecting one whom the Lord had received, and which led them to hesitate. He was so different from what he had been, and there was a certain indescribable something in his spirit, which seemed so much like what they thought must be the Spirit of Christ, that they finally dared not reject him! He was accordingly received into the church, and walked as a worthy member, in a very retired sphere for a number of years. He was watched, however, with care, and it was evident to those who observed him, that he was a growing Christian. Having commenced, almost immediately on his conversion, prayer in his family, he after awhile would pray with a Christian friend or two; and thus, in process of time, he was prevailed upon to pray in a meeting of the church, and in a little conference meeting. It soon became evident, that he was a man of prayer. There was a humility, an earnestness, a spirit and power in his prayers, that the brethren had not been very familiar with; and his increase in the knowledge of the Scriptures was astonishing to those who had heard his relation to the church.

In a short time, he began to feel for sinners, and to feel, also, that he had something to do to try to save them from ruin! He, therefore, began to talk to them about sin and salvation; and to warn them to make Christ their friend, that they might be safe in the day of coming wrath. In times of revival, he was exceedingly active; and, although a poor man, who was obliged to live by his daily industry, yet he found more time to devote to the Lord, than any other man in the parish. I have often visited with him, and it was his practice to spend a few moments in prayer before commencing. His conversation was most spiritual; and he would remove the objections of sinners with a masterly hand, and it was mostly done by the application of Scripture to the case. In a short time after, he began to shine out! He then became the fear of all the sinners in the neighborhood: for they generally expected an attack, but in what form it would come, they could not divine; and to be always put down and silenced by that weak man, was terribly mortifying to their pride.—One instance should be noticed. There was an infidel in the town, a man of strong mind, and of a public education. This man was afterwards converted to Christ, and became a preacher of the faith he once destroyed. He told me, that while a poor infidel, he had often, when he was going to meet W. passed over on the other side of the road, for no other purpose but to avoid an encounter with him. He knew, he said, he would have something to say to him, and there was in him, and in his questions and expostulations, something which he dreaded to meet, almost as bad as death; and often felt as though he would rather go into the field, than to meet him. He was mighty in the Scriptures; able to exhort and convince the gainsayers.—He became, in process of time, a man who was most highly esteemed—was considered an ornament and an invaluable blessing to the church. His judgment, on every subject, seemed to be clear, correct and quick; but, in religion, there probably was not a man in the church, who had a clearer or more correct judgment than he. He knew the Scriptures, I have no doubt, better than any other man in the church. In examining young members on personal piety, he was excellent. I considered him that church's brightest ornament: and a striking instance of the happy influence of the grace of the Gospel, on the intellectual powers, as well as on the heart of man.—*American Pastor's Journal.*

A STRUGGLE IN DEATH.

[*Furnished by a Clergyman.*]

The subject of the following memoir was a young lady, in the western part of Virginia; who, for several years, had been a bright example of Christian piety, while surrounded with a numerous family of thoughtless brothers and sisters. Her parents were disposed to speak well of religion; but while her mother had, late in life, professed to be on the Lord's side, her father felt easy in being unconnected with the church. The situation of the family seemed to be an important reason, why this amiable youth should wish to live for the advantage of those whom she loved as her own soul. But an affection of the lungs was preying on her vitals, and hurried her early to her heavenly home.

As I lived in the neighborhood, I often went to visit her, and conversed with her relative to the exercises and state of her mind. Her feelings were heavenly, and strongly marked a soul in full march to a heavenly country. Yet she complained that she did not feel her confidence as strong, nor her hopes as lively, as she had often felt them, in the early part of her christian life. She could not dare to doubt but the Friend of sinners had loosed the bonds of sin from her heart, and bound her with the cords of His Divine love; that she could call him her portion—precious and altogether lovely. But still she felt an absence of the love she once felt, and her heart was deeply pained on account of it.

Only some of the occurrences of the last evening, of her life are intended to be noted here. She had sent for me to visit her as speedily as I could, sensible that her end was just at hand. When I reached her, I found her overwhelmed in darkness, and almost sunk in despair. "O," said she, grasping my hand with the strength of a death-pang, "I am a lost soul, a self-deceived soul." I enquired why she would draw such conclusions? She replied "When I first engaged in the Lord's service, if ever I did, I felt such a joy and peace in my heart, as I had never felt on earth before. I could lean on the promises of Jesus Christ, and rejoice, as I then thought, to be entirely disposed of by Him; and whether I staid on earth, or laid me down in the grave, was alike, just as my heavenly Friend would please. But, O, how changed—how changed my condition now!" Here a flood of tears came to her relief for a moment.

When she was a little composed, I suggested to her that this was the place of conflict; that the Lord never intended to give, to any of his people, a full discharge from the warfare on this side the grave, and that, while the Lord dealt thus with her, it was a good evidence that He dealt with her as with a dear child. Remarking that, "whom the Lord loveth, He chasteneth," &c. She answered: "My case is peculiar. I fear that I have acted so faithless a part, that I must have been a deceived soul all along. I was the only professor in the family, for years; and when I felt my mind clouded and my comforts languishing, I was unwilling the family should see, in me, any thing that would induce them to think religion uncomfortable. I strove to hide every thing from them. I had been backward to talk to them about the comforts of religion; and I had no heart to intimate that I had any fears. Now, in this unhappy frame, I *must die!* O, how *can* I die, in this dreadful state of darkness? My heart shrinks within, when I feel I am dying, in such a hopeless condition. But what lies heaviest of all on my heart, is that I must leave before my father, my brothers and sisters, such a sample of death-bed exercises, in one who had so long been a professor of religion! Must they stumble over my wretched unchristian darkness and deadness, and be forever lost?"

Here the struggle seemed as though it would overpower nature altogether. After prayer, when she could again speak, she said: "I have grieved the Holy Spirit, and now I feel none of his comforts. I have been ashamed of Jesus, my best Friend, and He seems to have left me—how can I die in this situation?" I repeated the promise to her: "I will never leave thee. When thou passest through the waters, I will be with thee; neither shall the floods overflow thee—trust in the Lord forever," She said: "O, could I call Him mine, as I once could—could I but feel His promised grace, my support, I would rejoice to meet death, nor fear the cold messenger of my Heavenly Father. Jesus, thou son of David, have mercy on me." I endeavored to point her to the fullness and suitableness of the provisions of the Gospel, repeating the gracious language of the prophet: "Who is there among you that feareth the Lord—that walketh in darkness and hath *no light?* let him trust in the Lord, and stay upon his God:"—that God would bruise Satan under her feet, and support her with his rod and staff, while she walked through the valley of the shadow of death.

Her mind seemed somewhat composed, as her bodily strength was exhausted. I again prayed with her, and retired to another apartment—having bidden her, as I thought, a last farewell, till we should meet beyond the grave.

About an hour and a half after, one of the family called me to return, alleging she was near departing, but wished to see me. As I entered her chamber, she beckoned with her hand to me, while more than mortal sweetness sat on her countenance. "O," she said, as I took her by the hand, "my loved friend, the struggle is all over. *I am now ready to go.* I can go rejoicing through all these clouds and darkness, with Jesus as my companion. Yes, I can lay me down at his feet, and venture all in his hand. Death has lost his terrors. Yes, I *do feel that I am now ready to go.*"

She afterwards called for her father, and kissed him with the cold lip of death; and said: "Father, I was afraid you would know what awful darkness hung over my soul; but I am glad I am able to tell you, my sorrows are gone, and I feel that Jesus is my portion. I am not afraid to die. O, father, weep not for me; but prepare to meet me in Heaven." With a heavenly calm, she shook hands with all in the room, while yet standing between the gate-posts of death, and bid them farewell. In about half an hour afterwards, she sweetly slept her life away, as on the bosom of her Heavenly Friend. "Let me die the death of the righteous, and let my last end be like his." Her death seemed to be the occasion of several of the family being awakened to their immortal interests, who have since made a profession of religion, devoting themselves to the Lord.—*Ib.*

PERSEVERANCE.

[*Furnished by a Clergyman.*]

A little girl in South Carolina, who has a pious mother, was awakened to a sense of her lost condition. Her conviction of a sinful heart was not transient: it was deep, and her efforts to obtain a new heart, were sincere and persevering; but they were not blessed with expected or usual success. Relief from the painful distress of a mind alive to the misery of sin, and the value of the Saviour did not come, and she was long mourning without hope. Two years passed, without change, except to a state of mind still more unhappy. After her return from a year's residence in the city, the writer saw her for the first time, when she told him she had been sensible of the depravity of her heart, for three long and unhappy years; that, during the whole time, she had been striving to obtain a new heart, till she knew not any thing more that she could do, although she had no good evidence, on which to rest a moment's hope. Her mother, who had faithfully encouraged and assisted her perseverance, was still firm in the belief, that her child would neither be permitted to return to insensibility, nor to remain long in darkness. She came to the sacramental meeting, which, here, continues three or four days, and when the proposal was made to form an anxious class, then a new thing in this region, she led up her daughter, saying, "here, sir, is an anxious enquirer," while the eyes of both mother and child, streaming with tears, melted the whole audience, and she was followed by twenty others.

The daughter was occasionally present for private conversation in the class, but, during the succeeding year, very little alteration was discovered in her feelings. Determined not to relinquish in despair, after an effort of *four years*, what it is the business of life to obtain, she gave herself up to the uninterrupted influence of another sacramental meeting. On Saturday she obtained relief. On Monday, in reply to the question, "for what reason do you hope your heart is changed?" She answered, "*I never could understand, till now, that I had been always depending on my own works to renew my heart. I never knew, till now, what it is to depend on my Saviour only, and how to give myself wholly away to him.*"

Perhaps, every hearer of the Gospel makes some efforts, once in his life, to obtain its happiness; but, before he has learned the depravity of his own heart, in a few days, or weeks, he relinquishes, in despair, a prize, to the value of which, no time or labor would be equal; to the attainment of which, a long life devoted, would be well spent; and the great difficulty in finding which, is in learning that it is bestowed *without money, and without price.*—*Ib.*

From the N. Y. Observer.

PRAYER OF FAITH.

"And whatsoever ye shall ask in my name, that I will do; that the Father may be glorified in the Son." John xiv, 13.

This and similar passages are promises so extensive and positive, that some divines of the present day confine them to the age and faith of miracles. Others quote them to support what are by many considered dangerous notions in regard to the prayer of faith. They believe that even now, if a Christian ask any thing *in the name of Christ, that very thing* will be granted. I am of the latter opinion. But what is it to ask in the name of Christ? That thousands of petitions are put up verbally in his name and not answered, is unquestionable: *To ask in his name,* requires, as I think, the following feelings.

1. Confidence in his power as God. His name is the everlasting Father, the mighty God; and consequently, every just idea of it includes the idea of divinity.

2. An ardent desire for the blessing sought: for it would be mockery to call upon the majesty of heaven for what is not wanted, or is considered a thing of little consequence.

3. The blessing must be asked not only for Christ's sake as coming through him, but for his sake in the sense of "for his benefit;" i. e. the advancement of his glory and kingdom must be the object. The expression "in my name" is used in the 26th verse; and there obviously means not only through Christ, but for his interest. The prayer of faith must have the same things in view.

4. As the blessing is not asked for any selfish end, there will be felt an unfeigned and entire submission. The feeling will not be, "give it Lord," in an imperative way; but it will be cordially submitted, as to one who knows better than the supplicant what is best.

5. Where the above mentioned feelings really exist, there will be the utmost confidence that the identical blessing will be granted. No such prayer was ever made without the powerful influences of the Spirit upon the heart.—Those influences would only be exerted where it was the will of God to grant the blessing.—The belief of receiving the blessing would not be in view of the feeling exercised, but an impression produced by the Spirit upon the mind.

It may be objected, that such a belief in regard to prayer, will lead to the wildest enthusiasm.—But is it incredible that a man's belief should be under the influence of the Holy Spirit? May he not produce in the mind a firm belief of a truth otherwise doubtful. And let us look at facts.—In Clark's lives of eminent English divines are many well attested cases, where a firm belief that the blessing would be granted, was produced and followed by the blessing. Others, where the blessing was said by the suppliant to be denied, and the event corresponded to the expectation. Instances have not been wanting among private Christians in our own day. The mother of the missionary, Mills, is not the only one who can attest the truth of such an observation.

The real Christian is in no danger from believing this notion of the prayer of faith: for no one who understands it from experince, will mistake any thing else for it. The exercises are of so distinct and peculiar a kind, that there is no room for a mistake. They resemble in many respects the feelings of the sinner who in submitting to God, is filled with joy so sweet and seemingly divine, that he never afterward mistakes mere natural feeling for a similar exercise. And now, how shall the passage at the head of this article be saved from entire rejection, but by views like the above? To say that the promise is not to us, is depriving the believer of a treasure worth more than volumes of metaphysical sermons, that bring all to the test of human reason, under the disguise of a sincere belief of the Scriptures. There may be acceptable prayer which falls short of producing a firm belief,—for there are many degrees of faith: but that we are in every instance *required* to exercise the feelings specified above under the first four heads, will not be questioned. And in proportion as they become strong and sensible, will be the faith for the blessing. No view of prayer can humble us more; and ere this be rejected by any Christian, the words of our Saviour may well be examined with prayer, lest a glorious promise should be rejected. C. S. A.

From the Anti-Universalist.

UNIVERSALISM INVESTIGATED.

Those who contend that sin and misery are confined to this life, would do well to reflect on the bearing of their scheme. Why should it be confined to this life? Because immortality cannot sin and suffer? Because death puts an end to sin and misery? There is even no other *apparent* reason for confining sin and misery to this world. The body indeed ceases to sin and to suffer at death; and it likewise ceases to know; it ceases to live. But the soul continues to live and know, and as it differs from the body in these particulars, why may it not in others? What is there to hinder a disembodied spirit from possessing a sinful nature and being miserable, more than there is to prevent one from being holy and happy? But if indeed death does free from sin and misery; if immortality is of such a nature that it cannot suffer; if such is the state of things, that the sinner necessarily experiences a moral change on entering the other world; then death, then immortality, then the nature of things, and not Christ, are the sinner's Saviour. But the fact is, sin and misery, holiness and happiness, may as well exist in the other world as in this, for ough that death, or immortality, or the nature of things, will cause to the contrary. Sin and misery, holiness and happiness, are seated in the soul; and it is only in consequence of its connexion with the body, that the latter is sinful or holy, miserable or happy. When the soul leaves it, it is nothing more than other inanimate matter; but the former continues to live and to possess all the faculties which it had when in the body: and it is very unreasonable to suppose, that it cannot as well be sinful out of the body as in it. This is so obvious, that very few words would have been necessary on this point, had not so renowned a champion of Universalism as Hosea Ballou, advanced the theory which has just been combatted. Yet, there are some so void of discrimination as to consider the author of such wretched sophistry as this, a great logician! Herein do they discover their own acute discernment.

If all are holy and happy at death, then the wicked who leave the world before the pious, fare better than the latter; and it is impossible to see how God is just. It would likewise be a good plan to send the wicked and the miserable out of the world as fast as possible, and thus put an end to their sin and misery.

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Universalists say theirs is the true doctrine, inasmuch as it tends to unite and harmonize mankind; and they urge it as a reason why it should be preached, that Deists, Atheists &c. who will not endure the doctrine of endless misery, will nevertheless embrace Universalism. A great age of improvement this. Formerly the gospel was a sword, arraying the very members of a family against one another, setting man at variance against his father, the daughter against her mother, and the daughter-in-law against her mother-in-law, making a man's foes those of his own household. We admit that Universalism does no such thing; but that it breaks down all distinction between saints and sinners, and sends them all to heaven together; that it tends to unite believers and unbelievers, to produce fellowship between light and darkness, and concord between Christ and Belial; and that it is readily embraced by Deists, &c. yea, by drunkards, thieves, and the whole herd of worthies. And now we ask what kind of a gospel Universalism must be, to produce such effects, and to have such disciples.

Is not a man's conscience, say our opponents, a sufficient tormentor, without sending him to hell to be punished? A man's conscience? No indeed! otherwise it would be wrong to punish men at all besides—wrong to shed the blood of the murderer, to imprison the thief, to chastise the disobedient child, or, in fine, to inflict any temporal punishment whatever. Besides, as a very wicked person has a seared conscience, and suffers much less from its compunctions than one much less wicked: so, the least wicked would be punished most, were conscience the only avenger.

Those who object to future punishment, say that God can punish and change the sinner at death in a moment of time. We say no. To say that a sinner has the capacity of receiving all the punishment due for a life of sin in a moment of time; is unreasonable. Besides, there is no scripture that conveys such an idea, and none that represents a change as taking place at death. The thief on the cross was penitent *before* he died, and we read of no instance of repentance at a later period than in this case.

Again. They contend that the righteous shall be recompensed in the earth; much more the wicked and the sinner. We shall not dispute them on this point. But suppose they shall be thus recompensed? this does not disprove future punishment. The word recompense, or reward, admits of qualification. We read II. John, 8. of a *full* reward. Did the word *reward* signify of itself a *full* reward, the word *full* would be superfluous. Men may therefore be recompensed in this world without being *fully* recompensed, and hence may deserve and receive more in the world to come.

Again. Some who object to future misery, admit what they term future *negative* punishment, that is, that those who die in their sins, altho' they will experience no suffering, will have less happiness, till after the resurrection, than those who die pious. But if this circumstance cause them sorrow, they will be miserable; and if it do not, it will be no punishment at all, and it is a misnomer to term it so. Admitting however that it would be punishment, why, if the sinner deserves punishment in the other world, might he not as well be punished *positively*, as to be punished thus here? But if he does not deserve punishment in the world to come, but is punished in the earth all he deserves, where is the justice in punishing him *negatively* hereafter?

Our opponents say, that if one sin deserves endless punishment, then a man can only be punished for one sin, and all his other sins must go unpunished, because there would be no time in which to punish them, inasmuch as it would take all eternity to punish that one. But cannot the degree of punishment be proportioned to the magnitude of the guilt punished? Would not punishment greater in severity, be more than punishment less severe, though both were endless?

Say Universalists, That doctrine which is the most merciful is the most true, because the most true, because the most like God. It therefore follows, that the passages of scripture which speak of the pouring out of the wrath of God *without mixture*, of judgment *without mercy*, have *no* truth in them; but that it would be all truth to say, that the *mercy* of God shall be poured out without mixture upon certain wicked characters, and that he shall have mercy *without judgment* who hath shewed no mercy.

"Can we hope for eternal life," says the Universalist, "if there be no eternal life for us?" Certainly not, say we: but then, because there is eternal life which we *may* have, does this prove that we certainly shall have it, whether we accept it or not?

The opposers of endless misery say it tends to suicide. Wonderful inducement to suicide, to believe that if we commit it, we shall be endlessly miserable! No one in a sane mind who believes this doctrine dares commit suicide; and no one needs to be driven to insanity by a belief, if he will take the proper means to avoid this punishment. But if even the belief in endless misery does not deter men from the commission of suicide, for mercy's sake do not preach Universalism to them, and thus remove what restraint the belief in endless misery imposes on them, and thereby even encourage them to its commission: for a believer in Universalism must be almost insane *not to commit suicide.* Who would stay away from heaven that could get thither so easily and so soon as by blowing out his brains!

To repel the charge of licentiousness made against their doctrine, Universalists say, that they as well as others teach, that the wicked shall not go unpunished. It should be recollected, however, that they make punishment a mere trifle in comparison to endless punishment. And why, pray do they talk of the little punishment in which they do believe; why do they produce this as an evidence that their doctrine is not of a licentious tendency, while they are continually declaring, that the love of God, and not his wrath, is the motive to present to men to induce them to forsake sin? Why do they condemn threatening in the orthodox as an improper method, and then say they make use of it themselves? Why do they not act consistently, saying to sinners, O ye sinners: repent, for God loves you; break off your sins by righteousness, for God loves you; O! do not that abominable thing which God hates, for he loves you; how can ye escape his love if ye neglect so great salvation, for he does love, he always will love; therefore if you continue in sin, he will love you. O repent then, for if ye do not, you will be saved. Who could stand before such preaching as this? And suppose any should be pricked in the heart by it, and should cry out, Men & brethren, what must we do to be saved? what would a Universalist have to tell them? Why, this, in order to be consistent; Do nothing, or do any thing, and ye shall be saved, and your house. The fact is, if Universalists would be consistent, and preach and act agreeably to their fundamental principle, they would soon explode.

Our opponents raise a dust about the infinity of sin. Their definition of infinity makes nothing infinite; for it must be without beginning, without end, and without bounds, and fill all space in such a manner as to leave room for nothing else. Now who ever pretended that sin, or even God himself, is infinite in this sense? God is infinite, but there is room in the universe for something besides him. Universalists do therefore combat men of straw when they object to the infinity of sin in this sense. Nobody pretends that it is so. All that we say is, sin deserves *endless* punishment; and if man's endless existence does not constitute him an infinite being, neither is punishment infinite on account of its being endless; and consequently the sin punished is not infinite, otherwise it would exceed the punishment. But if sin that is not infinite can deserve endless punishment, then it is not necessary to prove the infinitude of sin in order to sustain the doctrine of endless misery. All that we contend for is, that it deserves endless misery; and Universalists may call this infinite or not as they like.

Admitting the atonement to be true in the orthodox sense, Universalists ask how it can be just to punish those for whom atonement is made. Answer: Christ died to make it just to pardon the penitent; consequently the impenitent can be as justly punished as if he had not died—and the impenitent too: pardon is of grace, not of debt. Although it can be bestowed without a violation of justice, it can be withholden in the same manner.

It is contended, that as God is unchangeable, he will continue to bestow favors on all in the other world, as well as in this. On this ground, he will continue punishing the wicked, for he punishes them here. Universalists do therefore in this, as in many of their other arguments, undertake to prove too much for their own system.

Again. It is contended, that any doctrine that *admits* of an endless hell at *any* rate, casts an indelible stigma on the character of God; and that there is no difference between compelling and permitting one to do that which would deserve such a hell. This goes for the whole. It even takes it on the supposition that a sinner can do that which deserves an endless hell, and says that God ought not to have created him; in other words, he *ought* to prevent him from receiving his *deserts*—a contradiction, and a position which would limit his creative prerogative, and destroy his just supremacy. But let us just examine. Is there no difference between compelling and permitting? Then is there no blame, for men cannot be blameworthy for doing any thing that they are compelled to do. And if God ought not to create those who, if created, will unnecessarily make themselves endlessly miserable, it must be on the principle that he ought to keep men from harming themselves: wherefore, according to this, he ought not to permit men to sin at all. The absurdity of this position is palpably outrageous.

For the Observer.

BUILDING CHURCHES.

Mr. Chipman—Through your paper, I wish to submit some remarks to the consideration of the friends of home missions, and those persons in our new congregations, who feel a special interest in having the institutions of religion permanently established among them.

Among other means of building up a new congregation, it is found that the erection of a church contributes not a little towards the object. In almost every instance, where a church has been erected in this part of the state, the effect has been to bring into the congregation some portion of the community, who before did not generally attend public worship and bear a part of its expenses. Some societies have been almost wholly gathered by means of a church. Individuals who have felt no particular interest in having the Gospel preached in their neighborhood, have contributed to the erection of a church; whether, because it would have a tendency to raise the value of their lands, or would add to the respectability of their town, or from some other motive, I will not pretend to say.

The church erected and finished, the purchase of a seat follows, as a matter of course. Men who have gone thus far towards providing a house of worship, are easily persuaded to contribute something for preaching, even if they care very little about religion. Preaching provided, the individual and his family occupy their pew or slip, and find themselves brought into a new community, and feel themselves to have a common interest with their neighbors in the church, and in whatever relates to the affairs of the congregation.

It will probably be conceded, that the erection of a church is calculated, by God's blessing, to increase, strengthen and build up a congregation; but it may be said, that the difficulty in our new congregations is, "the people are not able to build a church of such size as they will finally want." This I grant, and I would not recommend to such congregations, the erection of any other than a small church for present accommodation, or till they are able to build larger.

Against the erection of a small church, it may be said, that a school house will afford a substitute. This may be the case in some places, if the school house happens to be located in the right spot; but school houses, generally, are not constructed so as to answer well for a place of worship, even if they will accommodate all who wish to attend meeting; and besides this, it is the property of the district, which may be composed of people of different persuasions, and may be wanted a portion of the time, at least, for other denominations. Further, a school house possesses none of those attractions which I have mentioned, as pertaining to the possession of a pew or slip in a church.

The experiment of a temporary church has been tried in several places, and with good success; and I am happy to learn, that the erection of two such, is contemplated in this county, next spring. One of which is to be in Brockport, and the other in Gates, on the Buffalo road, four miles from Rochester.

Now, I would propose that other new congregations, and those destitute of meeting houses, should follow the example of Brockport and Gates. A church 25 by 30 feet on the ground, with twelve feet posts, might be divided into thirty pews and slips, capable of accommodating two hundred persons. This building might be finished in a plain, neat style, (say, like the Baptist church in Rochester,) and painted, for about three hundred dollars; or on an average of ten dollars a seat. A house 30 by 40 feet on the ground, with 15 feet posts, might be built at the same rate, as to average cost of slips, and accommodate three hundred persons. A church of this sort, as to neatness and convenience, for a small congregation, would not be exceeded by any in this county, and might be used till a larger house was provided, and then fitted up for evening meetings and Sabbath schools; or it might be converted into a parsonage house.—But perhaps, a difficulty will still arise. Some of these small congregations are not able to erect such a church. This, I believe may be the fact, with regard to a few. Where this is the case, their circumstances should be made known to those able congregations in the vicinity, and aid solicited from them, and from friends of home missions. As a friend of home missions, I should consider that one, three, five, or ten dollars, contributed towards the erection of a church for a new and feeble congregation, was directly calculated to build up the Kingdom of Christ at home, by affording the means of gathering a greater congregation to hear the Gospel.

There are about half a dozen places in this county, where congregations are or might be formed, and such churches erected. The offer of missionary aid has already been the means of producing efforts for raising funds, towards procuring the preaching of the Gospel, in places not hitherto favored with this privilege. Some little encouragement from the friends of missions, might be the means, under God, of erecting a house of worship and gathering a congregation, in some place where the Sabbath is now profaned, and the great mass of the people careless and indifferent about their souls. Such is the opinion of

A Presbyterian in a Country Town.

For the Rochester Observer.

The Sabbath is an institution of God, which is dear to every christian. The measures, therefore, which have been recently adopted, to promote the better observance of this holy day, so far as they appear to be founded in wisdom and enlightened zeal, must meet with the cordial approbation and support of every person, who loves our Lord Jesus Christ in sincerity.—I have not the honor of being concerned in the plan, which is now in operation for the accomplishment of this important object; but from the day that I heard of the measures proposed, I have not ceased to regard them with the deepest interest. I cannot but look on them as designed of God, to bring about one of the most noble and glorious reformations that has ever been witnessed; as calculated to send abroad a salutary influence, which shall ultimately be felt in every nation, where the light of the Gospel is enjoyed.

Some of my christian friends, however, men of intelligence and piety, with whom I have conversed on the subject, entertain a different opinion. They regard the Sabbath, indeed, as a divine institution of the highest utility and excellence, and which every man is bound sacredly to observe; and they consider the violation of this day, by stages and other public conveyances, as a serious evil, and one which is greatly to be deprecated, by every good man and well wisher to his country: but they object to the measures which have been adopted to remedy this evil, as *wrong in principle* and *injurious in their effects.*

They consider them as *wrong in principle*, contrary to the spirit of the Gospel, and inconsistent with that universal toleration of religious opinions, which is allowed by the laws of our country. They contend, that all combinations of christians to withdraw their business and patronage from any class of men, on account of their belief and practice in matters of religion, is a sort of compulsion, and an invasion of the rights of conscience, which is inconsistent with the law of kindness to our neighbour, and an injury to the cause of the Redeemer.

With the views of these persons, upon this subject, I am entirely dissatisfied. It appears to me that they are greatly mistaken. I have no design, indeed, of calling in question their sincerity, or the piety of their intentions; but I hope to make it appear, that their principles and reasoning, so far as they relate to the case before us, are utterly defective and invalid.

That it is lawful for christians to have intercourse with men of the world, in their social and civil transactions, no one will deny. That it is *as* lawful for them to give a preference to men of principle and piety, over the irreligious and immoral, appears to me undeniable. It will not be contended, that I am under obligation to do business with a person, merely because he is an infidel, when I can do it more advantageously to myself with a man who is a christian. But if I may give my business to a christian, rather than an infidel, on account of *temporal profit*, what hinders, that I may not give him my business, on account of his *religious character* and *eminent usefulness* in the church? Is the same thing lawful, when done from a regard to my temporal interest; and unlawful, when done from a regard to excellence of character, and the good of religion? Is the same conduct acceptable to God and useful to society, when it springs from the desire of pecuniary emolument; and displeasing to God, and injurious to society, when it arises from a love of moral worth and the good of others? To suppose this, looks a little like *reversing* the principles of the Gospel.

To apply this to the subject before us:—It will not be denied, that christians might lawfully have united in running a line of stages six days in the week, for the sake of temporal gain, nor that they might have invited the public to give them their patronage; nor that persons disposed to favor their undertaking, might have pledged them their travelling custom. Why, then, may not christians unite in establishing a line of stages, and inviting the christian community to give them their business, out of a regard for the Sabbath day? Is the same act, and the same conduct, right and proper, when done for the sake of individual profit; and wrong and mischievous, when done from a love to divine institutions and the best and dearest interests of our country?

It is urged, however, that this is inconsistent with that law of kindness, and love to our neighbors, which the Gospel inculcates, and which ought to govern and control the conduct and feelings of christians, in their intercourse with others. But if the same course of conduct is not inconsistent with kindness and love to our neighbor, when done for the sake of temporal profit, how is it more unkind, when done from a sincere regard to the interests of religion and the good of the community? Is it worse, by the same measures, to seek the glory of God and the benefit of our country, than it is to seek our own private interests? Is the same action criminal and unkind, when done from love to God and love to our neighbor; and innocent and proper, when done for the sake of our own present good?

Still it is contended, that our neighbor will consider it unkind; that, consequently, his mind will be prejudiced against us, and will be shut up against the impression of religious truth.—But for what reason will he consider it unkind? Because we seek to advance the interests of religion, and the good of our country, rather than our own individual profit? By no means: he considers it unkind, because it diminishes his profits. It is the effect of the measure upon his interests, which makes it so unkind to him, and not the motive from which it springs. If the same effect were produced by the same course of conduct, though arising from selfish considerations merely, it would be considered quite as unkind: nay, much more unkind. No man, nor body of men, will think as bad of a measure, confessedly right and lawful in itself, however hard it may bear upon their interests, when they are convinced that it arises purely from religious considerations, as when they are satisfied that it arises solely from a regard to personal interest. It is not true, then, that to establish such a line of stages, from a sincere regard to the Sabbath, is any more unkind in itself, or is considered any more unkind by others, than it would be from any other motive. Our opposers, themselves, furnish decisive evidence of this, by constantly affirming, that it is not really religious considerations which govern us; but that we are making use of pious professions to accomplish our private and personal ends.

It is said, however, that men who have no regard for the Sabbath, who are corrupt in principle, and immoral in practice, are owners in this new line of stages; and that, while we are withholding our patronage from many christian professors, who are proprietors in the old line, we are giving our money to others who will employ it to injure religion. But, I ask, is it now *unlawful* to give our business to men who are not christians? May we not patronize worldly men, who are doing a lawful business, in a lawful manner, without violating the Sabbath, because, by so doing, we must withdraw it from Christian professors, who, in following the same line of business, habitually profane the Sabbath? How can this be reconciled with what was formerly advanced?

Still, it may be supposed, that we are inconsistent with ourselves—that whilst we withdraw our business from one class of men, because they break the Sabbath, we give it to another class, who are guilty of breaking some other divine command. But it should be remembered, that the real reason why we patronize the new line of stages, in preference to the old, is not so much on account of the religious character of the proprietors of either line, as because, in the same kind of business, the one class habitually *break* the Sabbath, and the other class habitually *keep* the Sabbath. Admit that, in the former class, are some persons who may use our custom to a good purpose, and that, in the latter, are some persons who may use it to a bad purpose: What then? We do not assume the prerogative of dictating to others, how they shall dispose of the property which they have lawfully obtained; we only claim the right of using our own in a lawful way, and according to the dictates of our own consciences. We do not withdraw our custom from the former class, because *some* of them *may make a good use of it;* neither do we give it to the latter class, because some of them *may make a bad use of it;* but we withhold it from the former, because, in that line of business, they are *habitually doing wrong—violating the Sabbath;* and we give it to the latter, because, in the same line of business, they are *habitually doing right—observing the Sabbath.*

But before this objection is entitled to any answer, it ought to be shown, that a larger number of professing christians, in proportion to the whole, are proprietors in the old line than in the new; and that, on the whole, the profits of the old line will be better used than the profits of the new. This has not been shown—I trust it cannot be shown—if it could, I should blush for the christian profession. B.

For the Rochester Observer.

Extract from the minutes of the Synod of Genesee at their Sessions in Buffalo, September, 1828.

"The committee on the minutes of the General Assembly reported and recommended to the attention of Synod the resolutions of General Assembly, on page 241 of their minutes on the subject of intemperance.

Their report was accepted, and on motion it was resolved, that this Synod highly approve said resolutions of the General Assembly; and that the Stated Clerk be directed to publish said resolutions in such periodicals as shall appear to him expedient, to the end, that the subject may be brought generally before the public."

The committee to whom was referred the resolution offered on the subject of intemperance, made a report, which being read and amended, was adopted, and is as follows, viz:—

Resolved, That in view of the exceedingly heinous nature of the sin of intemperance, in the use of ardent spirits, as in direct opposition to the authority and moral government of God; its wide spread prevalence infecting, as we are not without reason to apprehend, some members, and even officers of the church; the dreadful *miseries it inflicts on society, in all its interests,* physical, political, moral and religious; and especially in view of the great guilt that rests on the church in this matter, not merely from so many of her members participating in it, while others, with thoughtless insensibility, minister the means of indulgence to its deluded victims; but especially in having greatly failed, as the light of the world, and the salt of the earth, by her instructions, her example, her prayers, and her vigorous efforts every way to stay the plague.

The General Assembly do appoint the *fourth Thursday* of January 1829, a day of *fasting, humiliation* and *prayer,* with special reference to this sin, and recommend to the people of their communion its solemn observance as such, moreover, they give it in charge to all their ministers who may officiate on this occasion, by prayer and study to have their minds thoroughly impressed with a sense of the greatness of this sin; and to endeavor so to conduct the exercises of the sanctuary, that all the people to whom they minister may be brought most fully under the same impression, and aroused to a vigorous exertion of all the means which duty and sound discretion dictate for arresting this hateful and desolating abomination.

On motion, Resolved, That the resolutions of the General Assembly, on page 239 of their minutes, respecting the sanctification of the Sabbath, be highly approved by this Synod, and that the stated clerk be directed to publish the same together with this resolution of Synod.

The committee to whom was referred the communication from Dr. Beecher, with the constitution of the General Union for promoting the observance of the christian Sabbath, reported the following resolutions, which were adopted, viz:—

Resolved, That the General Assembly highly approve of the formation of the above General Union, and would earnestly recommend the formation of auxiliary societies throughout our congregations.

Resolved, That this Assembly renewedly enjoin upon their Presbyteries and churches, the duty of enforcing the discipline of the church in every case of a violation of the Sabbath.

NORRIS BULL,
Stated Clerk of the Synod of Genesee.

Geneseo, Jan. 1, 1829.

ROCHESTER:
FRIDAY, JANUARY 9, 1829.

To Correspondents.

"A *Layman*" on the subject of Clerical support, is informed that his communication is received, but as we cannot believe that the remedy which he proposes is either advisable or practicable, or that the publication of such a proposition, is calculated to do good, we must decline inserting it.

"Miles Standish" cannot have noticed the course which we have pursued relative to the publication which he names, or he would not have expected us to publish his communication,—besides, the manner in which he speaks of another denomination of christians is not calculated to do good, but might excite angry feelings without having any tendency, as we think, to correct the evil of which he speaks.

The gross ignorance which he mentions, happens in this case to have led to an error in the editors of the paper he names, of a directly opposite kind to that into which they usually fall—that of making the sum paid for the support of the Clergy of any denomination *less* than the fact; so that we are inclined to give them credit for having made a false statement through mistake, rather than to suppose they have wilfully perverted the truth.

CONSISTENCY.

The following paragraph is a kind of miscellaneous editorial article in the Cayuga Patriot:—

"We had almost forgotten to mention that a part of the Pioneer Line of stages has changed owners, and commenced, or is about to commence, running on the Sabbath.—The great principle of coercing others, is then given up, and we have no more to say on the subject."

It is worthy of notice how soon opposition to the Pioneer ceases, when a false and slanderous report is put in circulation that it is about to commence running on the Sabbath. There is no objection now! Oh no! We can now patronize the line, if it will only accommodate our tender consciences by violating *habitually* the commands of God. We have nothing more to say but to wish the Pioneer success if its proprietors will only acknowledge that they have not the same right to *rest* on the Sabbath that the Old Line have to *run* on that day—*disobey* God and we wish you God speed.

We have a curiosity to know whether those papers that have so readily copied the report that the Pioneer "has commenced or is about to commence running on the Sabbath," will as readily copy a paragraph from the Observer of last week contained in the communication signed "The Public" which says "*The rejoicing of certain citizens has been quite premature. Your readers*

Central Library of Rochester and Monroe County
Historic Newspapers Collection

may be informed that the Pioneer has not yet failed; so far from being the case, it never was in safer hands—one proprietor of a very small section has indeed been unable to continue in the business on account of pecuniary embarrasments which existed a long time before he was connected with the Stages; another proprietor has sold out to his brother who is more amply able to sustain the interests of the line and who is so far from breaking up the whole establishment, has determined to run a double line for more than a hundred miles." We shsll see whether the above will be seized upon and published with the same self complacency and triumph as the FALSEHOOD which it contradicts.

We would call the attention of our readers to the communication of B. on our second page, on the subject of the Sabbath measures. We hope they will not pass it over with a cursory reading. Let the arguments there advanced, be carefully examined; and as there is nothing in it that can give offence to any person whatever—nothing but candid examination of the real merits of the question, we trust that those especially who are in favor of the strict observance of the Sabbath, but are opposed to, or have doubts as to the *measures* adopted relative to public conveyances, in order to correct the evils of Sabbath breaking, will read it with attention and let it have its due weight upon their minds.

FIRE.

Between 11 and 12 o'clock on Wednesday evening a fire was discovered in a building nearly opposite the Methodist Chapel on St. Paul street, owned by Warren Perry, and occupied by Hedge and Pettingill grocers, which together with all its contents, was consumed. The engine companies were on the ground before the fire had communicated to any other building, but owing to some cause the engines were not in operation until some time after their arrival and not until the building on the north, separated from the other by a narrow street, was on fire. This building also belonged to Mr. Perry and was occupied by J. B. C. Mount, G. Daniels, Mr. Hoag and by Rice & Co. as Stores and Groceries, a part of this building only was destroyed, the progress of the flames having been arrested at the store of Mr. Daniels. Mr. D's loss is probably about $300, that of Mr. Mount $1,000—The only ensurance was on the goods of Rice & Co. to the amount of $1,000 which it is thought will cover their loss—The Books and papers of Mr. Hedge and those of Mr. Pettingill, were saved.

The fire originated in the first mentioned building, and is clearly ascertained to have been communicated from a Stove pipe.

From the Missionary Herald.

Joint Letter of the newly arrived Missionaries, at the Sandwich Islands.

After some account of the events of the early part of the voyage the Missionaries say—With regard to religious exercises, soon after our embarkation, we commenced family worship in the cabin, which was attended uniformly, morning and evening, during the voyage. After the first week, we had preaching twice on the Sabbath, usually in the cabin.—Some of the ship's company were generally present. The first mate uniformly attended, when not on duty. In addition to preaching, we endeavored, as occasion offered, by conversation and by distributing tracts, to promote the spiritual good of the seamen. But owing to our want of faithfulness, and some obstacles, over which we had no control, we have reason to fear but little good was effected. We cannot but hope, however, that some salutary impressions were made, which will not soon be effaced

Soon after sailing, the mission family observed a season of special prayer for the blessing of God upon the voyage.—After doubling Cape Horn, we set apart Feb. 7th, as a day of thanksgiving, and endeavored gratefully to recognize the goodness of God, in employing us as messengers of salvation to the heathen, and in conducting us safely through the most dangerous part of our voyage. We held a meeting in the morning for prayer and conversation, and in the afternoon, a sermon was preached adapted to the occasion, We set apart another day, just before reaching the Island, as a season of fasting and prayer, in reference to the great work before us. The exercises were the same on the day of thanksgiving. We observed, also, the monthly concert, and held other meetings for social worship. At these seasons, we were greatly encouraged and animated, by the consideration, that our beloved friends, in different parts of the United States, were, at the same time, supplicating the throne of grace on our behalf.

During most of the voyage, we devoted three or four hours in a week to the cultivation of sacred music. The rest of the time, while in health, we employed with our pens & our books, and in such other ways as our circumstances required.

On reviewing our voyage, we find some things, which were unpleasant, but more which should excite our gratitude. A good degree of health and contentment prevailed among our number. Our attachment to one another increased with our acquaintance. We were happy in the society of each other, and in the prospect of spending and being spent, for the salvation of the heathen.

On the 26th of March, while looking eagerly for land Hawaii burst upon our view, a sight truly welcome, after almost five months residence on the ocean. In a little time, we were favored with a delightful view of Mauna Kea, as it lifted its snow capt summit far above the clouds. A thousand interesting associations now rushed upon our minds, and almost overpowered our feelings. In the evening, the breeze wafted us rapidly towards Oahu. The next day was the Sabbath, and we attended public worship, for the last time, on board the Parthian. The weather was uncommonly pleasant, and several of the islands, in which we had come 16,000 miles to labor for our Savior, were in full view. About 3 o'clock in the afternoon we cast anchor in the outer harbor of Honolulu. The Parthian was immediately visited by the captains of other ships in port. From them we learnt that one, whom we had expected soon to meet, and for whom we had brought many tokens of friendship from a distant land, was no more. We learnt, also, that the members of the mission at this station were well, and successfully prosecuting their work. As it was the Sabbath, and we were some distance from the land, we thought it not best to go on shore until the next day. But as an opportunity offered, a line was addressed to Mr. Bingham, informing him of our arrival. Before dark, the three brethren, then at this station, Messrs. Bingham, Goodrich and Chamberlain, came out to the Parthian, and bade us a joyful welcome. The interview seemed more like the meeting of long absent friends, than of entire strangers. After spending a little time in mutual inquiries, the brethren left us to attend worship on board one of the ships then in port, which seems to have been favored with an interesting revival of religion, since leaving America. The next morning, Mr. Goodrich came on board, to assist us in preparing to land, and, about 11 o'clock, most of us, with part of our effects, were safely landed.

On the beach we were met by Messrs. Bingham and Hunnewell,* and a crowd of natives, who were eager to receive our hands, and bid us welcome to their shores. On our way to the mission house, we called on Kaahumanu, and were introduced to her by Mr. Bingham. She received us with cordiality, and expressed much joy, that new missionaries had arrived, and seemed only to regret that our number was not greater. She accompanied us to Mr. Bingham's, where we were introduced to other chiefs, who received us with the same cordality.—We then united in a song of praise, and in devout thanksgiving to that Being, who had brought us safely through the dangers of the deep, to this interesting field of labor, now white for the harvest.

We have not yet been introduced to the young king, as he is absent from this place. He has been seen by the brethren at some of the other stations, and has given his full approbation, in writing, to the settlement of the reinforcement. Boki, and Kaahumanu, have done the same.

Soon after our arrival, the Missionary Packet was sent to the windward to invite the brethren to a general meeting, which is now in session.

Yesterday being the Sabbath, the reinforcement was publicly admitted to the mission church, and united with the former members of the mission, and a few gathered from among this people in commemmorating the dying love of Jesus.—Mr. Bingham in an affectionate address, after recounting the dealings of God with this church from its first organization in Boston, to its present prosperous state, bade us welcome to all its privileges, and to this wide and inviting field of missionary labor; and added, that on the arrival of the last reinforcement, twenty four chiefs welcomed them, but that many more than twenty four chiefs, including all the principal rulers of the nation, bid us welcome. He observed, also, that six regular congregations containing 12,000 attentive hearers, and 440 schools, containing 26,000 scholars, were eagerly looking to us for instruction; and that, taking every thing into the account, missionaries to the heathen never entered upon their labors under more auspicious circumstances.

We can say, without hesitation, that the state of the mission, and the prospect of usefulness opening before us, far surpasses our most sanguine expectations. We feel abundantly encouraged to engage with ardor in the great work before us. Although the reinforcement is quite respectable as to numbers, we can do but little towards supplying the spiritual wants of the people. Two more clergymen seem to be imperiously demanded,—not to occupy new stations, but to sustain the brethren at stations already occupied, who are sinking under their accumulated labors. Among our whole number, we have no preacher to spare, for the thousands on Hawaii, who are earnestly pleading for the bread of life. The harvest truly is great, but the laborers few.

Asking, dear sir, your counsel and your prayers, and ever cherishing a kind remembrance of yourself and your associates, we subscribe ourselves, your brethren in the fellowship of the Gospel.

LORRIN ANDREWS,
JONATHAN S. GREEN,
PETER J. GULICK,
EPHRIAM W. CLARK,
G. P. JUDD,
STEPHEN SHEPARD.

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*Mr Hunnewell is a resident at Honolulu, who belongs to Charlestown, Mass., and has always been friendly to the missionaries. He sailed with the first missionaries, and afterwards commanded the missionary packet, in the year 1826.

From the General Letter of the Mission, dated June 12, 1828, we make the following extract:—

"Never, perhaps, since the divine commission of our Saviour, *Go ye into all the world, and preach the Gospel to every creature*, was given to his followers, have missionaries reached the scene of their labors more opportunely, or entered on their work under circumstances more auspicious. The field is fully open, and sufficiently wide, to give scope for all their energies. The heads of the nation, and more than twenty subordinate chiefs, welcomed their arrival, and not one appears to oppose their settlement.

Six large congregations, including at least 12,000 souls, are ready to receive their regular ministration; four hundred and forty native school teachers, incompetent, indeed, are expecting to be taught by them more perfectly the way of Christ; the same number of schools, estimated at 26,000 pupils, are waiting for the instructions, which missionaries are expected to give, and a population of 100,000, yet unorganized, waiting for the means of competent instruction in the rudiments of learning, and the doctrines and duties of the Gospel; while the little band already in the field, and ready to faint under accumulating labors, were anxiously looking for aid, to urge forward the system of means just coming into operation, for enlightening the people, for translating and publishing the Bible, and daily proclaiming its doctrines. Serious apprehensions were entertained, that, if this system of means were not vigorously urged forward now, the seeds of dangerous errors and destructive delusion would quickly be disseminated, and, by their luxuriant growth in such a soil, overspread, with disastrous shade, the fairest prospects of our mission. Who, then, can but admire the wisdom and goodness of that providence, which, at such a juncture, in such a cause, should supply the timely and needful aid. It deserves a grateful word, that among the interesting circumstances attending the entrance of the reinforcement upon the work, it is not the least, that the congregations at Kailua and Kaawaloa were enjoying a revival of religion, and the whale ship Enterprise, then lying in the harbour, was rejoicing in the fruit of a precious revival at sea—and, that in all our congregations, some were inquiring what they should do to be saved, and some offering themselves as candidates for baptism. This ship hoisted the Bethel flag every Sabbath, while she was in port, and the missionaries at this station conducted a religious service in her cabin the evening, preaching to about twenty-five attentive hearers, nine or ten of whom were rejoicing in hope. Before the reinforcement set foot on shore, Mr. Gulick preached on board the Enterprise, and Mr. Clark the following Sabbath evening. Since their arrival, the new missionaries have preached twice a week in English; once at the chapel, Sabbath morning, and once at the mission house, on Wednesday evening. The congregation at the chapel has sometimes, when the whale ships were in port, amounted to about fifty, including the mission family.

"The missionaries who arrived in the P., are stationed as follows:—Mr. Andrews at Lahaina, on the island of Maui; Dr. Judd and Mr. Shepherd, at Honolulu, Oahu; Mr. Clark is also stationed at the last mentioned place, for the purpose of devoting a part of his time to the spiritual good of foreign residents and seamen; and Mr. Green will hold himself in readiness to visit the northwest coast of America, when a favorable opportunity shall occur, with a view to future missionary operations there. Miss Stone resides in the family of Mr. Thurston, Miss Patten in that of Mr. Richards, Miss Ward with Mrs. Bingham, and Miss Ogden with Mrs. Gulick."

By letters received by one of the editors of this paper, we learn that there is still much opposition to the spread of the Gospel, from a portion of the foreign residents. They appear, however, to have little influence with the chiefs. Of one who has always taken the lead in opposing the labors of the mission, it is remarked, "we could scarcely wish him less popularity among the chiefs, except ———, than he appears at present to possess."

Mr. Bingham thus speaks of the printing department: "The whole amount of printing done at the islands, up to March 7th, 1828, is 3,280,400 pages; but what is this, compared with what will be required to meet the wants of the people for eight years to come? When the tracts now in press are out, our little volume of tracts, commenced in April, 1826, amounts to 90 or 100 pages, besides the Hymns and Luke. We hope to double it in three years more, and in *eight* years have 20,000 copies of the *entire* Bible in the hands of the people, if God shall prosper us as he has heretofore."

RIGHTS OF CONSCIENCE.

There is a strange way of talking, as if the *rights of conscience* pertained only to Sabbath-breakers, profane persons and drunkards. So far is this carried; that persons unpolluted with these vices cannot express their dislike of them, nor even their intention to abstain from them, without exciting the cry, that the *rights of conscience* are invaded. But, as we humbly conceive, a moral and religious man may have a conscience; and his rights in this respect may be as well worth regarding, as another man's. As matters now stand, some persons at least, connected with the Post Office department, are compelled by law to violate their consciences by breaking the Sabbath, or retire from their post. Some, we know, have chosen the latter alternative. *Are laws expedient, which exclude all such men from an employment, where integrity and faithfulness are peculiarly requisite?*

All persons employed about the mail, are hired and paid by the nation. Every freeman is holden by law to pay his part of the expense. The consciences of many forbid them to hire men to labor on the Sabbath. May they not even ask that their money may cease to be expended in what *their* consciences condemn, without being accused of abridging the rights of conscience of others?

Finally, should the transportation of mails on the Sabbath be stopped by law, whose conscience would be violated? In other words, are there any, whose consciences would *require* it of them, as a duty, even if the laws of the country did not require it, to be employed about the mail on the Sabbath?—*Vt. Chronicle.*

From the New-York Observer.

THE SABBATH MEMORIALS.

The memorial from this city, bearing the signatures of nearly 7000 persons, has been forwarded to Washington by a Delegation specially appointed. It is headed by the venerable Richard Varick, and signed by numbers of our most distinguished citizens. Many hundreds of the petitioners are merchants.

Memorials have been forwarded from other places, and we trust will continue to be forwarded from all parts of the Union, during the whole of the present Session of Congress. In 1814, there were 127 petitions from 16 States and Territories; this year, it is calculated that at least 500 will be presented, bearing the signatures of more than 100,000 citizens. They will be followed by the good wishes and devout aspirations of millions of inhabitants. May God commend the subject to the hearts and consciences of the members of the National Legislature.

Another duty remains to be performed by the friends of the Sabbath, and it ought to be done speedily and extensively. The influential constituents of members of Congress should address letters to them, earnestly soliciting their co-operation,—their active exertions on the floor of Congress, as well as their votes on the final question. It is natural to suppose that the opposers of the measure,—the openly irreligious, the time-serving politician, and the timed Christian,—will desire to avoid a decision, by referring the Memorial to the Post Master General. His sentiment on the subject, it is well known, are favorable to the prayer of the petitioners; but he will not take upon himself the responsibility of recommending so important a measure to Congress. It is a question which Congress ought to decide. The Yeas and Nays will be demanded, and the American People will see by the result, who are the enemies of the Sabbath, and who are its friends.

WHAT IS AN INFIDEL?

"What is an infidel, father?" said little William, as he laid down a Sunday School book, which he had been reading.

Father. An infidel, my son, is one who does not believe that Christ came to save sinners, and who does not believe that the Bible is the word of God.

William. Have infidels souls?

Father. Yes, my child, they have immortal souls as well as Christians.

William. Why do they try to hinder children from learning the way to heaven?

Father. How do you know they do, my son?

William. Because, I have just been reading in the last number of the Sunday School Journal, that an infidel went to a place where the Sunday School was held, and broke it up. Why did he keep those children from attending the school, if it were not to hinder them from learning the way to heaven?

Father. He did not believe they were learning the way to heaven. Infidels think the Bible is not the word of God, but mere stories told by men. Of course they think it useless for children or old people to read the Bible.

William. But, father, will the Sunday School do infidels any harm?

Father. No; but they know that those who attend, the Sunday School will become convinced that the Bible is right, and that they are wrong.

William. Where will infidels go when they die?

Father. If they do not repent of their sins, and believe in the Lord Jesus Christ, they will go to the bottomless pit—into outer darkness, where is weeping, wailing, and gnashing of teeth. Because the Bible says, "He that believeth shall be saved, but he that believeth not, shall be damned."—But my child, you must not think that infidels are the only persons who go there. "Except we repent, we shall *all* likewise perish.—*Youth's Journal.*

The Whale.—The greatest supply of oil yielded by a single whale, was the enormous quantity of 117 butts, or about 43 tons; it was struck by a person of the name of Pasbby, who was harpooner to the Fanny, whaler of Hull; and as the blubber is supposed to weigh about one-third of the whole, this animal did not weigh less than 120 tons. Such are the dimensions of the Greenland whale, that jaw bones of this animal have been seen measuring more than 20 feet in length. The tongue of a large whale weighs two tons, and yields one hundred and twenty-six gallons of oil; and of so enormous a size are its lips, and so much do they abound in blubber that one alone has afforded sufficient of the latter to yield two tons of pure oil.

Melancholy consequence of Gaming.—An officer in the British service, a young gentleman only 25 years of age, of very respectable family, put an end to his existence recently, in a shooting galley in London. He had lost at play, in the gaming house in London, such sums as his circumstances did not enable him to afford.—The consequence was the act of self destruction. He went into the shooting gallery, took a pistol to try a shot, put it into his ear, and in an instant he was a dead man. The jury on the inquest gave a verdict of *lunacy.*

From the National Intelligencer.

Missionaries.—We are requested to state, from a highly respectable authority, that any statement at any time, in relation to an interference "in regard to the measures of Government" by the Missionaries employed by the American Board of Foreign Missions, is incorrect, and positively to declare that, so far from any such interference, they have been especially guarded on that point.

SUMMARY.

A Society for the Promotion of Temperance, has been formed at Glastenbury, Conn. on the principles of the American Society.

John G. Bogart, Counsellor at Law and Vice Consul of Russia, fell from the stairs of the Masonic Hall, N. Y. not long sinee, about 30 feet, and broke his skull. He survived about 3 hours only.

The Legislature of Florida, at its last session, passed an act incorporating the bank of Florida, with a capital of $500,000.

Bowery Church N. Y.—Rev. Mr. Hawes has declined the invitation to take charge of this church.

In London Marshal Beresford, formerly at the head of the Portuguese army, has been admitted to an audience with the eight-year-old queen of Portugal, and had the honor of kissing her pretty little hand.

It is stated that the losses, in collecting the imposts in Boston, since the establishment of the General Government, (40 years) have only amounted to one-tenth of one per cent.

Miss Mary Brown, who lately died at Hampton, Conn. made provision in her will for constituting her minister and twenty-three of her relations life members of the Windham County (Conn.) Tract Society.

Spirited Resolution.—The Auxiliary Tract Society of St. George's (Episcopal) Church in this city, resolved at their late meeting, that they would use their best exertions to contribute in aid of the American Tract Society, in the course of the ensuing year, SIX HUNDRED DOLLARS, independently of the amount which may be paid for the purchase of Tracts.—*N. Y. Obs.*

The receipts of the American Tract Society during the month of December, amounted to $5,740 08, of which $2,795 27 were donations.—American Home Missionary Society, from November 15th to December 15th, $1,926 37, exclusive of $335 42 received by the Western Agency.—*Ib.*

A correspondent of the Journal of Commeree at Boston says, "It is reported that 18 houses were consumed by fire last night in Beverly.—We have no particulars.

The waters of Lakes Ontario and Erie are at present nearly two feet higher, whilst those of Lake Superior are considerably lower than ever before known. It is supposed some new outlet has been formed from the latter, or that its old outlets have been in some way increased or enlarged, to occasion this extraordinary circumstance.

The memoir of Rev. Pliny Fisk, late missionary to Palestine, has been republished in England.

Levi Wolf, a brother of Joseph Wolf, the missionary, has lately renounced Judaism, in Bohemia, where he was reader in a synagogue—has removed to Dresden, and is now, with his wife, who is like-minded, receiving Christian instruction in the family of Mr. Goldberg, a missionary of the London Jews' Society.

Chas. Freeman, is appointed agent for the Observer in Ogden.

NOTICE.

A Church Conference will be held, at the 1st. Pres. Church in this Village, on Tuesday the 13th. inst. at 10 O'clock A. M. Jan. 6. 1829.

NOTICE.

The new Presbyterian Church in Pittsford will be dedicated on Wednesday, 14th January inst.

☞*NOTICE.*

Information is wanted respecting a lady by the name of Mrs. Wealthy Sackrider, who is supposed to be teaching a Painting School somewhere in the town of Mendon, or thereabouts.—Any information respecting her will be gratefully received by her son, at Mr. Whitbeck's Tavern, in Rochester.

Rochester, Jan. 9. 1829.

ROCHESTER MARKET.

WHEAT, - - per bushel,		1,25
Rye, - - - -		50
Oats, - - - - -	25 to	28
Corn, - - - - -	44	50
FLOUR, bbl. - -	$6,75 to	7,00
Beef, fresh, - -	- cwt. 2,50 to	3,50
Pork, fresh, - -	- cwt. 4,00	
——, mess, - -	bbl. 12,00	
Potatoes, - - -	25	
Turnips, - - - -	18	25
Butter, - - - -	lb. 12 to	15
Lard, - - - - -	6	7
Eggs, - - -	doz. 15	18
Cider, - - -	bbl. 1,50 to	1,75
Salt, - - - - - -		1,87

ROCHESTER LOOKING GLASS
MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

STRAY COW.

STRAYED from the pasture of the subscriber about two weeks since, a black COW with a white face, her horns bored with a gimblet near the points. Said Cow is about 12 years old. Any person who will give information respecting her to Mr. Williams, grocer, on Buffalo-st., will confer a favor. BRIEN FLOOD.
3 w 1

E. PECK & CO.
Booksellers, Printers and Bookbinders,
AT THE SIGN OF THE LEGER, CARROLL-ST.
ROCHESTER, MONROE CO. N. Y.

KEEP constantly for sale, a very extensive and general assortment of Books, in almost every branch of literature and science, which are offered at low prices. Library Companies, Physicians, Merchants, and others, who purchase by the quantity, may rely upon being supplied on the most liberal terms. Also, for sale, Account Books, of every description, consisting of Legers, Day Books, Journals, Invoice Books, &c. constantly on hand, or ruled and bound to any pattern, on short notice.

Also, School Books, of every description in common use, of the best editions, and well bound, with which Schools or Merchants will be supplied cheap by the dozen.

☞The highest price, in Cash, paid for clean Cotton and Linen Rags, and an extra price for white Rags.
Jan. 1, 1829. 3w1

W. H. WARD & CO.
Marble Building—*Carroll Street.*
Offer for sale at low prices, a full supply of
DRY GOODS, | CROCKERY,
GROCERIES, | HARD-WARE,
AND HOLLOW-WARE.
June, 13th 1828. 24tf.

NOTICE.

WE shall apply to the Legislature of the State of New York at their next session, to pass an act to incorporate the Rochester Canal and Rail Road Company with a Capital of fifty thousand dollars.

ELISHA JOHNSON,
JOSIAH BISSELL Jr.
ELEAZER HILLS.
Rochester December 29 1828

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the New Hampshire Observer.

SORROW FOR THE DEAD.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as they that have no hope.

Weep not around my bier,
When I am dead:
Nor shed the friendly tear
Upon my head.
The cold and lifeless clay
Heeds not thy sigh,
Nor will it wipe the tear
That dims thine eye.

Look not upon my form
When life is gone;
But leave me in my shroud,
Cold and alone.
Raise not the coffin's lid
To say farewell,
Nor start, when thou shalt hear
My funeral knell.

Pass quickly by my grave,
When I am there,
Lest thou should'st sigh for me,
Or shed a tear.
Weep not upon the mound,
Where I shall rest;
Nor strew wild flowers around
Upon my breast,

The soul which thou hast lov'd,
Will not be there:
It will have plum'd its wings
And soar'd afar.
Then weep not o'er my chains,
When I am free,
When I have left my cell,
And gain'd my liberty.

Upward, in yonder sky,
I'll find my home;
And wait, in realms of light,
For thee to come.
Call me not back to earth,
To leave my crown;
I've fought with sin and hell—
—The victory's won. DION.

From the Remember Me, for 1829.

THE RAISING OF LAZARUS.

BY REV. G. W. DOANE.

"And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth."

There was a voice of wailing
In Bethany that day,
And darkly on that mournful home
The cloud of sorrow lay,
And deeply was the fount of grief
In woman's bosom stirred,
And thickly fell its bitter drops
In each low, murmured word:
For never from that blessed source
Of perfectness above,
Was shed on earth a purer joy
Than in a sister's love;
And never pours the bursting heart
A deeper, darker flow,
Than o'er a brother's coffined clay—
A sister's sacred wo.

There was a voice of joyfulness
In Bethany that day,
And brightly on that happy home
The sun of gladness lay,
And deeply was the fount of joy
In woman's bosom stirred,
And fervent rose its grateful praise,
In each exulting word!
For purer, fuller, holier streams,
Than in a sister's love,
Flow'd never from that blessed fount
Of perfectness above;
And deeper, warmer, gushing tears,
On earth were never shed,
Than fell that day upon his neck—
The rescued from the dead.

Oh! ever thus, on those who love
And humbly serve the Lord,
His blessings and his chastisements
In mingled streams are poured:
His chastisemeuts to bring to earth
Each thought and purpose high;
His blessings to lift up our hearts
To Him above the sky.
Then who, whate'er betide, will doubt,
That all disposing arm,
Which guides our feet to every good,
And guards from every harm;
Since sorrow like that darkest hour
That just precedes the day,
Is only sent to fit our hearts
For joy's unclouded ray!

From Brook's Daily Monitor.

MOURNING APPAREL.

But now he is dead, wherefore should I fast?
Can I bring him back again?

These remarks against mourning apparel are admitted with the sincerest kindness towards the afflicted. These trappings of grief seem indifferent and childish, where there *is* real grief, and where there is not, they are mockery. The principal objections against the custom of wearing mourning apparel, are, that it is *useless, inconvenient,* and *expensive.*

For what use does it serve? To remind me that I am in affliction? I do not wish to be so pointed out. Shall the sable garb be adopted, then, because it is grateful to my feelings—because it is a kind of solace to me? I can gain no consolation from it.

But if the custom is useless, its inconvenience forms a still greater objection. It is inconvenient, because it throws the care of purchasing and making clothes upon a family, at the very moment when, on every account, it most needs seclusion and quietness; when, worn out with care, and watching, and sorrow, it needs retirement and relief. There is a shocking unseemliness, I had almost said sacrilege, in turning the house of death into a shop for the dressmaker. Who that has ever witnessed what is passing on one of these occasions; who that has seen the broken-hearted victims of affliction, brought forth to be dressed up as pageants, and harrassed with inquiries about mourning gowns and bonnets, or heard, intermingled with their sighs and tears, paltry and vain discussions about the adjustment of mourning caps and ribands; who, I say, has not felt that all this is inconvenient, ill timed and unbecoming, beyond what any force of language can express?

But the greater objection, after all, to the use of mourning apparel, is the expense. That the expense presses heavily upon the poor, is a matter very well known, and I believe very generally regretted. But this is not all; it presses heavily upon the body of the community.—None but the opulent, in fact, can afford it.—There are few families in the country, with whom the expense of mourning apparel does not form a burdensome addition to the bills of the merchant. Besides, this is the most expensive kind of apparel; and there is always on these occasions—from haste and the natural improvidence of an afflicted mind, about worldly things—there is a great deal of extravagance and waste. And more than all; this expense comes at a time when, of all times, it can be least easily borne. It comes in addition to all the expenses of sickness, the paying of attendants, and the charges of the physician. It comes, perhaps, at the very moment, when the main support and reliance of a family is taken away. When the husband, the father, the provider, is cut off; when he has departed from the world, with no feeling of distress so deep, as that he was to leave those destitute, who were dearer to him than life. Then it is, that the desolate are deprived, under a false notion of showing respect to him, are obliged, by the custom of society, to abridge the already narrow means on which they have to rely.—How many are the cases in which a considerable portion, and even the whole of what remains for the widow and the fatherless, is expended; not in providing for their wants, but in *merely arraying* them for their desolate condition.

MOTHERS AND SCHOOLMASTERS.

We copied a few days since, an extract, relating to the character and pursuits of the Rev. D. H. Barnes, from a Report prepared on behalf of the New-York High School, by G. C. Verplank, the President of the Board. Annexed is another extract from the same document—"an eloquent tribute to the worth of the Schoolmaster." *Spect.*

It has been to me a source of pleasure, though a melancholy one, that in rendering this public tribute to the worth of our departed friend, the respectable member of two bodies, one of them the most devoted and efficient in its scientific inquiries, the other comprising so many names eminent for philanthropy and learning have met to do honor to the memory of a *Schoolmaster.*

There are prouder themes for the eulogist than this. The praise of the statesman, the warrior or the orator, furnish more splendid topics for ambitious eloquence; but no theme can be more rich in desert, or more fruitful in public advantage.

The enlightened liberality of many of our state governments [amongst which we may claim a proud distinction for our own,] has been extending the common school system over their whole population, and brought elemeutary education to the door of every family. In this state, it appears from the annual reports of the Secretary of State, there are besides the fifty incorporated academies and numerous private schools, between eight and nine thousand school districts, in each of which instruction is regularly given. These contained last year 441,850 taught in the single state of New-York, to which may be added nine or ten thousand more in the higher seminaries of learning, exclusive of the colleges.

Of what incalculable influence then for good or evil, upon the dearest interests of society, must be the estimate entertained for the character of this great body of teachers, and the consequent respectability of the individuals who compose it!

At the recent general election of this state, the votes of 276,000 were taken. In thirty years the great majority of these will have passed away.—Their rights will be exercised and the duties assumed by those very children whose minds are now open to receive the earliest and most durable impressions for the ten thousand schoolmasters of this state. What else is there in the whole of our social system of so extensive and powerful operation on the nation's character? There is one other influence more powerful, and but one. It is that of the MOTHER. The forms of a free government, the provisions of wise legislation, the schemes of the statesman, the sacrifices of the patriot, are as nothing compared with these. If the future citizens of our republic are to be worthy of their rich inheritance, they must be made so principally through the virtue and intelligence of their mothers. It is in that school of maternal tenderness that the kind affections must be first aroused and made habitual—the early sentiments of piety awakened and rightly directed—the sense of duty and moral responsibility unfolded and enlightened. But next in rank and efficacy to that pure and holy source of moral influence, is that of the schoolmaster. It is powerful already. What would it be, if in every one of those school districts which we now count, by annually increasing thousands, there were to be found one teacher well informed without pedantry, religious without bigotry or fanaticism, proud and fond of his profession, and honored in the discharge of its duties? How wide would be the intellectual, the moral influence of such a body of men.

Many such we have amongst us. But to raise up a body of such men they and their calling must be cherished and honored.

The Schoolmaster's occupation is laborious and ungrateful; its rewards are scanty and precarious. He may indeed be animated by the consciousness of doing good, that best of all consolations—that noblest of all motives. But that too must be often clouded by doubt and uncertainty. Obscure and inglorious as his occupation may seem to learned pride and worldly ambition, yet to be successful and happy, he must be animated by the spirit of the same great principles which inspire the most illustrious benefactors of mankind. If he bring to his task high talent and rich acquirement, he must be content to look into distant years for the proof that his labors have not been wasted—that the good seed which he daily scatters abroad does not fall on the stony ground and wither away, or among thorns to be choked by the cares, the delusions or the vices of this world. He must solace his toils with the same prophetic faith which enabled the greatest modern philosopher,* amidst the neglect or contempt of his own time, to regard himself as "sowing the seed of truth" for posterity, and the care of Heaven. He must arm himself against disappointment and mortification, with a portion of that same noble confidence which soothed the greatest of modern poets, when weighed down by care and danger, by poverty, old age and blindness—

——In prophetic dream he saw,
The youth unborn with pious awe,
Imbibe each virtue from its sacred page.

How imperious, then, the obligation upon every enlightened citizen, who knows and feels the value of such men, to aid them, to cheer them, and to honor them. One of the establishments of this Society was designed, we hope successfully, to improve and extend female education. Our other institution for male education has had, besides its direct effect, the happy incidental one of elevating the station, enlarging the usefulness, and contributing to raise the character of the Schoolmaster amongst us.

Humble then as our labors in founding and fostering this institution may seem, and limited as they are in their sphere of action, we may look back to them with the purest satisfaction, since their certain fruit must be the diffusion of light and truth and virtue, through the purest and most powerful of all agents the MOTHER and the SCHOOLMASTER.

*Bacon—*Sterere posteris Deo Immortali.*

POLICE-CITY HALL.

Novel Application.—A good looking, strong and apparently healthy young man, attired in the remnants of gentility, came into the office, and addressed Mr. Wyman, the presiding magistrate, with a respectful request that he would send him to the penitentiary.

Mr. Wyman—This is a very singular application. What are your reasons for wishing an imprisonment? what is your name?

Applicant—My name is Wilson. I have no home, no friends; and am destitute of the means to satisfy hunger. I have not eaten for these three days.

Mr. Wyman—Then I presume you have drank? Wilson—I have sir: and drinking has brought me to the condition I am now in. I have been respectable; but I am so no longer; and it would be a charity in you to acquiesce in my wishes.

Mr. Stevens, (the clerk)—You are strong and hearty, why don,t you get work?

Wilson—I have endeavoured, but in vain, to do so; and now my energies are nearly destroyed. I am innocent of crime—my conduct, with the exception of what I have stated, has been to the best of my conception, just and proper; and I am now afraid that I shall not be enabled to resist the temptation to do wrong any longer, for my necessities are great.

Mr. Wyman—Where are your friends—your relatives?

Wilson—Friends, sir! there are no such beings, at least I never found them; and as for my relatives, they abandoned me as soon as I became an orphan. My motives in coming here are good. I have neither food nor raiment; and if I take that which I want, I shall sooner or later be bro't before you: it is therefore much better for me to make a virtue of necessity; and before I am polluted or stained with felony, to seek an asylum, if is but in prison.

Mr. Stevens—My good fellow, by your language you are capable of doing well for yourself and it is foolish and unworthy for a man to despair; all that you have to do is to be virtuously disposed, and depend upon it, you will do well.

Mr. Wyman—Besides, as you are convinced of your misconduct, you can see its enormity; and it will be more to your credit to retrieve your mode of living, than for us to comply with your wishes. Let me request you to leave this office with a determination never to drink again, and I shall be surprised if you do not become an excellent citizen. In a large city like this, there are always some occupations to be found; and if you are only assiduous in applying, there is no doubt but that you will be eventually successful.

The worthy magistrate and his clerk made a little subscription which they handed to the applicant, on the express condition of his following the advice they had given him. This he promised to do; and having, in very appropriate terms acknowledged their benevolence, he respectfully bowed and left the office.—*Jour. Com.*

ANECDOTE OF A SAILOR.

A seaman, who had been long among those who seek the gratification of their own passions, regardless of the consequences, was drawn by curiosity into the "Seamen's Chapel," and there received religious impressions, which resulted in hopeful conversion to God. On his arrival in port, he had been accustomed to invite the sailors of his acquaintance to his boarding house, and give them "a treat."—On his next voyage, the change produced in him while at home, became more apparent and confirmed; and he daily seemed to feel an increasing solicitude for the salvation of others. When he returned again to his native city, he invited his shipmates, as usual, to his boarding-house;—but what was their surprise, when, instead of the *bottle* and the *social glass*, their comrade produced the Bible, and began reading a chapter, mingling with its precious truths, earnest exhortation, and concluding with prayer. His labors were not without effect; a few scoffed—but most went away in tears pronouncing it the "best treat" they ever received. What pious sailors will go and do likewise?

N. H. Obs.

Wise men measure time by their improvement of it.

Suspicion is a shoal, on which charity often strikes, and is sometimes wrecked. Crosses and mortifications are the beacons, that warn us of the danger, and compel us to mind the helm.

WANTED.

FIVE or SIX intelligent active young men, who can produce good recommendations, are wanted to obtain Subscriptions for an interesting and highly useful "Scripture Map of the Land of Promise and Holy City of Jerusalem;" containing a record and representation of the principal routes recorded in the Old and New Testaments.

Good encouragement will be offered to persons of the above character and to *such only.* Application to be made to JOHN DIXSON Esq., Post Master, West Richmond Ontario County. January 1 1829. tf

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Sideboards, Secretaries, Bureaus, Tables, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 23tf

DEPOSITORY OF BOOKS,

For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at $1, per annum.

The subscriber, as Agent for this village and vicinity, will receive subscriptions, and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vol's. on hand and for sale at the publishers price.

SETH D. CHAPIN.

Rochester July 18th 1828.

***The reputation of the above work is too well known to need any recommendation.

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 accommodated to the present *pressure* in the *money* market.

Rochester, May 12, 1828. 20tf

THE SIGNS OF THE TIMES,

A SERMON delivered in Rochester, Dec. 4th, 1828 being the day of public Thanksgiving; by the

REV. JOEL PARKER,

Pastor of the 3d Presbyterian Church in this place.

For sale at this office. 5p

A NARRATIVE

OF the mutiny on board the ship Globe, of Nantucket, in the Pacific Ocean, January 1824, and the Journal of a residence of two years on the Mulgrave Islands, with observations on the manners and customs of the inhabitants, by *Wm. Lay and Cyrus M. Hussey,* the only survivors from the massacre of the ships company by the natives.

A few copies of the above for sale at this office.

☞Price 50 cts. 51

DR. WILLIS, has taken an office in East Dorchester, near the corner of market and main streets opposite the Franklin House. 42tf

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. 25, 1828. 35tf

H. B. PIERPONT,

DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

A HOUSE TO LET. Enquire of
J. BISSELL JR.
Rochester, Oct. 23, 1828. 43tf

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS' *Vegetable Pulmonac Detergent.*

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞The above excellent medicine is now for sale by *BRACE & STARR,* sign of the good Samaritan, Exchange Buildings.

dec. 19. 51

CHRISTIAN ALMANAC,

FOR 1829.

For sale at the Office of the Observer.

MEDICAL NOTICE.

DOCTORS J. W. SMITH & H. GRAHAM have formed a connection in business—Office one door west of Blossom's Tavern. July 4, 1828. 27—tf

LA MOTT'S COUGH DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure for most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y. applied to me some time in 1826 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption. I recommended La Mott's Cough-Drops, prepared by A. Comby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended to my Druggist Shop and used in my practice about one gross of La Mott's Cough Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.

Having been concerned with Doctor Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was solicited with an incessate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828.

Sold wholesale and retail, by G. Hitchcock, O. F. Gibbs, Wm. Fitzhin, and Wm. Worcester, Druggists, Rochester, and by druggists generally. 1y31.

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county o. Monroe.—NOTICE is hereby given to all the creditors of William C. Green of Gates, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in the town of Gates in said county on the eighteenth day of February next at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7. 1819. Dated December 20, 1828. 6w52

BY order of Moses Chapin, first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Richard Berry, of Mendon, 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 30th day of January next at ten o'clock in the forenoon of that day why an assignment of the said insolvents 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 5th day of December, 1828. 6w50

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas, in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of Elijah Tompkins, 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 town of Gates, in said county of Monroe, on the 20th day of January next, at ten o'clock in the forenoon of said 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, 1819.—Dated this 8th day of November 1828. 10w48

By order of Moses Chapin Esq. first Judge of the county o Monroe—NOTICE is hereby given to all the creditors of Cornelius A. Van Slyck, 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 fifteenth day of January next at ten o'clock in the forenoon of that day, why an assignment of the said Insolvents estate should not be made and his person be exempt from imprisonment, pursuant to the act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7th, 1819. Dated this 23d day of October, 1828. 10w44

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield; and westerly by the high-way running southwardly from said village to Perrinton; and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior; and southerly by the village lot or messuage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich; which is three rods in front and five rods deep. Dated 27th December 1828.

HENRY CHAMPION, Mortgagee

E. Pomeroy, Attorney. 6m1

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824 and for default in payment of money secured thereby, will be sold on the second day of July next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe pursuant to the statute in such case made and provided, the mortgaged premises belong all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reyney house and lot, so called. Dated December, 20, 1828.

S. BALDWIN, mortgagee. 6m1

BY virtue of a power contained in a mortgage executed by Ranselaer Marshall to Jirinah Stone, dated April 15, 1824, and for default in payment of the money secured thereby will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract or parcel of land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links, thence east along the north line of land owned by Thaler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches—Dated November, 11, 1828. O. STONE, Mortgagee.

M Chapin, Att'y. 6m50

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach staddle, thence South six degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark, from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS. Mortgagee. 6m46

BY virtue of a power contained in a Mortgage bearing date the second day of June 1827, executed by Leander Hamlin to the subscriber, and of the statute in such case made and provided, I shall sell at public Auction at the house of Russel Ensworth, Innkeeper, in the village of Rochester, on the fifteenth day of January next at one o'clock in the afternoon, all that tract of land situate in the town of Riga, in the county of Monroe, being lot number ninety six containing one hundred acres and nine tenth's of an acre, excepting and reserving, all such parts of said lot as had been before the day first aforesaid, sold and conveyed by the said Leander, being about seventy acres as believed. Dated, July, 15th 1828.

REYNOLD PECK.

John Dickson Attorney. 6m28

DEFAULT having been made in the payment of a part of a sum of money secured to be paid by an Indenture of Mortgage, dated the 15th day of January 1827, executed by Ashbel Steele to the subscribers, of all that certain piece or parcel of land situate in the four thousand acre tract, so called, in the South part of township number one Short range, west of the Genesee River in the town of Gates County of Monroe and state of New York—being the West half of lot number thirty four (34) in said tract, to be set off from the east part of said lot, number thirty four, (34) by a line to be drawn North and South through the centre of said lot, & parallel with the East and West lines of said lot—the said piece of land supposed to contain forty four acres, being the same premises on which said Steele now resides.—NOTICE is hereby given that by virtue of a power of sale contained in said Mortgage, and in pursuance of the Statute in such case made and provided, the above described premises will be sold at public auction at the house now occupied by Thomas Noyes in the village of Rochester, county of Monroe, on the fourth day of February next, at twelve o'clock in the forenoon. August 5, 1828. ANDREW V. T. LEAVITT.

H. Humphrey Atty. CHARLES J. HILL. 6m32

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ROCHESTER OBSERVER.

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[TONGA ISLANDS.]
STATE OF THE WESLEYAN MISSION.

A mission was commenced on these Islands, by the London Missionary Society, in 1797; the first missionaries having been carried there in the Duff, at the same time with the first missionaries to the Society Islands. Three of these were massacred in a civil war, which raged in the Islands, and the other providentially escaped. The English Wesleyan Missionary Society has, within a few years, attempted a mission on this group, but the missionaries find themselves vigorously opposed. There is no king, and the government is in the hands of contentious, cruel, and capricious chiefs. A few remarks from the journal of Mr. Hutchinson, one of the missionaries, taken from the Wesleyan Missionary Notices for September, are added.—*Miss. Herald.*

Opposition of the Chiefs.

"In the midst of life we are in death. Our circumstances are truly alarming. Our chief is so very bad to deal with, that we know not when he is pleased, or how to please him. He declares he will burn down our house; and, indeed, he has already withdrawn so much of his protection from us, as to suffer us to be robbed and abused by men and boys of all descriptions. He appears to thirst only for our food and axes, indeed, for any thing, even if it can be of no use to them; so that we have serious reasons to be concerned for our personal safety.

"This has been a day of overwhelming trouble and rebuke, having escaped death as by the skin of our teeth. The chief having been employed to thatch a part of our house, was so much dissatisfied with the payment as to throw the things into the air, and take forcible possession of Cokevernal, and drive us out of our own place. He then proposed to kill the men belonging to the mission, but to spare our wives, no doubt for the worst of purposes. At that moment, one of the old Mataboolies became our friend and intercessor, which, to any other, would have been immediate death. This affair must have been premeditated, as, on almost all other occasions, they came to see the property intended as payment for our work or labor.

"By especial proclamation, all the men under Arta were brought together. This vast concourse I attended with Charles; and, to our great distress, we heard a few poor men who attended our worship, severely reprimanded, and commanded to leave the district. Contempt was then poured upon the Lord of Hosts, and all the people commanded to keep from our worship and place. These are trying times, which create in us a desire to depart hence. He apologizes for this kind of conduct by saying, we are a bad people, who use our best endeavors to pray them to death.

"A few young women, whom Mrs. H. was teaching to sew and read, and who had made considerable progress, were taken away by the wife of the chief, who also is strongly opposed to our object. Thus we are, for the present, deprived of every opportunity of doing good; and besides this, he has taken away our privilege of buying any thing of the people; so that, lawfully, we cannot buy so much as an egg; his motive for so doing we cannot conceive. Under all these circumstances, he almost daily eats with us, and pretends friendship."

Mr. Thomas, another of the missionaries, adds, on the same subject—

"The chief we live under, has violated the engagements made to us on our first landing, and is averse to our teaching the children; and, through his disapprobation, but few dare come. He has refused us land to build a chapel and school upon. As to natives attending our worship, it is on pain of death for them to come.—The chief has watched himself, and set men to watch at our gates, on the Lord's day, to prevent his people coming in; and even the poor children that have been coming to the worship of God, have been run after and driven away. The other parts of the Island, where it was at all likely for a missionary establishment, are much in the same state. The London missionaries had a correct view of this people's character, and we do not think that the natives are improved, since their hands were embrued in the blood of those men of God."

Superstitions.

The extracts which follow, from Mr. Hutchinson's journal, will give some notion of the ignorance and superstition of the people.

"At the cava ring, this morning, the conversation turned upon some reports in circulation; which are, that Mr. T. and myself had each a box of spirits, or spiritual beings, which we had brought with us to eat up the Tonga people.—Many appeared not a little concerned, but the chief remarked, that supposing the report true, yet it was not likely that the whole of them could be eaten; and, as we must know, in that case, we could not escape, he was disposed to believe we should not be so foolish; and, therefore, he thought it best to reject the report as untrue. Had these reports produced a contrary effect, it is very probable the whole of our things would have been taken from us, if not our lives also.

"Last year, the drought, which continued for nine months, occasioned so great a famine, that most of the inhabitants of these islands lived for many weeks on the roots of trees, &c. At present, we have every prospect of a similar calamity; and at the cave meeting this morning, we heard the subject discussed, and, as a matter of course, it was attributed to our residing among them. They said, the Tonga gods were angry with the people, for suffering us to come among them, that the Tonga and English gods have had a quarrel on the subject; and that the Tonga gods, being the strongest, were now punishing them for their sins.

"At half past eight o'clock this evening, we had the shock of an earthquake, which, with the noise of the people on the occasion, almost shook our courage. Not only did the whole house move backwards and forwards, but the very chair in which I sat. The natives said, that the god who supports the earth is, at these times, changing his load from one shoulder to the other."

Two native teachers from Tahiti, under the care of the London Missionary Society, have recently established themselves on Tonga, one of the islands of this group, and seem to have very pleasing prospects of usefulness. The following letter from one of them, to a missionary of the London Missionary Society, is taken from the Missionary Chronicle:—

"Peace be to you from Jesus Christ our Lord. I have received the letter you sent me. I have read it. The questions you put to me, in the letter, concerning what we are doing here, are right and proper. Four belonging to the royal family of Tonga, have embraced the Gospel. They reside with us. You know the word of God will not be in haste to grow. It is with himself to make his own word to prosper. You exhorted us not to be idle, but active and diligent. We hope we are so; we are continuing instant in prayer, in the very mouth of the savage serpent, with patience. Be kind to us, and come and see us, that we may talk with each other. *Peace be with you.* !

By the last Missionary Herald, we are surprised to learn, that the missionaries who went out to the Sandwich Islands, in the ship Parthian, met with rude, not to say cruel treatment from the captain. The Prudential Committee of the American Board, have felt it a duty to enter into some details respecting this business; not only that blame might not be attached to them, but also that the owners of the vessel, Messrs. Marshall and Wilds, might be exonerated from having in any way given their sanction to such unwarrantable behavior on the part of the captain. Those who wish to see a particular account of this affair, are referred to the Herald for the present month. We can give only an outline of what is there published.

In the articles of agreement, it was stipulated that the owners *were to provide a steward and cook, to take care of the stores and provisions, and to cook their food—that the missionaries were to receive kind and respectful treatment from the officers, &c. &c.* It was understood by the parties, that the same order should be observed as was customary on board ships with passengers, viz. that the captain should preside at the table, at which the mission family and other passengers should be seated; and for this express purpose, a dining room, with a large table, was prepared forward of the cabin. The ship was to provide table furniture, lights, &c.

The very first evening after the vessel sailed, it was perceived that no provision was made at table for the mission family, and the only individual who was not sick, on drawing near to the table, was informed that *she must wait till the officers had eaten.* The very next day, Captain Blinn informed the missionaries that 'it was not convenient for him to admit them to the table; but he would give them the cabin, and he thought they had better select a cook and steward from the Sandwich Islanders, who were among them, and take care of themselves.' It was in vain that the missionaries remonstrated. The captain, however, as a special favor, consented that the ship's cook and steward should provide for the company while they were sea-sick; and afterwards, when it was found that the caboose was too small to admit others to work there, and an offer had been made to hire the ship's cook, the captain consented to have him prepare the food, and said there would be no need of paying for it.

"The mission family finding there was no way of revoking the oppressive arrangements of the captain, resolved to do what they could, according to their previous habits and circumstances, to make themselves comfortable. They had a voyage of four months, at least, in prospect; and they thought it best not to waste their spirits in fruitless complaints. The female members of the mission family, cheerfully volunteered to bring their knowledge of domestic affairs to the aid of the company. For this purpose, they took a week's superintendence, two and two, in succession. They suffered repeatedly and severely, however, in the execution of their generous purpose. The missionaries bore a part; and the Sandwich Islanders were very useful. The latter appear to have taken the principal labor of cooking, though with reluctance, as they were not well qualified for the service, and had never expected to perform it. The business of steward, such as preparing the food for cooking, setting the tables, washing the dishes, carrying articles forward and aft, and many other things to be done on board ship, was accomplished by the mission family in rotation.

"All the labor of preparing food was performed at a great inconvenience. The captain appropriated the spacious dining room to himself, his mates, and two passengers, who were not of the mission company. The missionaries were obliged to eat in the cabin, where but just half their number could sit around their table at once; the rest being compelled to sit on trunks, or lie in their births. At first they had no table furniture, until they got access to a barrel of crockery, which fortunately had not been put into the hold. The captain lent them half a dozen knives and forks, which was their only supply for awhile; and they never obtained enough to afford each person a knife and fork, at the same time. They could not get a grain of salt or pepper, without application to a tyrannical steward, who felt his power and their dependence. The want of oil for their lamps was a great privation. This article had been the subject of particular conversation with Mr. Marshall, who said that both rooms would always be lighted, and that there would always be an abundance of oil on board. The Committee would no more have thought of passengers being stinted as to light, than that they would be forbidden to come on deck, or to breathe the fresh air. As the captain's meals and those of the crew must always be regular, the missionaries must, of course, do their cooking at such times as they could; and thus it happened, that their breakfast and dinner were sometimes brought within two hours of each other, both being crowded between the breakfast and dinner of the captain. As another specimen of inconvenience for the want of furniture, it may be mentioned, that though Mrs. Gulick got access to a coffee pot among other things, this was the only article of the kind to be had, and was necessarily used for both coffee and tea. All the missionaries had table furniture on board; but nearly all these articles were stowed away in the hold, and were therefore inaccessible."

It appears that Captain Blinn had no grudge against any of the missionaries, but his ill treatment seems to has arisen from enmity to the cause in which they were engaged. This is evident from the facts stated:—

"It does not appear, that he ever spoke harshly to them at all. His natural disposition is supposed by them to be kind. He gave them a box of raisins and some other articles, amounting perhaps to ten dollars. "But," the joint letter says, "he had very little regard for our feelings. During a calm, or amid the storm, goodnatured or angry, his language was of the coarsest kind. He scarcely conversed six minutes in our hearing, without being guilty of the most shocking profaneness." At times, also, he engaged with others, in most offensive conversation of another kind; and, as there was little doubt, for the very purpose of wounding the feelings of female passengers. In more than one instance, he and another person imitated the missionaries, who were cultivating their knowledge of sacred music, by singing portions of psalms and hymns. This imitation was made by giving out the lines of a low and vulgar song, and singing them so near the missionaries, as to make the design evident, both of interrupting them in their exercise, and making a mock of religion.

"Mr. Symmes, the first mate, showed himself extremely kind, and altogether friendly, to the missionaries, and is entitled to the thanks of all friends to good order and decorum. When not on duty, he attended worship, both on the Sabbath and at morning and evening prayers. Though forty sermons were preached on board the ship, Captain Blinn was not present in a single instance. He gave his assent, however, to the attendance of his men."

From the Missionary Herald.

[SOUTH AFRICA.]
WESLEYAN MISSIONARY SOCIETY.
BUSHMEN.

The wretched and moral debasement to which many of the tribes in the southern extremity of Africa, are sunk, have often excited the pity of those who are accustomed to read missionary intelligence.

The following description of a Bushman, by the Rev. Mr. Kay, is taken from the Wesleyan Missionary Notices.

Character of a Bushman.

Wherever we turn our eyes, we unavoidably behold objects of commisseration; objects, whose lamentable circumstances exhibit the most urgent claims upon Christian sympathy and regard. The state of the poor Bushman, in some parts of this district, is affecting in the highest degree. His hands are uplifted against every one; and daily occurrences render it fully evident, that he regards every man's hand as being raised against him. A cursory glance at his deplorable condition, would induce me to ask, Does this wretched creature belong to the human family? This, indeed, must be granted. But where shall we look for him? amidst human society, and amongst the habitations of men? Alas! we must leave the range of men, and visit the haunts of wild beasts, the deep and distant glen, the dense and almost impenetrable forest, or the terrific and apparently inaccessible precipice; and looking up to the projecting crag, penetrating the gloomy cavern, or climbing to the summit of the rock, there he is to be found. His bow is bent, his darts are poisoned; and, his looks betraying both fear and hostility, he stands fully prepared to take a fatal aim at all who may approach his rampart. Hence, it is almost impossible to effect the least intercourse with him. He might seem to claim kindred only with baboons and beasts of prey, for the retreats of these creatures are frequently converted into places of habitation for him and his family. He never sallies forth without arrows in his quiver and poison in his bag; and the latter is of the most deadly kind. He is very diminutive in person, clad only with filth, well instructed in every species of barbarity, to which he trains his offspring from their very infancy; and he maintains their miserable existence by plunder and murder. His perpetual depredations render him the object of hatred and dread, and induce many to pursue him with the instruments of death. Such is the almost incredible and truly awful state of this class of our neighbors, at the present moment. No sound of salvation is heard in their dens; the Sabbath of the Lord to them is unknown; of the name of a Saviour they have no knowledge; and the Gospel of God has not reached them.

I was present a few days since at the examination of two men belonging to this tribe, who were lately caught and brought to judgment for the murder of a Hottentot, who was herding his master's cattle, on the banks of the Kay River. And Mr. D. informed me this morning, that there are considerable numbers living in the mountains, somewhat more than a day's journey from Somerset. A few of them were prevailed upon, some time back, to come down and live with the neighboring farmers. Here, however, they remained but for a short period. As if preferring their former barbarous and wild mode of living, notwithstanding its wretchedness, they deserted the abodes of civilized life, and again returned to their hiding places; since which, they appear to have been more savage and mischievous than before. About a month ago, a Hottentot female, who had been tending the flock, was seized, on her way home, by a number of these barbarians; who, after mangling her in a most dreadful manner, left her weltering in her blood; so that when discovered, she was quite dead. An English farmer's servant was attacked by them still more recently; who, however, providentially escaped with life, but not without many severe and very dangerous wounds, some of which were inflicted by a boy belonging to one of the savages. His father sent him to shoot at their defenceless victim, merely to prove his expertness in archery, saying, "Now let us see if you can kill her on the spot!" (Such are the lessons of the Bushman's school—taught by a parent to his children.) But they were disturbed and obliged to take flight, ere the child had succeeded in casting a fatal dart. Two or three other circumstances of this nature, and equally shocking, occurred very lately. But I trust the period is not far distant, when these also shall cease to delight in the work of destruction, and lay the bow and the quiver at the foot of the cross.

REVIVAL IN IRELAND.

Says the Rev. Mr. Foote, in a letter dated Dunmanway, Ireland, March 18th, 1828, "At Kilronan the Lord began a gracious work, a few weeks previous to my coming to this Mission. This work commenced in the conversion of a man, who was a proverb for wickedness; the leader of one of the fighting factions in this country; leading on his band to scenes of murder. When he felt the renewing power of the grace of God in his own soul, he was determined he would make it known, and lead others to the enjoyment of the same grace. He began to establish prayer meetings in the neighborhood, and a class of sixty members has been raised; among whom are two Roman Catholics, who are truly converted to God. Several others attend the preaching, and hear the word with deep attention. He has also given us two acres of ground, on which we are erecting a mission school house, subject to no rent, and a lease forever. But the work of God is not confined to this place; many others have felt the gracious outpourings of the Divine Spirit; it is encouraging beyond my most sanguine hopes; my expectations are outstripped; sinners are bowing before the word of God, and many that were but yesterday in open rebellion against the Majesty of Heaven, have laid down their weapons of warfare, and are now arraying themselves under the banner of the Cross. At Rossearberry, the congregation is large, respectable, and attentive. At Mill-street, there has been a great display of divine mercy and power: the congregation has greatly increased, and several new members are added to our society. About twenty miles westward, I have several new places for preaching. On the last Sabbath, I preached in the morning and evening to very large congregations; and the power of the Lord was very present to heal. A young man was at the preaching in the morning, and has united himself with us, who has lately thrown off the chains of a slavish superstition. The priest sent for him a few days ago, and told him he heard he was now reading the Bible. The young man replied that he was. "Do you not know," said his Reverence, "you cannot understand that book?" "I think," said the young man, "I never read a book more easy to be understood." The priest replied, "Do you not know the Pope, the bishops, and the inferior clergy, have acknowledged they do not understand it? How then dare you speak of knowing its meaning? What is the meaning of that text, "Let the dead bury their dead." "I think," rejoined the young man, "the meaning is, let the spiritually dead bury their dead." The priest found himself disappointed, and therefore troubled him no more with any questions. On the whole, I have cause of thankfulness to the great Head of the Church for what he has done, and is still doing for us."—*Wesleyan Magazine for November.*

THE DYING CHRISTIAN NEGRO.

The Rev. Mr. Burchell, Missionary at Montego Bay, Jamaica, in a letter of April 22, 1828, gives the following brief narrative of the last moments of an African Christian. Such instances cannot but delight the heart of every friend to Missions to the Heathen.

Mr. Burchell states, that this African, upon his dying bed, called his family around him, and thus addressed them; "My children, you see your dying father, me often pray for you, me often tell you of de Saviour, me often beg you to come to him; me now beg you for de last time. You see me dying; me willing to live, but me no wish to live; me willing to die, for me have a living Saviour, and to him me go. Your ways no lead to him, dey lead to dead." On being asked what made him happy in the prospect of death, he replied, 'Christ no die for poor Neger? Me love him, me feel him near, me feel him mine, dat make me happy. O Lord, take poor neger home.' His affectionate address has been blessed to one of his children; a wild wicked son; but now a humble inquirer after salvation.

KEEP YOUR MOUTH SHUT.

Anecdote.—The Boston Courier contains the following anecdote of the late President Adams:

Mr. Adams, the elder; was a very great man, and statesman, and undoubtedly was the next to Washington. He was so fully sensible of his inferiority to Washington, in this particular, that he fully—though in a jocular way—expressed the opinion to that eminent painter, Gilbert Stewart.

Mr. Adams had an obstruction in his head, which prevented him from breathing in the usual way, and compelled him to open his lips for this purpose. When sitting for his likeness, he informed Mr. Stewart of this defect, that he might govern himself accordingly. After sitting awhile, he walked round the room to view the pictures; and among others, observed that of Washington. "Ay;" said he, "there is a picture of a truly great man. He was a very great man—wise, and discreet—[pausing] he could keep his mouth shut; I never could," with a hearty laugh, perhaps at that moment recollecting some indiscretions in speaking, which, with his infirmity just mentioned, formed that kind of association of ideas, which, according to Mr. Locke, occasions risibility. But for this infirmity, Mr. Adams would not have been left, in his age, a "prey unto his enemies."

"THE YOUNG COTTAGER."

The late Rev. Legh Richmond, author of this excellent Tract, writes in his journal, under date of September 12, 1818, as follows:

A memorial stone was this day put up over the grave of little Jane, the young cottager,—my first convert and seal in Brading. Multitudes attended—old and young—from all the vicinity. Her parents bent, weeping, over her grave.—What did I feel! We then adjourned to the cottage where she lived and died, and I distributed a number of "Young Cottager" Tracts to the inhabitants and neighborhood, who came in throngs to receive them. A truly affecting scene!

18th. A stone was this day put up for the Dairyman's daughter, in Arreton church-yard.

"Post tot naufragia tutus."
"To God be all the praise."

Messrs Editors,

The subject of the following article, from the "Richmond Visitor and Telegraph" I do conceive one of the "crying sins" of our land.—If you think so, and that its publication will be of any service, will you copy it in your paper and oblige NAHUM.

LADIES BONNETS.

Mr. Converse—I have a strange thing to tell you—Not that it is in itself uncommon; for if you will look out at your window on any warm sunny day, you will see things of the like kind; but that I cannot perceive its connexion with, or relation to a certain *principle*; as you shall hear. First as to the thing itself, and then as to the principle if you please. I was lately at ———, where I saw a lady, ———, well what if you did see a *lady*, say you? Patience!—I saw a lady, whose bonnet was of such vast dimensions (I speak relatively) as would certainly have raised the presumption in the mind of one less accustomed to behold the contortions of fashion, that her head was either *too soft*, to bear the least degree of pressure, or else that it was hugely deformed and out of proportion. The circumference of the rim was about four feet, and notwithstanding its ample width, was so perpendicularly set to the crown, as entirely to defeat the purposes of comfort in shading the face of *modesty*, which doubtless first suggested the idea of a brim to a bonnet four feet in circumference. Then there were three large black plumes: for what *useful* purpose, I know not, for instead of supplying the defect in the brim they were actually placed behind it, and besides this, all around the crown, kept at a distance to be sure, by half a dozen large triangular pieces, made as stiff as buckram, to stand out like the wings of a butterfly, with the requisite number of holes through them, was coiled a rope made of silk as thick as your thumb—you need not look at your thumb—it was fully as large and in the shape of a still worm, all of which awakened such an association of ideas in my mind, about flightiness, levity, intemperance and the like, that I could not help concluding that fashion is an intoxicating thing. Well then, to cap the climax of absurdity, this rare bonnet was black, and as if to relieve the gravity of its color, it was trimmed off with bright yellow bows so large as to require the aid of wire stiffeners to keep their ample loops extended, and moreover all the edges were inlaid with a streak of the same material, producing much the same effect by the contrast as is witnessed between the teeth and the skin in the broad grin of a sable African. Now sir to be serious. The strangeness of the story consists in this, that the wearer of this shapeless "scarecrow" professes to be governed by *Christian principles*. Yes this lady is a professor of the Religion of the Lord Jesus Christ, and I charitably hope is a possessor also, but in the same spirit, I would fear that she often-ener beholds what manner of person she is in a Looking Glass, than in the word of God. I would recommend to her to doff her bonnet, and read the third chapter of second Peter, with the marginal references. MONITOR.

MURDER.

We last week published a communication relating to the murder, committed on the 21st ult. in Plaistow, N. H. by David Colby, formerly of Warner, N. H. on the body of Bradstreet Harriman, of this town. The following, are the facts developed at the examination of Colby, for which we are indebted to a gentleman present:—Harriman having undertaken to cut a quantity of wood in Plaistow, resorted to the house of the widow Jeffers, with the intention of boarding with her. Colby, who was a boarder with Mrs. Jeffers, was in the house when Harriman went there, but she was absent. Mrs. J. shortly afterwards returned, accompanied by a Mrs. Burrill, one of her neighbors. Harriman immediately made known his business to Mrs. Jeffers, and she agreed to board him. Remaining a short time in the house, and observing some very disorderly conduct of Colby, he concluded not to become a boarder there, remarking that he "would rather live in a hornet's nest." Mrs. Burrill set out for home, and Mrs. Jeffers saying she was afraid to remain with Colby, went with her. Harriman immediately followed. Directly afterwards, Colby came out of the house, went to the woodpile, selected a stick about four feet long, and pursued Harriman, who, observing the club, asked the reason of his carrying it. Colby said he took it to walk with. Harriman not feeling satisfied with the answer, requested him to drop it, urging the inconvenience of carrying so large a walking stick. Colby told Harriman, that it was none of his business—that he would carry whatever he pleased, and urging him to go along, saying at the same time, he knew what to do with the club. After they had proceeded about eighty rods from the house the women, hearing groans, looked round and saw Harriman a few steps be-

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bind them, with his hands on his face, and Colby in the act of striking him. The women instantly called for help. Meantime Colby struck Harriman several times with the club, dragged him some distance laid his head upon a stone, and with an other stone, literally pounded it to pieces so that his brains and pieces of his scull were scattered around, to the distance of several feet.

Colby is about 45 years of age. Mr. Harriman was about 56 years old—an inoffensive man.

The cause of this murder, as of most others —RUM!—Don't forget it, reader—RUM—Don't forget it, reader—RUM was the cause of this murder!—*Haverhill Gazette.*

For the Observer.

HEB. CHAP. IV.

Ver. 1. Therefore, a promise to enter into his rest being left, let us beware, or fear, lest any one of you may be held in estimation to fail, or to be afterward, or to be too late.

2. For we are evangelized, even as they;* but the word of the report hath not profited them, not having been connected with faith, by their having heard.

3. Now we, having believed, are entered into the rest, as he (God in the Scriptures) hath said: So I have sworn in my zeal, they (disobedient) shall by no means enter into my rest; namely, (the rest) from the works of creation, that were finished immediately after the foundation of the world (was laid.)

4. For it (the Scripture) speaks in a certain place, concerning the seventh (day) on this wise: And God rested the seventh day from all his works.

5. And in the same again, (i. e. the same Scripture): They shall not (or by no means) enter into my rest.

6. Now, therefore, it remaineth that some enter into it, (viz. the rest); but some having the first preaching of the Gospel,† enter not in, on account of disobedience.

7. Again, (the Scripture) defineth a particular day; saying continually by David, after so much time, and as it (the Scripture) saith, in some respects: Daily, if ye will hear his voice, harden not your hearts.

8. Now then, Jesus (as the Redeemer) hath by no means caused them to rest (i. e. those who lived before his incarnation); if so, he had not spake of another day after thsoe things (i. e. after the Jewish economy, and after the Jewish sabbath had given way for the Christian Sabbath, or rest.)

Now, therefore, (it is a just conclusion, that) there remaineth a keeping of the Sabbath, for the people of God, (i. e. believers).

REMARKS.

In the first verse it is noticeable, that a promising, or a perpetual promise remaineth to Christians, of a day of rest, or Sabbath, appointed by Jesus Christ. (His rest) is enough to shew it must be so; for if it is Christ's rest, it must be his as redeemer, and not as creator, as the 10th verse will prove. The style of this epistle throughout, is Hebraick the words promising and rest, and remaineth or left, shewing the perpetuity and extension of a promise. Now, we very well know that a thing could not remain, that had not before existed; neither could it remain now, if it were abrogated. But as the disobedient Hebrew could not enter into the rest of Canaan, neither can the impenitent in Gospel times, enter into the full enjoyment of the Gospel Sabbath, as appears by the 1st, 3d, 5th and 6th verses of this chapter. In the 3d and 5th verses, the particle *ei* is used; which I have translated, *by no means*—in fact, it appears that it is sometimes a negative, and frequently when used with the indicative mood, as is the case here. The seventh day mentioned in the fourth verse is testimony, that the Sabbath is meant by the rest mentioned throughout this chapter. The word here translated *rest*, establishes this fact, for it is the same as used by the Hebrew, in Genesis, chap. ii. ver. 2; and the word used in the 9th verse is likewise derived from the same word, and is what I suppose is meant by an extended noun, both in its form and signification. *Sabbatismos* literally means, a keeping of the Sabbath, or holy time, (holy resting,) and this again means a periodical keeping of holy time and rest. In the seventh verse, there is an admonition and a day specified, and an example of the patience of God. After so much time, he is willing to receive them that return to him, because no others can enjoy, fully and spiritually, this day of rest. And for the purposes of giving a full and unbounded extent to the offers of mercy and grace, he hath appointed a day—a day for the Gospel to be preached—for sinners to hear the call, and the pressing *invitation* of the Gospel; and for this special purpose, he hath given a particular day of rest. And it is moreover signified by this verse, that the invitations are to be constantly urged upon men, for their acceptance, because the disobedient can have no part in it. Here I will repeat the 8th and 9th verses: Now then, Jesus hath by no means caused them to rest; if so, he had not spoken of another day after these things. And the 9th verse closes the argument: Now, therefore, it is a just conclusion, that there remaineth a rest for the believer. This certainly has immeasurable weight in proof of the change of the day, and the perpetuity of the Sabbath to those who will receive Scripture testimony. Those who will take upon themselves to investigate this matter, will, I think, find the foregoing ideas contained in these verses; at least, I could hope that whoever may honestly differ from me in the above, when he has critically examined sacred and classic authors, will be kind enongh to point out his specific reasons of difference, for the good of the church and the cause of the Redeemer.

In conclusion, I will, with a remark or two, give a translation of the 10th verse—this will show us why the foregoing verses were written: To celebrate the work of creation, God rested from his work, and sanctified the day, and made it holy; so Jesus, having finished the work of redemption, entered into his rest, and sanctified the day, another day, of which he speaks.—Here, in the tenth verse, the apostle says: He, (Jesus,) having entered into his rest, ceased from his work, in like manner as God did from his work, (i. e. after he had finished the creation.) So that, in these ten verses, there is the plainest warrant for the perpetuity and change of the Sabbath of rest. At the same time, this is not the only warrant in the Scriptures, for this change; many other places, both by precept and example of our Saviour and his apostles, and the fathers, shew it conclusively.

* This appears to refer to the 8th verse of the 3d chapter of Galatians, where the same idea is used. The scripture, foreseeing that God would justify the guilty by faith, was preached before as the Gospel unto Abraham

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For the Observer.

"What is the Chief end of Man?"

This question from the Small Catechism for children, appears to be misunderstood by almost all the men, women and children in the community.

The answer to this question, which is in the *mouths* of thousands, appears to be in the *hearts* of very few. The book says, "*Man's Chief End is to glorify God, and to enjoy Him forever.*"

Now I am not disposed to be very tenacious about the question how much of self may be allowed in our calculations, when the *first* object is to glorify God. But I would much sooner have seen the answer "*Man's Chief End* is to glorify God, and Honor Him, and promote His cause—and the *consequence* will be, he will enjoy Him forever.

You understand the distinction. I would see every man's whole soul absorbed in the great object of Honoring God, and advancing His cause, and doing this, and committing his soul and all he has and all he is, to Him—rest assured that He will hasten upon him as much of happiness as is safe for him here and in the world to come, *eternal* life.

I think that whoever makes it the object of his life to glorify God and do good to his fellow men, is secure of being a happy man.—Trials he may have, yea, *must have*; but he shall come off more than conqueror, thro' Him that loveth Him, and whom he serves with all his soul. While the man whose principal object, whose chief end is to seek his own selfish good, his own happiness, shall all his life time chase a phantom, which shall cheat him at every turn, and finally delude the poor soul to the end of life, when, after it is too late; he shall exclaim in agony "my hopes are like the spiders web," and shall now perish forever—and this too while he who seeks to honor God shall find his hopes rising and swelling at every breath, and in the agonies of death, his rising hopes, too big for mortality, shall wing their way to the realms of eternal, glorious *fruition.*

Now, reader, I ask you to look at this subject in the light of the Bible and experience, and determine henceforth to serve Him who can make all joy abound in your souls for ever.

Yours, truly, DUTY.

From the Charleston Observer.

Extracts from the narrative of the state of religion within the bounds of the Synod of South Carolina and Georgia—adopted at their late meeting in Columbia.

The Synod of South Carolina and Georgia, in presenting to the Churches a narrative of the state of religion within their bounds, would unfeignedly confess before God, that his mercies towards them, have not been measured by their deserts. Another year has gone with all its blessings and responsibilities—blessings which no man can number, and responsibilities which all must meet at the judgment day. Another year, notwithstanding the ravages of death, all the members of this judicatory, have been spared. For this distinguished blessing, especially while the harvest is plenteous; and the laborers are few, the grateful acknowledgments of our hearts are due to the God that made us—the Saviour that redeemed us. Another year we have been preserved in peace and harmony among ourselves; and, as a general remark, it may be said, that during the last year there has been among both ministers and people, the manifestation of a more ardent zeal and humble confidence than usual, in the cause of Christ.

The standards of the Presbyterian Church are beginning to be better understood by our own people; and the more they are studied and compared with the Word of God, the more highly—is our firm persuasion—they will be estimated by those who approach them unprejudiced, and who love the truth as it is in Jesus.

From the report of the Presbytery of *South Carolina*, it appears that the prospects of religion are more than usually encouraging; and the means by which it is promoted, are, by the blessings of God, increasing, and with increased success. Christians, it is believed, pray with more faith and fervor, and act with more zeal and perseverance than they have for the last 25 years.—Within two months, 120 have joined our Churches, and 250 have joined classes for religious instruction as inquirers after the way of life.

The Presbytery of Bethel, presents a religious aspect that is highly encouraging to the friends of Zion. No mention has been made of any revivals of religion, yet some of the Churches have received renewed tokens of Divine favor in an increase of the numbers, and the graces of their members. And as it respects all of them, it is said, there is a gradual advancement in the divine life. Sabbath Schools, Bible Classes, Tract Societies, and other similar institution are prosperous. The Bible Societies* of York and Chester Districts, have resolved to supply the destitute families within their bounds, and plans have been adopted, and are in considerable forwardness, especially in Chester District—for the accomplishment of this object. In the North Western part of this Presbytery, a very considerable blessing has accompanied the labor of a Missionary, and numbers have been added to the fold of Christ.

In the Presbytery of Harmony, God has manifested his gracious presence in the revival of his own work. A number of their Churches have been remembered in the visitations of grace. In the progress of these revivals, four days sacramental meetings have been instrumental in strengthening the faith and encouraging the hope of the children of God, and in awakening sinners, and in bringing them to the knowledge and acknowledgement of the truth. The work is the Lord's, yet he graciously condescends to bestow his blessing in proportion as the gospel has been ably, faithfully and constantly preached, and as pastoral duties have been judiciously and diligently performed. There are Bible Societies in every district within the bounds of this Presbytery. There are also Tract Societies, Sunday Schools and Bible Classes in a number of the Churches; and intemperance is evidently on the decline.

Among the benevolent institutions may be mentioned Bible and Tract Societies, which are flourishing—Sabbath Schools, Bible Classes, and other similar means of instruction, together with the faithful preaching of the word have been very generally blessed. Four days sacramental occasions, appointed by Presbytery have, in almost every instance, been attended with an advancement of Christ's kingdom in the edification of the church and in the awakening and conversion of souls. A spirit of prayer has preceded and followed these precious meetings.

In the Presbytery of Georgia no special attention to religion was reported.—There has been, however, a gradual advancement of the great objects of Christian benevolence. Allusion to them by name is unnecessary, as they have been sufficiently referred to in the preceding part of the report.

From the report of the Presbytery of South Alabama it appears that four churches in Greene co. viz. Hebron and New Hope under the pastoral charge of the Rev. Mr. Kennedy, and Mesopotamia and Ebenezer under the pastoral charge of the Rev. Mr. Gray, have been peculiarly favored. In these churches nearly three hundred souls have been added to the visible kingdom of Christ.

Efforts are in progress to supply every destitute family in the State with a copy of the Holy Scriptures.

* When Bible Societies are spoken of in the Report, it will be understood that different denominations of Christians are united in this object.

Effects of kindness upon a Juvenile Offender.—To pass by an offence is often an important duty; and there are few circumstances in which a Christian appears to a greateradvantage, than when he seems to forget the injury he has sustained, and is mainly anxious that the offender should receive the forgiving mercy of God. The following is a fine example of this kind; and the benefits resulting from it are equally delightful and instructive:—Young master P——— caught a cold at the Blue Coat School: and although wet to the skin, he was not allowed to change his clothes. The cold seized his lungs, and he was sent to Maidenhead for change of air. He robbed my garden of its fruit daily, says the late Mr. Cooke; and, when dejected, endeavored to conceal the theft by lies. I convicted him, and he was overwhelmed with the loss of character which he anticipated. I assured him of my forgiveness, and directed him to pray to God to forgive him for Christ's sake. I treated him kindly, and gained his ear and his heart. He took every opportunity of being in my company; and came to hear me preach. His attention was fixed; his understanding was opened: his memory filled with the truths he heard; his conscience was awakened, and his heart won to Christ.

He returned home, was confined to his bed, and, in a short time, died. I met his father, who, with a full heart and broken sentences, thanked me for my attention to his little son.—"Never before," said he, "did I see religion so lovely. My dear boy talked of you, your sermons, the Saviour, and heaven, with such hope, and joy, and patience, and thankfulness, and resignation to God, as I shall never forget. He feared not death, he had no wish to live." His mother visited me. With tears of grateful joy she bowed to the will of God, whose wisdom and mercy had rendered so painful and so speedy a change the greaetst blessing of her little boy's earthly existence. So I had assured him it would prove. May its effects be found an eternal memorial of the grace of God in the souls of is relations!—*Memoirs of the Rev. John Cooke.*

Another good resolution.—It is with real pleasure that we copy the following paragraph from the Alexandria Gazette of Saturday:—

"We have the satisfaction of announcing, at the commencement of the New Year, in accordance with the general wish of our subscribers and advertisers, that our office will hereafter be closed on the Sabbath. We state, with much pleasure, that since the measure was first proposed, we have not heard a single objection; on the contrary, we have received assurance from all those with whom we have conversed, that they were gratified at the suggestion, and a paper has been handed us, signed by a number of gentlemen, expressing their wish that it would be carried into effect. In the course of the present year, we confidently predict that the American newspapers, generally, will unite with us in ceasing from labor on the Sabbath."

We hope the prediction may prove correct, and that the bulletin offices of the morning papers in this city, may with one consent be closed on the Sabbath.—Aside from moral and religious considerations, we know not why the publishers of newspapers, of all others, should make slaves of themselves seven days of the week, instead of six. Horses in the bark-mill, and slaves in the Carolinas, have their Sundays to themselves—but not so with most of the New-York morning papers. "Sunday shines no holiday to them." But we think 'tis high time it should be otherwise.—*New-York Spectator.*

From the Le Roy Gazette.

SIR,—I beg leave to offer a few remarks on the remonstrance of the late meeting in Le Roy, against the petition, for the passage of a law, prohibiting the transportation of the Mail, &c. &c.

The remonstrants profess to believe that such a law is not called for, or designed, even by the religious part of community. What shall we take for evidence on this point? The conduct and solemn declarations of petitioners, or the professed belief of remonstrants? Do the remonstrants know that a respectable portion of the religious community, have long been desiring the adoption of some measure, for the better observance of the Sabbath? That nearly all the religious denominations, in their highest ecclesiastical assemblies, have publicly expressed their sentiments on this subject, deploring the profanation of the Lord's day as injurious to the best interests of *civil society*, as well as of Religion? Let the proper documents in this case be consulted, and then let the candid judge whether the professed belief that the law is not called for or desired by the religious part of community, is not a gross misrepresentation of the sentiments and wishes of the christian public.

Remonstrants "believe it would be extremely prejudicial to business men, and the country." Petitioners not only believe, but know it would be directly the reverse; for the word of God and experiment concur to prove it.

Remonstrants are also "of opinion, that it would be prejudicial to the cause of religion, virtue and morality." This is overstepping the modesty of the better sort of infidels. Though they disown the Sabbath as a Divine institution, they admit, that it subserves the cause of virtue and morality, and that laws to prevent its violation are salutary.

Remonstrants complain of the "infringement of Religious freedom and liberty of conscience." But is the transportation of the mail, either a subject of a spiritual nature, or a form of religious worship? The true ground of complaint, is wholly on the other side. Were I concerned with carrying the mail, or with the Post-office, I could not enjoy Religious freedom, or liberty of conscience, without being permitted to rest from that business on the Sabbath day. The present regulation infringes upon my civil rights. For it deprives me of all business with the mail and Post-office, unless I will violate a Divine command, and my own conscience.

I pass over what remonstrants say of "civil oppression, religious intolerance, and the Pioneer, as an engine of Presbyterian proselytism, and the alarming character of General Assembly's recommendation," as unworthy of a serious reflection. Such representations carry with them their own antidote. They remind me of a western gentleman travelling in N. E. who put up on the Sabbath, at a public house in one of the large towns. When he found the people generally attending public worship, and refraining from labor and amusements. he declared that such a specimen of bigotry and intolerance, he never saw. PETITIONER.

From the Philadelphian

The command of the Redeemer, christian duty and obligation, the trembling plea of unbelief and the encouragements to single-hearted faithfulness in his service are in a very striking and novel manner exhibited in the annexed article from the Western (Ohio) Intelligencer.

PROCLAMATION,

To all Christians of every name, greeting.

Go—preach the Gospel to every creature.

Lo, I am with you always, even unto the end of the World.

He that believeth shall be saved. JESUS CHRIST.

How can they believe on him whom they have not heard? *Paul.*

Go, preach the Gospel.—JESUS CHRIST.

How can they hear without a Preacher?—*Paul.*

Pray ye the Lord of the Harvest, that he would send forth Laborers into his Harvest. JESUS CHRIST.

How can they preach except they be sent.—*Paul.*

He that watereth shall be watered also himself.

The liberal soul shall be made fat.

He that converteth a sinner from the error of his ways, shall save a soul from death. *Word of Inspiration.*

O Lord, we would believe thy promise, we would obey thy command, but our faith is weak; we are slow to believe.—*Many Christians.*

Bring all the tithes into the store-house, and prove me.

Give, and it shall be given unto you.

He that giveth to the poor lendeth to the Lord, *The word of God.*

O Lord—with shame we confess; but we are afraid only spiritual blessings are meant. *Unbelief.*

I will pour you out a blessing, that there shall not be room enough to receive it.

Good measure, pressed down, and shaken together, and running over, shall men give into your bosom.

That which he hath given will I pay him again. *Word of God.*

Lord, I believe; help thou my unbelief.

What shall I render unto the Lord for all his benefits? *Many Christians.*

The dark places of the Earth are full of the habitations of cruelty.

If any man seeth his brother have need, and shutteth up his bowels of compassion, how dwelleth the love of God in him? *Word of God.*

Lord, what wilt thou have me to do? *Christian.*

Go preach the preaching that I bid thee. *Word of God;.*

I am constitutionally unqualified.

I am providentially incapacitated for personal labors.

What else can I do to promote the honor of thy name, and benefit the heathen? *Christian.*

Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.

Let every one of you lay by in store, as God hath prospered him.

Obedience is better than sacrifice.

What thou dost, do quickly.

The night cometh.

From the Connecticut Observer.

COMMON COMPLAINTS.

Under this title a correspondent of the Recorder and Telegraph makes some remarks on the following extract from the Journal of a Missionary. "It is difficult to make this people feel, that *a real or supposed injury from another member of the society, does not absolve them from the duty of publicly worshipping God!*"—The writer says truly,

"A strange infatuation. A man absolved from the duty of publicly worshipping God because his neighbor has erred, or is *supposed* to have erred, in his conduct towards him! On the same principle, a man is absolved from the duty of repentance, and faith, and every act of holy obedience, by the faults of a neighbor. And on this principle, a man is absolved from the duty of supporting the gospel—and is at liberty to violate his contract with his minister—nay, to violate any other contract, and commit any other offence against the laws of God, by the faults of his neighbor! But will this principle stand the test of the judgment day? Will it stand the test of reason, or common sense, even now? Yet it is to be remembered, that this same unscriptural and irrational principle extensively prevails, and forms one of the chief sources of desolation and ruin to the churches of Christ."

Beyond doubt, there are at this moment hundreds in New England who stay away from public worship, and withdraw their support of religious institutions, on this very ground. Because a neighbor has injured them slightly in their property or character, they, to be revenged, inflict a deadly wound on their own souls? And what is more strange, if possible, some of this class profess to believe that God saves men especially through the medium of a preached Gospel—while they stand away from it themselves, and set their families a deadly example.

ROCHESTER:

FRIDAY, JANUARY 16, 1829.

It has been the lot of Reformers in all ages of the world, to be held up by the wicked as objects of scorn; they are denounced as visionary enthusiasts, having a zeal not according to knowledge &c. &c. and the community are called upon again and again to beware how they come under their influence. In countries where infidelity is not disreputable, any bold attempt to introduce the religion of Jesus, and to effect a reformation of morals is met at the threshold with the most decided opposition. In a christian country like our own, where religion is popular, attempts to reform evils, into which the community have fallen, meet with no less opposition though it generally comes in a different shape. No benevolent effort will meet with their approbation.—If efforts are made to send the gospel to the heathen, we are told there are vast numbers in our own land who do not enjoy the privileges of the sanctuary. When exertions are made to supply the waste places of Zion with the preached word, we are told, the real object is only to support lazy priests who are unwilling to labor with their hands—and in regard to both, it is frequently *insinuated*, that the money raised to carry forward the benevolent work, is pocketed by them who have the management of the concerns. If efforts are made to induce the children who are running about our streets, to attend Sabbath Schools, the cry of Priestcraft, sectarianism, &c. is heard, and the good people of our land are warned not to patronize an institution whose obvious tendency, they assert, is to bring about a union of church and state.—And lastly when an effort is made to promote the better observance of the Sabbath, by removing some of the temptations which induce men to violate it, the alarm is sounded from a thousand voices, that our liberties are in danger, and our consciences likely to be shackled. It is impossible to do any thing in the way of preventing vice and immorality, which will not meet with opposition. And yet these opposers profess the utmost regard for religion. They are friends to Missions, but Missions are not conducted aright. It is *suspected* that the money raised for their support, is not faithfully appropriated; and when this insinuation is shown to be false, it is said the money is expended in supporting a set of lazy drones who ought to provide for their own wants. The opposers of whom we are speaking would wish to have all children educated in the principles of religion, but as there are no Sabbath Schools except such as are taught by persons who profess to belong to some denomination of christians, it is unsafe for children to attend them, lest they imbibe the sectarian views of their teacher. Could a *pious infidel* be found, or some pious person who belonged to no sect or denomination of christians, to give religious instruction, it is possible there would be no objection to committing the children to his care. They are friends to the Sabbath, but can never join with any in attempting to promote its better observance. In short whatever reformation is proposed, there is always something wrong in the manner of executing it.

Dr. Beecher in a sermon on the practicability of a Reformation of Morals, speaking of a class of men who render aid to opposers, says, "They would engage in the enterprise (reformation) cheerfully, were they quite certain it would be done with perfect safety. But perhaps it may injure their interest or effect their popularity. They take their stand therefore on this safe middle ground—they will not oppose the work, for perhaps it may be popular; and they will not help the work for perhaps it may be unpopular. They wait, therefore, till they perceive whether Israel or Amalek prevail, and then with much self-complacency, fall in on the popular side."

It seems strange that there should be any (and we trust the number is small) who think they are not disobedient to the commands of God, while acting in the manner we have mentioned.

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We would affectionately urge them to examine themselves, and the word of God. Does this admit of any neutrality, in cases like those we have named? How did prophets and apostles act when immorality had found its way into the church, and threatened to destroy its purity.—Were they afraid of disturbing the peace of society by attempting reformation. Have christians nothing to do in bringing forward the Millennium. Unhappy will be the case of those who when called to render up their account, have this answer alone to make, "Lord, I knew that thou wast an austere man &c.—here is thy talent, which I have kept laid up in a napkin."

A Severe Reproof to Protestants.

We have recently received a letter from a young man, of the Roman Catholic faith, requesting us to inquire if employment could be found for him next spring, on board some canal boat which does not run on the Sabbath. He has been for years engaged in the seafaring business. He was known to one of the editors, at the Sandwich Islands, as a young man of intelligence and respectability; and one who endured reproach and persecution, for refusing to join with others in scenes of iniquity, which are but too common among civilized men, when free from the restraint of law and good morals. He became intimate with the missionaries, and often united with them in social and public worship. He has recently abandoned the seafaring business, but in this protestant country, among those denominations of christians who profess a high regard for the sabbath, he finds it difficult to obtain employment in any business, for which he considers himself qualified, without doing violence to his conscience by being compelled to labor on the Lord's day.

It is worthy of remark that the immense business done upon our canal is so completely monopolized by those who require the persons in their employ to labor on the sabbath, that very few who are conscientious in their obedience to the 4th commandment, can find any business in which they can profitably engage and enjoy their religious privileges. The boats of the Hudson and Erie Line and a few others, are the only ones among the vast number that navigate the canal, which run but six days in the week.—And yet the very men who *exclude* the religious community from a participation in the business done upon the canal, are the very persons who are most clamorous in their denunciations against christians for uniting in self defence, to resist the *coercion* which is practically in operation against them

New Arrangement.—The INVESTIGATOR, published at Providence, R. I. is shortly to be removed to Boston, and united with the NATIONAL PHILANTHROPIST. They are both valuable papers; have done much in promoting the cause of temperance and morality, and have been distinguished for the boldness and ability with which they have exposed fashionable vice and folly. We hope that, under this arrangement, the "Philanthropist and Investigator" may not only unite, in its support, the patronage hitherto enjoyed by them separately, but may unite the peculiar tact and talent, which has distinguished the editorial management of each.

The "Western Recorder" has commenced the year with an enlarged sheet, adding one fifth to its former size.

A Good Move.—Mr. Bartlett has introduced the following Resolution into Congress:

Resolved, That the Committee on Naval Affairs be instructed to inquire into the expediency of providing by law that some other article instead of "distilled spirits" shall be supplied in the rations allowed to Midshipmen in the Navy of the United States.

This is a good beginning, and we hope to see it followed up until sailors as well as midshipmen, shall not have the temptation and means furnished them by government, to become drunkards.—Let this extend too, to our army, and the sum thus expended yearly for that which does not in the least contribute to health or comfort, be expended in books and in giving instruction to those on whom we depend for defence in the hour of peril, and our army and navy instead of being, as they now are, to soldiers and sailors, nurseries of ignorance and vice, would present fair prospects to those who enter them, for becoming good and respectable members of society.

From the Anti-Universalist.

QUESTION.

If the testimony of a person who disbelieves in future punishment, cannot be admitted in court, with what propriety can an oath of office, of a juryman, a representative, &c. be administered to a person of a similar belief?

ANSWER.

With no propriety at all. An oath, if it involves the idea of endless misery, should be administered to Universalists under no circumstances whatever. We have repeatedly said, that, in our opinion, Universalists ought to be allowed to make their statements in Court, having it understood at the time, what their belief is with regard to future punishments by which juries would be enabled to give the proper weight to their word. So in relation to office. If a Universalist be chosen to fill a public station, let him engage to discharge its duties faithfully; but do not, by imposing on him an oath, make him profess to believe in something which he does not. Do not force him to imprecate the Divine wrath upon his head, when he believes in no angry God. Trifle not with sacred things in such a manner. No! When you admit the evidence of a Universalist, or induct one into office, bind him with a restraint something like the following: 'I, A. B. do solemnly engage to tell the truth, the whole truth, and nothing but the truth—or faithfully to discharge the duties of the office into which I am about to be inducted, [as the case may be]—believing if I do not, I shall be endlessly happy.

Let the public keep this state of the case steadily in view, and they would undoubtedly be able to settle the question relative to Universalist witnesses and officers.

We consider the subject of the admissibility of those to testify in courts of justice, who do not believe in a state of future rewards and punishments, as one of great importance—one which we should be glad to see thoroughly investigated—No man is, or can be precluded from *office* on the ground of his religious opinions, where an oath is administered, to bind the person to the faithful discharge of his official duties, even to a judge on the bench, and it appears to us that there is at least some inconsistency in preventing a witness giving his testimony in court before this same judge, on the ground of his religious opinion, when they in fact are precisely the same as those of the person before whom he is called to testify.—We hope that some one who is capable of doing justice to this subject, may give it a candid investigation—any *well written* article on either side of this question will be cheerfully inserted in the Observer.

Wealth of the Sea.—The ship Rambler arrived at Tarpaulin cove, on the 20th ult. from the Pacific, with a cargo of 2000 bbls of oil. The Rambler reports, that between the first of Jan'y and the time of her departure, there arrived at Oahu,

15 ships belonging to New Bedford, containing bbls. oil.	13,440
21 ships belonging to Nantucket, with	20,130
7 belonging to other eastern ports, ...	4,470
10 belonging to London, ...	8,650
And the Rambler, ...	2,000
Making - - - - - bbls.	48,690

Here we see that 54 ships, 44 of which were American, laden with nearly 50,000 barrels of oil, had touched in a few months, at one island, and the value of their cargoes must have exceeded a million of dollars—all drawn from the sea, or created through the labours of the adventurous fishermen. The capital and men employed in this trade, and its dependent branches of business, is of large amount.

In the Virginia House of Delegates last Saturday, a bill authorizing the raising of a sum of money by lotteries, for improving the Fauquier and Alexandria Turnpike Road, and a bill to authorize the raising of a sum of money by lottery, ($30,000) for the purpose of paving the Fauquier and Alexandria Turnpike Road, from New Market to Goose Creek, were read a second time and ordered to be engrossed.

It is but two or three years ago since the legislature of Virginia took a bold and honest stand against licensing this species of gambling. It is with regret we perceive that they have receded in the march of improvement.—*N. Y. Spec.*

Balloboy Scariff, Sept. 8, 1828.

REV. SIR,—Never since my commencement as a Reader of the Irish Scriptures, has it been in my power to state such a pleasing instance of the utility of reading the Scriptures, and reasoning on the word of life, as what fell under my view on the Lord's day, yesterday. My brother Tom being absent from this part of the country these several weeks back, and the people hearing that he would not go to Scariff yesterday, as soon as mass was said, the congregation, I may say, came in a mass, at least some hundreds of them, and brought with them a man named Murphy, a native of Carlow, as their principal champion of popery. They sent a messenger before them, to desire Tom to be ready to discuss the disputed points. The challenge was accepted. and both Tom and Murphy took their seats on a large rock that lies about the middle of the grass field at the rear of his (Tom's) house. No house could contain them. The people sat down on the grass, and preserved the most solemn silence for hours, from about halfpast two till near sunset. There were people from all parts of the country for miles around, and surprising to hear that there was not a single murmur or disapprobation expressed during the refutation of the mass, whilst purgatory was proved to be a fable, &c. whilst it was proved that there is no other mediator between God and man but the man Christ Jesus, whose blood cleanseth from all sin. The only interruption that occurred was by the wife of J. C.; she assumed some authority. She stood opposite the people and told them that they were acting contrary to their religion and to the commands of their priest; that he commanded his flock not to listen to such people. A few persons told her, if she considered it a crime that she was at liberty to go away and not to listen, and added, if she did not remain silent that she should be at once turned out of the field. These people brought their Douay Testament, with notes, Maguire's Arguments against Mr. Pope, the works of some of the Fathers, and various other books and tracts; but when the popish champion's arguments were exhausted, he began to declaim against the most pious and zealous characters. His own party disapproved of the latter part of his conduct, and the meeting separated all declaring that they were highly delighted at the peaceable conduct of such a multitude. Thus you see how the late excitement respecting political discussions, which reached an extraordinary pitch in this vicinity, has sunk before the discussion on the word of life. All these poor people, who would undoubtedly have spent the Sabbath at one vice or other, came of their own accord to be edified by the Readers of the Baptist Irish Society. I could mention many instances of persons being lately more desirous than ever to hear the Scriptures in their own language.

M. BURKE.

The following satire, from the Vermont Journal of the Times, is rather too broad for the generality of opposers of the truth; yet there are some, whose image will be here recognized.

ORDER OF THE DAY AMONG DEMAGOGUES.

Hold up to suspicion every movement of the clergy and the church. Blast every effort they make; and when one is blasted, and they invent another, blast that; and then accuse them of making new projects, and bring odium upon them. Suspect their honesty, and misstate their motives. Belie their measures. Accuse them of secret conspiracies. Curse daily the benevolent societies. Tell the vulgar that they are priest-ridden, and that the funds are accumulating to overthrow the liberties of the people. Make the missionaries scoundrels and the whole posse of solicitors, mendicants. Curse temperate societies. (If men become temperate, we can't buy their votes.) Curse bible classes and Sabbath schools. (If men become enlightened, they will see our knavery.) Hate the orthodox, and be any thing but orthodox. Praise the dead that died unregenerate. Hate conferences and prayer meetings. Hate innovations. (They are religious in these days.) Praise ignorant preachers, and bad books, and balls, and theatres, and public shows, and horse races, and blustering and rum-drinking days. Get all the children and youth to swear. Starve the clergy. Keep all you can from meeting. Tell the youth there is no hell, and no devil, and no judgment. Keep up the outcry of priestcraft, and domination, or aristocracy, and tyranny. Shake hands heartily with every drunkard. Tell him that his liberties are in danger. This do; all this do; do it daily and nightly, and constantly, or we are all dead men.

SUMMARY.

A Fact worthy remembering.—On a strict examination made by the chaplain of the new State Prison, at Sing-Sing, it is found that out of more than five hundred convicts, NOT ONE has been found that has ever been, for any considerable time, a regular member of a Sabbath School, and not more than two or three who have ever attended such a school at all.

Spots on the Sun.—An ingenious individual of Providence, (says the Boston Palladium,) has recently constructed a seven feet telescope, on a new principle, and has succeeded in bringing the entire image of the Sun into a darkened room, upon a white screen eight feet in diameter, and has transferred every spot on the sun to the screen, which were so plain that he could see every movement of them, in their various and sudden changes. He says he could plainly discover, that these spots are immense bodies of smoke, apparently issuing from volcanoes.

Special effort in behalf of the Tract Cause.—The Western Recorder says, that in the village of Utica, $500 has been obtained by subscription and otherwise, $200 of which is given as a donation to the American Tract Society, to aid in supplying the wants of the destitute in the great valley of the Mississippi; the remainder is added to the funds of the Branch Society of Utica.

Slaves.—A bill has lately been brought into the Kentucky Legislature, prohibiting the importation of slaves into the state, *for sale—forfeiture* and *emancipation* the penalty.

Domestic Slave Trade.—Two vessels have recently arrived at New-Orleans, from Norfolk, Virginia, with near 600 slaves on board, and two vessels from Baltimore, with 400.

Emancipation.—A lady of Maryland has offered 25 slaves—a gentleman of Kentucky 50—a clergyman of Virginia 18 or 20—and a citizen of Georgia 43, to the Colonization Society, on condition of their going to Liberia.

Chautauque County.—It may be a matter of some interest to the people of this county, to learn that a new outlet has been made to the Casadaga Lake, by which it now flows into Canadaway creek and Lake Erie. This was effected by digging about 25 rods, about an average of 4 1-2 feet deep. The waters of this small lake will now mingle with those of the gulf of Mexico and the gulf of St. Lawrence—dividing the continent of North America.—*Fredonia Censor.*

Fatal Experiment.—A lad residing near Philadelphia, having a curiosity to know how it would feel to be hung, slipped his head through a noose in a trace chain, which was so high from the floor, that it was neccessary for him to get on a piggin to effect his purpose, which having done, the piggin rolled away and he, being unable to extricate himself, was launched into eternity.

Northeastern Boundary.—The district of country in dispute, contains about 6,000,000 of acres; would form 180 townships of six miles square, and, in 20 years, might contain a population of from 100,000 to 200,000.

Important Post-office Arrangement.—The Ogdensburg Gazette says, that the Post-Master-General of the United States, and the Post-Master-General of Canada, have made an arrangement by which letters may be transmitted either way, without the delay heretofore made at the frontier offices on all letters *not post paid*—The amount of postage is to be mutually refunded by each department.

The vintage in France, the last year, has been five times as much as in ordinary years—two hogsheads of wine were offered for one empty cask

It is said that General Santander, who was lately engaged in the attempt to assassinate Bolivar, in Mexico, and who has been condemned to death, will, instead of being executed, be permitted to come to the United States.

Since the year 1688, Great Britain has been at war 65 years, and 62 at peace.

The Second Presbyterian Society, of Utica, has given a call to the Rev. N. S. S. Beman, of Troy, to become their pastor.

Mrs. Frances Eggleston died lately in Virginia, with a *cancer*, at the age of 103 years.

It is said that the amount of money received at a *fair*, lately held in Boston for the benefit of Infant Schools, was near $3,000.

Hon. Walter Bowne is elected by the Common Council, Mayor of New-York.

Rev. Henry G. Ludlow has been installed pastor of the Presbyterian Church, in Spring street, New-York.

A Frenchman in St. Domingo has been tried convicted, and sentenced to be shot, for counterfeiting the coins of the Island. A woman was also found guilty, as an accomplice, and received the same sentence.

A Post Office has been established at the new Stone Church, near the line between Le Roy and Bergen, by the name of "Stone Church," Martin C. Ward, P. M.

Fires.—The Cohoes Factory, near Waterford, has been burned, which will at this inclement season be severely felt by the numerous workmen who are thus thrown out of employ—loss to the proprietors not stated.

Also, recently, the large Manufacturing establishment at Sewell, New-Hampshire.—Loss, $120,000, or more.

The deaths in Boston in 1828, was 1233—34 of these died of *intemperance*.

A man by the name of Nelson Fitch, in attempting to save a child which had fallen out of a keel boat, near New-Orleans, after seizing the child, sunk and was drowned. The child was rescued by two men who stood on the shore.

Hon. Stephen D. Miller has been elected Governor; and Thomas Williams, Esq. Lieut. Governor of South Carolina.

A *Gas Spring*, similar to those in Ontario County, has been discovered near the Universalist Chapel, in Utica.

A son of Mr. Theodore Lyman, of Northampton, Mass., being frightened in a dream, at about 12 o'clock at night, got out of bed, raised a window and leaped out upon the ground, a distance of 12 feet, ran 80 or 100 rods and secreted himself in the house of Mr. A. Pomeroy, where he was accidentally found by Mr. P. who was aroused from his sleep by the ringing of the bells, which the father of the child had caused to be done to give an alarm, when he discovered that his son was missing. The child was not injured by his leap and race.

A woman was found dead in the woods, in Dennis, Mass. with a *bottle* by her side—another victim of intemperance.

The Liverpool Chronicle says that notwithstanding a trifling decline in the price of bread stuffs, there is no doubt that the ports will open for the admission of foreign grain.

As an evidence of the uncommon mildness of the season, the Savannah Georgian says, that water-melons and squashes were in a state of perfect maturity on the 18th of Dec.

The Clerk's office of Miller county, Arkansas Territory, with all the records and papers, has been destroyed by fire.—It was the work of an incendiary.

A. M. Mack, who was on the Jail limits at Cincinnatti, at the suit of the U. States Bank, has been demanded by the Senate of Ohio, of which he was elected a member during his confinement, that he might attend to his duties as Senator. What course the Marshall will take is not known.

Mail Robbery.—The Cleaveland Herald gives the particulars of the detection of a young man by the name of Asa W. Howe, at Norwalk, Ohio, who had been extensively engaged in purloining money from the mail. He was an assistant in the Post-office at that place. He was recognized in bonds of $1000, to await his trial, but has since fled.

Cherokees.—A bill has passed the House of Representatives of Georgia, extending the laws of the State over the territory occupied by the Cherokees, to take effect on the 1st of June, 1830.

A man was found dead on Christmas morning in the street, in Baltimore.—A drunkard while lying in the street in Mobile, was run over by a carriage and killed. Rum does wonders!

The "*Genius of Temperance*," published at Hallowell, is united with the "*Light House*" at Wiscasset.

Law of Marriage Settlement.—A case was lately tried in New-York, involving the validity of a settlement upon the wife, made by the husband after marriage. The settlement was pronounced valid, under a charge from the court. By this decision, the principle is settled, that settlements, though usually made before marriage, and in such instances unimpeachable if done in proper form, are yet valid when executed subsequently—provided they be done while the husband is out of debt, and not with any immediate view to escape responsibilities.

ANECDOTES.

A pious minister, of respectable talents, now in the Methodist connexion, was formerly a preacher among the Universalists. The incident which led him seriously to examine the grounds of that doctrine, is striking and singular. He was amusing his little son by telling him the story of "The Children in the Wood." The boy asked, "What became of the little innocent children?" "Thay went to heaven," replied the father. "What became of the wicked old uncle?" "He went to heaven too."—"Wont he kill them again, father?" said the boy.

Some time after the commencement of the Age of Reason, a gentleman on Long Island was making too free with the old book called the Bible, and brought forward his strong argument against it, declaring in the face of all present, "I am seventy years of age, and have never seen such a place as hell, after all that has been said about it." His little grandson, of about seven years of age, who was all the while listening to the conversation, asked him, "Grandfather, have you ever been dead yet?"

Landsharks Outwitted.—One of the crew of the Macedonian having received the wages of the last three years cruize, went, with his money in his hand, into a store, and, having purchased a pocket-book, put the roll of notes into his waistcoat pocket, and the book into that of his round jacket. The store-keeper told him that it was the fashion to put the money into the pocket-book; but the sailor affirmed that he was up to the tricks of the landlubbers, and walked off. The next day he returned to the store, exclaiming, in great glee, "They've got it—give me another!" He had indeed lost his pocket-book, but secured his notes.—*Philad. Aurora.*

My last acknowledgement was 11th September last, since which I have received for the A. B. C. F. Missions, as follows:

1828.			
Sept.	Brighton M. C. Prayer	$40 23	
Oct.	" W. P. Kendrick, M. Her.	3 00	
"	Riga, Gent. Ass. $10 88		
"	" Ladies' do. 12 12		
		23 00	
"	Rochester 3d Pres. Church	34 80	
"	Le Roy, Clark Selden, Miss. Her.	5 00	
"	Richmond, Elias Gilbert, do.	2 50	
"	Ogden M. C. Prayer	55 00	
Nov.	Rochester do. 1st Church	31 31	
Nov. & Dec.	Do. do. 2d do.	58 50	
Dec.	Livonia M. C. Prayer $92 00		
"	Do. S. School Teachers 13 50		
"	Do. do. Scholars 13 50		
"	Do. Mite Society 32 00		
"	Do. Miss. Herald 4 50		
		156 00	
"	Byron, " Mr. Sullivan	3 00	
"	" dona. Rev. Mr. Sullivan	10 00	
"	" M. C. Prayer & Thanksgiving Collection - - -	9 10	
"	Parma and Greece - -	7 00	
Nov. & Dec.	Rochester 1st P. Church	70 00	
1829.			
Jan.	Scottsville M. C. Prayer, per L. A. Ward - - -	8 13	
"	Brighton do. do. - -	7 53	
Dec. & Jan.	Rochester 3d Pres. Ch.	60 00	
"	" " 2d "	33 50	
"	" Bergen Association	40 00	
"	" " Miss. Herald, Ezra Benham,—Stafford, Miss. Her. Saml. Morse	3 00	
"	" Auburn, Eleazer Hills 100		
"	" " Horace Hills 100		
"	" " J. S. Seymour 20		
		220 00	
		$880 59	

Besides which, one individual of Rochester has contributed directly to the Board, during this time $1250 00
And another individual 1000 00

JOSIAH BISSELL, Jr.

DIED,

In this village, Mr. Theodore Pitkin, aged 67. (Printers in Hartford, Conn. are requested to notice this.)—ALSO on Wednesday evening, Mrs. Betsey Lewis, in the 33d year of her age.

At the Hermitage, on the 22d ult. Mrs. Rachel Jackson, consort of Gen. Andrew Jackson.

At Richmond, Virginia, on the 26th ult. Peyton Randolph, Esq. Attorney at Law, and only son of the late Edward Randolph, Esq.

In Richmond Ont. Co. Almerein W. Allen aged 22.

ROCHESTER MARKET.

WHEAT, - - per bushel,		1,25
Rye, - - - - -		50
Oats, - - - - -	22 to	25
Corn, - - - - -	44	50
FLOUR, bbl. - - -	$6,75 to	7,00
Beef, fresh, - - -	cwt. 2,50 to	3,50
Pork, fresh, - - -	cwt. 4,00	
——, mess, - - -	bbl. 12,00	
Potatoes, - - - -	25	
Turnips, - - - -	18	25
Butter, - - - -	lb. 12 to	15
Lard, - - - - -	6	7
Eggs, - - - -	doz. 15	18
Cider, - - - -	bbl. 1,50 to	1,75
Salt, - - - - -	-	1,87

Rochester and Buffalo Stage,

BY the way of Scottsville, Caledonia, Le Roy, Batavia, &c. leaves Christopher's Mansion House, and the office opposite the Clinton House, every morning at 8 o'clock, (except the Sabbath,) arrives at Buffalo same day—returning, leaves Buffalo at 7 in the evening, and arrives at Rochester next day.

Jan. 15. 3

NOTICE.

JOSIAH BISSELL Jr. wishes those who owe him, to pay as soon as possible. 3w3

W. H. WARD & CO.

Marble Building—*Carroll Street.*

Offer for sale at low prices, a full supply of

DRY GOODS, | CROCKERY,
GROCERIES, | HARD-WARE,
AND HOLLOW-WARE.

June, 13th 1828. 24tf.

NOTICE.

WE shall apply to the Legislature of the State of New York at their next session, to pass an act to incorporate the Rochester Canal and Rail Road Company with a Capital of fifty thousand dollars.

ELISHA JOHNSON,
JOSIAH BISSELL Jr.
ELEAZER HILLS.

Rochester December 29, 1828.

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829.

HENRY CHAMPION.
Assignee of Mortgage
E. POMEROY Att'y

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IDLE WORDS.

I have a high sense of the virtue and dignity of the female character; and would not, by any means, be thought to attribute to the ladies, emphatically, the fault here spoken of. But I have remarked it in some of my friends, who, in all but this, were among the loveliest of their sex. In such the blemish is more distinct and striking, because so strongly contrasted with the superior delicacy and loveliness of their natures.

"My God!" the beauty oft exclaimed,
With deep impassioned tone—
But not in humble prayer she named
The High and Holy One!

'Twas not upon the bended knee,
With soul upraised to heaven,
Pleading, with heartfelt agony,
That she might be forgiven.

'Twas not in heavenly strains to raise
To the great source of good,
Her daily offering of praise,
Her song of gratitude.

But in the gay and thoughtless crowd,
And in the festive hall,
'Mid scenes of mirth and mockery proud,
She named the Lord of All!

She called upon that awful name,
When laughter loudest rang—
Or when the flush of triumph came—
Or disappointment's pang!

The idlest thing that flattery knew,
The most unmeaning jest,
From those sweet lips profanely drew
Names of the Holiest!

I thought—how sweet that voice would be,
Breathing this prayer to heaven—
"My God! I worship only thee,
O, be my sins forgiven!"

From the Atlantic Souvenir for 1829.

THE CONSCRIPT'S FAREWELL.

Farewell Father,
I had hoped that I should be,
In thine age, a staff for thee;
But when years have marked thy brow,
When thy step is weak and slow,
When thy hair is thin and white,
And thine eye hath lost its light,
I shall never seek thy side,
And thy faltering footsteps guide.
Where my country's banners fly
Proudly 'neath the distant sky,
To the battle forth I speed,
There to fight and there to bleed;
Not because the foeman's lance
Glitters in the vales of France;
Not because a stranger's mirth
Rises round my father's hearth;
Not at Glory's trumpet call,
Not in freedom's cause to fall:
But because ambitious power
Tears me from my peaceful bower.
Yet amid the battle strife,
In the closing hours of life,
Think not that my heart shall quail,
Spirit droop, or courage fail.
Where the boldest deed is done,
Where the laurel wreath is won,
Where the standard eagles fly,
There thy son shall proudly die;
Though perhaps no voice may tell
How the nameless conscript fell.
Thy blessing, Father.

Farewell, Mother,
It is hard to part from thee,
And my tears are flowing free,
While around thee gloom and night
Quench'd Religion's blessed light;
Still thou heard'st my lisping voice
In the evening hymn rejoice,
And my childish prayer was said,
Ere thou bless,d my pillow'd head.
Oh, before I leave thee now,
Place thy hand upon my brow,
And wish every treasured word
That my infant ears have heard,
Bless me, Mother.

Farewell, Brother.
Many an hour of boyish glee
I have passed in joy with thee?
If with careless word or tongue
I have ever done thee wrong,
Think upon thy brother's lot,
And be all his faults forgot:
Thou may'st dry thy mother's tears,
Soothe our sister's anxious fears,
Be their shield, their guide, their stay,
Throughout many a coming day.
Freely with thy father share
All his secret weight of care;
Be what it were mine to be,
Had I still remained with thee
And love me, Brother.

Farewell, Sisters,
Yonder is our favorite vine;
You must now its tendrils twine;
And when 'neath its leafy bower
You are met at even hour,
Think how oft in by-past days
There we waked the song of praise,
Till your beaming eyes are wet
With the tears of fond regret;
Then together fondly bend,
And your gentle voices blend:
Pray for me Sisters.

A POOR SOLDIER.

At the conclusion of the war, and upon the return of the regiment home, the battalion was reorganized. Kit was no longer in the same company with me, and, except being occasionally thrown on my duty near him, I almost lost sight of the man. At length, after a lapse of years, he fell again under my notice, in India. I observed about him a very remarkable change—an evident improvement. He was far cleverer than he was ever wont to be; his awkward gait remained, but his look was no longer the same. His eye, once so restless, that used to be looking on every side, as if constantly expecting either reproof or ridicule, was now still and placid, and a beam of contentment shone in it. He always saluted me with a look of kind and familiar recognition; and if I occasionally stopped and said a word to him, replied as if pleased with the notice.

I was much puzzled and perplexed at first about this change in a man, whose imbecility of mind I once regarded as alike painful and hopeless. Upon making a more particular inquiry, I found that, in the company to which he belonged, he had become attached to the little child of one of his comrades, of whom he took as much care as if it was his own: that he spent all his spare pay upon it; that he did his duty quietly, was regular, and neither troubled his fellow soldiers, nor was troubled by them; and that he never associated with the men, but was always with this little child, who was exceedingly fond of him.

Here was the secret. I more particularly observed him ever after:—I often met him with the child in his hand: a little, common-looking child, just old enough to trot by his side, and stammer out its liking—with eyes that to him had beauty, for they looked up to him with affection. Here was the secret: he had never hitherto found in the cold world, any thing to *love him*, any thing he could love—here was a Heaven-sent object, exactly suited to his heart's want—a little stranger in this earth, too young to know, and to take part with those who despised him. A little thing which, perhaps, had first attracted his notice when, in the chance absence of its parents, it stood terrified and helpless, crying in a tumultous barrack-room. Poor Kit, who had been ever buffetted with roughness from his cradle; had been frightened or laughed out of his wits, and then scorned for having none; had been the sport of the lane or alley in which he was born, and then been driven from the haunts of home—first to be the butt of his fellow workmen, and next of those amongst whom he had cast in his lot "to mend his fate or be rid on't"—had now found something to *love him*.

Oftentimes now, as I met him and the child together, and mused upon this sweet mystery of mercy, did I repent in my heart for the many sharp words I had once given him, and for my many thoughtless and unfeeling smiles at his folly. I saw, however, by the very expression of his complacent eye, that I was fully forgiven. He had no hate, no malice, no memory for wrong; he was peaceful and gentle, and passed whole days playing with the child. Kit, too, was now elevated to the dignity of an instructor. He was still simple, but he was no longer silly. He could not read—yes, he could; one of God's books; for he could see; could see the high heavens, and the starry firmament; the sun by day, and the moon by night. I have seen him with his little comfort, walking on the ramparts at Fort St. George, in the cool of the evening, and calmly looking up at the bright sky, and out upon the glittering ocean; and pointing to the white sail, to the anchored vessel, and teaching the child to stutter out the names of these objects.

The suffering of those who are looked upon as half-crazed or fools, has in it this most bitter ingredient; they have no mate in their sorrow. They suffer *alone*, *apart*, with a consciousness that they are degraded. Kit's suffering was now all at an end: he was no longer alone in the world. But I knew not at this time that he had gotten a higher consolation. I will, some time, said I to myself, speak to him about his immortal soul, and his hopes of an hereafter. It chanced a few weeks afterwards, that, as I was visiting some men of my own company, in the hospital, in passing down the ward, I observed poor Kit lying in bed sick. I sat down by him—took his hand, and spoke to him with tenderness: he was very ill. I named the Redeemer; he knew the sound—knew it, not perhaps as some, but as a sound that had already touched a chord in his humble heart. He had heard that all his sins would be forgiven, and how; he had simply believed the message, and gratefully accepted the pardon. He had gotten wisdom, not knowledge. There was peace, hope, and the joy of a simple, confiding trust in his Redeemer.

I visited him again; again the same was his enviable state of mind. The next, and last time I saw him, he was dying and speechless. I whispered in his dulling ear—he opened his eyes—he knew me—he looked pleased and happy; he tried to return the pressure of my hand. I placed it on his forehead. The death damps were already on his brow. "He is pleased," said the orderly, "to see you, sir; he knows you." "He was the rather pleased, friend," said I, "to hear the word of promise in his ear—to hear the sound of his Redeemer's name—to hear the word of Christ."—*Winter's Wreath.*

NEW YORK CITY TRACT SOCIETY.

Parley the Porter.—Says one of the members, "I gave a tract to a man on the evils of excessive drinking. Making light of it, he said, 'Now do you suppose any one will drink the less, on account of your tracts?' Some days after, I gave him "Parley the Porter." After reading it, he seemed much affected: and now, whenever he sees me, he urges me for tracts. He said to me one day, 'My neighbors come to see me, and I read the tracts to them. Last night, while I was reading to them, three were weeping. The tracts have made such an impression on my mind, that I dream of them by night, and am almost constantly thinking of them by day."

Swearer's Prayer.—The "Swearer's Prayer" being handed to a profane and intemperate old man, excited him, in the perusal, to a violent passion, and he demanded to know by what authority any one should condemn his soul to eternal punishment. Soon after, his mind seemed deeply impressed. He made many solemn inquiries, and gave some evidence of contrition. It is painful, however, to add, that he has since avoided conversation on the subject, which gives reason to fear that he is relapsing into his former state of carelessness and unbelief. [It may illustrate the necessity of doing quickly what our hands find to do, if we say that this poor man is now in his grave.]

A Captain converted.—The Captain of a vessel engaged in the West-India trade, attributes his conversion principally to the influence of tracts, which were given for the use of his crew, just before entering upon their last voyage. He is now rejoicing in the truth, which till recently, he considered a cunningly devised fable. It may be said of him as it formerly was of Paul, "Behold, he prayeth!" for on arriving in port, he immediately commenced the worship of God in his family.

The Captain's opinion.—On one occasion a captain appeared peculiarly glad to see me. "I have been looking out for you," he said, "for the last time I was here, I was so unfortunate as not to get any tracts. Sir, I feel that the seed is sowing, which, at no distant day, will furnish a harvest of interesting facts."

A Bible on board now.—A captain about to leave the port, who had taken tracts for two previous voyages with apparent satisfaction, received a new supply with thankfulness, and stated, that, for the first time in his life, he had got a Bible to take with him on board. He was asked if it had been presented to him. "No," he replied, "I have bought it."

Religious enough.—A man sitting in the cabin of a brig, in company with a number of sailors, was asked if he did not wish a tract to read. "No," said he, "we are religious enough already." A sailor who stood by, said, "Never mind *him:* I will take some tracts, and read them, and thank you—besides."

Some for you too.—While supplying a brig, a man came on board from another vessel and said, "I hope you don't mean to pass us by?" No, replied the distributor, I have some for you too. After receiving a supply for his crew, he requested one for his family, who, he said, were fond of tracts; remarking, at the same time, that he thought the Tract Society one of the finest institutions in the world.

Tracts in the cabin.—On Sabbath morning, Dec. 2, says a member of the Committee, the weather being cold, and but few of the seamen ashore, I visited a number of vessels lying on the Hudson, and found from six to ten persons in the different cabins, to whom I presented Tracts. At first I was very doubtful how I should be received *in their cabins*; but these apprehensions were entirely removed, when on the following Sabbath, as I went on board an Eastern trader, I heard the voice of prayer ascending from the cabin to Jehovah of hosts.

From the Philadelphia Recorder.

REV. G. B. DEC. 24, 1828.

In compliance with your request, I called on Mrs. B. to learn some of the particulars relating to her little daughter Mary Ann. The information I am able to give, perhaps, is less particular than you would wish. Mrs. B. did not relate any special conversation that passed between her and her child; but the dear little sufferer has left evidence sufficient, that her change has been a *happy* one, and that she is now in the full enjoyment of heaven.

The death of this interesting little girl, was occasioned by an injury to a limb, which, perhaps, would not have terminated her life, if she had not before been afflicted with the inflammatory rheumatism. Three days after, she told her mother, she had not a great while longer to live in this world, but as no symptoms appeared any ways alarming, no one expected her death. She was thoughtful and serious ever after, anxiously waiting for the time when her spirit should be disembodied. At one time, when her mother was attending her bed side, she spoke to her and said, "Mother, it seems to me I see the whole heavens open, and that showers of grace are falling down upon me."—And at another time, she, with much assurance, said, "I have, indeed, a bright and glorious crown, prepared for me in heaven, and God is now calling me, and says I must leave all earthly things, and come and partake in the joys of heaven." Often she would sing or audibly repeat over little hymns she had treasured in her memory, the language of which, no doubt, expressed the feelings of her heart. Not long before her death, she sung with much feeling and strength, the whole of the parting hymn—

"Farewell my friends I must be gone, &c."

Half an hour before she breathed her last, her mother was endeavoring to do something to relieve her, for she had then become weak and faint; but turning from her, and refusing very affectionately her maternal kindness, she said, "Mother, I wish you to let me be, now."—These proved the last words she uttered.

Little Mary Ann was a S. S. scholar, but a few weeks before the accident happened. She manifested attachment towards the school. Her tickets were found put away very safely, to keep, no doubt, until the time when she should be rewarded with a little book—of those she had procured quite a number, and was a child who took great interest in, and read a great many of the juvenile publications. But she has now gone to receive a much brighter reward, and to know the truth without study.

I believe I have mentioned all such circumstances as were related to me. Mrs. B. herself belongs to the German Lutheran Church, her little boys she now sends to St. —'s S. school.

Yours, with much esteem, F. A.

The Safe Bank.—A cashier of one of the banks in Virginia, and for some years a life-member of the American Tract Society, Boston, upon my first acquaintance, gave me so pressing an invitation to make his house my home, whenever I should be in the place, that I could not with propriety decline accepting it. He would not even permit my horse to remain at the tavern. So much of genuine hospitality characterized his attentions, that it was obvious the invitation was not extended from mere politeness. When about to leave his house in Dec. last, he tendered me a *twenty dollar note*, saying he had determined to become a life member of the American Tract Society at New York. I replied, that, as he was already a life member at Boston, and by his hospitality to me, in my several visits, had contributed no small part of the amount that would constitute him a life member of the Parent Society, I could not *request* him to become a life member. He replied, that he had reflected for some time on the subject; that the *bank* was *safe*, the *stock* good, and he supposed the *dividends*, would be *as great* as on any other *stock*; and that he preferred to take *another share*. The reasoning being conclusive, I could not controvert it, but took the note, and wished that the value of *this stock* was more generally understood.

He that can truly say he knows not an individual against whom he has the least degree of enmity, is a citizen of the world—and justly entitled to an universal passport.

ROCHESTER LOOKING GLASS
MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Foilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society. The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at $1, per annum.

The subscriber, as Agent for this village and vicinity, will receive subscriptions, and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vol's. on hand and for sale at the publishers price.

SETH D. CHAPIN.

Rochester July 18th 1828.

***The reputation of the above work is too well known o need any recommendation.

DEPOSITORY OF BOOKS,
For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

WANTED.

FIVE or SIX intelligent active young men, who can produce good recommendations, are wanted to obtain Subsriptions for an interesting and highly useful "Scripture Map of the Land of Promise and Holy City of Jerusalem;" containing a record and representation of he principal routes recorded in the Old and New Testaments.

Good encouragement will be offered to persons of the above character, and to *such only.* Application to be made to JOHN DIXSON Esq., Post Master, West Richmond Ontario County. January 1 1829. tf

CABINET WAREHOUSE.

FREDERCK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, § Bureaus,
Sideboards, § Tables,
Secretaries, § Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. **FURNITURE** of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

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 accommodated to the present *pressure* in the *money* market.

Rochester, May 13, 1828. 20tf

THE SIGNS OF THE TIMES,

A SERMON delivered in Rochester, Dec. 4th, 1828 being the day of public Thanksgiving; by the

REV. JOEL PARKER,

Pastor of the 3d Presbyterian Church in this place,

For sale at this office. 52

A NARRATIVE

OF the mutiny on board the ship Globe, of Nantucket, in the Pacific Ocean, January 1824, and the Journal of a residence of two years on the Mulgrave Islands, with observations on the manners and customs of the inhabitants, by *Wm. Lay and Cyrus M. Hussey*, the only survivors from the massacre of the ships company by the natives.

A few copies of the above for sale at this office.

☞Price 50 cts. 51

A **HOUSE** TO LET. Enquire of
J. BISSELL JR.
Rochester, Oct, 23, 1828. 43tf

DR. WILLIS, has taken an office in East Rochester, near the corner of market and main streets opposite the Franklin House. 42tf

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. 25, 1828. 35tf

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'

Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.

dec. 19. 51

STRAY COW.

STRAYED from the pasture of the subscriber about two weeks since, a black COW with a white face, her horns bored with a gimblet near the points. Said Cow is about 12 years old. Any person who will give information respecting her to Mr. Williams, grocer, on Buffalo-st., will confer a favor. BRIEN FLOOD.

3 w l

CHRISTIAN ALMANAC,
FOR 1829.

For sale at the Office of the Observer.

H. B. PIERPONT,
DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

LA MOTT'S COUGH DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficacious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y. applied to me some time in 1826 for advice, he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.

Having been concerned with Docter Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828.

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally. 1y31.

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe.—NOTICE is hereby given to all the creditors of William C. Green of Gates, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in the town of Gates in said county on the eighteenth day of February next at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7. 1819. Dated December 20. 1828.

6w52

BY order of Moses Chapin, first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Richard Berry, of Mendon, 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 30th day of January next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvents 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 5th day of December, 1828. 6w50

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of Elijah Tompkins, 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 town of Gates, in said county of Monroe, on the 26th day of January next, at ten o'clock in the forenoon of said 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, 1819.—Dated this 8th day of November 1828. 10w48

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of *the south west division of lot* number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield and westerly by the high-way running southwardly from said village to Perrinton and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior; and southerly by the village lot or meastage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich; which is three rods in front and five rods deep. Dated 27th December 1823.

HENRY CHAMPION, Mortgagee.
E. Pomeroy, Attorney. 6m1

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824, and for default in payment of money secured thereby; will be sold on the second day of July next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided; the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reyney house and lot, so called. Dated December, 25, 1828. S. BALDWIN, mortgagee. 6m1

BY virtue of a power contained in a mortgage executed by Ransaler Marshall to Orringh Stone, dated April 13, 1824, and for default in payment of the money secured thereby; will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract, or parcel, of land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road; thence southwardly along the centre of said road nineteen chains and seventy five links, thence east along the north line of land owned by Tinsler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828. O. STONE, Mortgagee.

M Chapin, Att'y. 6m50

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one shot range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach saddle; thence South era degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark; from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee. 6m46

BY virtue of a power contained in a Mortgage bearing date the second day of June 1827; executed by Leander Hamlin to the subscriber, and of the statute in such case made and provided; I shall sell at public Auction at the house of Russel Ensworth, Innkeeper, in the village of Rochester, on the fifteenth day of January next at one o'clock in the afternoon all that tract of land situate in the town of Riga, in the county of Monroe, being lot number ninety six containing one hundred acres and nine tenth's of an acre, excepting and reserving, all such parts of said lot as had been before the day first aforesaid, sold and conveyed by the said Leander, being about seventy acres as believed. Dated, July, 18th 1828.

REYNOLD PECK
John Dickson Attorney. 6m29

DEFAULT having been made in the payment of a part of a sum of money secured to be paid by an Indenture of Mortgage, dated the 15th day of January 1827; executed by Ashbel Steele to the subscribers, of all that certain piece or parcel of land situate in the four thousand acre tract, so called, in the South part of township number one Short range, west of the Genesee River in the town of Gates County of Monroe and state of New-York—being the East half of lot number thirty four (34) in said tract; to be set off from the east part of said lot, number thirty four, (34) by a line to be drawn North and South through the centre of said lot, & parallel with the East and West lines of said lot—the said piece of land supposed to contain forty four acres; being the same premises on which said Steele now resides.—NOTICE is hereby given that by virtue of a power of sale contained in said Mortgage, and in pursuance of the Statute in such case made and provided, the above described premises will be sold at public auction at the house now occupied by Thomas Noyes in the village of Rochester, county of Monroe, on the fourth day of February next, at twelve o'clock in the forenoon August 5, 1828. ANDREW V. T. LEAVITT.

CHARLES J. HILL

H. Humphrey Att'y 6m39

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ROCHESTER OBSERVER.

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From the Philadelphia Recorder.

DUTY OF THE CHURCH.

No one can reasonably doubt, that there is moral power enough in the church of Christ at the present day, to evangelize the world. This position would be equally true if the resources of the church were much more limited than they are. It appears, indeed, to be a vast undertaking to turn 600,000,000 of the human race from darkness to light, and from the power of Satan unto God. And so it is: But it is perfectly feasible, and could be accomplished in a much shorter time than the most sanguine would anticipate. It only requires that the people of God should put in operation that train of causes which are to produce the effect, apply them zealously and perseveringly, according to the directions of reason and revelation, relying upon the strong arm of Almighty power; and the result is sure: the reason why so little has heretofore been accomplished is, there has not been a proper application of the means. Christians, instead of regarding themselves as the *servants* of Christ, and working for him, have in almost all instances neglected their master's work, and sought their own things. The ambition has been to advance their own private personal interest, to the neglect of the great public general welfare of the kingdom of heaven. The stewards of the Lord's property, which he gave them to carry forward his gospel, and execute his commands, they have appropriated to their own uses or laid up to rot and rust—upon the earth. The influence which they have acquired in the world, has been employed in promoting their own schemes of ambition, not in benefiting mankind. Even the ministers of the altar, have consulted their own ease, respectability, and temporal comfort, rather than the salvation of souls. How could the cause of Christ prosper under such circumstances? Who ever heard of effects being produced, when the appropriate causes were not applied? The moral power of the church consists in the influence or her ministers and members, and in the wise application of the resources entrusted to her care. We might as well expect that the civil affairs of our national republic would prosper, if every citizen, and every officer of government, neglected the public interest and applied himself to the care of his own affairs, as to suppose that under a similar state of things the kingdom of Christ would grow. It is the reproach of the christian church that her members are rich, while thousands of the poor heathen, and tens of thousands of the destitute poor of our own land, are suffered to hunger for the bread of eternal life.

What then is the duty of the churches? It is incumbent upon the ministers of the sanctuary, the upper servants in the Lord's house, to set an example of self-denial and self-devotion to the Lord's work. If they have any treasure laid up on earth, let them immediately sell it, and give the proceeds thereof to the Bible, Missionary, Education, Tract, or Sunday School cause. Every dollar that is laid up on their own account, or for their families, is so much unjustly diverted from its appropriate use, and will have to be accounted for upon the principles of the Gospel.—After this let his expenses of his household be regulated by rules of christian frugality, so that nothing may be expended unnecessarily, and let all that can be saved be given to the Lord.—When they have thus set an example to their flocks, let the pulpit declare with a clear and distinct sound, what God requires of them who profess to serve him in this respect. Let the people who call themselves christians, be plainly though affectionately told that the rule which the Saviour has himself prescribed for their government is, "Lay not up for yourselves treasures upon the earth." "But sanctify the Lord God in your bodies and spirits, and estates, which are his."

I am aware that many objections will be stated to the doctrine, which I have above advanced. In the present state of the churches, it would seem almost a hopeless task to bring christians back to primitive christianity. But sure I am the reason, or one leading reason, why the church has done so little, and is yet attempting so little, is the grand and fatal, and universal error into which she has fallen in this respect. Until this is corrected little is to be expected.—A profesion of attachment to the Redeemer, without this sacrifice to his name, is but a solemn trifling in the most important matter. Prayer to God for the coming of his kingdom, while christians are hoarding up those treasures and misapplying those resources which he has given them for its advance, is a solemn mockery. All that they can say and do, until they give this evidence of their attachment to the Saviour, subject them to the same sad reproof with which the young ruler in the Gospel met, when he came to Christ, "One thing thou lackest." G. B.

From the Visitant and Magazine.

THE YOUNG DISCIPLE.

The late revivals in the state of Kentucky, have been fruitful, to a considerable extent, of the conversion of children. All classes of society, indeed, have shared, more or less, in these effusions of the Holy Spirit. "From the least even to the greatest," have converts been multiplied to redeeming love.

The account we are about to relate, came to the writer, so well authenticated, as to leave little doubt of its truth. A boy, of whose age we are not informed, became a child of God, and following close in the footsteps of his Lord, he adorned the gospel of Christ. Decided in his aversion to sin, he omitted no suitable opportunity to reprove the wicked, and while his breast glowed with benevolence, he was earnest in entreating his young associates to "flee from the wrath to come."

It was to this young disciple a source of deep unhappiness, that neither his father nor his mother cared for God, or for their own souls. The father was, indeed, a decided enemy to the gospel of Christ; and while his affectionate son entreated him with tears to seek the favor of his Maker, he turned away with scoffing and profaneness.

It is true that the Christian character shines most beautiful in adversity. It gathers fragrance from affliction. So it was in the instance before us. This lad had learned in the school of Christ; and though he received in return the unkindest treatment, he continued his entreaties to his ungrateful parent. The father at length became enraged, and in a fit of passion told his son to quit his religion, or he should quit his father's house. He gave him until next morning to decide the question.

The night, as we may well suppose, was spent by this young disciple, in laying his complaints before God; and He whose ear is never closed to the supplications of humble and contrite spirits, was graciously pleased to afford him relief.

The morning came. The father, firm to his purpose, demanded of the son if he had made his decision. "Yes, father," said the faithful boy, "*I am decided to serve God—to serve him as long as I live—and I feel assured that 'when my father and my mother forsake me, then the Lord will take me up.'*"—The inflexible father directed him to the door, to leave his house forever.

The son begged permission to pray with his parents once more, before he bade them a final adieu. So reasonable a request could not be refused. He kneeled down, and prayed. The fulness of his soul was poured out, and his ardent cries went up to the throne of God. The Holy Spirit descended, and both father and mother fell upon the floor, under the oppression of their sins.

When the lad rose from his knees, the hearts of his parents relented, they besought him to tell them what they should do to be saved. In the spirit of the gospel, he directed them to the Lamb of God which taketh away the sins of the world. There was no need of his entreaties now. God had opened their eyes to see the enormity of their guilt, and they could never have peace till they found it in the hope of the gospel. Those hopes they were soon led to cherish, and at the time this account was related, they were adorning the church of Christ.

From an old English publication.

It has been the fashion of some who have written on Education, to decry the practice of early instilling religious knowledge into the minds of children. In vindication of this opinion it has been alleged, that it is of the utmost importance to the cause of truth, that the mind of man should be kept free from prepossessions, and especially that every one should be left to form such judgment on religious subjects as may seem best to his own reason in maturer years.

It is undoubtedly our duty, while we are instilling principles into the tender mind, to take peculiar care that those principles be sound and just; that the religion we teach be the religion of the Bible, and not the inventions of human error or superstition. It may, indeed, be granted, that it is the duty of every parent to inform the youth, that when his faculties shall have unfolded themselves, so as to enable him to examine for himself those principle which the parent is now instilling, it will be his duty so to examine them.

But after making these concessions, I would most seriously insist, that there are certain leading and fundamental truths; that there are certain sentiments on the side of Christianity, as well as of virtue and benevolence, in favor of which every child *ought* to be prepossessed; and may it not be added, that to expect to keep the mind void of all prepossession, even upon any subject, appears altogether a vain and impracticable attempt; an attempt, the very suggestion of which argues much ignorance of human nature.

Assuming, therefore, that there are religious principles which are *true*, and which ought to be communicated in the most effectual manner, the next question will be, at what age these ought to be inculcated? That it ought to be at an early period, we have the command of CHRIST, who encouragingly said, in answer to those who would have repelled their approach, "Suffer *little* children to come unto me."

It surely is of great importance to give young persons *prepossessions* in favor of religion, to secure their *prejudices* on its side, before you turn them adrift into the world; a world in which, before they can be completely armed with arguments and reasons, they will be assailed by numbers, whose prepossessions and prejudices, far more than *their* arguments and reasons, attack them on the other side. Why should not the Christian youth furnish himself in the best cause with the same natural armour which the enemies of religion wear in the worst? It is certain, that to set out in life with sentiments in favor of the religion of our country, is no more an error or a weakness, than to grow up with a fondness for our country itself. If the love of our country be considered a fair principle, surely a Christian, who is "a citizen of no mean city," may lawfully have his attachments too. Is it fair that what relates to the present world should occupy almost the whole thoughts; while the intellectual part should have no proportion at all?

Do young persons become musicians, and painters, and linguists, and mathematicans, by early study and regular labor; and shall they become religious by *accident?* Shall all these accomplishments, which "perish in the using," be so assiduously, so systematically taught? Shall all those habits which are limited to the things of this world, be so carefully formed, so persisted in, as to be interwoven with our very make, so as to make a part of ourselves; and shall that knowledge which is to make us wise unto salvation, be picked up at random, cursorily, or perhaps not picked up at all?

Shall the lively period of youth, the soft and impressive season when lasting habits are formed, when the seal cuts deep into the yielding wax, and the impression is more likely to be clear, and sharp, strong and lasting; shall this warm and favorable season be suffered to slide by without being turned to the great purpose for which not only youth, but life, and breath, and being, were bestowed? Shall not that "faith, without which it is impossible to please GOD;" shall not that "holiness, without which no man shall see the LORD;" shall not that knowledge which is the foundation of faith and practice; shall not that charity; without which all knowledge is "sounding brass and a tinkling cymbal," be impressed, be inculcated, be enforced, as early, as constantly, as fundamentally, with the same earnest pressing on to continual progress, with the same constant reference to the first principles, as are used in the case of those arts which merely adorn human life? Shall we not seize the happy period when the memory is strong, the mind all its powers vigorous and active, the imagination busy and all alive; the heart flexible, the temper ductile, the conscience tender, curiosity awake, fear powerful, hope eager, love ardent; shall we not seize this period for inculcating that knowledge, and impressing those principles, which are to form the character and fix the destination for eternity?

ADVICE OF A LITTLE GIRL,

Illustrating the Usefulness of Religious Tracts.

The following beautiful narrative has a strong resemblance to the case of the "Little Maid of Israel," who said to the wife of Naaman, the leper, "Would God my Lord were with the prophet that is in Samaria! for he would recover him of his leprosy."—*Chr. Watchman.*

In the village of ——— there lived an opulent and worldly family, consisting of a gentleman, a lady, and a large household of children; the mother of the lady also residing with them, who had for some years been confined to her bed. Her pain was so severe, that she seldom or never slept beyond one o'clock in the morning. Having previously lived a life of gaiety, she found that when the days of darkness drew on, she had no inward resource of comfort. Her family and friends tried to cheer her in the day time by vain conversation and flattery; and in the night she had recurrence to a plan of her own, which was, to have a safe lamp on her bed, and a constant supply of novels. Her daughter, who was anxious that all her wishes should be gratified, sent far and near to procure every publication of this kind which could be procured; [illegible] of them had a second and third reading. One morning, a little grand-daughter ran into the room to inquire after her health; when the lady said, "I have been very ill all night, and what is worse, I have had no new books."

"Oh," said the child, "how I wish; grandmama, that you would read a pretty little book I had given me the other day!" "Bring it, my dear, was the reply. The child immediately gave her grandmama the Tract. In the course of the morning, the old lady wished she could get some more, when her daughter told her that some new novels were coming down that evening. The mother answered, "I want those little books—cannot you send to Mr. or Mrs. ——, for I dare say they have some of them." Now, it so happened that the Tracts, and the persons referred to, were despised by———, for they had lately cut connexion, as it is termed, with the gay parties who were accustomed to assemble in the neighborhood. The sufferings and requests, however, of the old lady, prevailed over the prejudices of the young one; and at length a note was written, in which it was intimated that her dear mother's complaint had so enfeebled her mind, that she was only pleased with children's books; but that if the parties had any, the loan would oblige. The parcel was sent. The old lady continued to read them. The novels soon after arrived, but were returned without having been inspected; and some time after she told her daughter, that she never wished to see another in her room—that she had discovered what had given her happiness even in her affliction—that formerly she could not bear to be alone, but that now she loved to be by herself, to enjoy her meditations in the wakeful hours of night—and that she would be obliged if her relatives and friends would but read those pieces for themselves. She soon became anxious to read the Bible, displayed a growing faith and exemplary patience during the remainder of her long illness, and at last died in the faith and joyful hope of the Gospel of Christ.

The daughter, who had been powerfully struck with the change in her mother, and whose heart was softened by the bereavement she sustained, as well as by a remembrance of many things said by her beloved relative before her departure, in process of time embraced and professed the truth as it is in Jesus At length the whole family were induced to attend on the preaching of the Gospel; and several of its members are now actively engaged in conducting others to the fountain of life and happiness.

I was most powerfully impressed by this simple detail; and as I know you are interested in the operation of the Tract Society, I thought I would convey it to you that you might thank God and take courage.—*Evangelical Magazine.*

ONLY THINK OF IT!

There are so many attractions in Sunday Schools, when well conducted, that it is true, that "*the children want but little encouragement to get them to attend,*" at least as long as the teachers manifest any interest, and often indeed, longer: an instance may be here related.

A gentleman passing by a school house in the country, which had some time before been given up by the Sunday School teachers, and seeing the smoke issuing from the chimney, had the curiosity to look in, to see what was going on there; and was surprised to see a number of little children, some of whom had travelled several miles on that cold morning, to meet in the Sunday School. They had made a fire with a few chips, and were standing around with their hooks, endeavoring to learn themselves. As they had no instructers in this school, they were at some loss to understand the sentence, "*They that turn many to righteousness, shall shine as the stars forever and ever.*"

The teachers of this school had, one after another, quit the work: some supposed they had more important duties to perform; some had found the weather too cold; and others could not rise early enough in the morning. If teachers want excuses, such as they are, they can find them in abundance.—*S. S. Mag.*

For the Rochester Observer.

NARRATIVE,

Of the state of Religion within the bounds of the Synod of Genesee, Sept 1828.

The Synod of Genesee have cause once more humbly to acknowledge before God, that, in the midst of wrath deserved, he has remembered mercy. Few, feeble, and faithless, as have been the exertions of his people within our bounds to promote his glory in the exhibition and inculcation of gospel principles and practice, the Lord has been pleased to bless and greatly to succeed those exertions. In the midst of abounding iniquity, and a more than ordinary array of hostility to the institutions of the gospel by the enemies of the church, and amidst, also, an appalling apathy and a fearful spirit of dissension among some of her professed friends, the cause of truth and of salvation is manifestly progressive in most of our congregations.

Infidelity, under a variety of specious names and forms, is leading vast multitudes captive to satan; and the wickedness of the wicked is more and more apparent, in their trampling upon the laws of God, and in their mad opposition to the efforts of his people to do good. Opposition from enemies, however, is to be expected, and should not excite our surprise, but our commisseration and our prayers. But in a day like the present, to witness disaffection and discord among those who occupy a place in the ranks of the hosts of the Lord, is a circumstance which calls for deep humiliation and unfeigned sorrow. And such is the sad condition of our churches. They are torn and distracted by yielding unduly to the influence of popular excitements, and then leaning to the counsels of evil and designing men, they are led far astray from the wholesome rules of gospel order and gospel discipline, in them is mournfully wanting that spirit of meekness and forbearance, which the word of God inculcates—that charity which "doth not behave itself unseemly, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." As might be expected, these churches do but little in the cause of benevolenee; upon these no mercy drops have fallen; no times of refreshing from the presence of the Lord has been granted them. They have grieved the Holy Spirit of the Lord to depart from them, and mourn not his absence. Our hearts' desire and prayer to God, for them is, that he may not give these portions of his heritage utterly to reproach.

In some of our churches there appears an alarming restlessness under, and indifferenee towards the regular and stated ministrations of the gospel—a readiness upon the slightest pretext, to part with those, whom they have called to labor with them in word and doctrine, and to seek for others, or to remain destitute as best suits their feelings, which is often attended with the most deleterious consequences. And we have reason to fear that some of our brethren in the ministry, are, in too great a degree, imbibing and fostering this spirit of uneasiness and love of change. The system of temporary supply, instead of entering into the pastoral relation, we regard as an evil too generally encouraged both by ministers and churches. While such is the heedless indifference of some churches to the word and ordinances of the gospel; in several others there is an affecting destitution of the means of grace, and a few appear to be sincerely mourning this destitution, and are earnestly sending up the Macedoian cry for help—for some to come and break to them the bread of life.

There is loud call for more ministers—for faithful, self-denied, laborious ministers of the cross to labor within our bounds. The harvest indeed is plenteous, but the laborers are few, and we would pray, and exhort all our churches to "pray the Lord of the harvest to send forth more laborers into his harvest."

Though there are shades in our history dark and humiliating, yet, to the praise of Divine grace, and for the encouragement and comfort of the faithful, Synod are enabled to record many things of a more happy and more animating character.

We have reason to think, indeed, that it is through the influence of light already breaking in upon our darkness, which makes that darkness more visible; and that it is through exertions made and making to supply the destitute with the stated ministration of the gospel, they have been brought to see their necessitous condition, and to cry for help.

The American Home Missionary Society, through the Western Agency, has done much for our feeble congregations in this respect; and gives flattering encouragement of doing more the current year. This Society, while it holds out the helping and fostering hand to our infant and destitute churches, at the same time calls for and highly merits the continued, cordial, and more liberal patronage of all the churches within the bounds of Synod, to sustain and aid them forward in the benevolent designs and enlarged efforts to preach the gospel to all the poor in our land. Most of our churches have, indeed, done something, and a few of them *nobly* in aid of this institution: but the liberal must devise and execute still more liberal things, before this whole region can be placed under the culture and benign influence of the gospel of Christ.

Several of the churches within our bounds have been blessed, during the last year, with times of refreshing from the presence of the Lord. Among the churches thus highly favored, and to which numbers of new-born souls have been added, we would especially mention the churches of Lima and Richmond, and the first church in Geneseo, in the Presbytery of Ontario:—the churches of Clarkson, Mendon and Wheatland, in the Presbytery of Rochester:—in the latter of these, especially, says the Narrative of that Presbytery, "there has been, tho' not a very powerful or striking, yet a continued and progressive revival through the year:"—in the Presbytery of Niagara, the churches of Lockport, Albion, Barre, and Cambria—besides these several others have enjoyed the more gentle reviving influences of the Spirit, with the addition of a few hopeful converts.

The various benevolent operations of the day are receiving an increasing and encouraging support from many of the congregations under our care. Considerably more has, probably, been done during the past, than in any former year, for the Bible, Sabbath School, Tract, and Missionary cause. But as the happy effects of these, in their growing interest and importance, for years past, we would mention, with devout gratitude to God, the effects, which he has disposed his children to make, and the signal success with which he has already crowned these efforts, for promoting temperance and the sanctification of the Sabbath. Through the exertions made in the cause of temperance, thousands, there is reason to believe, have already been preserved from the snare of the destroyer, and from the perseverance and fidelity of the friends of the cause, the happiest results may, with confidence, be anticipated. Much more has already been accomplished than was expected by the most sanguine.

One happy effect produced by the measures adopted to promote the sanctification of the Sabbath, is, their tendency to decide the question, "who is on the Lord's side, who?"—and to bring out the real friends of Jesus Christ, to more decision and consistency of character and conduct. All these things under the promises and righteous government of our covenant God, encourage and comfort our hearts: and now with new confidence we would commit into the Lord's hands the interests of this portion of his own heritage: praying for ourselves and all our brethren in the Lord, large measures of divine grace, that, "for Zion's sake we may not hold our peace, and for Jerusalem's sake we may not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

BRITISH NAVY.

MORAL CONDITION OF BRITISH SEAMEN

The following statements are chiefly derived from a pamphlet, published by Rev. George C. Smith, entitled, "Windsor; an humble appeal to his gracious Majesty George IV.," &c. The pamphlet was written in July last, on the occasion of an order issued by the Duke of Clarence as Lord High Admiral, that "no religious tracts are to be distributed in the navy but by the authority of naval chaplains, and that all tracts are first to be submitted to Rev. Mr. Cole, chaplain of Greenwich Hospital." This most absurd order was entirely contrary to all that the friends of moral improvement had expected from the independent principles professed by the Royal Duke. It called forth the indefatigable minister of the Mariner's Church, to defend the rights of conscience, and to plead in behalf of 30,000 sailors and marines in the British navy, that they may have the privilege of receiving the gospel in the form of religious tracts. The appeal, though humble and respectful throughout, is fearless and pointed. We are not accustomed, even in this boasted land of liberty, to have men of character, independent of the excesses of party, come forward, and in the deep, calm, self-possesed solemnity of a commission from God, speak to men in power, with such plainness of speech as is found in the following extract, addressed to king George IV.

"But admitting that Mr. Cole had all the distinguished piety of your Majesty's late exemplary Chaplain, Dr. Pearson, or all the talent and devotion of another of your Majesty's Chaplains, Dr. Sumner, whom your Majesty, to the delight of the nation, has raised to the bishopric of Winchester;—admitting this, would the religious world agree that he should still be the religious caterer of all his Majesty's navy?

"Your Majesty must know that in the Church of England there are many eminently pious and worthy clergymen, who view the articles, and doctrines of the Church of England according to the Calvinistic, the Arminian, or the Baxtarian scheme. If then, a Calvinistic clergyman were to cater for an Arminian brother, would not the latter reject it, and *vice versa*? Now there are, blessed be God, some religious sailors in the navy who have those different views, but what "act of uniformity" could force them to believe and receive what Mr. Cole believes and receives? There are also some officers and seamen who are Dissenters, in the navy;—must they be compelled to receive Mr. Cole's interpretation of the true church and no other, when they conscientiously differ from him, and respectfully decline his tracts and ask for some others?

"Is the Roman Catholic sailor thus to be forcibly bound to Mr. Cole's judgment as to what is right or what is wrong in theology? Why the Lord High Admiral has vested a power in Mr. Cole, that the British constitution must not, cannot know—that he is to choose, and govern, and limit, and control the faith of our fathers, our brothers, our sons, who go to sea in the navy.

Why there is no such thing in all Christen-

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dom,but at Rome; and are *Protestants* to be sent there for an example? Is a Protestant nation to bow to this strange and anti-liberal dictum?—Must a parent whose son will go to sea, wait upon Mr. Cole, and await his revision and decision before a religious book can be sent on board to that beloved child? Must all the Presbyterians of Scotland, and the Independents, Methodists, Baptists, and Moravians of Great Britain, and all her distant colonies, be told that it is at their peril they send a religious book to a beloved relative that has any reference to their own communion, because Mr. Cole does not approve of it, and the Lord High Admiral has restricted all religious books to his approbation or disapprobation? Is it because Mr. Cole is Chaplain of Greenwich Hospital, that he is selected to fill this new office of tremendous responsibility? What, then, is it essential in religion, as well as politics, that the official situation pre-supposes qualifications, power, and every thing requisite? I had thought that faith, repentance, and prayer were the gifts of God, and that no office or station can communicate the grace and prerogatives of Deity.

"Regenerated persons are said to be born not of the will of the flesh or blood, but of the will of God; and we have been accustomed to think and say in England, since the fires of martyrdom in Smithfield, were quenched, that conscience is God's, and not Mr. Cole's, and that no man on earth has a right to control another, as to what he shall believe or what he shall not believe in matters of religion. If these things be so, I submit to your Majesty that neither Mr. Cole nor any man on earth is fit to be the sole director of religious books for the seamen of the navy; and that the Lord High Admiral, in issuing his prohibitory order, must have been over persuaded by those who did not consider how greatly they were infringing on the rights of conscience, the religious liberty of the subject, and the dearest interests of Britain as a free nation."

He justifies his appeal by testifying to the unjust effects of the order in his own experience.

"I have now intimately known the service for thirty years, and never heard of such an order before. I have known hundreds of seamen in the navy converted to God, and become sober, steady, moral, excellent characters, by reading religious tracts; but I never knew of one man being injured by them, or made a worse husband, son, brother, or subject. The Religious Tract Society could furnish the world with innumerable proofs of what I say,—but to some special facts. I visited a troop ship in your Majesty's service at Spithead. When I reached the quarter-deck, I bowed to the first Lieutenant,and asked his permission to go between decks: he politely said, 'By all means; excuse my going with you, as I must go in and speak to the Captain.' I walked quietly round the ship,and gave a Sailor's Hymn Book to one man. The gunner knew me,and invited me into his cabin; while conversing with him on religious subjects, a midshipman knocked at the cabin door,saying, the Captain ordered him to inform me my boat was along side. I smiled at this summary kind of order to leave the ship,and went up to the quarter-deck, when a Lieutenant repeated the order. I begged to speak with the Captain, who was walking the poop,and said,'Sir I presume you are misinformed,I have done nothing to incur your displeasure that I am conscious of.' 'Yes, Sir, you have been dispersing your religious tracts.'—'No Sir, you are mistaken,I have not given one.' 'Then you had no business to go below.' 'I asked permission of your commanding officer,Sir.' 'I am commanding officer of this ship, Sir.' 'I know you are,Sir; but when you were not on the quarter-deck, I conceived your first Lieutenant acted for you.' 'I will not have my men visited by any one without my permission.' "Sir, I could do them no possible injury, I am a minister of the gospel, I wish to do them all the good I can: I have been in the navy myself, and therefore know well the rules of the service, and should be the last to disobey or teach others to act contrary to the due subordination and routine of the profession.' 'Still you had no right down below in my ship.' 'Why, Sir, I found many of the vilest unmarried females below, teaching the men all sorts of obsenity and abomination. Surely if these were allowed to crowd the ship, a minister of the gospel might be permitted also.' 'No, Sir, they come to the men by my sanction, you do not.' 'I am truly sorry for it, Sir, for they will corrupt and ruin the whole ship's company.' 'Don't you mind that, Sir; mind your own business; I'll have no religious tracts distributed in my ship.' I bowed and stepped into my boat, lamenting over this naval sanction of the most horrid vices, and prohibtion of the religion of Jesus Christ.

"At Brighton, last summer, I begged of a sailor belonging to the Coast Blockade service, and borne on the books of your Majesty's ship at Newhaven, to accept a religious tract: he turned away, startled as if I had offered him poison, saying,'He dared not touch it without his officer's permission.' In the course of the sabbath-day I saw the Lieutenant mustering his men, and asked if he would allow me to give some religious tracts to the coast Guard.' He said,'No; they must be first sent to his commanding officer, at Newhaven, who would send them up to Mr. Cole for his approbation.' I begged of the officer to accept a religious periodical work for his own perusal:—I had not gone far before a sailor came running after me with the book, saying, 'The officer must not keep it.'' I met with a similar instance from a Lieutenant last March, at North Yarmouth. I walked the deck of a line-of-battle ship with a pious officer, some time since, who told me with sorrow, that the lower deck abounded with the most horrible oaths continually; but he dare not give to one of the sailors some tracts he had against swearing. I offered a book to an officer on board his ship. He whispered, 'Excuse me now, leave it on shore for me.' Last February I visited the *Albion*, 74, from Navarino,—the scene of debauchery and riot, and the language of obscenity and blasphemy on board of her, were most shocking. While I was conversing on the lower deck with the Serjeant of Marines, the Master at Arms came down and said, 'I was ordered out of the ship for dirtributing religious tracts, contrary to the Lord High Admiral's order.' I immediately went upon the quarter-deck, and had some difficulty to pacify the officer who sent the Master at Arms to me. I stood upon the quarter-deck of the *Genoa*, 74, from Navarino, and beheld with feelings I cannot express, the sailors handing up the side and taking to their births the vilest and most reprobate prostitutes, with the permission and sanction of the officers; while, if I had handed in two religious tracts to direct the sailors to the Lord Jesus Christ, I should immediately have been ordered out of the ship, although God declares that 'Whoremongers and adulterers he will judge.'

"I walke I round the deck of the *Asia*, 84, on her return from Navarino, and beheld abominations my pen dares not describe; yet to have given one religious tract among the seamen, for the honor of God or the salvation of their precious souls, would have exposed me to the severest censure from the commander of the ship, the Port Admiral on shore, Mr. Cole in Greenwich, and the Admiralty in London. I could have entered into a contract with the seamen the moment they arrived, to supply them with the most blasphemous, abandoned, obscene, and filthy harlots, that they might break God's holy law, insult his sacred Majesty, ruin their bodies and souls to all eternity, and convert your Majesty's ship into the worst brothel in the world—all this I could do with permission of the Admiralty, the Port Admiral, and the Captain; but to send a person on board with the same number of religious tracts to give to our sailors, would have been the highest insult to human authority, and the most dangerous experiment for myself. I leave your Majesty and the public to reconcile this; and I solemnly ask, How will a just and righteous and holy God consider this in the last day, when the secrets of all hearts shall be revealed, and all the orders of the Admiralty must be scrutinized by infinite wisdom, immaculate holiness, and inexorable justice—when your Majesty and the Duke of Clarence, and every sailor, must stand alone as individuals before the bar of God, to give an account of every thing done in the body?"

To show how the Grand Inquisitor of the British navy. Dr. Cole, is likely to exercise his newly acquired powers, we have the following incident related in the Christian Guardian, or Church of England Magazine for Jan. 1828.

"A naval chaplain in this port attended, some short time since, a meeting of an auxiliary association to the Church Missionary Society, and either made or seconded a motion, and that without adding scarcely a single observation of his own; not considering he was acting out of character as a minister of the gospel, or as a minister of the Church of England in particular. But, behold! a few days only had intervened ere the Rev. gentleman received a letter from the Rev. Mr. Cole, as under the authority of the Lord High Admiral, expressing his disapprobation at his having attended such a meeting, and enjoining him to abstain for the future in taking part in the proceedings of such society. Whether the reverend gentleman was expressly directed to write the letter in question, or whether he availed himself of the power put into his hands, I cannot say. Such, however, is the fact, and, as may be supposed, has been much commented on. *Query*—Had the reverend gentleman in question attended a horse-race, a gambling-table, or a theatre, or engaged in any amusement derogatory to his character as a public minister of religion, would such conduct have been censured—would it even have been *noticed?*" "He may drink and sing, and take God's holy name in vain, and neglect his duties, and not be called to any account. But if he exhort the people of his charge to repent and turn to God, to forsake their evil ways and live;—if he tell them that 'the wages of sin is death,' and that 'neither fornicators, nor adulterers, nor swearers, shall inherit the kingdom of God, but have their portion in that lake which burneth with fire and brimstone;' if he presses on them the duty of prayer and reading the scriptures, and distributes among them the truths of the Bible embodied in a small compass in the shape of a tract; he is not only opposed by the ungodly around him, but his conduct is laid before the deputed keeper of his conscience, and he is henceforth ordered to abstain from such proceedings under the pain of royal displeasure."

The following well written article on the character of the Puritans, we copy from the Edinburgh Review. We are aware that it was republished in this country some years since, but believe it will be new to most of our readers; and even it if should not, we presume it will be acceptable.

The Puritans were men whose minds had derived a peculiar character, from the daily contemplation of superior beings and eternal interests. Not content with acknowledging, in general terms, an over-ruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the greatest end of existence. They rejected, with contempt, the ceremonious objects which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity thro' an obscuring veil, they aspired to gaze full on the intolerable brightness, and to commune with him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and meanest of mankind seemed to vanish, when compared with the bounless interval which separated the whole race from him on whom their own eyes were constantly fixed. They recognised no title to superiority but his favor; and, confident of that favor, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they felt assured that they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems crowns of glory, which should never fade away! On the rich and the eloqrent, on nobles and priests, they looked with contempt: For they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being, to whose fate a mysterious and terrible importance belonged—on whose slightest action, the Spirits of light and darkness looked with anxious interest; who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events which short-sighted politicians ascribed to earthly causes, had been ordained on his account. For his sake, empires had risen, and flourished, and decayed. For his sake, the Almighty had proclaimed his will by the pen of the evangelist, and the harp of the prophet. He had been rescued by no common deliverer, from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God!

Thus the Puritan was made up of two different men, the one all self-abasement, penitence, gratitude, passion; the other proud, calm, inflexible, sagacious. He prostrated himself in the dust before his Maker: But he set his foot on the neck of his king. In his devotional retirement, he prayed with convulsions, and groans, and tears. He was half maddened by glorious or terrible illusions. He heard the lyres of angels, or the tempting whispers of fiends. He caught a gleam of the Beatific Vision, or woke screaming from dreams of everlasting fire. Like Vane, he thought himself intrusted with the sceptre of the millennial year. Like Fleetwood, he cried in the bitterness of his soul, that God had hid his face from him. But, when he took his seat in the council, or girt on his sword for war, these tempestuous workings of the soul had left no perceptible trace behind them. People who saw nothing of the godly but their uncouth visages, and heard nothing from them but their groans and their whining hymns, might laugh at them. But those had little reason to laugh who encountered them in the hall of debate, or in the field of battle. These fanatics brought to civil and military affairs, a coolness of judgment, and an immutability of purpose, which some writers have thought inconsistent with their religious zeal, but which were, in fact, the necessary effects of it. The intensity of their feelings on one subject, made them tranquil on every other. One overpowering sentiment had subjected to itself pity and hatred, ambition and fear. Death had lost its terrors, and pleasure its charms.—They had their smiles and their tears, their raptures and their sorrows, but not for the things of this world. Enthusiasm had made them Stoics, had cleared their minds from every vulgar passion and prejudice, and raised them above the influence of danger and of corruption. It sometimes might lead them to pursue unwise ends, but never to choose unwise means. They went through the world like Sir Artegale's iron man Talus with his flail, crushing and trampling down oppressors, mingling with human beings, but having neither part nor lot in human infirmities: insensible to fatigue, to pleasure, and to pain; not to be pierced by any weapon, not to be withstood by any barrier.

Signs of the times.—In this paper will be found the proceedings of a meeting held at O. Benton's, "to oppose the efforts now making to form a religious party in politics, with the view to unite Church and State:" And the "petition in circulation to stop the transportation of the mail on the *first day of the week*," is referred to as proof that such is the fact.

Now if those respectable citizens composing this meeting, do really apprehend that such a calamity—one which every true patriot and friend to those invaluable rights and liberties guaranteed to us by our excellent Constitution, must deprecate and use all honest means to avert, is about to be visited upon our land, they have acted as becometh freemen; true to the best interests of their country. But for ourselves we cannot view the petition to which they allude, in such a light, or as affording the least possible proof of an attempt to abridge the "religious freedom" of any man; but on the contrary, as calculated to secure this precious right to a large and highly respectable portion of our fellow-citizens, who are now denied an equal participation with us, in its blessings.

According to the late annual report of the Post-Master-General, it appears there are about 27,000 individuals engaged in the Post-Office Department. And does it look like liberty and equality to oblige this number of our fellow-citizens, who have equal claims with themselves to one day in seven as a *day of rest*, by the *laws* of our country, to be driving mail-stages, or in "durance vile," awaiting the commands in the Post-Office, of those who are allowed to spend the Sabbath as they list,from the wily demagogue down to the merest dandy or wench that may grace the drawing-room or kitchen, because they may prefer to read politics or loose epistles on that day, to spending it as did our virtuous forefathers? If this numerous portion of *freemen* by the *Constitution*, are to be made *slaves* by *such* characters, let *us* not be guilty of consenting to their degradation by opposing a petition to *liberate* them from this ignoble *bondage*, fearing, if granted, that it will "abridge the religious freedom" of those *only* who regard it as a passport to power and sensual gratification.

All must admit that, as a Christian Nation, every free citizen has a *Constitutional* right to spend one day in seven, as a day of rest, And if the people find that, by our present *laws*, this right is not equally enjoyed, does it not look more like *patriotism* and a disposition to *establish* and *perpetuate* the true principles and genius of our Republican Government, to petition the proper authority, so to alter them, that *it may be;* than like an attempt to *abridge* either the *political* or *religious* privileges of any man? It appears to us that one moment's reflection on this subject,must induce every freeman to answer in the affirmative.

And now we ask, who under Providence,purchased with their blood, and bequeathed to us their degenerate and ungrateful sons, the freedom and rights about which we are so much more inclined *boastingly to prate*, than to "use as not abusing them?" Were they not men who were as punctilious in the observance of the Sabbath, as the defence of their dear country against its most malignant foes?—men who took the Bible as the guide of their faith and practice, and who did not consider it *vulgar* to make a serious appeal to it as high and imperative authority for observing it not only as a day of rest, but as "*holy time?*" And we all profess to revere these *men*, as well as their principles and patriotism.—Yet we complain of an attempt by a large portion of our citizens, to follow in their foot-steps, and imitate the examples which shone most conspicuously in the characters of these christian patriots and heroes.

Our Fathers viewed, as among the most alarming symptoms of national degeneracy, a gradual departure from the peculiar truths, maxims, and spirit of Christianity, which they contended was the only stable and permanent foundation on which a free goverment could exist. This they considered so perfect and entire, from the hands of its Author, that it would admit of no mutilations nor improvements, without endangering the whole superstructure. And who that can discover any beauty in the government of Him who *cannot err*, but must acknowledge that it stands most secure on its own basis, supported by its own internal vigor? And who but can see also, that every attempt to simplify and force it into a closer alliance with philosophy, its bounds are contracted and its force and authority diminished, over the consciences of men. Like its author, it is fixed and immutable, and not capable of being advanced with the progress of science. Hence every attempt at innovation, and to shape it to suit the spirit of any particular age, and the views of those who do not profess to believe in its doctrines, nor to be governed by its principles, must prove, that in the same proportion as Christianity declines, infidelity will prevail in its room. The history of all other christian nations that ever existed, furnishes melancholy proof of this fact.

Look at France. From the day that the spirit of innovation first seized and put in motion the great mass of the people there in 1794, all that was base, profligate and vicious among them, combined to suppress whatever was left of religion, virtue, honor, justice and equality, yet uncorrupt and unstained. And have we not too much reason to fear that our nation is catching the same spirit—adopting the same policy, and embracing similar errors?

Fellow-citizens—let us beware, while watching with a jealous eye, every attempt at sectarian or ecclesiastical domination over our religious freedom, that we do not heed the voice of prejudice more than the immutable commands of Jehovah, and impiously claim the prerogative of substituting an infidel religion for that inculcated in His Word. Let it not be said of the American people, that they publicly declare "it a vain thing to serve God," and wantonly ask "what profit is it that we have kept his ordinances?"—*Orleans Advocate.*

The Editor of the Cincinatti Pandect says, "It would be ingratitude to God, to let the season pass without proclaiming our deep and reverential sense of his unparalleled goodness. Our city during the last year, has enjoyed a degree of health and prosperity, perhaps unrivalled in the history of modern times. And not only have her temporal prosperity and greatness proceeded with a rapidity, as if Jehovah had taken her under the shadow of his wings; but also, a glowing zeal, an earnest devotion to the cause of God and humanity, have distinguished the character of the last year. Every benevolent and good and holy purpose have received more attention, have acquired more friends, have taken a firmer and a deeper hold upon human hearts, than at any former period. To behold the love of God gaining the ascendancy over the love of the world, must cheer the soul with the most delightful anticipations.

During the last year, all the friends of the REDEEMER have been active. They have been advancing by mighty efforts, in the path of life. And God has blessed them with no common blessing!

The new year opens with prospects of new delight. Every rising scene brightens with the love and mercy of the Lord. The Rev. James Gallaher, whose labors were so *eminently blessed* amongst us, during the last summer, arrived on the first day of the year, to aid us in the work—the *great work* of gathering in the travail of the Redeemer's soul. He is come up with us to the help of the Lord against the mighty; and we trust in the God of grace to crown his ministry with abundant success. All our prospects are joyous and happy. The societies of God's people seem full of fervor and devotion and good works. "The Lord hath done *great things for us*, whence joy to us is brought."

BE PUNCTUAL!

"Oh! he does not want it."

But he *does* want it. And even if he did not your own engagement has nothing to do with his private circumstances.

Such is the self-excusing of many a careless creditor, and such the proper answer.

It is to be lamented that there is no charge to which many, who may be good men, are more subjected, than the want of punctuality in the payment of little debts. And there is no plea by which conscience is more readily satisfied, than that of the declaration that the creditor does not need the amount. The same thing applies to a hundred little borrowings.

A book is lent: it is detained until the lender is unable to recollect the name of the borrower—but then, "he does not want it; he has many others; or he has read it already." But he *does* want it. If he has others, it is no reason why he should lose this. If he has read it, it is no reason why he may not lend it to others as well as to yourself.

A small subscription is due: The Society does not want it; the sum is so small that it can make no difference. But the Society *does* want it. If every member did as you do, there would be no funds in the hands of the Treasurer; and your neglect is dissolving the society as far as your own item of influence goes. That influence goes thus far to discourage schemes of benevolence, and to destroy public confidence. You inspired a hope which you crushed again.

An Editor's payment is due: "He does not want it." But he *does* want it. And this very plea of yours gives him more trouble than all others put together.

Advertisement Extraordinary.—The following is a verbatim copy of an advertisement, which is to be found in a new paper entitled "the Indian John Bull," published at Calcutta, for the edification of many millions of idolaters, who are subject to the crown of Great Britain.

"I, Achen, Chinaman, native of Pekin, returns his thanks to de religious and most worships in Bengal, since his first begin business. He now have to accquaint de worshipers of idols, that his son, Aloo Achen, had arrived after his study of sculpture in Italy and London. He have brought wid him many blocks of that beautiful stellated granite, from Kelkerny; he have also brought out a Mr. Baron's Pentagraph, by which we am now able to reduce to de smallest size any favorite idol; for domestic worship and in portable compass (exactly resembling the original,) for religious travellers by sea or land. We have one blocks of dis imperishable marble weighing three tons, beautifully variegated; dis I proposes as de basis of a durable idol, to supersede the perishable wooded figure of Juggernauth; I with my son have nearly completed de idol; we have left one opening behind in de body, leaved room to introduce (from two oval reservoirs of Mercury) tubes up to de corner of each eye, close to de nose, closely filled wid water: de mercury below, pressed by de warm hands of de priest, will cause the idol to shed tears at any time, or on any vestival, like Peter de Great's Virgin on Good Friday. We have left a cavity in de mouth, between de teeth, for phosphorous light, also in each eye of de idol, to illuminate the enamel and glass pupils in front. We make figures of incarnations; bulls for Egyptian worship, of de same beautiful Irish marble; boars, tortoses, hawks, sphynx, lions. Any pious person inclined to employ me and son, will by sending a plan or likeness of de favorite deity, be certain of having it exactly executed according to order. Should de wood, cark, or clay of any favorite family-idol be rapidly in decay, we engage to restore de deity to his original form, in imperishable materials (and if required) improved in de most graceful and natural proportion Orders directed to Achen and Son, sculptors, Penang, will be thankfully received and promptly attended to."

ROCHESTER:

FRIDAY, JANUARY 23, 1829.

TO CORRESPONDENTS.

"Jurist," on the subject of "Oaths," was received too late for insertion this week; also, a continuation of Remarks of "A. B." on Hebrews v. 7.

TEMPERANCE.

We feel sincere pleasure in recording facts like the following, affording evidence of the success which has attended the efforts to suppress the use of ardent spirits. A young gentleman, who is a clerk in a store, says, in a letter to one of the editors, "The change which has taken place since Kittredge's Address was first circulated here, is very great. It is my candid opinion, that we do not sell more than one sixth part of the quantity of imported spirits in a given time, that we did formerly. The demand for whiskey is greatly diminished, but not near so much in proportion; and, indeed, I fear there is but little hope of reclaiming the present principal whiskey drinkers, unless the article is entirely banished from the land—and that I hope will shortly be done. We have but two or three gallons of whiskey, and a small quantity of other spirits, on hand, and have determined not to buy any more." Let merchants generally adopt this resolution, and let it be known, too, that it is from a conviction of its pernicious and demoralizing effects, and much, very much, is done towards remedying the evils of intemperance.

The article from the Sailors' Magazine, entitled the "Moral condition of British Seamen," which we publish to-day, is well worthy of attention—possesses much interest, and may convey valuable instruction. Here we see bigotry in high places, possessing power to enforce its mandates. Here we see what those will do, who oppose the religious operations of the day, and whose *liberality* of sentiment leads them to exclaim against priestcraft and intolerance.—Here, a very great anxiety to preserve the *morality* of British seamen, leads to the prohibition of the Bible and religious tracts, but permits and approves the grossest immorality—religious publications are prohibited by authority, while hundreds of abandoned females are received on board, no doubt to improve the morals, and to prevent British seamen from being corrupted by the Bible. Here is a fair sample of what may be expected in England, or any other country, from men in high places, who are exclaiming against hypocrisy and priestcraft. Give them power, and you see them persecute. But it is unnecessary for us to enlarge; let the article be read, and every reflecting man will be able to make his own comments.

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CONGRESS.

Among the numerous petitions presented to Congress, to prevent the transportation of the mail on the Sabbath, the following is a list presented on the 7th inst. which we copy from the National Intelligencer of the 8th, viz. Bath, Maine; Clinton, do.; East Gilmonton, New-Hampshire; Boston, (2000 signatures;) Newburyport and Rowley, Mass.; West Springfield, &c.; Boscahville, Conn.; Middlesex, do.; Rensalaer county, New-York; City of New-York, (about 8000;) town of Royalton, New-York, West-Chester, do.; Syracuse, &c.; Manheim and Amsterdam, &c. county of Salem, N. Jersey; inhabitants of the state of Pennsylvania —of Pottstown, &c.; Bronsonboro', Maryland; Montgomery county, Virginia; county of Columbiana, Ohio; Beaver, Penn.; and county of Steuben, New-York.

The following is an extract from the Connecticut Observer.

Petitions against transporting the mails on the Sabbath continue to be presented from different parts of the country. Among them are mentioned petitions from inhabitants in Augusta and Champion, N. Y.—in the counties of Oneida and Jefferson, N. Y.—of Huntington Co. N. J.—of Horntown, Va.—of Andover, Mass.—of the Counties of Hartford and Middlesex, Conn.—of Middlebury, Vt.—of Albany, Ithaca, Salem, Johnstown, Byron, Bergen, Riga, Princeton, Brooklyn, N. Y.—of Burlington Co. and Cumberland Co. N. J.—of Washington Co. and Huntington Co. Penn.—also a presentment of a Grand Jury of that County—and from Loudon Co. and Louisa Co. Va.

The above is but a small part of the petitions which have been presented; and we hope that they may continue to pour in upon our representatives in Congress, until no doubt shall be left, that the *will* of their *constituents* imperiously demands the measure. Happy indeed will it be, if in *this case* the old saying, "*vox populi vox Dei*," shall prove to be true.

The National Intelligencer of the 18th says, "The Memorials in relation to Sunday mails, are so numerous, that we are compelled to-day, to omit our usual notice of them."

The bill for the occupation of the Columbia river, has been rejected in the House of Representatives.

An Anti-Sabbath meeting has been held in the town of Barre, at which, after declaiming about religious liberty, union of Church and State, they adopted the Le Roy resolutions passed at a similar meeting as expressive of their own feelings on the subject of the Sabbath measures. The editor of the Orleans Advocate has some very pertinent remarks on these proceedings, which will be found in a previous column.

For the Rochester Observer.

Who is not horror-struck at the awful crime of Judas—a crime which sealed his doom, and in view of which, well might it be said "it had been *better* for that man had he never been born."

Sell Christ? What, sell Him who was the Benefactor of the world, and betray him to death!—Truly, this was a crime, exclaims every one, well worthy of the judgment of a sin hating God. And what was the price? "Thirty pieces of silver." Small indeed, but the *amount* is of *no* consequence—the thing done is the crime, and the price whether great or small does not materially change the character of the act,—and we all with one consent condemn the crime and the criminal.

Reader, it were well for the Church if none of its members had sold Christ for a less sum than thirty pieces of silver in 1828, and happy will it be for her if none shall sell Him at any price in 1829. Remember, His doctrine is, "*Inasmuch as ye have done it unto one of the least of these my servants ye have done it unto me.*"

Then whoever deserts the servants of Christ in time of their need, or whoever abandons His cause or declines to come up to its help in time of need, betrays Christ for the price—which such receive or *reserve* in the compromise.

I will tell you reader when you betrayed Christ last year. You sold Him when you compromised with your neighbor and declined to act with his people in promoting the cause of *Temperance*. It is true you did not say much against this object, but you had spirits on hand and must sell it or lose some 10, 30 or 100 pieces of silver if you did not poison the souls of those for whom Christ died with this awful fire of hell.

I admit, you gave the man Kittredge's Address, perhaps, as a salvo to your conscience, and I heard the man say as he carried away his bottle *filled* and his book, "that man is in trouble in his mind, and he takes this as a cheap way to quiet his conscience—I will be as consistent as he is—He sells Rum and gives Kittredge, and I drink Rum and carry Kittredge home; so he gets his *price* and I my drunkenness. But it is mighty clever to have Rum consecrated by his prayers, for I know he is in duty bound, and I presume does pray every morning for direction in *duty* through this day. So, I may presume he is directed of the Lord to sell me this Rum, and if so, surely it would not be sold to me unless I bought it, and of course it was right for me to buy it, and consequenily to drink it.

HYDROMETER.

THE CHRISTIAN SABBATH.

From the Visitor & Telegraph.

The efforts which are, at this time, made to prevent the profanation of the Sabbath by the transportation of Mails, and the opening of Post-Offices, are exciting the opposition of irreligious men, who *seem* to consider the violation of this sacred rest as one of the strong holds of the power they serve; and they will not relinquish it without a struggle. It is remarkable that these advocates for the profanation of the Lord's day, profess great respect and even reverence for it. Are they honest? Are they sincere, or are they hypocrites? "By their works ye shall know them."

The arguments they advance to support this desecration of the Sabbath, are truly pitiable.—Some Editors pretend to think that laws to prevent its profanation, are an infringement on the rights of conscience. To this reasoning it is sufficient to say; that the same argument, if it prove any thing, may be made to prove that all laws which enforce the rules of good morals and virtue, which promote peace and good order among the people, *encroach on the rights of conscience*. For such laws do not allow men to perpetrate, with impunity, those deeds of wickedness which their consciences would suffer them to commit—Laws to shield the Sabbath from desecration, are evidently no violation of the sacred rights of conscience: for they do not prescribe any religious acts, or services, in which the day shall be spent; they only prescribe what services shall not be performed on that day. Such, undoubtedly, were the views of the Legislators of this State, and of most of the States of the Union, who enacted the existing laws to prevent the open violation of the Lord's day by secular employments and amusements. Justly regarding the observance of the Sabbath as a most efficient means to promote the intelligence and virtue of the people, *the only basis of their liberties*, they wisely adopted legal measures, to promote its observance.

The plea of *necessity* for violating the Sabbath by the transportation of mails, a plea which recently appeared in the Richmond Compiler, is hardly worth refuting. The fact, that in London it is not deemed necessary to transport or open the mails on the Sabbath, is sufficient proof that the necessity of the thing to commercial interests in this country, is merely *imaginary*.

All our citizens who reverence the Lord's day should be encouraged to persevere in their efforts to promote its observance. It is indispensable to the progress of true religion, to the prosperity of the Church. Blot out the Sabbath from the calender of the week—or, what is the same thing; banish all reverence of it as a holy rest from the minds of the people, and an age of superstition and darkness will return to blast the hopes of Christian benevolence and convert the freemen of Christendom into the servile victims of civil and ecclesiastical despotism.

Christians, is not *this the time* to send the expression of your sentiments on this subject to those whom you have appointed and vested with power to act for you in adopting measures to ensure the peace and perpetuate the invaluable institutions of the Republic?

MAILS ON THE SABBATH.

A correspondent of the *Essex Register*, published at Salem, has given in that paper, a letter from Boston, written to him by one of the memorializing Committee of this city, a gentleman of high respectability in the civil and commercial world. It is as follows:

"A friend has just informed me, that an opposition has been excited in Salem, to Memorializing Congress, on the subject of transporting the Mails and opening the Post Offices on the Sabbath, and that it is asserted, that the petitioners are not men of business, or such as should influence those who are so. To disprove such assertions, you have enclosed a part of *twelve hundred names*, which have been affixed to our Memorial."

Here follows the names of more than sixty of some of our most respectable citizens, among which are the Judges of our Courts, Physicians, Merchants, and others, men of business.

After some further remarks on the respectability and reputation of the signers of the Memorial, the following paragraph is added by the Editor of the Essex Register:

"Since the foregoing was prepared, another letter has been received from Boston, enclosing a copy of another Memorial, having the same object in view, with that signed by the above named gentlemen. The last Memorial *was drawn by the Rev. Dr. Channing*, and signed by himself and a great number of his friends. It was to have been transmitted to Hon. Mr. *Gorham*, on Saturday, to be presented to Congress."

Christian Watchman.

UNION MISSION.

Extract of a letter to the Editor of the Connecticut Observer from Dr. George L. Weed, dated Union, Arkansas Territory November, 14.

"Last week our 'Missionary Convention' met at this place. Delegates from the different missions west of the Mississippi were present, and we had a good, a profitable, a refreshing season; for we felt the Spirit of the Lord to be in the midst of us. Among other doings of the meeting was the following resolution, which you are at liberty to publish, if you please.

"This missionary Convention, feeling the solemn obligations all are under to sanctify the Sabbath and keep it holy, behold with deep regret the manner in which its *privileges* are trampled upon by all classes of people, in a greater or less degree. Therefore,

"*Resolved*, That we notice with peculiar satisfaction the great things which are taking place in various parts of our country for the sanctification of this holy day; and solemnly engage to lend our aid in every way in our power to assist in promoting so good and holy a cause."

The violence of opposition to the pure principles of the Gospel is every year becoming more prominent and venting itself with more bitter malignity, and almost in exact proportion as the great objects of Christian benevolence are better understood, and more zealously promoted. He, who now essays to defend the truth as it in Jesus, must necessarily expose himself as a target at which the shaft of infidelity irreligion and false-religion are aimed. False religion and infidelity, like Pilate and Herod, have ever been easily reconciled by the common enmity which they bear to the cross of our Redeemer. Both alike hate the light and will not come to it lest their deeds should be reproved. While the one interdict the reading of the Scriptures and places corrupt tradition upon an equality with the word of God, the other ridicules and opposes those efforts of Christian benevolence which have for their object the dissemination of the Gospel among all the inhabitants of the earth. The opposition with which those noble benevolent institutions which are the peculiar ornament of this era of the christian church, has had to contend, may be but light when compared with the opposition yet to be sustained. That there is an influence at work-that there is a combination formed or forming for the express purpose of subverting all our religious institutions must be manifest to every one who has been in the habit of observing the politico-religious movements on both sides of the Atlantic.—Christians are therefore called upon to be more on the alert than ever—to watch as well as pray—to counteract the diligence which is used for the subversion of all that deserves to be called religious freedom and religious philanthropy, by a greater degree of diligence and by a more steady perseverance in the cause which will,—which must ultimately prevail.—*Charles. Obs.*

Intemperance.—We learn with pleasure, that several master Mechanics in this town, who have great numbers of mechanics and laborers in their employ, have resolved that they will employ no laborer or mechanic who will not work without ardent spirits, and that they will discharge all who offend in the premises. This will coerce sobriety, where other measures fail. There is another evil, the remissness of house servants, male and sometimes female, by no other reason, than their devotion to the bottle. If warning or reproof will not be heeded why—discharge them at once. There are other steps, which it might be proper to take, in the correction of the evil of intemperance, which we may recur to hereafter.—*Buffalo Republican.*

From the Philadelphian.

The Bennington Vt. Journal states that, a few days since, a society of thirty or forty "brave, hard-working men," who had before been engaged in the promotion of Temperance among themselves, in that town, voluntarily assumed the vow of *entire abstinence*, both from ardent spirits and *profanity*. The Journal says—

These individuals, for some time past, had commenced a temperance society, by the rules of which, every member was bound to report the quantity of spirits used by himself or family during each month. The result was productive of good. By the reports, the other night, not a drop had been used by the members for the month past. They were therefore prepared to go a step further, and to form themselves anew, on a different principle—resolving to "touch not, taste not, handle not" the inebrating cup. But they rested not here. There was another evil engrafted upon intemperance, which demanded instant annihilation, viz. *profanity*.—A clause was inserted in the constitution, unanimously, wherein the members bound themselves by penalty, not to indulge in this degrading and soul-condemning vice. Thus the two worst habits which curse our earth have received a blow, which we trust will vibrate through every section of our state: for who can tell where moral influence will end?

From the Connecticut Observer.

A good example.—The Civil Authority, Select Men, Constables, and Grand Jurors of the Town of Coventry, at their Annual Meeting, on Monday, the 5th inst. voted unanimously to dispense with the use of ardent spirits on that occasion. The following is from the Litchfield Post.

Litchfield Town Council.—At the annual meeting of the Town Council of the town of Litchfield on Monday the 5th inst. the board, (consisting of 30 members) after a very pertinent address by the Hon. S. P. Beers, voted, *nearly* unanimously, that no *ardent spirits* should be furnished for the board on the occasion. The business of the meeting was conducted with the utmost harmony, and the members separated apparently satisfied with the vote which they had taken.

A MEMBER OF THE BOARD.

Miss Frances Wright.—This lady delivered her second lecture last Monday evening, in the City Hall, at New-York. The assembly room was crowded; and it was impossible for any one who came at seven o'clock, the appointed hour, to obtain a seat. The orchestra had been secured, and was also filled. After a deal of what the audience seemed to consider unnecessary delay, (as there were repeated shufflings, clappings and hissings,) Miss Wright came forth, and proceeded very soon to business. Mr. Jennings, who accompanies her on her tour, officiated in the arrangement of the rostrum, or *nostrum*, as a gentleman called it, who was employed in snuffing the candles, and almost upset sixteen people who had got entangled in the appurtences of a woman's hat, pilot-boat rigged, and the chandelier over it, in his hurry to get to the stage.—When she delivered her first lecture, Miss Wright stood behind a reading desk, and exhibited only the upper part of her person. She wore a Queen Mary's ruf, and a dark coloured spencer. Last evening, she stood on a platform, presentiug her whole peron to the view of the audience, with the table on her left. She was dressed in white, with a sort of pink bodice.—We note these peculiaritie of costume, both for the purpose of gratifying general curiosity, and for the purpose of informing such ladies as wish to harangue the public, on imilar topics, in what sort of regimentals they should indue themselves.

Miss Wright's delivery was as good on this occasion, as on Saturday evening; but to us it had lost the charm of novelty; and the incongruity and impropriety of the exhibition was more striking.—Her discourse was a rigmarole, which, though the harrangue was correct, (and we put its moral object of course altogether out of the question) was unworthy of the actual intellect of the speaker, unless she had formed a very contemptuous opinion of that of her hearers. In pointing out to them the road to happiness, she seemed to think that like the man possessed of poverty, in Counsellor O'Botheum's harrangue, they "declined their expectations on a low pinnacle of bliss." She wanted girls to-be instructed as boys are, but did not state who was to attend to plain and ornamental sewing, making pies and nursing children—She complained that even in the city of New York, we have colleges for the rich, and only common schools for the poor, the natural and inevitable result of which impropriety is, that waiters, sawyers and hod carriers are not at all acquainted with the dead languages, trigonometry and the fine arts. She said that to be equally free, all should be educated alike, whether they had brains or not. As we now live, the shocking absurdity is presented, of lawyers making laws in our legislature, and of a set of people called ministers of religion ruling our households, by expounding to poor ignorant females the doctrines of the gospel. (*Hear, hear, from the Free Enquirers.*)—That Christianity alone has made *Women free*, is not dreamt of in Miss Wright's Philosophy.—After hearing twenty minutes' worth of her elocution, we adjourned from weariness. Those who went to learn how they might get knowledge, returned, we believe, like Ponce de Leon from his voyage after the water of immortality. What Plato and the half Christian Socrates could not find—Truth—Miss Fanny Wright will not find, either at New Harmony, the Masonic Hall, or the City Hotel.—*N. Y. Spect.*

MILLENNIAL EPOCHS.

In whatever light it may be considered, it is an undoubted fact, that every thousandth year of the duration of the world, is connected with some extraordinary alteration as to the state of the Church, which I shall here briefly state—

About

1000. Birth of Noah and his preaching of righteousnesss.
2000. Birth of Abraham, from whose days to the days of Solomon, no temple was built for divine worship.
3000. Solomon built his temple.
4000. The coming of our Saviour Jesus Christ.
5000. Dissensions from the church of Rome, and the revival of true religion: for about this time, history informs us, the church of Rome did begin to persecute, and to use cruelty in general, against all who dared to withstand her doctrine, till the time of Berengarius, whom Pope Nicholas compelled to recant, by force, in the year 1509.

Another millennium is now drawing close towards its close; what events it may bring in its train, we know not.

A COMMON CASE.

The Editor of the Pandect (Cincinnati,) says, "We have received four communications in which complaints are made, that our paper abounds with typographical errors.—These may serve as admonitions to our printers. But the whole blame does not rest here. Some who complain deserve rebuke. If a man scribble from right to left, or from bottom to top, or from corner to corner, it is all well enough, if we can read his manuscript. But when the lines run to every point of the compass, and is as difficult to decypher as a Chinese bill of lading, we must beg to be excused from the task of typesetting. Let any gentleman take a large emmet and dip him in ink, and then let the senseless animal, run in every direction over a sheet of paper, and he may form some idea of the fashionable penmanship by which some of our able correspondents try the skill and patience of printers.

J. L. W.

NEW-YEAR'S CELEBRATION.

The subjoined copy of the minutes of the meeting held on the evening of the 1st instant, in the 2d Presbyterian Church, has been furnished us for publication. We are happy to observe that so many individuals are putting their names to the pledge. Let it be rigidly observed, and they are safe.—*Philadelphian.*

Agreeably to public notice, which had been given in the different newspapers of the city, a meeting of the Pennsylvania Society, and the Young Men's Association of the City and County of Philadelphia, for the suppression of Intemperance, was held in the Second Presbyterian church, on New-Year's evening.

Previous to the hour appointed for the meeting, a large and respectable number of ladies and gentlemen had assembled to hear the addresses to be delivered on the occasion.

The Rev. John H. Kennedy, President of the Young Men's Association, and Mr. Holgate, one of the Vice Presidents of the Pennsylvania Society, presided at the meeting.

The following resolution was offered by Morgan J. Rees, Esq. seconded by the Rev. John Chambers, who, together with Rev. Noah Davis, W. L. Hirst, Esq. and several other gentlemen, addressed the meeting.

Resolved, That during the year this day commenced, we will entirely abstain from the use of ardent spirits ourselves, and endeavor to procure its disuse among others.

The several addresses were eloquent and impressive, and judging from the marked attention of so large an audience, we should think the meeting was, on the whole, one of general interest.

After the meeting adjourned, an opportunity was given, and a large number of those present came forward and became members of the society, by signing the pledge prescribed by the constitution.

L. TOOKER, *Rec. Sec.*

FOREIGN NEWS.

The South-Easterly winds of Wednesday night and Thursday, have brought in a few of the long expected packets from Europe. We are indebted for the following abstract to the Editors of the Journal of Commerce.

The Havre packets of November 15th and December 1st arrived this (Thursday) forenoon. The last papers are dated Paris, Dec. 1, and Havre, Dec. 2,—twenty five days later than accounts before received. There is however no news of much moment. The Emperor of Russia had arrived at St. Petersburg. The Empress Dowager of Russia had died. The army of Russian Poland had been augmented, and it was supposed would march into the Principalities [Wallachia and Moldavia] under the command of the Grand Duke Constantine, who had gone to St. Petersburg to make the necessary arrangements.

About the 10th of November Don Miguel of Portugal, was upset in his barouche, and had his thigh broken.

By an arrival at Boston from Smyrna, news is received that the brig Suffolk, Miltimore, from New-York, with provisions for the Greeks, sailed from Malta, 15th of Oct. for the Archipelago.

SUMMARY.

Temperance.—In six of the populous towns in Berkshire county, (Mass.) the merchants have unanimously resolved to sell no more ardent spirits.

Our Character Abroad.—A German editor, it is said, lately informed his readers, that morals were at so low an ebb in the United States, that the two basest men in the republic were candidates for the presidency. He probably thought that some credit might be given to our political papers.

Twenty one Catholic priests have lately landed at New-York, from Europe, destined to settle in the valley of the Mississippi, for the support of whom the Pope has appropriated this year the sum of $100,000.

A mail stage was lost on the 20th of Nov. in crossing the Dix river, in Kentucky, together with the driver and the two horses.

The editor of the "American Farmer" has received from Gen. Lafayette, two young dogs of the Pyreneean shepherd breed. They are very large. One has been sent to Steubenville, Ohio, and the other is to remain in Maryland. They are used in their native country to destroy wolves and sheep-killing dogs.

Twenty and sometimes forty wagons of moving families pass through Indianapolis every day, destined to settle on the rich valleys of the Wabash.

The Philadelphia Chronicle states, on the authority of the records of one of their Fire Companies, that the number of fires, in that city and its vicinity, during the past year, was 29, and that the amount of damages is estimated at $95,000.—The loss sustained from the same cause, during the same period, at New-York, was calculated by the Chief Engineer, at $680,402.

Good Laws.—A bill disqualifying from office, any person who fights a duel in that state or elsewhere, has passed the Legislature of Georgia.

A bill has also passed for the punishment of free persons of color, convicted of inveigling negro slaves, and provides that they shall be confined in the penitentiary for a term of not less than 15 years.

Revivals in New-Jersey.—A letter from a gentleman in New-Jersey to the Editors of this paper says, "The Lord is drawing near, to bless our State. In seven or eight congregations belonging to our denomination, it may be said there is a revival of religion."—*N. Y. Obs.*

A letter from a gentleman in Hartford, dated 8th inst. mentions that within a few days, subscriptions had been made in that city in favor of the American Tract Society, to the amount of $458; and it was hoped that the sum would be increased.—*Ib.*

A letter from a gentleman in Weston, Conn. to the Editors of the New-York Observer, says, "There has been a revival in this place the past year;——Sabbath School instruction is much sought for."

The next Conference of the Churches will be held in Ogden, on Tuesday, 27th inst. at 10 o'clock, A. M.

MARRIED,

At Carthage, on the 15th inst. by Rev. Joel Parker, Captain William Tyler, to Miss Betsey Rogers.

In this village, by Rev. Joel Parker, Mr. *Gustavus Aldrich*, to Miss *Ann R. Green*.

At Oakland, Mich. in September last, Mr. *Cyrus A. Chipman*, to Miss *Mary Lawson*, formerly of Mentz, Cayuga Co. N. Y.

In Mentz, Cayuga county, on the 1st inst. by Rev. Mr. Jeffries, Mr. *George Smith*, Lecturer at the Monroe High School, to Miss *Harriet Crane*, of Mentz.

DIED,

In Ogden, on the night of the 20th inst. Widow *Patience Strong*, aged 76 years.

In New-York, on Saturday, Harriet, the wife of the Hon. Ogden Edwards, and eldest daughter of Daniel Penfield, Esq.

On the 5th inst. at his residence near Saratoga Springs, Jabez Fitch, Esq. an officer of the revolution, in the 78th year of his age.

In Riga, Monroe co. N. Y. on the 26th Dec. Mr. *David Gleason*, aged 63 years.

On Friday last, in this village, *Martha*, wife of John N. Wadsworth aged 24 years.

HARTFORD FIRE INSURANCE COMPANY,
AND **ETNA INSURANCE COMPANY—HARTFORD.**

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street.

LEVI WARD, Jr.
January, 9, 1829. 1y4

THE CASKET.

Flowers of Literature, Wit and Sentiment,

A PERIODICAL Miscellany, issued monthly, each No. containing 48 royal octavo pages of letter press, and embellished with one Copperplate, and several Wood Engravings, forming, at the end of the year, a volume of about 600 pages, when an elegant title page and general index are added.

It is now three years since the publication of the Casket commenced, and during that time it has steadily acquired a patronage that has never before, it is believed, been extended to any monthly publication in this country.

To the facts of biography, the description of existing scenery, and the details of past events, will be added, the instructive fiction of moral tales; those especially which are intended to illustrate the manners and customs of particular sections of the Union, and those which are calculated to strengthen virtuous resolution, by exhibiting in its proper light, vice and its pernicious consequences, and showing virtue as affording its own rich reward. As a relief to these presented subjects, all due attention will be given to the light reading, poetry, anecdotes, and those *etcetras* which constitute the agreeable *melange* of an entertaining periodical, and which give a zest to details of facts, and the graver and severer composition, moral essays.

The Casket is one of the neatest, cheapest and most interesting periodicals in the U. States, and its rich variety of Historical, Biographical, and Miscellaneous matter, make it an invaluable treat to the mind, and a useful work of reference. It is published by Samuel C. Atkinson, in Philadelphia, at $2,50 per. ann. in advance.

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Justus Beardsley, of Perinton, in said county, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 4th day of April next at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1818. Dated this 17th day of January 1829. 10w4

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the African Repository.

DEATH OF ASHMUN.

Whose is yon sable bier?—
Why move the throng so slow?—
Why doth that lonely mother's tear
In sudden anguish flow?—
Why is that sleeper laid
To rest in manhood's pride?—
How gain'd his cheek such pallid shade?—
I spake—but none replied.

The hoarse wave murmur'd low,
The distant surges roar'd;
And o'er the sea in tones of woe
A deep response was pour'd:
I heard sad Africk mourn
Upon her billowy strand,—
A shield was from her bosom torn,
An anchor from her hand.

Ah! well I know thee now,
Though foreign seas would trace
Deep lines of death upon thy brow,
Thou friend of misery's race.
Their leader when the blast
Of ruthless war swept by,—
Their teacher when the storm was past,
Their guide to worlds on high—

Bent o'er the lonely tomb
Where thy soul's idol lay,
I saw thee rise above the gloom,
And hold thy changeless way—
Stern sickness woke a flame
That on thy vigor fed,
But deathless courage nerv'd the frame
When health and strength had fled.—

Spirit of power,—press on!—
Thy homeward wing is free,—
Earth may not claim thee for her son,—
She hath no claim for thee:—
Toil might not bow thee down,—
Nor sorrow check thy race,—
Nor pleasure win thy birthright crown,—
Go to thy own blest place!— L. H. S.

ERASMUS AND LUTHER

Erasmus skirmished, as it were, and with great success, against many of the auxiliaries of Popery; but never once in his life did he look in the face, what, according to Luther's judgment, was the real, efficient enemy of Christ and his religion: never did he lay siege to the strong holds of self righteousness. To pull down these with all his might was both the object, and the practice of the Saxon reformer. Erasmus said many excellent things in an elegant way, concerning Christ and the Gospel, concerning piety, purity of life, Christian charity, meekness and peaceable temper. He exposed with great ability and with exquisite humor, and it may be truly added, with much advantage to the Reformation, the ambition, covetousness, and ludicrous excesses of the clergy. Luther who cordially agreed with him in all these just animadversions, went to the root both of the evil and good. The depraved nature of man he taught as the root of the evil; contrition and humility, with a lively faith in the Redeemer, as the only cure of the reigning evil, and the only source of future good. While the former courted Popes and cardinals, and temporized with them, fancying Reformation of ecclesiastical abuse might be brought about by mild and prudential management, the latter refused to make any sinful compromises, boldly opposed all antichristian notions of merit of works, defended the important doctrine of justification by faith, and committed his cause to God. The doctrine of justification by faith, was the article which, of all others, this great man had most at heart. If that were preserved, he conceived nothing could go materially wrong; if that were lost, nothing would go right; and in no great length of time he was convinced that this fundamental doctrine could be established only on the ruins of Popery. The opinions of Erasmus and Luther on this subject, were substantially different, and in some important views, the reverse of each other.

FACTS, TO BE CONSIDERED.

[From Rev. R. S. Storrs, in the National Preacher.]

I would, in conclusion, simply state some facts which ought to have great weight with God's ministers of this age and nation;

It is a fact, that the churches of this country are able to raise hundreds of thousands, where they now raise thousands, for the cause of benevolence, without impoverishing themselves, or even denying themselves a single comfort of life.

It is a fact, that millions are wasted every year upon superfluities that were better dispensed with than allowed—and this too, by those who "follow Him that hath not where to lay his head!"

It is a fact, that if our churches were *convinced* of the duty they owe to the world, they would cheerfully deny themselves the luxuries, and even many of the comforts, in which they now indulge.

It is a fact, that they are not convinced of their duty—nor are they sufficiently enlightened: the subject has not been laid before them in all its length and breadth, and urged with that frequency, plainness, and pungency, which its importance demands,

It is a fact, that this indifference will never die a *natural* death—for it derives its support from the strongest passions of corrupt nature;—and it requires the most vigorous and persevering application of truth to destroy it.

It is a fact, that ministers are appointed of God to apply the truth—to attend continually on this very thing—and to pour the light of Heaven on minds clouded by ignorance and covetousness. And

It is a fact, that if ministers neglect this duty, they will not only endanger themselves in the final judgment—but they will mislead the souls committed to their care—they will be instrumental in hardening multitudes in worldliness and sin—of obscuring the hopes of others; and of withholding from millions of their fellow-sinners in heathen lands, that gospel which is able to prepare them as well as us for the great day of God.

And now, who that admits these facts, will decline or refuse the doing of what may be done, to draw forth the resources of the church, for the salvation of the world?

A QUESTION OF DUTY.

I turn towards the *duties* devolving on those who have awakened to the evils of intemperance and have commenced a reform. It is not particularly of those who have been *drunkards* that I speak; it is of all who have in any way countenanced the common use of intoxicating liquors. The importer, the distiller, the vender, and the consumer, are all considered as having aided and abetted. All therefore are called upon to reform; and it is cheering to know that in many cases the importer has ordered no more rum, gin, or brandy,—that the distiller has sold his apparatus—the retail merchant purchases no ardent spirits, and his customers call for none. This is as it should be. But, is this all that these enlightened and reformed ones have to do? My present reply must be confined to such as have reformed in the use of dangerous stimulants. I well know that it is becoming common to apply the profits of retrenchments in this department to the indulgence of pride in furniture, dress or equipage. And a knowledge of this, occasions a distressing abatement from the pleasure I should otherwise feel in that glorious reform, the steady progress of which must cheer the heart of every philanthropist and every christian. Were it not too heathenish an allusion, I would inqure of such, have you withheld your libations to Intemperance, merely that you may present a more acceptable offering to Pride? And most soberly will I ask, Is there but one kind of excess?—Must you still rob God? Has he no claims upon what you save by a disuse of ardent spirits?—Should it not be sacredly devoted to repairing the ruin, to cause which you have so bountifully contributed?—*Chr. Mirror.*

From the Christian Mirror.

THE AFFLICTED WIDOW.

In the neighborhood where I live, there is a poor and pions widow of threescore years and ten. She has been the mother of eight children, and has drank deeply the cup of affliction. Her husband was addicted to habits of intemperance; and not only drank deeply himself, but held the poisonous cup to the lips of his children, and formed in them that thirst, which continues with some of them to the present day. About twelve or fourteen years ago, the father was found frozen to death within sixty rods of his dwelling with a bottle of rum by his side. The eldest son after spending thirty years in the service of the monster, made a profession of religion, and promised to be a comfort to his aged mother. But so strong and inveterate were the habits he had formed, that he has several times wandered out of the way through strong drink; and pierced the heart of his poor mother with the keenest sorrow. The second son was addicted to the same vice, after leaving the place and residing in a neighboring state for a number of years, from whence his mother heard but seldom, and those were tidings of grief, borne by others, (for he wrote not himself,) was found dead in the water, whether by accident or design could not be ascertained. Her fourth son entered the army during the late war, and died, without her being able to learn the circumstances of his death. Her third son lives at a distance, and from him she has not heard for a long time; and indeed, hardly knows whether he is still living. Her fifth son, once a promising professor, left home and resides in a distant part of the country, and she hears from him only by accident. He is become a slave to strong drink, and a source of grief and sorrow to her. She longs to hear from him, and inquires after him with the greatest anxiety, while all the intelligence she can get, only aggravates her woe. Her daughters are all married and in low circumstances, but sustain a good character. Such I presume is the consequences of training up children in the paths of intemperance. Such I presume have often been the consequences of holding poison to the lips of children, and teaching them both by precept and example to be drunkards. Reader, these are facts; and if you are a husband and father, and wish to die drunk and leave such a doleful inheritance to your widow and children, go and do likewise. Teach your children that rum is necessary to their comfort and health; and try to believe it, and make them believe it if you can. Persuade yourself that it is innocent and proper to drink temperately; and believe that you use it in this sense, and persevere in spite of all remonstrances, and you will drobably die drunk yourself, if your children do not. TRUTH.

INTERESTING ANECDOTE.

Of Lieutenant (afterwards Major Gen.) Burns, Royal Marines, as related by himself.

In the year 1772, when I was a subaltern in the Royal Marine Corps, two other officers and myself were ordered to embark, one in each of the three guard-ships then stationed in the Medway. Two of them lay close to the dock-yard, affording at all times easy access to the shore, but the other (the Resolution, 74) was moored half-way down the river, towards Sheerness, from whence in winter and bad weather it was troublesome to land, and sometimes impracticable.

For this reason it was natural for each of us to wish for one of the Chatham ships, and strong interest was accordingly made by us respectively with the commanding officer for this purpose. Finding that he must necessarily disoblige one of the three, he ordered us to attend parade next morning, and draw lots for our ships. This of course drove me to my strong hold, and if ever I prayed with fervency in my life it was now. I pleaded hard with the Searcher of hearts, that he knew my chief motive for desiring one of the Chatham ships was, that I might constantly attend the means of grace and the ordinances of his house, and I felt confident that, if I really were a child of God, he would grant my request, since the "lot thus cast into the lap," was wholly at his disposal.

The important morning came, and I drew the dreaded ship down the river. Had I drawn my death warrant I hardly think that it would have affected me more. My prayer was now apparently rejected, and the enemy of souls taking advantage of the agitated state of my depraved heart, easily made me draw the conclusion that either I was no Christian or that God paid no attention to those who professed to be such. In this gloomy desponding state, much like a criminal going to execution, I embarked the same forenoon in his Majesty's ship Resolution, lying in a dreary part of the Medway, about two or three miles from Sheerness. I had just time to be introduced to the officers in the ward-room when dinner came in. The Third lieutenant, happening to be caterer that week, of course stood up at the head of the table, and asked a blessing, with so much seriousness, that it quite astonished me; for, being well acquainted with the customs of the ward-room in a king's ship, I had never heard any thing of the kind, so solemnly pronounced there before. I determined to mark every word which should proceed from that Gentleman's lips, in the hope of hearing something that might enable me to ascertain his character. Nothing decisive occurred during the dinner, but no sooner was the wine placed on the table, than he was attacked by several of his mesmates on his religious sentiments, and I soon discovered that he bore the genuine marks of a true Christian by his judicious reproofs, and the very able manner in which he confuted all their infidel arguments. Wishing, I suppose, to know, what spirit I was of, they frequently appealed to me for the truth of what they advanced; but, having always decided against them, I was imperceptibly drawn into the disputation on the side of the caterer.

When the allowance of wine was drank, (for it was a sober well-regulated mess,) the purser rose and broke up the company, exclaiming with an oath, 'Our new messmate is as great a Methodist as Tomlinson.' I smiled, being well pleased to be associated with such a man. As two needles touched with the load-stone, when they fell near to each other among chaff, will soon come together, so this Methodist lieutenant and I speedily came into contact. After having exchanged a few questions, we went down to his cabin in the gun-room, had an hour's comfortable conversation, and concluded with prayer, altho' an hour before we had never seen one another's faces. This singular circumstance could not fail to bring to my recollection the prayer that I had so culpably forgotten, now completely granted; and I began to be reconciled to the ship which Providence had assigned me; but that God who abounds in goodness and delights in mercy, never confers his favors by halves. A few days had hardly elapsed, when an order came from the Admiralty to send the Resolution up to Chatham, and one of the ships there to take her place. This was such welcome news to all on board, that lest the order should be countermanded, we obeyed it the same day, for, the wind and tide favoring, we weighed, and came to an anchor off the Dock-yard before two o'clock.

Thus my prayer, which at first appeared rejected, was now completely answered, but it was in the Lord's own way. Had mine been attended to, and I had drawn the ship which afterwards went down the river, I should have been miserable: so true it is that "we know not what to pray for as we ought."—*Sailor's Mag.*

RUSSIA.

The American Quarterly Review reckons the population of Russia at between 50 and 60 millions of souls, of whom about 40 millions are serfs, (white slaves employed in husbandry.) The number of serfs belonging to the crown is 14 millions. The serfs are not sold in Russia as slaves are sold in the United States, but they are bonded to the land; they form a part of the globe, and can only be made over to another as a part of the estate. On some estates, they are allowed to work three days in a week on their own account; the other three days they work for their lord. When the government wants recruits for the army, each person holding serfs is directed to send his quota of peasants, suitably equipped, to a particular spot. The serfs settle it among themselves who are to march. The friends of the recruits bewail their fate in the most lamentable manner, and take an everlasting farewell of their children and relations. They seldom see or hear from each other again—Few furloughs are given to Russian soldiers; their distance from home renders visits impossible; they cannot send letters to their friends, being unable to read or write; and most of them fall in battle or by natural death before the expiration of the 25 years' service. The pay of a poor soldier is not more than 55 cents a month. Capt. Jones, in his Russian Tour, estimates the Russian amy at 800,000 men, of whom not more than half are efficient for field duties. The Cossacks usually send 40 or 50,000 cavalry into the field in time of war.—*Hamp. Gaz.*

WHAT A SINGLE COUNTY CAN DO.

Tioga County is divided into two districts, the East and the West. One year ago, the whole county numbered less than six hundred children in its Sabbath Schools. At the last anniversary of the Western Union, it reported *Three Thousand, Three Hundred and Sixteen.*

The project to supply the children of this county with the Testament, and to support Sabbath School missionaries, is taken hold of, with an energetic spirit. In the East District, two individuals, and in the West District, three, have given *Fifty Dollars* each towards the object; and a like sum has been also appropriated for the same purpose, by the Female Bible Society of Newtown. Other individuals contribute with equal liberality.

The last Anniversary of American Independence was celebrated at Newtown, by the Sabbath Schools. Six hundred children attended. This celebration had a good influence in awakening a public spirt for the Sabbath School.

The Rev. Mr. BOYLE is engaged as a Sabbath School missionary in the West District. Besides Mr. B. there is only one Baptist and one Presbyterian minister in this section of the county.—*Sab. S. Visitant.*

In Brookfield, (Mass.) since 1818, two hundred and five persons have been admitted to the church; of whom *One Hundred and Thirteen* were from the Sabbath School: three are licentiates, and two or three others are destined for the ministry.

ROCHESTER LOOKING GLASS
MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

H. B. PIERPONT,
DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

CABINET WAREHOUSE.

FREDERCK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Bureaus,
Sideboards, Tables,
Secretaries, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

A HOUSE TO LET. Enquire of
J. BISSELL JR.
Rochester, Oct, 23, 1828. 43tf

DR. WILLIS, has taken an office in East Rochester, near the corner of market and main streets opposite the Franklin House, 42tf

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.
Sept. 25, 1828. 35tf

THE SIGNS OF THE TIMES,

A SERMON delivered in Rochester, Dec. 4th, 1828 being the day of public Thanksgiving; by the
REV. JOEL PARKER,
Pastor of the 3d Presbyterian Church in this place,
For sale at this office. 52

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.
DOCT. GEORGE ROGERS'
Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.

dec. 19. 51

WANTED.

FIVE or SIX intelligent active young men, who can produce good recommendations, are wanted to obtain Subsriptions for an interesting and highly useful "Scripture Map of the Land of Promise and Holy City of Jerusalem;" containing a record and representation of the principal routes recorded in the Old and New Testaments.

Good encouragement will be offered to persons of the above character, and to *such only*. Application to be made to JOHN DIXSON Esq., Post Master, West Richmond Ontario County. January 1 1829. tf

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 accommodated to the present *pressure* in the *money* market.

Rochester, May 12, 1828. 20tf

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at $1, per annum.

The subscriber, as Agent for this village and vicinity, will receive subscriptions, and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vol's. on hand and for sale at the publishers price.

SETH D. CHAPIN.

Rochester July 18th 1828.

, The reputation of the above work is too well known to need any recommendation.

DEPOSITORY OF BOOKS,
For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

STRAY COW.

STRAYED from the pasture of the subscriber about two weeks since, a black COW with a white face, her horns bored with a gimblet near the points. Said Cow is about 12 years old. Any person who will give information respecting her to Mr. Williams, grocer, on Buffalo-st., will confer a favor. BRIEN FLOOD.

3-w 1

Rochester and Buffalo Stage,

BY the way of Scottsville, Caledonia, Le Roy, Batavia, &c. leaves Christopher's Mansion House, and the office opposite the Clinton House, every morning at 3 o'clock, (except the Sabbath,) arrives at Buffalo same day—returning, leaves Buffalo at 7 in the evening, and arrives at Rochester next day.

Jan. 15. 3

LA MOTT'S COUGH DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficacious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Alny's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y. applied to me some time in 1826 for advice, he having been for more than two years afflicted with a dry cough, extremely distressing him more particularly at night, and he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption. I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kinds of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 23d, 1828.

Having been concerned with Doctor Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having tried other popular cures with little or no success. D. M. PERRILL.

Le Roy, July 23d, 1828.

Sold wholesale and retail, by G. Hitchcock, E. E. Gibbs, Wm. Filkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally. 1y51.

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe.—NOTICE is hereby given to all the creditors of William C. Green of Gates, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in the town of Gates in said county on the eighteenth day of February next at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated December 20, 1828. 6w52

BY order of Moses Chapin, first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Richard Berry, of Mendon, 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 30th day of January next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvents 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 5th day of December, 1828. 6w49

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of Erastus Compton, 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 town of Gates, in said county of Monroe, on the 20th day of January next, at ten o'clock in the forenoon of said 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, 1819.—Dated this 8th day of November 1828. 10w46

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz: "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the east undivided half of a part of Lots number three and number one and two in section 1 reference had to Johnson & Seymours plat of the Township of Brighton bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section 1, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stones as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1828.

HENRY CHAMPION.
E. POMEROY Att'y. Assignee of Mortgage 6

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running easterly from the mills of Daniel Penfield and westerly by the high-way running southwardly from said village to Perrinton and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior, and southerly by the village lot or messuage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich, which is three rods in front and five rods deep. Dated 27th December 1828.

HENRY CHAMPION, Mortgagee
E. Pomeroy, Attorney. 6m1

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824, and for default in payment of money secured thereby; will be sold on the second day of July next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section 1, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Rectory house and lot, so called. Dated December, 29, 1828.

S. BALDWIN. mortgagee.
6m1

BY virtue of a power contained in a mortgage executed by Ranselaer Marshall to Orringh Stone, dated April 13, 1824, and for default in payment of the money secured thereby, will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract or parcel of land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running West on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links; thence east along the south line of land owned by Tasier or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November 14, 1828. O. STONE, Mortgagee.

M Chapin, Att'y. 6m50

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township number one short range in the town of Gates county of Monroe and State of New York, bounded as follows beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach standing thence South ten degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 11, 1828. CHARLES PERKINS, Mortgagee. 6m49

DEFAULT having been made in the payment of a part of a sum of money secured to be paid by an Indenture of Mortgage, dated the 15th day of January 1827, executed by Ashbel Steele to the subscribers, of all that certain piece or parcel of land situate in the four thousand acre tract, so called, in the South part of township number one "Short range," west of the Genesee River in the town of Gates County of Monroe and state of New York—being the East half of lot number thirty four (34) in said tract; to be set off from the east part of said lot, number thirty four, (34) by a line to be drawn North and South through the centre of said lot, & parallel with the East and West lines of said lot—the said piece of land supposed to contain forty four acres; being the same premises on which said Steele now resides.—NOTICE is hereby given that by virtue of a power of sale contained in said Mortgage, and in pursuance of the Statute in such case made and provided, the above described premises will be sold at public auction at the house now occupied by Thomas Noyes in the village of Rochester, county of Monroe, on the fourth day of February next, at twelve o'clock in the forenoon

August 5, 1828.

ANDREW V. T. LEAVITT.
CHARLES J. HILL.

H. Humphrey Att'y. 6m39

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY JANUARY 30, 1829. VOLUME III—NO. 5.

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.

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,
Gurdon B. Fitch,	West Bloomfield.
Orrin Gilbert,	Lima.
James Richmond,	Livonia.
David Parker,	Avon.
Jacob Hall,	Geneseo.
Lester Kingsbury,	Dansville.
Doct. Frank,	Warsaw.
Talcott Howard, P. M.	Perry.
Rev. J. Baldwin,	York.
G. B. Rich, P. M.	Attica.
Rev. Mr. Hunter,	Middlebury.
Joel Palmer,	Clarkson.
Daniel Hall,	Riga.
J. P Sill,	Scottsville
William D. Dudley,	Clarendon.
H. Goodrich, P. M.	Albion.
William Knowles,	Knowlesville.
Theodore Cook,	Medina.
Rev. George Colton,	Royalton.
William Parsons,	Lockport.
A. G. Hinman,	Youngstown.
Theodore Partridge,	Newark.
Rev. Alfred E. Campbell,	Palmyra.
S. T. Fairbanks,	East Ridge.
Ezekiel Folsome,	Buffalo.
Benedict Brooks,	Covington.
Samuel S. Haight,	Angelica.
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. C. Cook, P. M.	Conhocton.
H. W. Rogers,	Bath.
Elisha Parish,	South Bristol.
Samuel Hulbert,	Oswego.
Joshua Linnell,	Pittsford.
Martin Goodrich, P. M.	Rush.
Justus Brown,	Monroeville, Ohio.
Wm. K. Blasdell,	West Mendon.
Col. Ws. Mynderse,	Seneca Falls.
Rev. Mr. Bradstreet,	Cleveland, Ohio.
Uriel Spencer,	Batavia,

For the Rochester Observer.

Messrs. Editors.—In a late number of your paper I read an article upon the subject of denying to the sect called Universalists the right to testify in court, and at the same time allowing them to hold offices, at their induction into which they are required to to take an oath.—The paper I have not by me, and therefore can only refer to the article from memory; but if I mistake not you invited communications upon the subject. Upon this invitation I write: not as the champion of any sect, but only for the purpose of adding my mite to the great fund of information upon the question, and some of its most prominent bearings.

I am aware that, in some states, the man who does not believe in punishment *after this life*, is not admitted to testify in a court of justice; but the opinion, which is extensively abroad, (whether you entertain it or not I am not informed,) that such is the case in this state, is erroneous.—I am not ignorant that Chief Justice Spencer, in the case of *Gridley*, laid down the law as settled that a witness, to render him competent, must believe in a state of rewards and punishments, *in the world to come:* but this case, although it has been cited in other states, as the law of New-York, is one not decided under such circumstances as to make it *law*, or to render it binding upon the courts below. In that case, the witness had declared his total disbelief in a Supreme Being, in any punishment *in this life*, or in any existence for himself in any other state of being.—What could such a man's case possibly have to do in the case of the man who denies all punishment beyond this life, but holds there is a God who will punish perjury in this world? The answer must be, virtually nothing.

In the hope that I may add to the knowledge of your readers, upon this subject, I will cite some of the language of our present Chancellor of this state, while he held the station of Circuit Judge. The opinion of the court, as delivered by Judge Walworth, in the case of the people *vs.* Matteson, will be found at full length, in Cowen's Reports, v. 2: p. 433, and onward. In that decision he observes: "That part of the opinion of Chief Justice Spencer which relates to punishments in another world was an *abiter dictum*, and wholly unnecessary to the decision of the case then before the court. The foundation of all error on this subject, both in this country and in England, was the misreporting of the opinion of Chief Justice Willes, as delivered in the case of *Omichund vs. Barker*, in February, 1745. This case was first reported by *Atkyns*, in 1765. In that report, Chief Justice Willes is made to say, "I am clearly of opinion that if they do not believe in a God, or *future rewards and punishments*, they ought not to be admitted as witnesess." This expression, as reported by *Atkyns*, is referred to by most of the English writers in relation to this question. But *Willes*, in reality, did not say any such thing; but, on the contrary, expressly declared that, in his opinion, an infidel who believes a God, and that he will reward and punish, in this world, but disbelieves a future state, may be a witness. His opinion in *Omichund vs. Barker*, was drawn out at length by himself, and was left among his other manuscript decisions; but it was not published till 1799, more than 50 years after it was delivered, when Willes' Reports were collected from the manuscripts of that learned Judge, by Mr. *Charles Drunford*. Such I understand to be the common law of England, as it existed at the time of our revolution; and which, by the constitution, is made the law of this state. And this is not a hasty opinion, formed during the trial of this cause, but from having examined the subject heretofore. In this opinion I believe, also, I am supported by most if not all of the Circuit Judges."

By this we clearly see that the law of this state, at least, forbids that a man who believes perjury will be punished, *in this world*, should be rejected as a witness, and therefore, that a wide-spread opinion, of a contrary nature, is a popular error. For farther illustration of this point, take this language of Lord Chancellor Hardwick. "All that is necessary to the validity of an oath, is an appeal to the Supreme Being as thinking him the rewarder of truth and the avenger of falsehood." (See *Atkyns*, 1: 48.)

From these facts we learn that the law of both England and this state, upon the point in question, is the same, and that the courts of neither can exclude the sect called Universalists, by reason of their belief, from the right to to testify.—This point being thus settled, it follows, that to hold an office is not in them unlawful, and that the oaths of such office should of right be administered to them as to other men. The law does not determine *when* or *where* the witness shall believe his Maker will punish his perjury; it is enough if he thinks that punishment will be the consequence of such wickedness. This view is not only the *legal*, but, as I conceive, strictly the correct *moral* one, of the subject. An opposite sentiment is one at variance with the general tone and spirit of our laws, and has, as we have seen, grown in upon us by the error of an English Reporter, who misconstrued the language of the Judge whose words he attempted to give.

The tracing out and laying before the people such errors as this is serviceable; as they are usually known to but few, (save perhaps those of a single profession,) and their details may become important to the great body of the nation. I shall, therefore, while upon this subject, advert to another singularity in the history of our law, which, until recently, was unknown to me, & with which your readers are probably not conversant. I allude to the repeated decisions of the English and more subsequently the American Judges, [illegible] *common law*. For the curious investigation of the origin of these decisions which I subjoin, the world is indebted to the pen of the illustrious JEFFERSON; and that I may not do his expressions injury by varying the language, I give it in his own. In a letter to Maj. Cartwright, under date of Monticello, June 5, 1824, Mr. Jefferson writes thus:

"I was glad to find in your book a formal contradiction, at length, of the judiciary usurpation of legislative powers; for such the judges have usurped, in their repeated decisions that Christianity is a part of the common law. The proof of the contrary which is adduced is incontrovertable, to wit, that the common law existed while the Anglo Saxons were yet Pagans; at a time when they had never yet heard the name of Christ pronounced, or knew that such a character had existed. But it may amuse you to shew when and by what means they stole this law in upon us. In a case quare impedit, in the year-book, 34 H. 6, fo. 38, (1458,) a question was made, how far the ecclesiastical law was to be respected in a common law court? And Prisot, c. 5, gives his opinion in these words—'A tiel lies que ils deseint eglise ont en *auciens scripture*, coveint a nous a donner credence: car ceo common ley sur quels touts manners leis sont fondes; et auzy, sir, nous sumus obliges de constre leur ley de saint eglise: et semblablement ils sont obliges de constre noster ley; et, sir, si poit apperer a nous que l'evesque ad fait come un ordinary fera en tiel cas, adonq, nous de vons ceo adjuger bon, ou autermeat nemy,' &c. See S. C. Fitzh. Abr. qu. imp. 89, Bro. Abr. qu. imp. 12. Finch in his first book, c. 3, is the first afterwards who quotes this case and misstates it thus—'To such laws of the Church as have warrant in *holy scripture* our law gives credence,' and cites Prisot, mistranslating 'ancient scripture,' into 'holy scripture,' whereas Prisot palpably says 'to such laws as those of holy church have an *antient writing*, it is proper for us to give credence' to wit, to their ancient written laws. This was in 1613, a century and a half after the dictum of Prisot. Wingate, in 1658 erects this false translation into a maxim of the common law, copying the words of Finch, but citing Prisot. Wingate max. 3, and Sheppard tit.—'Religion,' in 1675, copies the same mistranslation, quoting the Y. B. Finch and Wingate. Hale expresses in these words, 'Christianity is parcel of the laws of England,' 1 Ventr. 293, 3 Keb. 607, but quotes no authority. By these echoings and re-echoings from one to another, it had become so established in 1728, that in the case of the King vs. Woolston, 2 Stra. 834, the court would not suffer it to be debated whether to write against Christianity was punishable in the temporal courts at common law! Wood, therefore, 400, ventures still to vary the phrase and says, 'that all blasphemy and profaneness are offences by the common law,' and cites 2 Stra.; then Blackstone, in 1763, iv. 59, repeats the words of Hale, that 'Christianity is a part of the common law of England' citing Ventis & Strange; and finally Lord Mansfield, with a little qualification, in Evan's case in 1767, says 'that the essential principles of revealed religion are parts of the common law,' thus engulphing Bible, Testament and all, into the common law, without citing any authority. And thus far we find this chain of authorities hanging link by link one upon another, and all ultimately upon one and the same hook, and that a mistranslation of the words 'ancient scripture' used by Prisot. Finch quotes Prisot, Wingate does the same; Sheppard quotes Prisot, Finch and Wingate; Hale cites nobody; the court, in Woolston's case, cites Hale; Wood cites Woolston's case; Blackstone quotes Woolston's case and Hale; and Lord Mansfield, like Hale, ventures it on his own authority. Here I might defy the best read lawyer to produce another script of authority for this *judiciary forgery;* and I might go on farther to shew how some of the Anglo Saxon priests interloped into the text of Alfred's laws, the 20th, 21st, 22d, and 23d chapters of Exodus, and the 15th of the Acts of the Apostles, from the 23d to the 29th verses. But this would lead my pen and your patience too far.

Upon this language, at the close of so long a communication, I shall offer no comment; but barely obsrve, that the reader will find this singular letter entire, in the life and correspondence of Maj. Cartwright, first published since the date of the letter, as above. JURIST.

FOR THE OBSERVER.

"*Who, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.*" —Hebrews, v. 7.

In our last communication on this important passage, a number of arguments were adduced from scripture to show, that the garden of Gethsemane, on the evening preceding the crucifixion, was the time and place where the prince of darkness made his second attack, as referred to from the wilderness, in tempting the son of God to sin. And that these temptations were the direct procuring cause of those amazing sufferings endured by the Saviour at that time; and for a deliverance from these temptations, or the *second death*, to which, if successful, these temptations were inseperably connected—he offered up those prayers and supplications with strong crying and tears, unto Him that was able to save him from death, and was heard. From the several particulars connected with this memorable scene, we are led to the following

INFERENTIAL TRUTHS.

First:—That the most complicated and weighty sufferings endured by the Saviour, were experienced in the garden of Gethsemane; the nature and cause of these sufferings warrant this belief. Also the conduct of the Saviour while passing this scene. At no other period recorded in his life, did he manifest by external tokens, such indescribable and overwhelming affliction; in no other scene of suffering, did he offer up such prayers and supplications, with strong crying and tears. His other afflictions, however numerous and oppressive; did not appear very sensibly to move him: even at the crucifixion, when surrounded by the rabble, and led as a sheep to the slaughter, yet he opened not his mouth. This composure of mind, it seems, could not be maintained in the garden; here he was filled with amazement, and his soul was sorrowful unto death—while in humble prostration, and with inconceivable agony, his prayers and supplications with strong crying and tears, are constantly ascending to his Father for deliverance from these mighty temptations, by which it appears, he was driven to the last extremity. The magnitude of these afflictions above his other sufferings, may be further argued from the consideration that they were purely mortal.—At the time of his agony in the garden, no visible external hostility had commenced against him; Judas and his band had not yet approached the [illegible] Under these desirable external circumstances, while secluded from the world, and attended by a few select friends only, to witness this scene of affliction, he endured a weight of suffering for surpassing the aggregate of all his other trials from the manger to the cross—it was not his body, but his soul that suffered; and as this was capable of sustaining far more than the body, and did at that time experience all it was able to endure—it must therefore, have been vastly greater than all his corporeal evils. It also appears from these sufferings

Secondly.—That the offering for sin accomplished by the Saviour, was principally effected by his sufferings in the garden. By the prophet Isaiah, in contemplating by the spirit of prophecy, the atonement, or offering for sin to be accomplished through the sufferings of Christ, has a mode of expression which appears evidently to refer to the identical scene endured in the garden;—"When thou shalt make his *soul* an *offering* for sin, he shall see his seed, and the pleasure of the Lord shall prosper in his hand; and again—"he shall see of the travail of his *soul*, and shall be satisfied." In these expressions it is declared that Christ's *soul* was made an *offering* for sin—and that he should see of the travail of his *soul*.—In the garden of Gethsemane, and there only, we hear the Saviour exclaim—"My *soul* is exceeding sorrowful even unto death." These circumstances lead to the conclusion, that in view of Jehovah, and in relation to the purposes of moral government to be answered by the sufferings of the Saviour, this atonement, or offering for sin was made in the garden of Gethsemane; a visible manifestation of this, to the view of finite intelligences, was to be exhibited in his actual death on the cross, hence the apostle declares—"For scarcely for a righteous man will one die—yet peradventure for a good man one would even dare to die, but God commendeth his love towards us, in that while we were yet sinners, Christ died for us. The argument of the apostle is this—that the giving of life is the greatest sacrifice we can make even for a *friend*, or a righteous man, and when offered for an *enemy*, is the greatest external manifestation, not only of love, but also of suffering in the person who makes this sacrifice, or offering for the good of others; and it is on this account that the scriptures in speaking of the offering for sin accomplished by the sufferings of Christ, so generally refer to his death on the cross—but in the view of Jehovah, this offering for sin was made in the garden. A. B.

(*To be concluded.*)

For the Rochester Observer.

The editor of the Rochester Observer may insert if he please, the following Petition, transmitted to Congress, in behalf of the Sabbath cause, from the Church in Le Roy. Perhaps it may encourage others to come forward in the vastly important question now pending. The 1st Presbyterian Church of Le Roy has only about 140 members. Yours, *Church Member.*

To the Hon. the Senate and House of Representatives of the U. S. in Congress assembled.

We, your fellow-citizens, descendants of the ancient Puritans of N. England, believe that our present inestimable, civil and religious privileges are greatly owing to the steady adherence of our pious ancestors to the "Word of God and testimony of Jesus Christ."

We would farther show the Hon. Congress, that, as true Americans, disclaiming all party feelings and party intersts, of any temporal kind, we hold as inviolable the right of every citizen to worship God according to the dictates of his conscience;—and the privilege we take to ourselves, we freely extend to all our fellow-citizens.

Notwithstanding your petitioners have observed with deep regret, that the more we are prospered as a nation, under the smiles of a benign Providence, the more are the precepts of our Lord and Saviour, and the authority of the God of our Fathers, openly violated;—until, as we have every reason to fear, from the pinnacle of prosperity and glory to which the God of heaven hath exalted our beloved country, we shall, by our public and national sins, be precipitated to the abyss of irreligion and ruin.

The Christian Sabbath, principally alluded to in the above remarks, and in behalf of which your petitioners now present their humble shewing to Congress, in conjunction with many others, of their fellow-christians, we believe to be an Institution of divine appointment; and to be kept holy as strictly binding on all men as this, "Thou shalt not kill." To violate that day, and profane it to secular employments, under pretence of conscience is just as absurd, in the judgment of your petitioners, as wantonly to shed the innocent blood of our fellow-citizens, on conscientious pretence that the doers could not distinguish them from the cattle of the field.

Deeming also the institution of the Sabbath as a day of rest, and of public and private worship, in the highest degree essential to the preservance of Christianity amongst us; and the universal prevalence of our holy religion also essential to our national well-being, it is a matter deeply affecting us and our children:—In this point of view, we have long felt that the transmission of the U. S. Mail is an unnecessary and alarming infringement on the commandment of God—thus giving countenance to national Sabbath-breaking from the highest and most venerable authority in this great nation.

Believing moreover, that Congress have the greatest temporal and eternal good of their fellow-citizens at heart, together with the prosperity of our common country for ages to come;—and believing also that the Hon. Congress do revere and sanctify this holy day, doing no secular nor official business on the same—your petitioners as a church of Jesus Christ, in near prospect of sitting down at the Communion table of their Lord and Saviour, have voted this their humble petition and request, that Congress pass a law at its present session, prohibiting the transportation of the U. S. Mail on the Sabbath as heretofore.

And that Almighty God may ever bless us as a people, [illegible] *we may lead quiet and peaceable lives in all godliness and honesty*," your petitioners, as in duty bound, will ever pray.

From the Western Recorder.

MR. EDITOR—Amidst my numerous avocations, I occasionally find a few moments for desultory reading. In one of these literary rambles, I happened to meet with the following letter in an old book, from the pen of Goerge Villies, Duke of Buckingham, who was the richest man, and one of the greatest wits in the court of Charles II.; and yet such were his vices and extravagances, that before he died, he was reduced to the greatest poverty and contempt.* Let the man of pleasure, the profane wit, the thoughtless worldling, the sceptic and infidel, look at a recorded monument reared by a genius of the loftiest order to the honor of the bible. Let them gaze upon a sun of surpassing brilliancy going down into eternal night, and learn the folly of sin—the vanity of all earthly things. Should this communication prove an acceptable new-year's gift, you may consider it a pledge that others will follow.

The letter is addressed to the celebrated Dr. Barrow, of whom the nobleman entertained the highest opinion on his death-bed. Z. N.

Dear Doctor—I always looked upon you as a man of true virtue; and know you to be a person of sound judgment. For, however I may act in opposition to the principles of religion, or the dictates of reason, I can honestly assure you, I had always the highest veneration for both.—The world and I may shake hands; for I dare affirm we are heartily tired of each other. O, what a prodigal have I been of the most valuable of all possessions, time! I have squandered it away, with a persuasion it was lasting; and now, when a few days would be worth a hecatomb of worlds, I cannot flatter myself with a prospect of half a dozen hours. How despicable is that man who never prays to God, but in time of his distress! In what manner can he supplicate that omniscient Being in his affliction, with reverence, whom in the tide of prosperity, he never remembered but with dread? Do not brand me with infidelity, when I tell you I am almost ashamed to offer up my petitions to the throne of grace; or of imploring that divine mercy in the next world, which I have so scandalously abused in this. Shall ingratitude to man be looked on as the blackest of crimes, and not ingratitude to God? Shall an insult offered to the king be looked on in the most offensive light; and yet no notice be taken, when the King of kings is treated with indignity and disrespect? The companions of my former libertinism would scarce believe their eyes, were you to show them this epistle. They would laugh at me as a dreaming enthusiast, or pity me as a timerous wretch, who was shocked at the appearance of futurity.—They are more entitled to my pity than my resentment. A future state may well strike terror into any man who has not acted well in this life; and he must have an uncommon share of courage indeed, who does not shrink at the presence of his God. You see the apprehensions of death will soon bring the most profligate to a proper use of their understanding. I am haunted by remorse, despised by my acquaintance, and, I fear, forsaken by my God. There is nothing so dangerous as extraordinary abilities. I cannot be accused of vanity now, by being sensible that I was once possessed of uncommon qualifications; as I sincerely regret that I ever was blest with any at all. My rank in life still made these accomplishments more conspicuous; and facinated with the general applause which they procured, I never considered about the proper means by which they spould be displayed. Hence, to purchase a smile from a blockhead whom I despised, I have frequently treated the virtuous with disrespect; and sported with the holy name of heaven, to obtain a laugh from a parcel of fools, who were entitled to nothing but my contempt. Men of wit look on themselves as discharged from the duties of religion; and confine the doctrines of the gospel to people of meaner understandings; and look on that man to be of a narrow genius who studies to be good. What a pity that the holy writings are not made the criterion of true judgment!

Favor me with a visit as soon as possible. Writing to you gives me some ease. I am of opinion this is the last visit I shall ever solicit from you. My distemper is powerful. Come and pray for the departing spirit of the unhappy

BUCKINGHAM.

* "This nobleman," says a learned writer, "was a gay, capricious person, some wit, and great vivacity. He was the minister of riot, and counsellor of infamous practices; the slave of intemperance; a pretended atheist; without honor or principle, economy or discretion."

THE CHARACTER OF GOD.

Extract from Letters to a Brother.

The last objection which you specify against Calvinism is, *that many are ready to say they cannot feel a perfect veneration and love for such a character as it ascribes to God.* I allow the *fact*, my brother. Yet nothing results from it unfavorably to Calvinism.

It is possible the persons alluded to have such a temper of mind as indisposes them to love and venerate God in his character. Through the influence of a depraved heart, the Holy One of Israel may be an object of dislike and aversion.

The God whom the Bible reveals, is by no means pleasing to the wicked. The sight of him fills them with dismay. This we esteem no small part of his purity and glory. *What agreement hath light; with darkness?* If God's character is infinitely benevolent, it must be repugnant to the feelings of the selfish; if holy, to the feelings of the impure. If he is a just Judge, his face must be dreadful to guilt.

It is the glory of Calvinism that it does not administer soporific poison to the consciences of men—that it does not give peace to the wicked by concealing or disclosing the character of Jehovah—that it does not seduce and ruin the souls of men, by inculcating such a notion of God as they can easily associate with their crimes. [illegible] describes that God, whose holy [illegible] an unwelcome reproof, disturbance and alarm, to impenitent transgressors, and excites the enmity of the carnal mind. But it has this glory too, that its God is venerated and loved by all the holy in whose view he is clothed with infinite excellence.

Such, my brother, is the spirit of genuine Calvinism. I glory in being its professed and conscientious advocate, not because I value it as the ensign of a party, but because in my view it contains the substance of sacred truth, and echoes the voice of God. Such as I have imperfectly described, is the character it has taught me to ascribe to the great Being of beings. How attractive, how venerable, how glorious!

This, then, is the sum. If you ask, what is God? I answer, *God is love.* If you ask, what promoted his eternal decrees? I answer, *love.* If you ask, what is the great motive of all his operations? my answer is, *love.* If you ask, what object he aims at in the great variety of natural and moral evil, which exists under his all directing providence? I answer, *the object of perfect benevolence: he means it for good.* Love is the sum of Jehovah's excellence, the ornament, the crown, the glory of his character. In the bosom of divine love originated all created existence, and the grand system of the universe. Divine love shines forth in the whole series of providential dispensations. Love exceedingly abounds in redemption. Its almighty energy founded, has protected, and will enlarge and exalt the kingdom of Christ. Divine love will be inexpressibly admired and glorified at the judgment day. The clear sight of it, will, at that awful, decisive period, fill the saints not only with resignation, but with transports of serenest joy; and the fruition of it will create an eternal heaven in their souls. That infinite love, which is the moral glory of Deity, has every thing to allure our affection, to gain our confidence, to raise our adoration and praise. It sweetly attracts us by its most amiable mildness, while it awes us by its superlative majesty. It humbles us by its transcendent dignity; yet exalts us by its engaging condescension.

With warm affection for your soul, I beseech you, my beloved brother, to be reconciled to God, and from this moment, let it be your blessed employment, to understand and imitate his love.

CONSTANS.

From the N. H. Observer.

EXEGESIS on I COR. 14: 34, 35.

"Let your women keep silence in the churches; for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

In order to a right understanding of this text, it is essential that the meaning of the word church in this connection be settled. The Greek word *ecclesia*, which is in this chapter, and usually, translated *church*, has not always precisely the same signification. Its *general* meaning is determined from its derivation and use, to be an assembly—the particular kind of assembly must be learned from the connection in which it stands.

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In the 18th chapter of Matthew, the connection shows that the word *ecclesia* designates the church in a restricted sense; i e. a company of professed believers, united in covenant. In the 19th chapter of Acts, a riotous assembly is called by the same name *ecclesia*. The precise meaning of the word in the text must then be learned from the context.

In this chapter the Apostle was evidently giving directions for the decent, orderly, and edifying performance of worship in the assemblies convened for that purpose. The exercises of which he speaks are prophesying, praying, singing, interpreting, and he approves of these exercises: only insisting that "all things be done decently and in order." His directions are all such as if followed, would lead to a decorous, and edifying performance of these several parts of worship.

He expressly forbids women to speak in these assemblies. "Let your women keep silence in the churches, for it is not permitted unto them to speak." The prohibition is as absolute as any precept of scripture whatever; and he claims to be considered in giving it, as delivering a divine communication. "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

The reasons which he gives are satisfactory; viz. 1st, Women are to be under obedience; and 2d, It is a shame for them to speak in the church. That they should be under obedience is according to nature, and the appointment of God as revealed in his law. For them to assume the province of public instructing, and leading in public devotion is a shame, as it is contrary to the modesty of their nature. The Apostle's declaring it to be a shame is not the thing that makes it so; but its being a shame in the nature of the thing gave him occasion, under the inspiration of the Holy Spirit, to make the declaration.

The prohibition extends to all the exercises which are mentioned in the chapter, i. e. to leading in them. There can be no objection to women's singing *with others*, or responding to the prayers, with the rest of the congregation, as is the custom in many churches; for these things are not inconsistent with that obedience which they are to be under, nor are they contrary to female modesty, and therefore *a shame*.

It has been said that the prohibition is meant to extend only to the meetings of the *great congregation* on the Sabbath; and that in smaller assemblies for worship, women may speak as well as men. If this were the case, we ought to have some means of determining *how* large the assembly must be to render it improper for them to speak, and *how* small it must be to render it proper for them to exercise their gifts. No such standard is given in scripture, nor any intimation of a difference in this respect between a great, and a small company of worshippers.—And the same reasons which make it unsuitable for women to speak in the presence of a mixed assembly of a thousand, stand opposed to their speaking before a like assembly, though consisting of but ten. And therefore the prohibition, in the spirit as well as the letter of it, extends to conferences and prayer meetings [illegible] Sabbath. They are not even permitted to make inquiries, for "if they will learn any thing, let them ask their husbands at home."

Here it may be proper to answer the irreverent cavil against the word of inspiration which is very often made,—"what if they have no husbands; or what if their husbands are unable to answer their questions, or are enemies to religion?" The spirit of the direction to "ask their husbands at home" is that whatever the circumstances may be, they must seek to have their minds enlightened in a *private way* and *never* by asking questions in a public meeting.

The text under consideration, does not forbid women to assemble together and engage in conference, singing, and prayer, when no other persons are present. The reason which the Apostle gives does not apply to such meetings. In *them*, there is no assumption of superiority over the other sex, and nothing inconsistent with female modesty. But in all meetings for religious worship, not holden by females *exclusively*, they are to "learn in silence with all subjection."

'But this is a controverted point.' So the everlasting punishment of the wicked is a controverted point. Some have the temerity to deny and explain away precepts as express as the text under consideration, and declarations as explicit as that of our Saviour respecting the wicked, "these shall go away into everlasting punishment." But if words have any definite meaning, there is *no just ground* for controversy on either of these subjects. Error is error, whether on a subject of greater or less importance, and we have no right to be doubtful in our belief, or vacillating in our conduct, because certain points of doctrine and practice are controverted.

There are some arguments used against the view which has been taken of this subject, which have some plausibility, and often influence those who do not examine closely for themselves, which therefore deserve some consideration.

It is said that 'the prohibition in the text relates only to church meetings for ecclesiastical business.' It has been shewn, and nothing can be more evident that it cannot relate to church meetings in the strict sense, convened for ecclesiastical business. For there was a seat for the *unlearned:* (v. 16,) i. e. those who were uninstructed in the doctrines of Christianity; and it is supposed that 'unlearned and *unbelievers*" may come in (v. 23.) The meetings, then, at which women are forbidden to speak, so far from being *church meetings* for ecclesiastical business *only* as is pretended, are evidently *meetings for worship only*, in which ecclesiastical business could not, with propriety, be transacted. But granting for the sake of argument, that they were church meetings in this strict sense, the prohibiting of women from speaking in *them*, would have been implicitly placing them on an equality with men, with regard to speaking in all other meetings. On this ground women might be apostles, evangelists, and stated preachers; and, by parity of reasoning, might administer the sacraments. But "we have no such custom, neither the churches of God."

An argument has been drawn from the context that women *may* speak in the meetings which the Apostle is treating of. Verse 31st, "For ye may *all* prophecy one by one, that all may learn, and all may be comforted." But if this verse proves any thing to the purpose, it proves just what the former argument does, viz., that there is a perfect equality between the sexes in respect of public speaking and teaching. If it proves any thing then, it proves too much, besides, it makes the Apostle flatly contradict himself in the compass of four verses. The word *all* in the sentence ye may all prophecy, &c. is manifestly used as in hundreds of other instances in a restricted sense. It is here restricted to those whose work it was to prophecy. Possibly it may refer to *every one* of the brethren. The Apostle was addressing the brethren, and used the second person, whereas when he speaks of women he uses the third person. "Let your women keep silence—it is not permitted unto *them*" —"if *they* will learn, &c." When therefore, he says, "*ye* may all prophecy" whether he was addressing those who were *prophets* only, or all the brethren, it is certain that women were not included.

The argument that women laboured with Paul in the gospel and that women followed our Saviour and administered unto him deserves a passing notice. Christ's followers were some of them women, but he did not send forth any of them to preach his gospel in public assemblies. It is not certain in what particular way the beloved Persis and others laboured in the Lord with Paul; but it is certain that they did not labour with him by preaching and praying in mixed assemblies.

It is often asked (but in no instance without irreverence of the word of God) 'what shall be done in a neighborhood where there are no men who are qualified or are willing to conduct religious meetings? Shall not qualified females conduct them? The answer is easy. In such a neighbourhood, they must have assemblies of females *only*, or none. Their situation is truly pitiable, but nothing can justify the doing of that which is, in itself, a shame, and is a direct infraction of an express commandment of the Lord.

The desire on the part of females to speak in religious meetings, since the practice is contrary to the Divine word, cannot arise from great spirituality, but must have some other origin.

The permission of this irregularity, by clergymen and brethren of the churches, is highly reprehensible. The excuse that it is a controverted point, and therefore they do not choose to decide respecting it, is an excuse which every one who reads the bible ought to be ashamed to make—The toleration of the practice because it is the practice of other sects *which are certainly Christian people* or of our own sect, is to obey men rather than God. The plea of the peculiar state of things—the necessity of the case in present circumstances, is antichristian. True Christianity knows nothing of doing what is contrary to decency and the commandment of the Lord, on the ground of expediency. If the practice in question is tolerated through *ignorance merely*, the severe reproof of the Apostle is applicable, "If any man be ignorant, let him be ignorant." [illegible] found that whatever may be the excuse—whatever may be the supposed necessity or expediency, the toleration of this or any other irregularity, which may be known from the scriptures to be such, will tend directly to pull down rather than to build up. In this, as in every thing else, it will be seen that God is true, and every man, when opposed to him, a liar. W.

FROM THE PILGRIM.

Conversation between an Associate of the Pilgrim and a Traveller.

Traveller. I find that this life is one continued scene of trouble and disappointment; and even the few pleasures I enjoy are so soon blasted, they are hardly worth possessing: but I have this consolation, that all will be well hereafter.

Associate. It seems then that you have the hope of the christian, that faith which works by love, purifies the heart, and enables you to overcome the world.

T. Hope of the Christian? I don't know what you mean by that expression. My hope is that *all* will be happy in another world.

A. Permit me to ask you if you believe that 'all scripture is given by inspiration of God?'

T. Perhaps the greater part of it is.

A. Who then shall make the selection, and say what parts were given by inspiration, and what parts were not? How must we understand such passages of the scriptures as these?—'Holy men of God spake as they were moved by the Holy Ghost.' 2 Peter i. 21. '*All* scripture is given by inspiration of God.' 2 Tim. iii. 16. Now if you reject a *part* of the scriptures as not given by inspiration, may you not by the same authority reject the whole? My object in asking you this question is, that I may know whether you believe in the character of God as described in the Bible, or whether, like the heathen, you select a God and mode of worship which is most agreeable to your own fancy.

T. I am ready to support my sentiments by the scriptures, and, if you please, would be happy to hold an argument with you.

A. If I comply with your request, I wish to make this agreement with you, viz. that our object be not to dispute for the pride of victory, but simply to ascertain the truth;—that we admit what appears to be true;—and that we take the Bible for the only foundation of sentiments. If you will consent to this, perhaps our conversation may be profitable,—otherwise it will be of no use.

T. Well, I am willing to abide by this agreement. I wish a candid discussion. I have no other object than our mutual good.

A. Please to tell me then how you establish your hope of *universal salvation* from the scriptures?

T. I must first relate the particulars of my sentiments;—then I can bring the scriptures to bear so that you can understand them. I believe mankind receive all the punishment which is due or threatened against their sins in the present life;—and that all the threatenings of God in the scriptures must be understood in this light: that the *day of judgment* means nothing more than the conviction of every man's conscience in regard to his actions;—and that all men will be saved in virtue of being united to Christ.

A. Before we proceed in this discussion, please to inform me how you embraced these sentiments? Did you study the word of God, humbly praying that the Holy Spirit might lead you to understand it correctly? Or did you pursue the opposite course, viz. first form your sentiments, and wrest the scriptures for their support? Did you choose this doctrine because it was most agreeable to your natural heart, and that you might live quietly in sin, neglect repentance and the duties of a holy life?

T. Sir, I did not expect to be catechised by you when I requested this discussion.—I am ready, as I said before, to converse on the subject which was proposed.

A. Had you asked me the same question which you seem so reluctant to answer, I should have considered it as perfectly proper. I regard this as the only way of safety. A deceitful heart, the alluring world, and the great adversary of souls, are sure to enslave those in ignorance and error who neglect to call upon God for direction.

T. As you seem to be urgent, I can tell you that I have not been careful to pursue this course, in establishing my religious sentiments, nor do I think it of much importance, so long as I am *confident* that I am right.

A. You are not the *only* individual who is confident of salvation without the change of heart and character which the bible requires, for it seems that '*Many will say to Christ on that day,' the day of judgment*, 'Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them. I never knew you; depart from me ye that work iniquity.' Matt. vii. 22, 23. I hope you do not suppose that either your confidence or sincerity in the articles of your belief is proof that they are correct. For 'there is a way that *seemeth* right unto a man, but the end thereof are the *ways of death*.' Prov. xvi. 25. Paul said, '*I verily thought* with myself that I ought to do many things contrary to the name of Jesus of Nazareth.' Acts xxvi. 9. The Bible every where holds out the idea, that many are deceived and deceive others on the subject of their salvation.

T. You know I don't believe in any other day of judgment than the conviction of every man's conscience, in this life, in regard to his actions.

A. Now if this sentiment which you have advanced be correct, then God is very unjust in the distribution of his punishments; for the remorse of conscience, arising from a sense of guilt, constantly *diminishes* as the person advances in his crimes, till at length, according to the scriptures, his 'conscience is seared as with a hot iron.' Now, according to your hypothesis, the person who is least guilty receives the greatest punishment, and the most abandoned ruffian the least; and the same person is considered less and less guilty as he increases his crimes, and is punished accordingly. The man who for the first time steals, is severely punished by the friendly monitor; but when he becomes a pirate, and adds murder to theft, his mind is comparatively tranquil, and even happy in boasting of his valiant exploits. Besides, you annihilate all restraint from sin when you renounce the belief of a *judgment day*, and of *future punishments*. Now, sir, that you should pretend to support your opinion from the Bible, while it embraces such a complication of absurdities, is a mystery to common sense. It is difficult to see how you can renounce the belief of a *particular day of judgment*, and credit such passages as these; 'In the day when God shall judge the secrets of men by Jesus Christ,' Rom. ii. 16. 'He hath *appointed a day* in which he will judge the world in righteousness.' Acts xvii. 31. 'So then every one of us *shall give account of himself to God*.' Rom. xiv. 12.

T. True, the bible represents a review of the characters of men something like a day of judgment; still I am disposed to think there is no punishment of sin in the world to come. It would make God a respecter of persons, and he can pardon as well as punish.

A. If you admit the reality of a *particular day of judgment*, you make it a mere mock ceremony, if no *judgment* or *sentence* is to be passed, and you contradict the whole tenor of scripture. You say, 'It would make God a respecter of persons.' But the scriptures consider this a proof that God is not a respecter of persons. Observe these passages. 'But he that doeth wrong shall receive for the wrong which he hath done; and there is *no respect of persons*.' Col. iii. 25.—'And if ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear.' 1 Pet. i. 17. By your supposition, that all sin is punished *exclusively in this life*; you impeach the moral Governor of the universe as a cruel and unjust respecter of persons. For example; in the old world, Noah, only, was found righteous before God. But all the wicked world whom Noah had warned to repent, and escape the wrath to come, were mercifully wafted into heaven for their wickedness, by a flood of waters, while righteous Noah was compelled to linger his passage thither, through the toils of a long and troublesome life. Again, when the wickedness of Sodom, and the cities of the plain, had risen up to Heaven and called down the vengeance of an angry God,—Lot, who was found righteous in the sight of the Lord, was hastily driven from the city, and all his earthly possessions, and compelled to endure many sorrows and trials, before he entered upon his rest; while the Lord rained brimstone and fire from heaven, to consume the rebels into love, and establish them on thrones of glory. Were it necessary to expose the fallacy of our opinion to farther ridicule, I might mention all those who in the Old Testament are described as perishing by the especial judgment of God. In the New Testament I might shew how Ananias and Saphira took a short cut to heaven by lying. And how

"Judas, that perfidious wretch,
Was not for crimes accurs'd;
But with a cord out-went his Lord,
And got to heaven the first."

But to return to the precise language of scripture, what could have been our Lord's meaning when he said, 'Except ye *repent*, ye shall all likewise *perish*.' Luke xiii. 3.

T. I suppose he wished to inculcate this truth, that if they neglected to repent and become good, he would destroy them, by a *temporal death*.

A. Then, by the word '*except*,' we must suppose that had they repented they would not have suffered a *temporal death*. And also that all that did repent, have not perished by a temporal death, but must be still living, unless they have been translated to heaven; and likewise all who now repent are not exposed to a temporal death. You suppose too, that the prophet was understood in the same way, when he said, 'Turn ye, turn ye from your evil ways, for why *will ye die?*" Ezek. xxxiii. 11. i. e. if they would turn from their sins they would not be in danger of a *temporal* death?

T. I admit there are difficulties in this explanation of those passages, but we read that 'Christ died for all.'

A. Observe, there is no necessary connection between the provision which has been made that all *might* be saved, and sinners *actually accepting* of this salvation, upon the *terms* on which it is offered. Your error consists in drawing an inference from this, and similar passages, which has no connection with them, and which the Bible plainly shews is not true. But examine those passages, and learn their meaning from their connection, and your inference will be different. The word of God informs us that there are those, who 'wrest the scriptures,' not to their salvation, but 'to their own destruction.' 2 Thes. ii. 11. You read of some who are given up 'to believe a lie; not that they may be saved, but 'that they all might be damned, who believe not the truth, but have pleasure in unrighteousness.' 2 Pet. iii. 16.

For example, take preachers of this doctrine, whom the Lord describes by his servant Jeremiah, and examine the substance of their sermons, and see how exactly they agree with the modern preaching of Universalists. The description is so accurate, that their present mode of preaching cannot be more happily described than by quoting the passage. 'Thus saith the Lord of hosts, hearken not unto the words of the prophets that prophecy unto you; they make you vain: *they speak a vision of their own heart and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace*; they say unto *every one that walketh after the imagination of his own heart*, NO EVIL *shall come upon you.*' Jer. xxiii. 16 and 17. You will observe that these false prophets said, 'The Lord hath said,'&c. In like manner those of the present day say, 'The word of the Lord supports our belief.' The preaching of the false prophets in Ezekiel's day was very similar, as it appears from what the Lord said by Ezekiel concerning it: 'Because with *lies* ye have made the heart of the righteous sad, whom I have not made sad; and *strengthened the hands of the wicked*, that he should not return from his wicked way, BY PROMISING HIM LIFE,' &c. Ezek. xiii. 22. Indeed all the preaching of the false prophets, which is recorded in the Bible, from the sermon which their '*Father*' first preached so successfully to our first parents, bears the same character, viz. that the threatenings of God against the wicked will not be fulfilled.

I beseech you, no longer adhere to sentiments replete with such contradictions and absurdities. There is only one way by which you can be saved. That way is safe, for He that hath 'the keys of hell and of death,' 'that openeth, and no man shutteth; and shutteth and no man openeth,' has revealed it. This way is to 'repent, and believe in the Lord Jesus Christ, and thou shalt be saved.' Acts xvi. 31. Remember the sentence against those that say, 'Lord, Lord, and do not the things that he hath said.' *Repent now*, that you may *warn* your 'five brethren, lest they also go to *that place of torment*.' Be willing to separate from your wicked companions. 'Though hand join in hand the wicked *shall not go unpunished*.' Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which *after he hath killed* hath power *to cast into hell*; yea, I say unto you, Fear him.' Luke xii. 4 and 5. 'Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the *resurrection of damnation*.' John v. 28, 29.

T. My business is urgent, so that I must now leave you. I shall be able to call on you again soon. As the object of our conversation was simply to ascertain the truth: I will endeavour to think of your arguments, and as the subject concerns the eternal destiny of the soul, I hope I shall be candid and impartial.

Conspiracy against the Czar.—The London Standard has the following article:

"The Gazette of Lyons states that Jussuf Pacha received 200,000 ducats, and an asylum in Russia, as the price of his treason. The same paper also adds that the situation of the Emperor of Russia, was critical, as a secret society in the army was discovered, which had for its object to put Constantine on the throne.

"Of this plot we have heard before, but it is generally understood that the Grand Duke is totally averse to it. The Poles, however are discontented, and it is probable that a conspiracy of some kind is hatching in Poland. We are much mistaken if the Emperor of Russia will not ere long have something else to attend to besides enlarging his dominions."

From the Sailor's Magazine.

Sundays excepted.—It is pleasing to those who love the law of God, to notice such a parenthesis as (*sundays excepted.*) The practice of Sunday sailing has been so long prevalent, that we propose to notice every case which comes to our knowledge, of systematic respect for the christian sabbath. The following are advertised in the New-York papers. Honorable mention will be made of others hereafter.

New Line of Packets for New Orleans.—The ships of this Line are dispatched regularly from New-York on the 1st and 15th of each month, and on the 8th and 22nd of each month from New-Orleans, (Sundays excepted) during the season, and are towed up and down the Mississippi by steam-boats.

Silas Holmes & Co. 62, South-Street.

Charleston Packet ship Line.—The ships of this Line have commenced running for the season, and will continue to sail every fourth day (Sundays exclusive.)

George Sutton, 181, Front-Street.

Line of Packets for Savannah.—The proprietors of this Line, with a view of offering to the public still greater facilities in the intercourse between New-York and Havana, have added to the Line one more ship, which will enable them to sail on every sixth day, (Sundays exclusive,) commencing on the 7th inst.

J. & C. Seguine, 86, Coffee-House slip.

Andover Theological Seminary.—We have seen a letter from one of the Professors in this Institution, of a recent date, which states that the number of students in the Junior [lowest] class is at present 60, all of whom are on the ground. About 10 have been added to the other two classes; making the whole number now in the Seminary, 130,—which is considerably larger than at any former period. "The aspect of the Seminary," says the writer, "is delightful. My labours and those of my colleagues, though incessant and exhausting, are attended with new pleasure."

Tract Agent for New-Orleans.—We are happy to state, that the Rev. Franklin Y. Vaill, late of Bridgeport, Conn. has been appointed by the American Tract Society as Agent for New-Orleans and vicinity, and sailed from this port for that destination on Thursday last. This is the *fifth* active Agent which the Tract Society have commissioned, within a few weeks, to labour in the Valley of the Mississippi. We trust that the prayers of Christians will be like Aaron and Hur, in sustaining their hands, and causing rich blessings to descend upon their humble endeavour.

N. Y. Obs.

The following account of a revival of Religion in Granville, Ohio, we copy from the "Christian Herald," published at Pittsburgh, Penn.

We publish it not merely because it gives us the cheering information of what God is doing in the conversion of souls, but because it gives us, in a concise and perspicuous manner, an account of the *means* which have been blessed in producing and carrying on this glorious work, as well as the effects produced in reforming society; and in exciting christians to activity in promoting the great objects of christian benevolence. We do not know whether others will agree with us in opinion; but we do not hesitate to say that we consider this as one of the best written accounts of a revival, we have seen; as containing the information which they ought always to embrace; and which aside from the gratification that every christian must feel from a knowledge that souls have been born again, can alone render them important or instructive.

A BRIEF HISTORY

Of the Church in Granville, with an account of the late revival in that church, and in other churches in Licking County, Ohio.

The Granville Church was formed in Granville, Mass. 1804, and consisted of twenty-seven members. In November of the same year, twenty five of this number arrived in this township, which was afterwards named Granville.—The Sabbath after their arrival, they held a reading meeting between the two first trees that were cut down; on the place where the town now stands. The fatigue of a forty-nine days' journey made rest desirable, even in the wilderness. Before the second Sabbath arrived some logs had been rolled up, so much in the shape of a house, as to defend against the wind on three sides. While singing in this poor habitation and hearing the echo of their voices all around from the howling wilderness, the tears stood in their eyes, for they remembered the meeting house, the minister, and the home, that they should enjoy no more. They wept when they remembered Zion. Three years after, Rev. Mr. Harris was settled over them, and labored while his health continued. He witnessed two revivals through the instrumentality of his labors. They ceased in 1819, and in 1822 he died.—While he labored, the township, as well as the church and religious society, made a rapid advance in improvements. Before the death of Mr. Harris, Mr. Jenks was settled. Afterwards difficulties arose, which continued till the minister was dismissed; and till the church was divided. Part of the church was called the first Presbyterian church; another part the second Presbyterian church; a third part called themselves Congregationalists: and a fourth part formed themselves into an Episcopalian church.—Early in 1827 the inroads of other denominations, the increase of vice, and the decrease of piety, so affected individuals of the first and second Presbyterian churches that they united in writing to the same clergyman to obtain his labors, which commenced in June of the same year. In July 80 or 90 of the youth were formed into a Bible class. 'During the summer there were mutual confessions, and a disposition to union daily became more apparent. Public worship was better attended, the Bible class by degrees became more solemn, and in the month of September 117 persons belonging to the three divisions first mentioned were formed into one Church.—While the Bible class were studying the sermon on the mount, in the month of October, they became considerably impressed, and some were hopefully converted. During the winter four Bible classes were attended in the township. One in the village contained about 70 persons. All seemed serious, but few were deeply impressed for three months. In February and March professing Christians were much more engaged. Many persons were convicted, and some we trust were converted.

About this time the Lord began to pour out his spirit upon Bennington, Burlington and Hartford, three townships lying to the northern part of this county. In Hartford there was a church consisting of 15 members, which had not received the sacrament of the Lord's Supper for seven years. Before this revival, the other two places never enjoyed the preaching of the Gospel. The powerful work of grace in these townships had an effect upon Granville: the enquiry meetings were again established, which have continued weekly ever since. At the meeting held for the anxious, there were 67 persons present 20 of whom were indulging a hope. The greatest number at any of the meetings was between 70 and 80. Convictions and conversions multiplied, and it was with some difficulty

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that people were persuaded to retire at a seasonable hour. Our church like many Presbyterian churches in this country, had been in the habit of receiving new members without much time for reflection or examination. Many things conspired to make this a most critical and dangerous moment. It was found necessary to prevent people from rushing into the church by publicly defending the duty of taking some time to reflect before such an important step. From the beginning of the revival till the present time, no one has been examined for admission into the church till the third month after evidence was given of regeneration, and none received till the fourth month after giving such evidence. Out of a Bible class of 80 or 100 persons about 60 have begun to hope, and about 50 are connected with the church besides those that were before professors of religion. The Sabbath school, the season past, has embraced near 300 children, instructed by 40 teachers. About 20 of the children have become hopefully pious. Of the 40 teachers 12 were considered pious before the revival, and 19 have begun to hope since. The church at its formation last year consisted of 117 members. At four sacraments 94 new members have been added, so that the present number is 210. In Burlington and Bennington, where lately there was no church, one has been gathered. Fifteen, who had letters of church membership, stood up in a circle and (after the example of some of the primitive churches of our country) joined their hands while they were formed into a church. They have had the sacrament of the Lord's Supper administered once, when 49 adults and infants were baptized and the church increased to 53 members. Among those received was one whole family. The father, mother, and four daughters rose up together and owned the covenant. On November 12th, the Rev. S. W. Rose was ordained to the pastoral care of this and Hartford church. Mr. Rose has had a Bible class of about 25 persons, all of whom, except two or three, are now professors of religion. In June a conference of churches was organized at Granville, called the Licking County Conference. The Presbyterian church at Jersey being one of the five that composed the conference, encouraged a number of the young people of the place to attend the first meeting: all of whom returned home with serious impressions, and have since become hopefully pious. This was the commencement of the revival in the township, which received a new impulse by means of the conference in that congregation in September.

The means used to promote revivals in these five townships have been essentially the same. Teaching rather than exhortation has been the great means, though the latter has been a powerful means of awakening sinners. The great majority of those who indulge a hope speak of the influence of the Bible class, and say that they became more and more impressed every recitation.

In Granville three individuals date their first serious impressions to the reading of Tracts. One of the persons was a man, past middle age, who has for many years been a Universalist or Deist, has made sport of professing Christians, repeated their prayers for amusement, and has scarcely ever attended public worship for twelve years. While living in this way, he read the "Death bed of a Free Thiker," out of respect to the woman who lent it to him. Before he had finished it, he says all the sins he ever committed appeared to be before him at once; but he since indulges a hope of pardon and is a changed person. The Swearer's Prayer and Dairyman's Daughter appear to have had a salutary effect upon two other individuals. There were a number of instances of very deep impressions under a sense of sin. Several, under a wrong impression, did not pray for a week, because they thought themselves too wicked. The effects of these revivals are considerable in every place where they have existed. In two of the townships churches have been formed which in this country are large.

In Granville alone, 36 families for the first time have set up a family altar. More than 60 worthy citizens have formed themselves into a Temperate Society. Two buildings have been raised without ardent spirits, and one member has cut his wheat which grew on 60 acres of land, without the poison which the people think is so essential to the harvest field. The revival has opened many hearts to the calls of benevolence which were before closed. The ladies have contributed $131 to various benevolent purposes. The whole amount of the contributions to the benevolent institutions of the day, by males and females, during the past year, has been $500, besides supporting the stated ministry. The state of Society has much altered. In 1827, Granville furnished for her own and other townships 45 School teachers, and only 8 of them were professors of religion. In 1828 she has furnished 40 teachers, and 21 of them are professors of religion. Last year, out of 296 families, 89 had family prayers. This year the family altar is erected in 125 families. Last year but few in the church were in the earlier part of life. Now 140 are under 40 years of age.—Twelve married couples have united with the church since the revival commenced. Religious reading has much increased. A Bible class library of 35 volumes has been obtained, and a Sabbath School library of 140 volumes. Between 80 and 90,000 pages of Tracts have been distributed, and the families destitute of Bibles have been ascertained by a committee and by them have been supplied. More than 50 religious periodical papers are read in the township. Such are the effects of a revival of religion, and for what has been done we render thanks to God and ascribe the work to sovereign grace.

Hope for sailors.—A distinguished minister observed, there are two circumstances particularly encouraging for efforts to promote the conversion of seamen. One is, that the merciful purposes of God are unfolding, and it cannot be supposed that seamen are to be passed by. The other is, that, so many sailors are the children of pious parents and have had the prayer of faith offered in their behalf; and received the seal of the covenant. They were volatile, though, less, wild, and because they could not be restrained at home, many have been sent to sea. A pious widow told him that formerly she used to think that nothing would tempt her to send her son to sea. But now she had lived long enough to be glad there was such a place to send him to.

Sailor's Magazine.

ROCHESTER:

FRIDAY, JANUARY 30, 1829.

We are much obliged to "Jurist" for accepting our invitation in giving us the Essay which appears on our first page, on the subject of the admissibility of Universalists to testify in courts of justice. We shall not pretend to give an opinion as to the correctness of his arguments or conclusions, but would only say that we are not able to controvert them; but if any of our readers are dissatisfied, our columns are still open to a candid and temperate discussion of the subject. We believe that discussions which, like this, involve important principles; which go directly to the correct administration of justice, are highly useful, and ought to be understood by every man who is liable to be called, either to testify, or to act as a juror. Uniformity too in the decisions of our courts as to what is *the law*, is a matter of the first importance; we believe therefore, that a portion of our paper may be profitably devoted to the subject which "Jurist" has commenced this week.

As to the other subject which "Jurist" has introduced, viz. whether the Christian religion is a part of the law of the land—a part of the common law—we are aware has been controverted, and that much importance is attached to it; but we feel ourselves incompetent to a decision of the subject, and that it would be worse than useless for us to express an opinion upon it. Although 'Jurist' has given his opinion as to the propriety of admitting the testimony of Universalists, and also as to administering to them the oath of office, yet there is one point which he has left untouched, and to which we would distinctly call his attention; and that we may be understood, will state the point explicitly—If a person who does not believe in rewards or punishments either in *this* world or the *next*, cannot be admitted to give testimony in court, could the same person for the *same reason*, be debarred from holding any office, for which he might otherwise possess the requisite qualifications—and if he could not be debarred, could he be inducted into office without taking the oath prescribed by law?

Let us suppose, for instance, that a man is appointed a judge, who does not believe in the existence of God, or that vice or virtue will be punished or rewarded here or hereafter—would his disbelief render him ineligible? If not, we think it would, to say the least, look rather singular to see this same judge exclude a witness from giving testimony on account of his religious opinions, when they accorded precisely with his own.—And lest an incorrect inference should be drawn from this statement we give it as our opinion, that when our constitution says that no preference (the exact words are not recollected) shall be given to any religious denomination, that none can be excluded, on account of their religious creed from any office to which they may be duly elected and in other respects qualified.

Should we be favored with further communications on any of these points, we hope our correspondents may study brevity, and further, that none may attempt to write on these subjects, who are not qualified to throw light upon them.

To the Editors of the Observer:

Should you think the following worthy of an insertion in your paper at *this time*, you will oblige a subscriber by giving it a place in your columns.

The two questions in religious Controversy to be considered by Christians.

Christians may reduce all questions of controversy in regard to their religion, to the two following, which they would do well often to place distinctly before them: First, Is the Scripture the word of God?—Secondly, Is any doctrine, fact, or proposition, which is made the subject of inquiry or speculation contained in that word?

On the first of these questions believers have their controversy with professed Infidels; the second furnishes the ground of debate among Christians themselves. But the matter which arises out of these questions severally, ought never to be mixed. If a man profess to receive the scripture as a divine revelation, he forecloses all controversy about its authority; because the word of God is a much better security for truth, than the deductions of human reason. He may have difficulties in explaining or vindicating some truths which he receives under the sanction of a divine warrant, but still he is not to deny those truths.—This appears in fact to have been the understanding of almost every writer of reputation, on the subject of christian controversy, till lately. Those who were supposed to wish for a greater latitude, did not choose openly to avow it. Within a few years however the Socinians, finding it impracticable fairly to defend their creed against the artillery of revelation, with which their opponents were likely to demolish it, have sought arms and aid from the camp of Infidelity.

They have contended at one time like Christians, and at another like Deists, and often have alternately taken the ground and used the weapons of both parties in the same combat.—This system they did not adopt all at once, nor without some caution and address.—At first they seemed only to be carrying to the point of perfection, a plan on which they had, in some measure acted, from the days of Socinius himself.—They employed much art and assiduity to shew that the sacred writings had suffered greatly by some important interpretations and by numerous and gross corruptions. Much likewise was said to inculcate the belief that a great part of the inspired volume ought to be considered merely as allegorical, or so highly figurative, that no precise intellectual truth, or well defined doctrine, can satisfactorily be derived from it; that it admits of many interpretations, and may be made to consist with that which is given by them as well as with any other. These are the limits to which some of the Corps still confine themselves. Others, however, among whom we may reckon Dr. Priestly, Bekker of Amsterdam and a host of German Socinians, have been less scrupulous and have proceeded to far greater lengths. They do not all exactly agree in the same representations, for they love to appear not to act in concert. Among them, however they have not merely insinuated, but professedly maintained, that Jesus Christ and his Apostles, though they were honest good men, and at times much favoured of heaven (Christ being the chief of the prophets,) yet were not only liable to err, but did actually err, and teach their errors to others; that they quoted Scripture from the Old Testament very incorrectly and applied it very fancifully and absurdly; that they taught many Jewish dogmas that were utterly false, which they either received as truths themselves, or else knowing them not to be true, not only did not undeceive their followers, but inculcated falsehood as if it had been truth; and such a falsehood they especially insist is the doctrine that there is a Devil or evil Spirit. That the Apostle Paul is frequently a very inconclusive reasoner, adopting principles that are unsound and forming conclusions that are untenable; that we have no reason to believe that there was any thing miraculous in the conception of our blessed Lord, but rather that he ought to be considered as the natural son of Joseph. We are too much shocked and disgusted to proceed with this detail, though there are ample materials for the purpose.

Thus then this class of Socinians claim to bring the whole Scripture before the bar of their own reason and to pronounce the sentence of falsehood on as much of it as to them may seem meet; not because it is corrupted or interpolated, not because the writers are misrepresented, but because they actually taught what is erroneous and for that reason ought to be corrected or condemned. The only point in which they differ from acknowledged Infidels is, in admitting that the scripture after all contains a revelation from God; though they will by no means consent to specify what are the particular parts which they will recognize as such, and by which they will abide as the divine word and the umpire of controversy. Frequently and earnestly have they been pressed to do this, but they have never done it. Hence it is that controversy with them becomes endless, because it is impossible to terminate it while the parties have no common authority or principles to which they may appeal. Hence also *Deism* open and unreserved has been most extensively propagated through the medium of Socinianism. For if the Bible be that interpolated, corrupted, allegorical and erroneous book which these men would make it, common sense revolts at the idea of receiving it as a revelation from God, and a guide to future happiness. If all its doctrines and principles are at last to be subjected to any man's own decision whether they shall be received or rejected, why not consult reason alone and at once? Why bring the master to the scholar, when you know beforehand that much he will say will be weak and empty and erroneous? It is easier say Infidels, to believe not only all the mysteries, but all the superstitions that Christians ever received than to believe that the infinitely wise and good God has given mankind the revelation of his will in such a form as this. And here, for once we declare ourselves of their opinion. But so far from rejecting Revelation as the consequence we contend for receiving and maintaining it simply and entirely as we find it in the Bible, in the originals of the Old and New Testaments. Let these originals be the subject of diligent study and of sound and reverend criticism. On the score of emendation let them be treated as respectfully at least, as the copies of the best heathen writers, than which they have been much better guarded against corruption. In this manner let us discover what revelation teaches and then let us receive it with docility, humility and thankfulness as the word of life. Let us not bring to the study of the scripture a system already formed in our minds and fortified to prejudice, but let us go to it in the first instance, and without prejudice, to learn what is the system which we ought to receive. With the temper of Children let us sit at the feet of the Saviour, imbibe his instructions and obey his precepts. As far as we are able, let us explain what is difficult; but when we can go no further, let us treat the difficulties of revelation as we do those of other works of God; as we do the profound obscure, and contradictory things which appear in Creation and Providence, and in regard to which the best philosophers are always the readiest frankly to confess their ignorance. Let us not be ashamed to acknowledge that there are certain things which for the present, we do not fully understand; and let us wait for more light in this world, or for stronger faculties in the world to come. The maxims of sound reason and Philosophy not less than the injunctions of the Gospel, point out to us this course.

(Rees' Cyclo, Art. *Angelo.*

From the N. Y. Spectator.

MISS WRIGHT'S FOURTH LECTURE.

——All these upwhirl'd, aloft,
Fly o'er the backside of the world, afar off.
Into a Limbo, large and broad, since call'd
The Paradise of Fools.

When we sketched our highly finished and accurate report of Miss Fanny Wright's third lecture, we thought that the fair damsel was used up, and that we should be left to pursue our quiet avocations, without being compelled again to gather the rays of her genius into the focus of the Commercial, or press into our goblet the grapes of wisdom that cluster around her tongue. But alas! she is yet the Lioness of the day, and it becomes us as "abstracts and brief chronicles of the times," to contribute towards securing her immortality all the aid of our fleeting folio of four pages. Before the hour of 7 o'clock, although Boreas blew from the north west as though he would crack his cheeks, the hall was pretty well filled. When we entered the grand saloon, the fair oratrix was upon the forum, attended by a retinue of graces, and in the act of disrobing herself of her external garniture, while the Gothic arches rang to the very echo with the applauses with which she was greeted. Mr. Timothy Jenkins then rose, and with great self-possession and coolness, remarked, that there was room enough for every body, if the gentlemen would stand back, and give the seats to the ladies—for truth demands us to say, and our cheeks burn while we record it—that there were ladies there without disguises—although one of the attending graces of this new harmony oracle, had grace enough to suspend a square yard of millinet between her beaming features and the audience.—But the audience paid very little attention to the exhortation of Mr. Timothy Jenkins; and the Delphic priestess herself, was constrained to rise and call order out of confusion. In a very eloquent and expressive manner, leaning her beautiful arm over the rich crimson cushion, she informed her "brothers and sisters," that only 900 tickets had been issued, although there appeared to be 2000 persons present; and as the females were comparatively few in proportion to the males, the statement did not seem to be one of historical probability, according to the new philosophy. The middle seats, she observed, had been expressly provided and set apart to the ladies. She therefore conjured the gentlemen to stand back. Here there was an attempt to advance backwards, but there were so many people that they could'nt do it. 'Follow me, my friends,' said a patriot, 'and I'll show you how to stand back,' and so the good man tried to push forward. But the people would'nt let him. So the matter was compromised, and silence ensuing, Miss Wright opened her cherry lips, that the rills of oily eloquence might gently flow upon the multitude, and in less than a quarter of a minute we found that another flock of bees from Hymettus had caused her tongue to drip with the honey of persuasion.

But we are constrained to say, that though painfully attentive to her eloquence, and though our faculty of retention has been geneally considered strong, we can report little of the exordium of her discourse. It was, we suppose, and believe, a recapitulation of some of her previously broached generalities about knowledge, carrying her metaphysics a little beyond the bounds of simple perception. For she spoke of memory, reason, and imagination, as operating to the production of knowledge. She said that the ~~branch of knowledge, or rather~~ no knowledge at all, (according to her subsequent explanation) to which she meant to call the attention of her brothers and sisters on the occasion was a peculiar one—one which has been considered of deepest interest by all mankind in all ages—one which cost the people of this country twenty millions of dollars—one which (after ten minutes more of periphrasis) she at length named to be *Religion.* Here again she went back to her first principles, and repeated a very sublime series of definitions of natural history, natural philosophy, &c. which, as we have heard them three times before from her own delightful mouth, are not so novel to us as some other things. All this, however, to hear, the audience did most patiently incline; it being supposed that she would soon come to the brink of the precipice, and make an honest and unequivocal jump into the pit of infidelity. But she seemed willing to tantalize them a little about this matter—not that she was deficient in the moral energy of Marcus Curtius himself, and would have made her leap into Captain Symmes' hole, though it was to have closed upon her forever: but she seemed minded to dally and wanton a little on the pleasing banks of atheism and annihilation—as Julius Cæsar may have moistened his sandals and kicked about the sand on the shores of the Rubicon, before he made his charger breast the waves, and commanded his legions to follow. Over the pit, however, over the abyss, and over the Rubicon, Miss Fanny Wright did get, and "went the whole hog." Knowledge being that only which is perceived by the Senses, Religion was. of course, no knowledge at all in her philosophy. She sorrowed most especially for her sisters, who were humbugged from their cradles—nursed in luxurious ease, and taught to shudder for fear of bugaboos before they went to sleep, and to wake with horror when the blessed light of day broke upon them, at the apprehenion that Satan, like a roaring lion, was walking abroad to devour them.—Further than this we will not refer to some very trite blasphemy. She asked what had been the influence of the religion which taught us to believe in things unseen? From the sandy deserts of Africa, from either freezing pole, from the burning plains of Asia, from the wilds of America, from the cultivated fields of Europe, (&c. &c.) from the gorgeous palaces of kings, the solemn temples of hierarchal pride, the cell of the monk and the den of the anchorite, from the Senegal to Owl Creek, from the spires, towers, minarets, belfries, pagodas, cupolas, domes and weathercocks of Constantinople, Copenhagen and Communipaw—from the luxurious retreats of the idle priests who get 20 millions a year in this country—from all these places and things, what was to be heard? What were the evidences of these unseen things, Brahma, Vishnoo, Seeva, Juggernaut, Mumbo Jumbo and Santaclus? Why they were proved, she said, by saints, angels, devils, prophets, martyrs, ghosts, apparitions and sorcerers.

Upon this grand explosion of her metaphorical magazine, a faint groan from one of the female women who were "being" edified, and a rising and gathering together of a cluster of folks, indicated that one of the sisters was overcome either with rapture or the heat of the room. To carry her out appeared to be a very difficult if not pretty impossible piece of business. She was thereupon borne upon the forum, by the great window—the curtains were raised, and the windows opened. Mr. Timothy Jenkins thereupon, with a look of unutterable humanity, handed her a glass of water, with that becoming grace so peculiar to himself. Meantime the oratrix wrapped herself in a plaid mantle, and assisted in the kind offices required by the occasion. After snuffing a few mouthfuls of the blast which blew in upon her fair temples with most razor-like keenness, this curious descendant of Mother Eve was reinvigorated and restored to the bosom of her friends, and as the baby had been omitted on this occasion, the exercises proceeded—Mr. Timothy Jenkins carefully replacing the transparent tumbler, without constraint or embarrassment. Miss W. after these miscellaneous remarks, proceeded as follows:—Had I not believed it important to dispel the illusion which has been cast around you, I should not now have been addressing you—I should not have encountered the slanders which have been cast upon me—nor have been compelled to encounter the ridicule of a hireling, corrupt, pensioned, profligate, prostituted, priest-ridden press. [immense applause from the Free Enquirers.] But my brothers and sisters, can the names they have called me, and all the names to be found in the lumbering folios of unmeaning dictionaries;—can these things injure me, or overturn the truths I have established! [Cries of 'No!' 'No!'—'They can't,' 'They can't,' from the Infidels.]

Miss Wright continued to be very severe upon the press, amidst bravos and applauses; and after having gone over the old story again, about sensation and knowledge and groaned over the waste of the 20 millions, she gave notice that she would lecture this evening on something or other which we could not hear—but believe she means to develope her theory of morals. Here we shall cease from giving any further account of her oratory. In sober earnest, of Miss Frances Wright it may be said that

——Regardless of her sex
She needs herself correction—needs to learn
That it is dangerous sporting with the world, &
With things so sacred.

From a Catalogue of the Officers and Students of the Theological Seminary at Auburn, it appears that the number of Students is 66—viz. Senior class 23—Middle Class 27—Junior 16.

Temperance.—A Temperance Society, on the principle of entire abstinence has lately been formed in the Second Baptist Society in Richmond Virginia. We learn from the last Lockport Journal that a similar society has been formed in that Village.

The Dover Manufacturing Company have advertized for 200 or 300 females for various departments of the work.

A kind attention to strangers, is very grateful to them, yet few, who have not been strangers, are sensible of its importance, and those who have too many of them when at home, are negligent of that duty.

ROCHESTER MARKET.

Wheat,	per bushel,	1,31 to 1,35
Rye,		50
Oats,		22 to 25
Corn,		44 50
Flour, bbl.		$7,00
Beef, fresh,	cwt.	2,50 to 3,50
Pork, fresh,	cwt.	4,00
——, mess,	bbl.	12,00
Potatoes,		25
Turnips,		18 25
Butter,	lb.	12 to 15
Lard,		6 7
Eggs,	doz.	15 18
Cider,	bbl.	1,50 to 1,75
Salt,		1,75

NOTICE.

The semi-annual meeting of the Presbytery of Rochester will be held at CLARKSON *on the 1st Tuesday of February. Ministers and Delegates will please to remember that Church Records will be examined, and Reports from Churches required &c. &c.*

CHRISTIAN SPECTATOR.

(Published at New Haven, Connecticut.)

THIS valuable periodical is hereafter to be published quarterly—on the first of March—June—September—and December: each number to contain, at least, 168 pages.

In reference to the future character of the work, the Editor observes,

"While Theology both as a science and as a profession will be made more prominent than it has heretofore been, other objects, scarcely less important, will not be overlooked; and whatever subject may have a bearing on the moral welfare of community, will claim the attention of the CHRISTIAN SPECTATOR."

TERMS

The price is Three Dollars per Annum, payable on the delivery of the first number in March.

3 w 5 E. PECK & CO., Agents

HARTFORD FIRE INSURANCE COMPANY, AND ÆTNA INSURANCE COMPANY—HARTFORD.

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street. LEVI WARD, JR.

January. 9, 1829. 1y4

Rochester and Buffalo Stage,

BY the way of Scottsville, Caledonia, Le Roy, Batavia, &c. leaves Christopher's Mansion House, and the office opposite the Clinton House, every morning at 3 o'clock, (except the Sabbath,) arrives at Buffalo same day—returning, leaves Buffalo at 7 in the evening, and arrives at Rochester next day.

Jan. 15. 3

NOTICE.

JOSIAH BISSELL Jr. wishes those who owe him, to pay as soon as possible. 3w3

W. H. WARD & CO.

Marble Building—*Carroll Street.*

Offer for sale at low prices, a full supply of

DRY GOODS, GROCERIES, | CROCKERY, HARD-WARE, AND HOLLOW-WARE.

June, 13th 1828. 24tf.

NOTICE.

WE shall apply to the Legislature of the State of New York at their next session, to pass an act to incorporate the Rochester Canal and Rail Road Company with a Capital of fifty thousand dollars.

ELISHA JOHNSON,
JOSIAH BISSELL Jr.
ELEAZER HILLS.

Rochester December 29, 1828.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the N. Y. Evening Post

THE PAUPER'S HEARSE.

[The following lines were occasioned by an actual occurrence, of which the writer was by accident, a witness.]

"See'st thou this, righteous father? see'st thou this?
And wilt thou ne'er repay?"
'Twas evening's hour—the sigh was still,
She breathes amid the trembling wood—
When sad and slow a rumbling wheel
Came winding through the solitude.
No pall, no weeping train was there,
Nor plume, nor poet's chanted verse,
As onward from the realms of care,
Lone, friendless, moved the Pauper's hearse.

I've seen the proud—the vain—the great,
Borne on the labyrinth of night,
On 'scutcheon'd car—'mid helmed state,
And sobbing crowds, and banners bright:
And grief reclined o'er grandeur's bed,
Mourn her departed tinsel day:—
Her tear on thankless marble shed—
For morning warn'd the drop away.

But, o'er this unpretending bier,
Shall pity's chrystal tribute live—
What time their gems the violets wear,
And wave their dewy crowns at eve!
For, doubtless, he was mis'ry's child,
That shrunk abhorrent from his nurse,
Nor dreamed, till sinking on the wild,
His form should press the Pauper's hearse.

Yet who shall say, when life was green,
But wealth and pomp about him met!
When many a beauteous hand would screen
His prattling hours with flow'ry net!
He smiled, and pleasure's wing was gold—
Frown'd, and the crowd were fain to fly—
Reigned long from glory's summit bold,
But fell—and here his hopes go by.

Or, haply, one whose infant sight
At once to life and grief awoke—
Whose fretful sire bless'd not the light
That o'er his child portentous broke.
On one dull, dark, returnless tide,
Enquired his tatter'd sail its course,
And drou'd the willowy bank beside,
Where pomp has rear'd the Pauper's hearse.

For him, no sav'ry viands shed
Sweet odours round the glitt'ring board:—
No guest was he, of raiment sad,
At feasts that wassailers devoured.
The crutch-borne wretch groped on to know
The sneer in scorn—the bitter taunt—
And haughty pride 'cross his pale brow,
Her scarlet robe disdainful flaunt.

Thus on, through life's gay, thoughtless crowd,
Slow crept the pilgrim's waning years;
Still mindful of that blasting cloud,
That gave his soul its draught of tears.
Now, heeds he not, how grimly smile
These of the spade—whose jestings coarse,
And jokes profane, the turf defile
That waits the Pauper's coming hearse.

Pass then! I cried, and wav'd a hand,
As pallid as the sleeper's own;
What boots it, though no fairy strand
Yields flowers to twine thy simple stone?
Yet, lives there one, whose sparkling dome
With its vast shade enwraps thy clay:—
Go—clasp the dust—then haste thee home—
He welcomes, who will sure "repay."

MONTGARNIER.

A GREENLAND MISSIONARY.

"None of our European brethren can have a right conception of the miserable state of such a place of abode—no written description can give an adequate idea of it. The worst trials we had to experience in it were in summer when it thawed; the sods were then thoroughly soaked by the melting of the snow. We were compassed with moisture as in a damp cellar, the floor wet, and the roof and walls dripping. Worms and other vermin were continually crawling about, they came upon our table and fell into our victuals. Brother De Fries, who slept alongside of the wall, often found in the morning beetles, slugs and worms in his bed. However, we were thankful that we escaped from other vermin so common among the Greenlanders.

"I wish now to give you some account of our Christian Greenlanders. The number of the whole congregation is 570, among whom 184 are communicants. I may, with confidence, call this division of our flock a people of God.—Their Christian walk and conversation have afforded us great joy during the year past.

"Several who had left us, and were straying in the wilderness, have returned to the fold, and, as prodigal sons and daughters, sought and found re-admission to their Heavenly Father's house. Such as are convinced of the error of their ways, and earnestly cry for peace and pardon to our Saviour, we receive again with joy.

"I will quote one instance of such a poor returning sinner (brought up in the congregation, but following the ways of the world, and, consequently, forsaking us,) whose case proves the power of the grace of Jesus, and what it can effect in hearts the most abandoned of mankind.

"He is now twenty-four years old, and has been married four years. Last autumn he was still living in the practice of every vice and abomination, nor would he listen to any admonitions, having from his childhood, and as a youth, always led a most wicked life. At Christmas he attended the services at the chapel, and was so much alarmed and affected by the convictions wrought by the Holy Spirit in his soul, that he came to us, and with many tears of repentance, confessed his transgressions, most earnestly crying to the Lord for mercy and forgiveness. We received him joyfully.

"He was, in the public assembly, assured of that mercy which our Saviour grants to every sincere penitent; and directed to the all-atoning sacrifice of Jesus for remission of, and deliverance from the power of sin.

"On the 19th of January last, a day of special grace and blessing to us all, he was solemnly received into the congregation, together with seven others, and on Maunday Thursday partook of the holy communion. His walk has been ever since that of a truly humble pardoned believer; and the wild, profligate, hardened sinner is converted into a steady, cheerful, and exemplary child of God."

From the Spirit and Manners of the Age.

A SPECIMEN OF CLERICAL ZEAL.

Licentious clergymen, who wish not their amusements to be broken in upon by the sons and daughters of adversity, take effectual methods to guard their ease. A man of this character related the following circumstance to a friend of mine:—Being requested to visit a poor sick woman, on entering the cottage, he asked for what purpose she had sent for him. "Oh! Sir," she exclaimed, "I would see Jesus; oh! that I could touch the hem of his garment!" I replied, "but that good woman, is impossible, for he has not been seen on earth these eighteen hundred years; and as to his garment there is not a tatter or thread left any where. I will read you a prayer if you wish it, but you had better send for the doctor; he will do you more good than I can." After relating the story, with an air of triumph, he exclaimed, "Now what is the use of troubling such sick-brained enthusiasts with any discourse upon religion." Yet this man, was the jovial associate of the gay and dissolute, vigilant to a proverb in securing the full value of his tithes and fees. A fact occurred in my neighborhood, only a few days ago, which might thrill the blood with horror. A poor man sunk in melancholy, called upon the parish priest; and being asked what he wanted, replied, "that his mind was very unhappy, and he wished to get some comfort." The Clergyman answered, "that he had no time to attend to him." The wretched creature called twice after, without gaining admission, and next day committed suicide. On such facts as these it is not necessary to make any comment.

REV. JOHN WESLEY.

The care of Providence seems to have been exercised in a remarkable manner over the early life of that zealous and active servant of Christ, Mr. Wesley. When a little boy, six years of age, the house of his father, who was a pious clergyman in Lincolnshire, caught fire at midnight, so that when the family awoke, they found themselves surrounded py flames. Mr. Wesley, the elder, succeeded in effecting the escape of all the little members of his household from the devouring element, with the exception of his son John. This dear boy, through the carelessness of the servant, was left in the nursery. Awaking soon after, and seeing the room very light, he called to the maid to take him up; but no one answering, he put his head out of the curtains, and saw streaks of fire on the top of the room. His father, startled by the cries of the child, attempted to go up the stairs, but they were all on fire, and would not bear the weight of his body. Finding it therefore, impossible to give any help, he kneeled down in the hall, and recommended the soul of the child to God.—John, however, got up and ran to the door, but could get no farther; all the floor beyond it being in a blaze. A person in the yard seeing him, proposed that he should run and fetch a ladder; another answered, 'there will be no time,' but I have thought of another expedient. Here I will fix myself against the wall, lift a man and set him on my shoulders.' The plan was adopted, and they took him out at the window. At that moment the whole roof fell in; providentially, it fell within side of the walls, or they would have been crushed. When they brought him into the house where his father was, the good man exclaimed, 'Come, neighbours, let us kneel down! let us give thanks to God! He has given me my eight children—let the house go—I am rich enough!'

The memory of Mr. Wesley's escape on this occasion is preserved in one of the early prints of him; in which, under the head, is the representation of a house in flames, with the motto, 'Is not this a brand plucked out of the burning?'

Baxter's Saints' Everlasting Rest.

Mr. Baxter in his "Life and Times," gives a brief, simple, but interesting account of this animating work. He states that being by ill health laid aside from public preaching, he retired to his friend's house, Sir John Cook, in hopes of recovery, but being as he says, sentenced to death by his physician," he began to contemplate more seriously the everlasting rest to which he seemed hastening. He intended nothing at first beyoud the size of a sermon, but his heart was opened as he proceeded, and thus a large work was produced, which has afforded encouragement, consolation and hope, to tens of thousands of God's people in every part of the Christian world. He adds in his usual simple and unadorned manner—"This book it pleased God so far to bless to the profit of many, that it encouraged me to be guilty of all those scripts* which have followed. The marginal citations I put in after I returned home; but almost all the book itself was written when I had no other book but a bible and Concordance. I found that the transcript of the heart hath the greatest force on the hearts of others: For the good that I have heard multitudes have received by that writing, and the benefits which I have again received by their prayers, I here humbly return my thanks to him that compelled me to write it."

* Alluding to his subsequent writings.

MR. BROUGHAM.

This gentleman is known to many of our readers as one of the most eminent members of the British Parliament. The Massachusetts Journal says: "It may be doubted if any man at present upon the earth, is doing so much for the improvement of popular education and the diffusion of knowledge, as *Henry Brougham*. He asserts at once, and asserts boldly and fearlessly, that every man and every woman in the kingdom of Great Britain, may be, and can be, and *shall* be enlightened. He asserts more, that they can and must enlighten *themselves*. Upon the heels of assertion, tread *efforts*. His tongue gives the word and his hand the blow *together*. He maintains that no one in the kingdom is so much occupied as not to find time, and none so poor, that they cannot spare money, to procure knowledge, to elevate their character, while it promotes and gives effect to their industry, and raises them above pleasures which are expensive as well as brutish. The motto which he holds up in conspicuous letter before them, is, "BEGIN."

"Since one bold and elevated spirit, by urging to immediate *action*, his ignorant, degraded and suffering countrymen, to acquire knowledge, that they may assume the respectability and the power which tyrants and oppressors have wrested from their hands, has in a few years given greater purity and health, and will present a new creation in the intellectual and moral atmosphere resting upon Great Britain, it is hoped that every daily, weekly, monthly, and yearly journal, in our Union; that every statesman and patriot, that every teacher and parent, that every clergyman, lawyer, physician, farmer, mechanic, and merchant; that every man, woman, and child, will say in the language of Mr. Brougham, and in a voice which will be heard from Canada to Mexico, and from the Atlantic to the Pacific—'BEGIN.'

Mansfield, Ohio.

Last Friday morning Mr. Levi Yordy of Wooster left this place in his carriage to return home. He had with him his brother, a small boy about 8 or 9 years old. About two miles east of this place (being much intoxicated) he fell back in the waggon, and the boy took the reins and drove on. He soon after discovered that his brother was dead, and he stopped at the house of Mr. J. C. Price.

Doctors Miller & Craighead were called upon, but too late to resuscitate him. It is their opinion, that while lying on his back he vomited, and being unable to turn over, was suffocated by *his own vomit*. Let drunkards take warning and leave their intoxicating cups.

He is represented to have been an intemperate man, but the particular cause of his being so deeply intoxicated that morning is attributed to his having lost a considerable sum of money gambling the night before. He stated that he had been gambling and had lost one hundred dollars—and a person who haunts the place boasted that he had won money of him. Thus an active young man in the prime of life was robbed by villians, and became the victim of intemperance.

Principal events in the year 1828.

The battle of Navarin and the liberation of Greece by the French troops.

The invasion of Turkey by the Russians and the unexpected vigor and success of the Turks in defence.

The usurpation of Don Miguel in Portugal and the submission of the Portuguese.

The fall of the minister Villele and his party in France, and the comparative triumph of liberal principles throughout the French government.

The rapid changes in the British ministry, and the final ascendency and elevation of the Duke of Wellington.

The repeal of the Test Acts by the British Parliament; the election of O'Connel in Ireland, to the exclusion of Fitzgerald; the diffusion and completion of the project of Catholic Association in that country; the general progress in Great Britain of the cause of Catholic emancipation or religious right.

The peace between Buenos Ayres and Brazil, including the establishment of the independent state of Montevideo, under the auspices of G. Britain.

The convulsions in the Republic of Colombia; the overthrow of her constitution; the assumption of the supreme power by the military chief Bolivar.

The various revolutions in Peru and Chili adverse to the power and plans of Bolivar, and the subversion of his Bolivian constitution in upper Peru; the declaration of war between Colombia and Peru.

The conspiracies and rebellions in Mexico; the failure of Bravo's plot and his banishment; the election of Pekraza to the exclusion of General Victoria; the insurrection of Gen. Santa-Anna.

In the United States—the adoption of a Tariff; the violence of the opposition to it in the South; the proceedings thereon of the legislatures of S. Carolina and Georgia; the violence of the contest for the office of President; the abuse of the liberty of the press by incessant invective and calumny; the publication of private letters; the reports of private conversations; the election of Gen. Jackson to the exclusion of Mr. Adams; the general and easy submission to the will of the majority; the new evidence of almost universal trust in the efficacy of our institutions and the spirit of the country. The chief glory of the end of the year 1828, is the situation of this Union.

We refer to the unequalled prosperity and security of the American people; their advancement in numbers and wealth; the increase of their reputation and influence abroad; the new and extensive conquests which they have made over the wilderness; the diffusion of knowledge and of the means of education; the constant enlargement of an horizon embracing the best prospects of national weal and glittering with the lights of cultivated reason. There is ample scope for rejoicing in both the past and the future;—principles are every where active, which cannot be circumscribed or repressed; advantages abound of which the sources are indestructible; rights and institutions have been established that seem to defy every internal or external assault to which they may be deemed liable. Of American freedom in its essence and main value we might almost say that it cannot be lost.

"Never, till substantial night
Has resum'd her ancient right;
Till wrapp'd in flames in ruin hurl'd
Sinks the fabric of the world."—*Gray. (Nat. Gaz*

THE CURE OF ERROR.

"We mistake men's diseases, when we think there needeth nothing to cure their errors, but only to bring them the *evidence of truth*. Alas! There are many distempers of the mind to be removed, before men are apt to receive that evidence: And therefore that church is happy where order is kept up, and the abilities of the ministers command a revered submission from their hearers, and where all are in Christ's school in the distinct ranks of teachers and learners—for in a *learning way* men are ready to receive the truth, but in a *disputing way* they come around against it with prejudice and animosity."—*Baxter.*

ROCHESTER SLOOKING GLAS
MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

H. B. PIERPONT,
DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. 25, 1828. 35tf

THE SIGNS OF THE TIMES,

A SERMON delivered in Rochester, Dec. 4th, 1828 being the day of public Thanksgiving; by the

REV. JOEL PARKER,

Pastor of the 3d Presbyterian Church in this place,

For sale at this office. 52

CABINET WAREHOUSE.

FREDERCK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Bureaus,
Sideboards, Tables,
Secretaries, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. **FURNITURE** of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

A HOUSE TO LET. Enquire of
J. BISSELL JR.
Rochester, Oct. 23, 1828. 43tf

DR. WILLIS, has taken an office in East Rochester, near the corner of market and main streets opposite the Franklin House. 42tf

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at $1, per annum.

The subscriber, as Agent for this village and vicinity, will receive subscriptions, and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vol's. on hand and for sale at the publishers price.

SETH D. CHAPIN.

Rochester July 18th 1828.

***The reputation of the above work is too well known o need any recommendation.

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society. The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

DEPOSITORY OF BOOKS,
For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

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 accommodated to the present *pressure* in the *money* market

Rochester, May 12, 1828. 20tf

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'
Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you.

RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.

dec. 19. 51

THE CASKET.

Flowers of Literature, Wit and Sentiment,

A PERIODICAL Miscellany, issued monthly, each No. containing 48 royal octavo pages of letter press, and embellished with one Copperplate, and several Wood Engravings, forming, at the end of the year, a volume of about 600 pages, when an elegant title page and general index are added.

It is now three years since the publication of the Casket commenced, and during that time it has steadily acquired a patronage that has never before, it is believed, been extended to any monthly publication in this country.

To the facts of biography, the description of existing scenery, and the details of past events, will be added, the instructive fiction of moral tales; those especially which are intended to illustrate the manners and customs of particular sections of the Union, and those which are calculated to strengthen virtuous resolution, by exhibiting in its proper light, vice and its perulcious consequences, and showing virtue as affording its own rich reward. As a relief to these presented subjects, all due attention will be given to the light reading, poetry, anecdotes, and those *etcetera* which constitute the agreeable *melange* of an entertaining periodical, and which give a zest to details of facts, and the graver and severer composition, moral essays.

The Casket is one of the neatest, cheapest and most interesting periodicals in the U. States, and its rich variety of Historical, Biographical, and Miscellaneous matter, make it an invaluable treat to the mind, and a useful work of reference. It is published by Samuel C. Atkinson, in Philadelphia, at $2,50 per ann. in advance.

LA MOTT'S COUGH DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficatous. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y applied to me some time in 1826 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.

Having been concerned with Doctor Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Rakin, and Wm. Worcester, Druggists, Rochester, and by druggists generally. 1y51.

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Justus Beardsley, of Perinton, in said county, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 4th day of April next at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1819. Dated this 17th day of January 1828. 10w1

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county o Monroe.—NOTICE is hereby given to all the creditors of William C. Green of Gates, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in the town of Gates in said county on the eighteenth day of February next at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819 Dated December 20, 1828. 6w52

BY order of Moses Chapin, first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Richard Ferry, of Mendon, 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 30th day of January next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvents 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 December, 1828. 6w50

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas, in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of Elijah Tompkins, 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 town of Gates, in said county of Monroe, on the 29th day of January next, at ten o'clock in the forenoon of said 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, 1819—Dated this 8th day of November 1828. 10w52

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town or township and village of East Rochester, distinguished as the equal undivided half of a part of Lots number *three and* number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th July 1828. HENRY CHAMPION.
E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded as riberly by the highway running eastwardly from the mills of Daniel Penfield, and westerly by the high-way running southwardly from said village to Perrinton and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior; and southerly by the village lot or messuage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich, "which is three rods in front and five rods deep. Dated 27th December 1828.
HENRY CHAMPION, Mortgagee
E. Pomeroy, Attorney. 6m1

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824; and for default in payment of money secured thereby will be sold on the second day of July next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymour's printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reynes house and lot, so called. Dated December, 23, 1828. S. BALDWIN, mortgagee. 6m1

BY virtue of a power contained in a mortgage executed by Reuwer Marshall to Orringh Stone, dated April 15, 1824, and for default in payment of the money secured thereby; will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract or parcel, of land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links; thence east along the north line of land owned by Tissler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828. O. STONE, Mortgagee.
M Chapin, Att'y. 6m50

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach staddle, thence South ten degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark, from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November 14, 1828. CHARLES PERKINS, Mortgagee. 6m46

DEFAULT having been made in the payment of a part of a sum of money secured to be paid by an Indenture of Mortgage, dated the 15th day of January 1827, executed by Ashbel Steele to the subscribers, of all that certain piece or parcel of land situate in the four thousand acre tract, so called, in the South part of township number one Short range, west of the Genesee River in the town of Gates County of Monroe and state of New York—being the East half of lot number thirty four (34) in said tract; to be set off from the east part of said lot, number thirty four, (34) by a line to be drawn North and South through the centre of said lot, & parallel with the East and West lines of said lot—the said piece of land supposed to contain forty four acres; being the same premises on which said Steele now resides.—NOTICE is hereby given that by virtue of a power of sale contained in said Mortgage, and in pursuance of the Statute in such case made and provided, the above described premises will be sold at public auction at the house now occupied by Thomas Noyes in the village of Rochester, county of Monroe, on the fourth day of February next, at twelve o'clock in the forenoon August 5, 1828. ANDREW V. T. LEAVITT.
CHARLES J. HILL
H. Humphrey Atty. 6m32

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Historic Newspapers Collection

ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY FEBRUARY 6, 1829. VOLUME III—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 advance; or $3, at the expiration of six months.

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,
Gurdon B. Fitch,	West Bloomfield.
Orrin Gilbert,	Lima.
James Richmond,	Livonia.
David Parker,	Avon.
Jacob Hall,	Geneseo.
Lester Kingsbury,	Dansville.
Doct. Frank,	Warsaw.
Talcott Howard, P. M.	Perry.
Rev. J. Baldwin,	York.
G. B. Rich, P. M.	Attica.
Rev. Mr. Hunter,	Middlebury.
Joel Palmer,	Clarkson.
Daniel Hall,	Riga.
J. P Sill,	Scottsville
William D. Dudley,	Clarendon.
H. Goodrich, P. M.	Albion.
William Knowles,	Knowlesville.
Theodore Cook,	Medina.
Rev. George Colton,	Royalton.
William Parsons,	Lockport.
A. G. Hinman,	Youngstown.
Theodore Partridge,	Newark.
Rev. Alfred E. Campbell,	Palmyra.
S. T. Fairbanks,	East Ridge.
Ezekiel Folsome,	Buffalo.
Benedict Brooks,	Covington.
Samuel S. Haight,	Angelica.
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. C. Cook, P. M.	Conhocton.
H. W. Rogers,	Bath.
Elisha Parish,	South Bristol,
Samuel Hulbert,	Oswego.
Joshua Linnell,	Pittsford.
Martin Goodrich, P. M.	Rush.
Justus Brown,	Monroeville, Ohio.
Wm. K. Blasdell,	West Mendon.
Col. Ws. Mynderse,	Seneca Falls.
Rev. Mr. Bradstreet,	Cleveland, Ohio.
Uriel Spencer,	Batavia,
Ezra H. Platt,	Ann Arbor, Michigan.

From the New-York Observer.

THE SPIRIT OF REVIVAL IN LONDON.

From the several communications in the London Evangelical Magazine for December, it appears that an unusually serious and prayerful spirit prevails in some of the churches in London. The importance of a revival of religion is felt as it has never been felt before within the memory of any of the pastors now upon the stage. Days h ve repeatedly been set apart within a few months for fasting, humiliation & special prayer for the outpouring of the Spirit. The public meetings on these occasions have been numerously attended, the pastors and their Christian brethren have been animated, careless sinners have been awakened, and, although no cases are yet recorded of hopeful conversion, it may be confidently expected, unless the writers are entirely mistaken in the nature of the spirit which prevails, that these fruits will soon make their appearance. The Rev. Mr. Reed, of Hackney, gives the following account of the manner in which one of the days of fasting and prayer was observed by the churches in the Eastern district of the metropolis.

The proposal for a day of solemn prayer and fasting in this district was made to the convened pastors on the evening of the 2nd of June last. It was received not only with unanimity, but with cordial and visible joy. That there might be time allowed for anticipation and arrangement, the 9th day of July was fixed on for the intended service. In the interval, the pastors met for the purpose of settling their plans of earnest supplication, and of general consultation, on the state of the churches as contrasted with their condition at former periods, and, with the invigorated condition of very many of the transatlantic churches at the present period. On the early morning of the sacred day it was recommended that our charges should give themselves in retirement, and with their families, to extra devotional services. A united service was then held of all the congregations (fourteen in number) at ten o'clock, in the Cannon-street-road meeting. Each of these services lasted about two hours; and the attendance was most animating. In the evening, each pastor met his flock separately, and adopted his own plans. Generally two prayers were offered, and an address was given by himself, adapted peculiarly to the state of the particular church. At this time there was also a large and most encouraging attendance.

It is not so easy to speak of effects; yet they are not wholly to be avoided. I do not hesitate to say that the very anticipation of these engagements, and still more the actual enjoyment of them, have produced a better spirit amongst the pastors themselves. As to the people, never was there witnessed by any of us so much of a solemn, penitential, and prayerful state of mind; and since that day, as far as the observation of the writer can extend, there is no period within recollection, in which attention has been so much awakened amongst the careless, the worship of God regarded with so much solemnity, or so much true desire to enquire after the way of salvation. We have indeed, no scene of agitation and outcry to record; these were not made the necessary signs of revival, and *therefore did not appear;* we hope, we humbly hope the heavenly voice, 'still' but irresistible, is amongst us.

PROTESTANTS IN FRANCE.

Many of our readers will doubtless recollect that at the last meeting of the General Assembly of the Presbyterian Church, it was resolved to open a correspondence with the Protestants in France. A translation of the official letter which was accordingly prepared and forwarded, is published in the *Archives du Christianisme* for November, with a few editorial remarks. The letter after appropriate expressions of interest and affection, gives a concise history of the Presbyterian church in this country, a sketch of its polity and of the various efforts made by its members, in connexion with others in fellowship with them to do good, both in our own country and abroad. Our readers will be pleased to see such evidence that the overture for correspondence has been met in the best spirit and may be productive of great good, as is afforded by the remarks of the Editor, which we here translate.

"This letter being addresssed to all the pastors and members of our churches, we have considered it a duty to publish it entire; and we will add, that it is with great joy, and with thanksgiving to God, that we do it. Such fraternal intercourse between churches distant from each other but closely united by faith, may produce very happy effects: by the grace of God, it may contribute in an eminent degree to revive in our times "the communion of saints," and to make all more deeply sensible of the truth, that in Christ there is neither Jew, nor Greek, nor barbarian, nor Sythian, nor foreigner, nor stranger, but that all, in every place, who look with fervent prayer to the great atoning sacrifice for salvation, compose one church—one great family of brothers, bought by the same blood and made partakers of the same mercy. While our readers will rejoice and thank God for the progress of the kingdom of Christ in the United States, their faith will be strengthened by this new proof that Christians in all countries hold the same language, profess the same doctrines, believe in the same Saviour, trust in the same grace, cast themselves at the foot of the same cross; and that to them there is truly, in the language of the Holy Spirit, but *one hope, one Lord, one faith, one baptism, one God and Father of all, who is over all, among all, and in all.* They will also see true Christian faith manifested in appropriate deeds, and awakening Christian life, activity and love; and will be encouraged, we hope, to unite with the assembly of the redeemed children of God, and stand forth openly and boldly for Christ against his enemies.

"It would belong to our National Synod, should it assemble, to answer our American brethren on behalf of us all; but as our churches are still without such a common centre, we offer our services to transmit letters for any individual churches that may wish to send them.—*Ib.*

From the Christian Mirror.

PRESBYTERIAN STATISTICS.

The last Philadelphian contains a statement of the past and present condition of the Presbyterian Church, with her prospects and wants.—The Presbyterian Church in the United States was organized by the establishment of the Presbytery of Philadelphia, in 1704, or 124 years ago. In 1716, were one Synod, and four Presbyteries.

In 1788, the Synod of New-York and Philadelphia resolved itself into four Synods—that of New York and New Jersey, that of Philadelphia, that of Virginia, and that of the Carolinas; for the purpose of forming the General Assembly, which first met in 1789. In 1808, were 7 Synods and 32 Presbyteries. In 1818, ten years ago, were 11 Synods, and 53 Presbyteries. In 1828, 16 Synods, and 90 Presbyteries.

By the last annual reports there were 1285 ordained ministers, and 194 licentiates; total 1479 Presbyterian preachers of the Gospel. Also, 242 candidates in various stages of preparation for the sacred office. 31 ministers deceased the last year; 30 are pastors of churches, not under the care of the Assembly; 45 are Presidents or Professors in Colleges, or in Theological Seminaries. 240 ordained ministers, from age, infirmity, or other canses, are without a pastoral charge; 970 are acting as stated supplies or settled pastors.

Last May, there were under the care of Assembly 1968 churches; gain for the preceding 20 years, 1221; of the churches, 636 are destitute both of pastors and stated supplies; 502, said to be supplied, have the services of only 226 ministers; so that 276 of them are really without preaching every Lord's day; making the really vacant churches, 912—number actually supplied by ministers and licentiates, 1056.

Number of communicants returned at the last meeting, 146,308; of whom 11,023 were added during the year, on examination, exceeding the increase of the preceding year by 3,230. Baptisms 14,179.—Missionary funds, reported to have been collected and expended, during the same period, $23,993 50—Missionaries sent out by the Board and its Synodical and Presbyterial auxiliaries, 47. Number actually employed within its bounds, though not reported to the Board, 300.—"The labors of the Connecticut Missionary Society have been most effective in the States of Ohio, Pennsylvania, and New York; and to this Society the Presbyterian church ought to acknowledge its everlasting debt of gratitude."

Since the meeting of the last General Assembly, 68 missionaries have been employed, whose terms of service united, amount to more than 30 years. To meet these engagements several thousand dollars beyond the present disposible funds of the Board, are needed.

"There are probably 15 baptized members, who are pew-holders, supporters of, and attendants on, public worship in our Presbyterian churches, for every communicant in our connexion: and if so, then our body in the United States contains 2,194,629 persons. If our denomination should be kept from disunion, and the blessing of God should be continued as it has been for the last 20 years, in 1848 there will be at least 5,000,000 of persons under the care of the General Assembly; for we have more than doubled in numbers in the last 20 years. At that time, to give every thousand people in our connexion one pastor, we shall need 5000 ministers. Of our present preachers 600 will probably decease before that time, leaving of the 1479 no more than 879. To these add the 1528 which may be gained in 20 years at the rate of our increase during the last ten years, and it will give us 2407; and will leave a deficiency of 2593 to make up the 5000: so that 2,593,000 of our people, or more than our present whole number, will then be without one man in a thousand to show unto them their transgressions; if our increase of preachers shall not exceed that of any former period, in the proportion of about *three* to *one*. How wide is the field which is opening before us! Truly our portion of the harvest is great and the laborers are few. If we consider the relative strength of the Presbyterian Church in the United States, every candid mind will be satisfied that we ought to perform more service in the building up of Zion than any other two denominations of Christians in our country; for of those to whom much is given much will be required.

The Baptist and Methodist churches in the United States contain, not far from 2,500,000 people in each; but they are comparatively poor, and include a larger proportion of slaves than other denominations,

Our ministers in the State of New York alone are 448; and all the Protestant Episcopal ministers of all grades in the U. S. do not exceed, according to their own estimation, 507. In one Synod, that of Albany, we have 206 ministers; and in the State of New York 25 Presbyteries. In Pennsylvania we have 317 churches and 194 ministers. *Four*, out of our 16 Synods, contain 532 ministers.

The congregational Ministers, exclusive of about 100 Arian or Socinian or fence-riding teachers, are estimated at 720, and their churches at 960. The Methodist Ministers exclusive of their *local* exhorters, who correspond very much to our ruling elders, are 1465; and their members of classes 381,997. The Baptist Church in the U. S. is estimated at 3723 congregations, 2577 ministers, and 238,654 baptized persons, which are of course, all communicants. The proportion of noncommunicating members in these two last named Societies, is far less than in the Presbyterian Church.

Let our ministers and churches then consider how much is expected from them by our blessed Lord, and act accordingly. Particularly let them decide whether every communicant ought not to form, and express a purpose of contributing fifty cents, or a less sum annually, to the missionary operations of the General Assembly.—The aid of others we *solicit*; but that of the communicants, the Presbyterian Church has a right to *claim*.

From the New York Observer.

PREMIUM FOR TEN HAND-BILL TRACTS.

The sum of *fifty dollars* has been placed, by a benevolent individual, at the disposal of the American Tract Society, to be awarded by the Publishing Committee to the author of the *best Ten Hand-bill Tracts; each to be not less than one fourth, nor more than three fourths of a Tract page in length.*

The donor expresses the persuasion "that, among those whose labors have been so much blessed in the revival of pure and undefiled religion in various portions of our country, there are those who can furnish the Society with striking appeals to the consciences of men, to be inserted in the Hand-bill series, which God may bless in the conversion of souls to himself."

The Publishing Committee will receive Tracts in accordance with the above proposition, until the 20*th day of April*, 1829. They must be transmitted to "William A. Hallock, Corresponding Secretary of the American Tract Society, 144 Nassau-street, New-York;" and the author's name accompany each communication in a sealed envelope, which will not be opened unless in the instance of that accompanying the one to which the premium shall be awarded.

By order of the Publishing Committee of the American Tract Society.

JAMES MILNOR, *Ch'n.*

New-York, Jan. 22, 1829.

It is stated as an evidence of the increase of travel between Boston and Providence that the proprietor of one line of stages, has received during the last year, $82,000. The line employs 213 horses and 20 coaches.

From the Western Recorder.

REVIVALS.

By a gentleman in this village, who has recently visited Jamesville, Onondaga county, we learn that the work there still goes onward with increasing power, and that the hopeful subject of grace are becoming numerous.

About the same intelligence is received from Owasco, near Auburn. The work at that place, however, is of much longer standing—having continued its progress for several months past, in a most interesting and powerful manner.

Another informant, on whose judgment we place implicit reliance, mentions the commencement of a work which is of a most encouraging character, in a little congregation within the limits of the town of Madison.

In these three towns, the work is not sufficiently advanced for the communication of particulars. Eventually we may perhaps be favoured with more extended notices.

Alexandria, Dist. Columbia.—A gentleman writes from Philadelphia, that the work in Alexandria, now of more than eighteen months continuance, still promises to be a *permanent* revival. "At no one time have the appearances been better" than of late.

Washington City.—The gentleman last mentioned says, that, "in Washington city, many interesting cases have occurred, especially among the young men of influence, and business." The Baptist as well as the Presbyterians have shared in this influence.

Baltimore.—The same informant, with whom indeed we have a personal acquaintance, mentions the commencement of a good work in one of the churches in Baltimore. Many attend the inquiry meetings, and several have obtained hope.—*Ib.*

From the N. H. Observer.

JOHN XVII: 12.

Those that thou gavest me, I have kept, and none of them is lost, but the son of perdition.

Some have supposed that this passage *necessarily* implies that Judas was one of those, who were given to Christ, and that Christ makes an *exception* of him as one, whom he had *not* kept. Hence they have inferred, that *one*, who was once a sincere disciple of Christ, proved a traitor. A little attention to the use of the particle *but*, with its corresponding Greek, *ei me*, would have prevented this error. This conjunction is often used, not for the purpose of making *an exception* with respect to the persons or things spoken of, but to express a *change* of subject. For example, Christ speaking of the widows of Israel says, Luke iv, 26, 'unto none of them was Elias sent, *save (but) ei me*, unto Serepta, a city of Sidon, unto a woman that was a widow.' That is, Elias was sent to none of the widows of Israel, but he was sent to a gentile widow. Again, 'many lepers were in Israel—and none of them was cleansed *saving (bun) ei me*, Naaman the Syrian.* Now we might just as rationally infer from these passages that the Sidonian widow and Naaman the Syrian were Israelites, as from the passage above, that Judas was once given to Christ, and was, before his treachery, a sincere disciple! All that the language of Christ conveys is this—'none of them (that thou gavest me) is lost, but the son of perdition is lost'—i. e. *he*, whom thou never gavest me, but who was the *son of perdition*, (deserving of and destined to perdition) *he* was lost.

J. C.

* For a similar use of the conjunction *ei me*, see Matt. 12; 4. Mark 13: 32. Rev. 21: 27

WESTERN RESERVE.

Extract of a letter from a missionary in Ashtabula County, Ohio, to the Secretary of the Trustees of the Missionary Society of Connecticut, dated Dec. 31, 1828.

"It should also be known as a powerful encouragement to ministers to come into this country—and a pressing call to have them sent; that we have now a fair prospect of enjoying a scene of revival. The fields are surely *white*; and if there were laborers there would be a great harvest. A powerful revival has been some time in progress in *Clarendon*—where Mr. Myron Tracy has recently been settled. The hopeful conversions exceed 50. The contiguous towns,—Burton, Huntsburgh, and Hamden, share in the work. Madison presents pleasing indications;—and if they had now the labors of a minister whom they could unite in settling, they would probably be blessed with a revival. There are also great appearances of revival in Geneva—Austinburg and Kingsville. I have little doubt that we are to witness such scenes as have not been known here for many years, if ever.

This is now a most interesting region—full of promise; and yet deplorably destitute of the means of securing the expected blessing. Many churches here are ripe for the settlement of ministers; and it is of inconceivable importance that they should have them.

A man said recently that he felt willing to give up his whole farm—a very valuable one—rather than be longer without a minister. This is only a specimen of what is felt in some places, and by not a few individuals.

You know our wants—publish them to the churches—and to young men—preparing and prepared to come—and if you can be instrumental in sending forward *one* faithful minister, you will have the grateful thanks of many who are now mourning in Zion. The plain truth must be told—and must be felt. Here is most pressing want of ministers—churches are waiting with open arms to receive them. With some aid from the Missionary Society, this Presbytery might settle at least *six* ministers as soon as suitable men could come. I include those only that are now prepared and waiting anxiously for men to appear. Can you send us these *expected men?* If so, do it without delay."—*Conn. Obs.*

PLANS AND MOTIVES FOR THE EXTENSION OF SABBATH SCHOOLS.

"The present is an age of wonders." Never have such prodigous results followed the action of the human mind as within the last thirty years. The preparatory advances which the intellect of man has been making for centuries past, seem now to be in a measure accomplished, and the grand results, towards which they tended, crowd thick upon the world. Even young men are astonished at the changes which have taken place in the brief period of their own observation; and while they admire, other changes still more momentous are passing upon themselves and their generation around them.

The events referred to are not those truly admirable achievments of science and art over the phyisical world, by which the puny arm of man is enabled to subject to his use and pleasure the very elements of nature; neither do they consis in the successful experiments which have been made in government and civil happiness. We mean the developement of *moral power* which it has pleased God to reserve for the day in which we live. The Spirit of the Almighty has breathed upon the hearts of his people; and purposes of benevolence, hitherto unattempted and unimagined, have been conceived and executed.—Christian sympathy pants to encircle the whole world in its regards. A spirit of inquiry is abroad.

The extent and causes of existing evils are sought for with untiring diligence, and remedies applied with a generosity and promptitude which evince that good men have, at length, seriously undertaken to better the condition of the world. And as they have lifted up the standard of righteousness, how rapid has been the gathering of its friends around it! The Church has begun to fortify her positions, to concentrate her forces, and to estimate her power. As might be expected, these movements excite the hiss of the scorner, and infidelity growls in its den to see the growing strength and increasing activity of the Christian world. And the enemies of the cross have reason to tremble; for its followers, after centuries of inaction, or at best of defensive war, are now convincing the world, and happily convincing themselves, that they possess, under God, unbounded efficiency. That was not an unmeaning promise: "Lo, I am with you alway." We now see that Christ has made his Church the depository of an influence capable of shaking the world. In the exercise of this influence, she has already made some auspicious beginnings. With one hand she is reaching forth the bread of life to the heathen, and with the other she scatters her spiritual charities to the destitute at home.—Large districts are, with astonishing rapidity, supplied with the Bible. Whole communities, that were long desolate, are, in a short time, brought under those influences which renovate the character of man. Wherever the church puts forth her efforts, the result is astonishingly great—The power employed seems sufficient to account for the effect. The movement is human, but the accompanying energy is divine.

Seeing the present is such an eventful period, it is a most solemn thing to live in it, and to share in the agency which now bears on the kingdom of Christ. If every motion of the vast machinery tells on the destiny of man, *they* may well tremble who put forth a hand to touch the springs. To be a minister of the gospel at a time when, in a peculiar manner, it proves a savour of life or of death, is a most awful office. Brethren, never, during the memory of the present ministry, was there a time of greater responsibleness. A new era seems to have arrived. Causes are linked to their appropriate effects by a very brief chain of events. Every thing we do in the cause of God has a visible influence. Hearts harden sooner than formerly, or earlier melt under the power of truth. The crisis in human character arrives sooner than we have been accustomed to see it, and after it, the course is more rapid in holiness or sin. How momentous then, the influence of every minister upon the community around him! And this responsibleness of the clergy is enhanced by the consideration that *the present and the next generation occupy a point of unspeakable importance in the scale of time*, as they are probably destined to have a vast influence in retarding or bringing forward the latter day glory of the Church. Upon those who are now in the ministry is laid this great work of moulding the character of the present and the coming age.—It is a work which we may neither neglect, nor feebly attempt. It is difficult enough to employ all our energies, and glorious enough to excite our highest ambition. And when we think of our accountability to the great Head of the Church respecting it, how diligent should we be, and how solicitous to seize every point of vantage, and to employ every engine which may promise success to our enterprise.

Such an engine we have in the SABBATH SCHOOL* SYSTEM, and such a point of vantage we may occupy by commencing our efforts on human character while it is in its forming state.

It is too late in this day of experiments to doubt the efficiency of Sabbath Schools. Even the partial, and to a great extent, divided efforts that have been made, prove that the system is pre-eminently calculated to be the instrument of popular reformation. In many instances, it has, in a short time, changed the whole aspect of the community, giving peace and order to civil society, and preparing souls for the kingdom of heaven. Nor is this to be wondered at. The Sabbath School system has a two-fold source of power: *It is founded on the principles of the philosophy of the human mind*, and its efficiency is *guaranteed by the promises of God.*

The Sabbath School system is PHILOSOPHICAL. It begins just where reason teaches us that it ough to begin—with the soft and pliant mind of childhood. It takes a human being before his prejudices and habits become inflexible by age, and moulds them after the pattern of the gospel. The system is *simple*: It consists in the plain presentation of scripture facts and precepts to the mind and heart. It can be understood and practised upon by any person of ordinary capacity and attainments. Hence, also, the system of Sabbath School instruction *admits of general application.* There is nothing in the plan of Sabbath Schools to limit their operation to particular classes of the community or to one district of our country rather than to another. They may be employed with equal propriety and success a

* The Infant School system is more and more evincing itself to be a highly important branch of the Sabbath School. It demands, as Sabbath Schools do, all the attention which the best means deserve in the regeneration of the world

Central Library of Rochester and Monroe County
Historic Newspapers Collection

mong the rich and the poor, in the city and in the country. Nothing is wanting but enterprise and concert among the friends of truth and virtue to place the youth of our entire nation under a hallowed influence, such as we can now scarcely imagine, and whose blessed effects in time and in eternity God only can appreciate.

The Sabbath School has another source of power, viz. the PROMISES OF GOD are in favor both of its object and the instrument it employs. Its *object* is expressly hailed by the voice of inspiration, "Train up a child in the way he should go, and when he is old he will not depart from it." The *instrument* which Sabbath Schools employ is the BIBLE, that very word of God, which he hath declared, "shall not return unto him void, but it shall accomplish that which he please, and it shall prosper in the thing whereto he sent it." No Christian minister can doubt that the system of instruction will be efficient which makes a principle use of the Holy Scriptures, and applies their plastic power to the mind in the green and yielding season of youth.

The force of this instrumentality has not escaped the observation of the enemies of religion. A large share of the abuse which wicked men are pouring upon every branch of benevolent enterprise, has fallen upon Sabbath Schools. The time has therefore come, when this mode of religious instruction must be prosecuted with vigor, and placed in the reach of the whole population of these United States. Somebody must act; must act *soon;* and that not in a desultory and unconnected manner, but in concert, and on a large scale, a scale bearing some proportion to the blessings that we wish, and the evils that we fear, for our beloved country.

It is the object of the present essay, *First,* to suggest a PLAN by which Sabbath School instruction may be greatly extended.

Secondly, To show that the privilege of doing this belongs peculiarly to MINISTERS OF THE GOSPEL.

PLAN.

In bringing forward a proposal for augmenting the number and benefits of Sabbath Schools, the writer is conscious of no small degree of apprehension, arising from the fact that the plan which he proposes is a simple and obvious one, and has nothing of parade and circumstance, or even of novelty to recommend it. It affords no substitute for labor and zeal, it points out no "royal road" to the perfection of the Sabbath School system. It must be accomplished by the persevering exertions of those who love souls more than their ease; and to such it promises a rich reward.

The plan of operations which is submitted for consideration, proposes to every minister the establishment of a *complete system* of Sabbath Schools, in the town or parish where he labors; every neighborhood which affords sufficient materials having its own school, superintendent, teachers, and library. This system, when fully organized, will constitute the town a kind of *high school;* the minister being the principal, the superintendents of the several schools acting as masters under him, and the teachers as monitors under them. A uniform system of instruction is to be pursued in all the schools simultaneously, and constant provision made to qualify the teachers for their weekly work. This plan of organizing a parish is then to be brought before the several ecclesiastical bodies of different denominations in our country, and by their influence and co-operation made general.

(To be continued.)

ALABAMA.

From the Home Missionary.

We learn by a letter from a clergyman in Alabama, addressed to a student in the Theological Seminary at Princeton, who is entitled to our thanks for the perusal of it, that the field for Missionary labor in that State is unspeakably interesting at the present time. The writer states, that revivals of religion have been enjoyed in several extensive neighborhoods there the last summer; and some of which, still continue. To the church in Tuscumbia, about 70 members have been added on profession of their faith; to that of Florence, 40, and about the same number to another church not named. To the church of Russelville and La Grange, about 50 have been added; and a good work appears to be beginning at Huntsville and Triana. The Methodist churches in all these places, have received large accessions. From the letter above named, we extract the following, which we hope will fall under the eye of the students in our Seminaries, who are asking the Lord what He will have them to do:

"You see how my time is employed.—There are only three of us in this wide region; and we are really Missionaries, though nominally Pastors. Yet God has given us gracious aid, and the work goes on. But those of us on the field, are nearly spent. The blessing accompanying our labors renders more labor necessary. Would to God you could hear the urgency of the requests for but *one day's labor* among many of the famishing neighborhoods in this section of our valley, 40 by 20 miles in extent. They would burn upon your heart the holy resolution of entire devotion to the cause of Christ. "Lord, send me," would be your prayer. But, brother, you cannot hear that voice. Hear, then, the truth which it utters. And now, who is there among you that feareth the Lord, and who is willing to endure hardness as a good soldier of Jesus Christ? We want such a man—we need him—we must have such a one, if one can be found. We have no splendid offer to make; but we have much work to do. I am authorized, through you, to obtain, if possible, a Missionary to labor in the bounds of the congregations of Tuscumbia, Courtland, Florence, and Russelville. Our churches may be permanently established, if we can get this timely assistance. But it is useless to organize more churches here, until we have some prospect of supplying them."

The Rev. J. H. Johnston, Secretary of the Ind. Miss. Society, says, in a letter dated 11th Dec. 1828:

"The present is an exceedingly favorable time for sending Missionaries to this state. We feel greatly encouraged in seeing such men come among us, as you have sent. But are these all that we are to expect this year? From the efforts, which I understood you were making on our behalf I had taken the liberty to encourage a number of vacant congregations from which urgent applications had been received, to hope for Missionaries this year. Must they be disappointed? *Ib.*

From A. Hamilton Esq. Post Master, Fort Wayne Indiana, December 10, 1828, to the Cor. Sec'y.

This village was laid off at the old fort of the same name, in the spring of 1824. It possesses many commercial advantages, with a population in town and the immediate vicinity, of about 500 souls. There has been no resident minister here since the town was laid off. The generality of the inhabitants wishing a minister of regular acquirements, I am convinced none would be so useful as one from the Presbyterian Church. The growing importance of our place, the Wabash and Miami canal being located through this village, the unwillingness of families who are members of the church to move here and be deprived of regular worship, with other inducements yet stronger, make me very solicitous to have a regular minister among us. His whole support could not be raised here without some aid from the Board for one or two years; after which time I doubt not, a church may be formed which will be able to support itself. *Ib.*

From the Am. Tract Magazine.

Conversion of two Heathens by Tracts.

To those who have heretofore assisted us in making known the salvation of Jesus Christ to this benighted people, I say, Beloved in the Lord, go on as you have begun. Continue to assist us by your contributions and by your importunate and unceasing prayers. Glad tidings from this place, where the great Adversary of man has so long reigned, have already reached you. We number among those who have been rescued from heathenish darkness in this place, two, whose attention to the religion of the only true God was first awakened by religious Tracts. The circumstances attending these pleasing events were as follows:—A Tract, consisting of an extract from Scripture, was read by some boys belonging to the school at Batticotta, to a youth of high rank in Changane. At that time he became convinced, as he afterwards informed me, that there is but one God. Desire to know more of this glorious Being, brought him under my immediate instruction. He now rejoices in Jesus as his Saviour, and is almost daily (from house to house, or in other ways) making known his salvation to others. He is a very important helper to me in my work.

The second is a young man who lives in a village about two miles from me. He received a Tract, entitled "*The Heavenly Way*, or History of a Converted Brahmin," at one of our public bazars, and read it again and again with attention. The issue was, the belief that his idols were vain. He has forsaken them, and, I hope, found the Saviour. For some months past, he has been anxious to make a public profession of his faith in him. He stands a candidate for baptism and admission to the Church. What I now tell you is an earnest, I hope, of still greater things. In the great day of account you will meet a number from among this people, whose robes have, as I trust, already been washed & made white in the blood of the Lamb. O what rapture will fill your breast, should you see this one and that one pointing to you in that day, and hear them saying, Behold, there stands the friend, who gave his penny or his dollar to buy me a Tract, and through whose instrumentality, under God, I, who was once a poor benighted heathen, have been brought to know Jesus. "Blessing, and honor, and glory, and praise, be ascribed to Him that sitteth on the throne, and unto the Lamb, for ever and ever."

Very sincerely and affectionately,

J. SCUDDER.

THE SABBATH.

Our readers will notice, in our Congressional record, that the Committee of the Senate, on Post Offices &c. has reported *against* discontinuing the mail on the Sabbath. This, however, by no means proves, that a majority of the Members of either house are of the same opinion. The subject will doubtless be fully and ably discussed, and the number and respectability of of the petitioners will be a powerful argument in the mouths of its advocates. We are sorry, therefore, that the friends of the Sabbath any where should think that their names are not needed. There is yet time for those who will move at once, to make themselves useful in this cause.

We have heard of some eight or ten counter petitions. There was a report a while ago, that one town in Vermont was in danger of being disgraced by one of them; but we suspect the place was not found quite wicked enough for such a measure.

We have one word to say with respect to our opponents. Their principal argument is, that Congress ought never to legislate on this subject. *In this, we most heartily agree with them.* Had Congress never done it, there would have been no occasion for these petitions. But they *have* legislated upon it. They have made it a law, that persons employed about the mail shall not be permitted to keep the Sabbath, as millions of our citizens believe that God requires them to keep it. We complain of this law, as an infringement of our religious rights. As such, we request its repeal. And we are gravely told, that Congress may not meddle with the subject! They may pass a law, depriving us of rights, by their very nature inalienable, but they may not *repeal* that law! It is truly supprising, that any one can misunderstand us. All we ask is, that the observance of the Sabbath may be left precisely as it would be, if Congress had never legislated upon it. We ask, that sects, Christian or unchristian, who deny the Sabbath, may have no exclusive privileges granted them. We ask, that those who feel bound to keep the fourth commandment, may enjoy equal rights, with those who are willing to break it. And we ask no more.—*Vermont Chronicle.*

Closing the Post Offices on Sunday.—The Committee of the Senate to whom several petitions on this subject had been referred, reported on Monday last *against the measure,* "on principles of policy and expediency." Three thousand copies of the report were ordered to be printed. The Journal of Commerce says: "The Committee of the House, there is reason to believe, will so far report *in favor* of the petitioners, as to recommend a repeal of that part of the existing law which requires the opening of Post Offices on Sunday, and also; that such mails as are transported on that day, be conveyed in vehicles which will not admit of passengers. In these views, we are assured, the Post-Master General fully concurs." Petitions continue to be sent in, in great numbers.

For the Rochester Observer.

The evil of intemperance is, at this time, a subject of frequent discussion and animadversion. The serious and reflecting part of community, as well as Christians of all denominations; appear inclined to make a harmonious and vigorous effort, as far as possible, to put a stop to it. Plans for the accomplishment of this worthy object have been devised and are now, to some considerable extent, in successful operation. Much already has been done, and much more, it is believed, will hereafter be accomplished. But the evil will never be fully removed so long as the intoxicating liquid is so near at hand, and so easily acquired: for the sensual appetites, where they have the means of gratification, will disregard all the remonstrances of reason and of conscience.

What then is to be done?—I answer, let all who are well-wishers to the souls and bodies of their fellow men, *cease to vend* "the liquid fire." Whatever they may loose thereby, let them no longer put the poisonous cup to their neighbor's mouth.—Let them rest assured that though this unholy traffic is a source of temporal gain, they are only "heaping up wrath against the day of wrath, and the revelation of the righteous judgment of God!"

These remarks are made with a view of introducing the following extract from a sermon of the late Rev. JOHN WESLEY, on "The use of money." Under the first head of his discourse, he takes occasion to point out the improper measures which are sometimes taken to obtain money. After adverting to others, he adds the following:

"Neither may we gain, by hurting our neighbor *in his body.* Therefore, we may not sell any thing which tends to impair health. Such, is eminently all the liquid fire, commonly called drams; or spiritous liquors. It is true, these may have a place in medicines; they may be of use in some bodily disorders; (although there would rarely be occasion for them, were it not for the unskilfulness of the practitioner.) Therefore, such as prepare and sell them only for this end, may keep their consciences clear. But who are they? Who prepare them only for this end?—Do you know ten such distillers in England?—Then excuse these. But all who sell them in the common way, to any that will buy, are poisoners-general. They murder his Majesty's subjects by wholesale, neither doth their eye pity or spare. They drive them to hell, like sheep: and what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them: the cause of God cleaves to the stones, the timber, the foundations of them. The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there: the foundation, the floor, the walls, the roof are stained with blood! And canst thou hope, O, thou man of blood, tho' thou art clothed in scarlet and fine linen and farest sumptuously every day; canst thou hope to deliver down thy *fields of blood* to the third generation? Not so; for there is a God in heaven: therefore thy name shall be rooted out.—Like as those whom thou hast destroyed, body and soul, thy memorial shall perish with thee!"

The preceding extract, Mr. Editor, thows that the principle of *entire abstinence* is so far from being a novel thing, that it was advocated more than a century since—And it has been a standing rule, in the discipline of that religious community of which Rev J. Wesley was the founder, not to drink intoxicating liquors of any kind, "unless recommended by a physician."

A METHODIST.

For the Rochester Observer.

Beware of impositions!—I hereby certify, that on the 22nd ult. I called at the Pioneer Stage Office in Lewiston, had my name entered on the book by the clerk to go East in the Pioneer Stage as far as Oak Orchard, on Tuesday morning the 27th,—told the clerk where the stage should stop, at a noted house where a tavern had formerly been kept, three miles from the village of L. on the Ridge Road. On the said morning a stage called between 3 and 4 o'clock and hailed me; I accordingly made answer, enquired if it were the Pioneer & received a positive answer in the affirmative, and without suspicion entered the stage: but at the first stop for changing teams, found, to my utter astonishment, that I was in the *Old Line!* several miles from the place where I intended first to stop. On conversing with the driver in relation to the imposition, received, as if that were not sufficient, unhandsome language, accompanied with horrid imprecations. No sooner did the light of day make manifest this work of darkness, than I exchanged, at Lockport, the Old for the Pioneer Line, had excellent company, heard nothing profane uttered by the driver, but rode pleasantly to the place of destination. These facts speak for themselves, and therefore need no comment.

J. ELLIOT.

For the Rochester Observer.

At a meeting of the first Presbyterian Church in the town of Wheatland, held on the 30th day of January, 1829, the meeting was opened by prayer by the Rev. A Parmerly, after which the subject of Freemasonry was brought before the Church, when it was unanimously resolved, that the institution of Freemasonry is an evil, and inconsistent with the principles of Christianity.

Resolved, that the proceedings of this meeting, so far as relates to Freemasonry, be published in the Rochester Observer.

A. PARMERLY, *Moderator.*

CLARK HALL, *Clerk of the Meeting.*

Ordination of an Indian.—The Baptist Recorder of Dec. 27, contains the following account of the Ordination of *Sampson Burch* to the ministry, in the Baptist Church at Great Crossings, Scott County, Ky. Sampson is a full blooded Indian of the Choctaw nation, and for the last two years, a student of the Indian Academy, at Blue Spring. More than twenty of the Indian scholars have been recently baptized. Before they return to their nation they are to be constituted into a church, when it is presumed, they will invite Sampson to the pastoral office.

ROCHESTER:

FRIDAY, FEBRUARY 6, 1829.

To Correspondents.

"A Constant Reader" is received and is assured that we have seen the course taken by our adversaries of which he complains, and are sensible that they ought to be met, and the fallacy of their arguments shown, and we hope that some of our correspondents may give us essays applicable to the case, or that we may meet with them in some of the papers with which we exchange.

The well written essay of "*Pastor*" is under consideration. We are in doubt as to the expediency of publishing it at present & should be pleased to have a personal interview with the writer, that we might have an opportunity of giving him our views on the subject. It is an important one, rendered peculiarly so by circumstances.

As we differ *in toto* from E. in our sentiments in relation to the subject of his communication, we must decline inserting it in the Observer. E. may suppose that the cause of religion would be promoted by the course suggested by him, but as we believe that it would be the most direct way *to injure it,* and moreover is not in accordance with the principles of our government, and is entirely unnecessary, we have disposed of his communication as we did a few weeks since of one containing the same sentiments, and we have no doubt of the correctness of our course. At any rate we are willing to bear the responsibility of *rejecting* it.

We would particularly call the attention of all who feel interested in the issue of the present effort to stop the transportation of the mails on the Sabbath, to the communication of "*Jay*" on our 3d page.

We have just received a pamphlet entitled "Plans and Motives for the extension of Sabbath Schools addressed to Clergymen," by "*Owen*"—which obtained the premium of fifty dollars, offered some time since by the Princeton Sunday School Union.

We at first thought of giving extracts only, but on examining it more minutely, we think we shall better promote the interests of Sabbath Schools by publishing the pamphlet entire, in such portions, from week to week, as our limits will admit.—Here the whole subject of Sabbath School instruction is discussed and treated with much ability, and those who feel an interest in the promotion of the great object, and who wish to obtain that information which may better qualify them for Sabbath School instructors, may have an opportunity of examining the entire system, and all the arguments advanced by Owen, which we believe will be far more interesting and useful than any abridgement we could give. We commence its publication this week, and shall probably give the remainder in three or four weeks.

In the House of Assembly, a resolution offered by Mr. Starr of Albany, to adjourn from Wednesday to Friday, on account of Thursday being set apart as a day of fasting, for the sin of intemperance, was carried by a vote of 63 to 48, and from this fact a writer in the Albany Daily Advertiser, forebodes that sad catastrophe, the union of church and state.

Intemperance, brutality and suicide.—An examination took place lately in the Police office in New-York, of a man by the name of Jared Smith, on suspicion of having murdered his wife. It appeared that he had been in the habit of intemperance, and when intoxicated, of beating his wife and children, and when his wife has taken shelter with a neighbor to avoid his brutality, he had often threatened her life.—She died suddenly, and the coroner's jury gave a verdict that "she came to her death by suicide from the effect of some narcotic poison."

MEXICO.

This ill fated country seems to be given up a prey to intestine commotions, and is now suffering all the horrors of civil war. The immediate occasion of this was the election of Gomez Pedraza to the office of President. The partizans of Guerrero, the Military candidate, under different leaders, have raised the standard of Rebellion, and at the last dates had several important places in their possession.

The Editor of the Nat. Intelligencer while treating of the subject, makes some judicious remarks. We quote the following:

Thank Heaven, that *we* live under a government of laws, and not of factions! That it is in the power of no man or party to usurp the powers of government; to put aside its Constitution and Laws, and by force of arms supercede the regular operation of our political system.—That our streets are not made to run with blood at every dissatisfaction with the result of an election. That the expression of the will of the People is received with the most tranquil submission. That in the great Convention of the States, in the event of the failure of an election of President by the People, it has been seen, in the history of the year 1825, that an election by a majority of a single vote, has been submitted to without the remotest suggestion of violent opposition to it! How different the aspect of things in Mexico, where the forms of Government have yielded to the fury of a mob, disappointed in the result of an election, and where violence and arms have superceded the regular action of the Government, and overcome, of course, the constitution of the land!

We would add, that in our opinion it is not the want of a "Washington for the leader of its armies," or a Madison and Marshall, to organize its Government," that Mexico is not now enjoying the smiles of freedom and peace, although we have no doubt, such men would do much to restore tranquility and bring about a desirable state of things. The *morality and intelligence* of the community in Mexico are not sufficient to sustain a free government.

It was ever the policy of Spain to keep her American Colonies in ignorance, and till her authority ceased, the great body of the people were deprived of the *means* of moral and intellectual improvement. Since that event although something has been done to enlighten the minds of the people, much yet remains to be done before they will be free from civil commotions. The common people are not merely ignorant but superstitious and bigoted in a high degree. It was our opinion, when we read their new constitution, that they were not prepared for a free government; for although it contains many excellent provisions, the very first article deprives a portion of her citizens of *Liberty of Conscience.* It is (we quote from memory) "The Roman Catholic religion shall be the religion of the state, *and no other shall be tolerated.*" So long as this article is permitted to remain in their constitution, the inhabitants will be strangers to the liberty which is enjoyed in our happy country. We have great hopes however, that a reformation is about to take place: and the grounds of our hopes is this: great numbers of copies of the Scriptures have recently been distributed in Mexico, and have been received and read with avidity, by priests as well as people. The connection which rational liberty has with the principles of genuine christianity, are well set forth in the following extract from the Magazine of the Reformed Dutch Church, which we have received since the preceding article was written:

"The South American Republics are yet extremely unsettled. The materials to be operated on there, show with additional and irresistible demonstration, that, in order to enjoy the honors and happiness of self-government, a people must be enlightened and virtuous. And to be enlightened, they must be imbued with the christian religion. The first settlers of our own happy states, were virtuous, enlightened, and religious men. The old puritan character was stamped on them indelibly. The Mexicans and South Americans fell into the hands of ignorant and vicious priests. As are the priest and instructor, so are the the people. The mass of population is covered with darkness and is extremely dissolute. And thus it will be until education and the gospel diffuse their influence over the South. How little do the chiefs and rulers of the earth know, when they seek to assign the causes of these political convulsions! How greatly do they err who think that kingdoms and republics can flourish without public virtues! And how fatal the delusion that public virtues and sound morals can subsist without the Christian religion! Those leaders of nations are enemies to the best interests of their country., who set themselves in opposition to our Lord and the Christian Religion!"

RUSSIANS AND TURKS.

The Russians have raised the siege of Silistria and retired towards the Danube. While on the retreat, they were attacked by a body of Turkish cavalry which they defeated. The extreme severity of the weather is assigned as the reason of this retrograde movement; though there are accounts that the Russians have been repulsed in several engagements. From all we can learn, it appears the Russians have sustained no material loss, but have met with so many obstacles that they have been compelled to retire into winter quarters, without having made much progress towards the conquest of Turkey.

We intended to have continued, as we commenced, to give a list of the petitions presented to Congress against the transportation of the Mails on the Sabbath, but we find that this would occupy too much space in our paper, as will readily be seen when we state the fact, that on the 13th, from various counties, cities and towns in the states of New York, Maine, New Hampshire, Massachusetts, Connecticut, Vermont, Pennsylvania, Delaware, Maryland, Virginia, S. Carolina, Kentucky and Ohio, *sixty five* petitions were presented to Congress.—This it will be remarked was only the number presented on a single day. We shall therefore, if we notice them at all for the future, notice them in the most concise manner possible. And we would remind the friends of the Sabbath, that it is not *yet* too late for them to awake to this subject, and by their petitions, cause themselves to be heard by our Representatives in Congress. If we are correctly informed, some large villages in this section of the country, and many populous towns which feel deeply interested in the decision of this important question, now pending before Congress, have not yet taken any measures, by petitions or otherwise, to give an expression of their sentiments. Let them attend to it before this favorable opportunity shall have passed by. In short, let them do their duty—let them *act* and *pray*, and leave the result to Him who has said, "He that ruleth over men must be just, ruling in the fear of God."

[The above was prepared for last week's paper, but was accidentally omitted.]

In the National Intelligencer of the 22nd ult. instead of naming the places from which petitions for suspending the transportation of the mails on the Sabbath were forwarded, the names of the *Members* presenting them only are given, and as a number were, in some instances, probably, handed in by the same member, we cannot even ascertain the number presented on that day. The following is the very brief account from the Intelligencer.

Petitions &c. were presented by Messrs. Butman, Sprague, O'Brien and Anderson of *Maine*, Bartlett and Whipple of *N. Hampshire*, Allen, Gorham, Dwight, Varnum, Davis and Locke of *Massachusetts*, Pearce, Taylor, S. Wood, De Graff, Belden, Clarke, Hobbie, Ward and Magee of *N. York*, Baldwin and Barber of *Connecticut*, Buck and Swift of *Vermont*, Condict of

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N. Jersey, Sargeant, Lawrence, Forward, Porter, Greene, Ramsay, Adams, Buchannan and Sutherland of *Pennsylvania*, Taliaferro, Claiborne, Armstrong, Rives, Maxwell, P. P. Barbour and the Speaker from *Virginia*, Sheppard of *North Carolina*, Tucker of *South Carolina*, Thompson of *Georgia*, Buckner, Moore, Beecher, Whittlesey and McLean of *Ohio*.

THE SABBATH MEMORIAL—REPORT OF COMMITTEE IN SENATE.

The report of the Committee of the Senate on the Sabbath Memorial is before the public. We give it a notice in our columns, not to criticise its logical defects, (for upon the premises assumed, it is sufficiently conclusive,) but to apprise our readers of its moral complexion, which concealed as it is under a veil of grave and learned and liberal discussion, some might be slow to detect. It is no other then, than an ingenious plea for Infidelity; and the real difference betwixt the Memorial and the Report, is, that the one assumes us to be a Christian people, the other that we have no religious character whatever.

The main question suggested by the Report is, Has our government a constitutional power to favor the prayer of the Memorial.

This may be easily settled, by considering first, what is the power of our government in matters of religion, and then, what is the legitimate construction of the Memorial. Upon the first point there is no dispute. All will unite in the doctrine so repeatedly asserted in the Report, viz. that the power of the government is limited to the protection of its citizens in their religious rights—that it does not extend to the definition of doctrines—the arbitration of controversies, or the prescription of duties. From the prominence, however, which is given to this principle in the Report, and from the urgency with which it is maintained, one would be apt to infer that the Memorial had been conceived in ignorance of it; and hence that the most important duty of the Committee was to acquaint the petitioners with the historical fact, that Congress was not a court of High Commisson—that it had no power to "define the law of God," to "legislate on religious controversies," or to interfere with any of the natural rights of the people whom they represent.

The Committee must pardon us if we express our conviction, that upon this point their labors have produced no original light: If we go a little farther and tell them, that they ought to have better understood the character of the people for whose instruction their report was intended; that they comprise much of the intelligence as well as virtue of the country; and so little did they need to be instructed in the doctrine of religious liberty, or in the provisions of our constitution for maintaining it, that the very principal argument by which they urge their memorial, is derived from its tendency to preserve that liberty unimpaired, and that constitution from corruption.

Let it be understood then. that upon the first point, viz. the power of government in matters of religion, there is a perfect agreement of opinion between the petitioners *and the committee. They both* deny its authority to frame a religion for the people. They both maintain its obligation to protect the religion which the people have framed for themselves.

The simple matter of dispute is, which of these is the proper construction of the Memorial.—Does it ask government to determine what religion we shall have, or only to protect the religion *which* we have; to institute a decision in a controverted case: or only not to reverse, by a public act, the existing decision of the American people; to consecrate the first day of the week among a people who conscientiously scruple its observance, or only not to desecrate it legally and publicly among a people who hold it in veneration. If the first be the proper construction of the memorial, government has no authority to touch it; if the latter be correct, government is bound to regard it, and cannot evade the obligation without despotism.

This the Committee well understood, and therefore their great labor here has been, to darken the fact upon which the proper construction of the memorial stands; the fact, to wit, that the first day of the week *is* esteemed holy by the American people.

The petitioners assume it as the common conviction of the citizens of our country, that Christianity is true including the sacred character of the first day of the week; and all that they ask of their government is not to desecrate it—not to violate, by their public acts, the common religion of the nation. To this the only legitimate reply would be, a broad denial of the fact that the day *is* thus extensively esteemed—a denial which the committee have judiciously shunned. But as it is this fact which forms the real constitutional basis of the memorial, the Report could not but notice it; and what does it bring out in reply? in the way of insinuation much; but what in the way of fact?—That with this nation as a body the first day of the week is conscientiously esteemed common?—that a majority or any considerable proportion of our citizens scruple its observance?—A statement less than this, would be equal to a confession that the claim of the memorial was valid. A statement transcending it manifestly, would be necessary to furnish a constitutional justification for their unceremonious disposal of it. How much then do they transcend it? By as much as the sect of the Jews and the seventh day Baptists exceed all the other Religious denominations of our country! The exact measure of this excess, the committee have not reported, immensity being more easily imagined than described.† Here then is the fact with which they would crush this unrighteous memorial—the overwhelming fact that the Jews and seventh day Baptists deny the religious obligation of the first day of the week. As to the third class of which the Report speaks, if there be such a class, they are obviously as much interested in the memorial as ourselves. They differ from us essentially, but in one characteristic, viz. in regarding the Sabbath as a matter upon "which every person should be fully persuaded in his own mind, and not coerce others to act on his persuasion;" a characteristic which we owe to the charity of the Committee, and for which we return them all due acknowledgements.

These are the facts, and these are all the facts, upon which the Committee have ventured to report, "that a variety of sentiment prevails amongst the good citizens of this nation, in relation to the sabbath day;" and therefore, that government cannot sanction any principle on the subject, without assuming the prerogative of framing a religion for the people—or in the words of the report, without "determining what religion is true, and what false," "determining what is the law of God," legislating in religious controversy," &c.—the import of all which, if it means any thing to the purpose, is this: that the fact assumed as the constitutional basis of the memorial, is false—that we as a nation do not esteem the Sabbath as sacred, or its observance as an essential part of our religion—and therefore, that this not being settled by the people as one of their religious rights, their servants in Congress are not bound to respect it. Had the Committee plainly stated this, we should have acknowledged at least that they were acting constitutionally.

In matters of religion, as in all other matters, our government is bound by the will of its constituents. It may not determine what are the laws of God, but it is bound, in its public measures to regard the decisions of the nation. The petitioners have asserted and made the assertion the basis of their memorial, that the decision of the nation is in favor of the Christian Sabbath:—and in support of it they might appeal to facts, very different both in size and number from those which we have had to encounter in the report. They might ask, for example, why it is, that except in such cases as are apparently excepted by the divine law, their servants in congress dare not assemble and transact business on the Sabbath; and why they dare not commission subordinate courts and officers to do the same? Why, but because they know very well, that the nation expects them to regard the day as sacred, and that to hold it otherwise, would be a violation of the public sentiment and will. Upon what principle then, have they been indulged in the breach of transporting the mail on the first day of the week? Wholly on the principle of expediency, or on the ground that that might be regarded as an act of necessity—but never, on the principle, that the first day of the week is of doubtful sacredness, or that it is not to be regarded, even by legislators, as the appointment of God. This however is the doctrine of the Report. "The petitioners," say the Committee, "appear to lay it down as an axiom, that the practice" of carrying the mail on the Sabbath, "is a violation of the law of God. Should Congress in their legislative capacity adopt the sentiment, it would establish the principle that the legislature is a proper tribunal to determine what are the laws of God." Consistency, thou art a jewel! We welcome thee even in thy infidel garb. Congress may not adopt a sentiment upon this most delicate subject; that would savour of the Pope; but it may act upon a sentiment which contradicts the dearest opinions and feelings of the body of the nation—the sentiment that the authority of the Sabbath is questionable; that its violation is not a violation of the law of God; not determined to be such by the people, and at any rate to be regarded as such by the government, who of course are invested with full authority to desecrate it to any extent they please.

"Nor can we discover," (the language of the Committee in their extremity is happily expressive of ours) "where this system can consistently end. If the observance of" the holy day is not "incorporated in our institutions, may we not forbid" the closing of courts and the cessation of governmental business on that day? What hinders? Congress may not adopt the sentiment that the Sabbath is a holy day. They must regard it as holy or common to suit the ever shifting dictates of expediency; and may not expediency yet require its formal abrogation? "If the principle is once established" that our nation has no religious character, and therefore that religion, *as such*, is not to be regarded in our legislative measures," we must pursue it to its ultimatum." "We shall when consistent," that is, when the people of this country become well seasoned with the doctrines of the Report forbid the erection of edifices for purposes of religious mummery; believing that such measures will promote the best interests of society. "It is our settled conviction, that the only method of avoiding these consequences, with their attendant train of evils, is to adhere strictly to the spirit of the constitution, which regards the general government in no other light than that of a civil institution, destitute of all authority" to frame a religion for the people, but bound to protect and not to desecrate the religion which they have framed for themselves. JAY.

†Though Dr. Miller a few years ago estimated the former at 2000, and Mr. Buck in his dictionary, speaking of the latter, says, "there are a few to be found in various parts of this kingdom (England) *and some, it is said, in America.* The reader will observe that the people denominated Sabbattarians, are the same that are commonly known by the appellation of Seventh day Baptists.

Death of Rev. Daniel Tyerman.

We learn with deep regret that this excellent man, after having experienced many hair-breadth escapes from death, has at length closed his earthly career. He died of appoplexy on the island of Madagascar. He sailed from London in 1821, with Mr. George Bennett, of Sheffield, as a deputation from the London Missionary Society, to visit the stations abroad. He had visited the South Sea Islands, New Holland, New Zealand, Java, China and Hindostan, and had reached Madagascar when he was attacked with the disease of which he died. Some of our readers may recollect the account of his narrow escape from the savages of New Zealand and Java, contained in a letter to one of the Editors, and which was published in this paper about a year since. We had the pleasure of receiving him and his colleague, as guests in our family at the Sandwich Islands, & during the four months he remained with us, formed a high idea of his character as a Christian and Philanthropist.

Mr. T. was formerly settled at Newport, on the Isle of Wight, and was the author of the interesting Tract called "The Dairyman." His death will be a great loss to the cause of Missions.

REVIVAL.

A revival of religion has been in progress for some time past in the town of Perry, Genesee co. We know little more about it than that fifty persons have, since the commencement, made a profession of religion and united with the Presbyterian church in that place.

For the Rochester Observer.

Mr. Editor:—On examining the contents of a periodical denominated "*The Gospel Luminary*," I find (Vol. 1, page 262) the following notice:—To all whom it may concern,—We whose names are hereto subscribed, being appointed by the New York Eastern Christian Conference, when sitting at Freehold in June last, as a committee to wait on Elder Benjamin Howard, against whom at said last sitting of the Conference grievous complaints were entered, and accusations brought, and in the name of said Conference to dispose of, and deal with, Elder Benjamin Howard as we may deem expedient; do hereby in said Conference say, that we have no fellowship with said Benjamin Howard either as a minister of the Gospel or a christian, until he remove those wrongs for which he stands accused, and until he give sufficient specimens of his penitence, sincerity, and humble walk with God.

LEVI HATHAWAY,
JOHN P. TEATS,
JOHN L. PEAVY,
JOHN SPORE, Jr.
WALTER SECOR,
ISRAEL GREGORY.

New Baltimore, Green county, September 4, 1825.

The above named individual has, for some months past, been calling the attention of the people of this village, and more especially of its vicinity, to his public exhibitions. At Hanford's Landing and in the town of Greece, he excites great attention. He introduces himself as a minister of Christ, duly authorized to administer the ordinances of the Gospel; but professes to have never belonged to any particular sect of Christ-ians. The truth, however, is, he first belonged to the Methodist Episcopal Church, and as report says, left it in disgrace. He next associated himself with a people who called themselves "Reformed Methodists," by whom he was licensed, and acknowledged as a public speaker for about two years. He was then accused by them, and cited to trial; but refused to appear: and, as if determined on a perpetual retregression, he united with the "*Christ-ians.*" The manner in which they disposed of him is stated above.*

The people to whom he is now preaching, generally suppose him to be orthodox in his sentiments. This is a mistake. He denies the doctrine of the Trinity, the immortality of the soul, and the endless punishment of the finally impenitent.

Now, Mr Editor, the principal design of this communication is to furnish those honest and well meaning people who have been led astray by Mr. H., with such facts as may enable them to judge of his *real* character. The course taken by him for the last ten or twelve years, has been such as to render him wholly unworthy of the confidence of the christian public.

PEREGRINE.

*The Christ-ians never expel or disown any of their members for any thing but immoral conduct.

For the Rochester Observer.

"CHRISTIAN ACTIVITY."

While the writer of this article is ready to admit that the present day is characterized by a spirit of zeal and activity unknown to modern times; yet it is believed there are still many in the churches, who need upon this subject, as they do upon every other, line upon line and precept upon precept. The reproof which was given to the Pharisees by our Saviour for disfiguring their faces, and making long prayers, may not be without its application at the present day. That professor of religion who thinks he has a large share of spiritual joy—who is ready to exhort his brethren as though he were a chosen channel for conveying to them reproofs and warnings—but who, when a church debt is to be paid, the salary of a minister raised, or a collection made for a benevolent purpose—slinks away and leaves the burden to be borne by others, or gives with a stinted and niggardly hand; has great reason to fear that a deceived heart has turned him aside, and that what he has mistaken for spiritual joy is but the idle workings of a distempered brain.

The spirit of Christianity is an active spirit. Even our Saviour himself went about doing good; and in this day of Christian enterprize, whoever cometh not up to the help of the Lord against the mighty, to the extent of his ability, should account himself one who has no part or lot in the matter. An extraordinary appearance of sanctity, and a forwardness to exhort others, is no proof of a right frame of spirit, unless these professions are accompanied by good works. Christ says, ye are my friends if ye *do* whatsoever I command you. That every sinner is justified by the merits of Christ, who is justified at all, and that all who are saved, are saved by grace alone, are truths which are not to be disputed; & it is equally certain that the language of every one who is brought into a state of salvation will be like that of Paul, Lord what wilt thou have me to do? A man who asks this question with an honest desire to learn his duty, will never be so self righteous as to fancy himself in so elevated a frame that he cannot attend to the ordinary avocations of life. This world is not the place of our rest, but is a situation where self is to be abased and pride mortified, and the life of a Christian is in scripture compared to a battle and a race. He who causes his brother to take up the cross which he ought to bear himself, and refuses to fight, and sits down to contemplate his own goodness; cannot in the judgment of scripture be pronounced a soldier of the cross, but is more like Dives, who received his good things in this life, and ought, in the language of the poet, to ask with trembling,

"O what can profession like this
Avail in the terrible day!"

C.

From the Christian Mirror.

THE WEST.

As a counterpart to the article, entitled, *Morals of the West*, we give the following from the Connecticut Observer:

Mr Hooker,—I have thought the following extract of a letter from a respectable correspondent, dated Circleville, Ohio, Dec. 1828, deserving of publication. What will our labouring men who plead *necessity* for using ardent spirits, especially where there is any exposure, say to the fact here stated?—I think the caption of the extract should be,

OHIO AHEAD OF CONNECTICUT.

The contractor on the aqueduct that crosses the Scioto opposite this town is now employed in throwing out the water from a dam which is prepared to build the Piers in. The citizens take turns in relieving each other at the pumps and buckets, and keep them going constantly night and day. He has over 200 men of his own, besides the citizens, constantly engaged. The contractor employs none but men of good character and steady habits. Among the whole 200 to 250 men, I did not hear a profane word, nor the least disorder: but there was as much order and decorum as at a church. He furnishes no liquor for his men, neither do they use any ardent spirits; and although many of them work the whole day in the mud and water two feet deep; they seem in perfect health and spirits. He assembles his men each morning, before they commence work, and asks a divine blessing on their labors; also after work at night they again assemble and have prayer, in their *Shantee*. Is not this an example worthy for New-England to copy after? Is not that a sight that would cheer the heart of every true Christian, to see 250 rough looking canal diggers kneel while their employers offer up prayers for their temporal and eternal welfare, and commends them both soul and body to the Divine protection.

From the Christian Watchman.

"Italy a Field for Missionary Operations."

Mr. Editor,—An article in the Boston Recorder of 5th ult. attracted my attention under the above head. And my object in the present communication is, to cast in my mite in favor of this great subject, for I believe it will be of overwhelming consequence to millions of our race in the eternal world.

I wish to call the attention of the Christian public to a few facts. And

1. *If faithful and devoted missionaries of the Cross should be sent to Italy, it would undermine this strong hold of the Pope.* The Man of Sin would soon become as *Samson shorn of his locks;* and he would fall, and to him the crash would be tremendous. I speak with confidence,—and facts drawn from the pages of eternal truth, allow it. I am at liberty to say upon good authority, that the Roman Catholic laity generally, throughout Italy, are averse to both *Pope and Priest;* yea, I may say, they hate them. They feel that the religion which they profess is a tyrannical one, and the more enlightened also feel that it is anti-christian.

2. *It would prepare the way for the conversion of the world.* The Pope has at his command at least two hundred millions of immortal beings; and if this number, or half, or a quarter, should feel the sweet and resistless power of divine truth, it would bring about a train of events, under Providence, which would result in the renovation of multitudes of others.

And now, Christian Brethren, we beseech you to come up to this work. The Beast must be dethroned, and cast from his high and guilty elevation. And why not do it now? The world has been under his power too long; and though our happy country does not feel his galling yoke, yet there are countries, (and Italy is one,) where he is *known, and feared, and obeyed!* Too many martyrs have died at the stake, and too much blood has been spilt by that ravenous and horrid tyrant, and his wicked associates! Then awake, Christian Brethren, awake! We have slumbered too long in regard to this subject. K.

FOR THE SANDWICH ISLANDS.

The Guerriere, Captain Thompson, was at the last advice waiting sailing orders at Norfolk. It will be recollected that she is to visit the Sandwich Islands, and that the Rev. C. S. Stewart is her Chaplain. The friends of missions will be gratified to learn that measures are taken by our government to establish such relations with that of those Islands, as will, we think, protect our missionaries from at least some of the abandoned wretches who are disposed to insult and injure them—and, what is of yet greater importance, will encourage the Chiefs in the enactment of salutary laws—a work in which they have been most iniquitously opposed by the arts and the violence of lawless foreigners. The following statement is from the Journal of Commerce:—*N. Y. Obs.*

"A very satisfactory and valuable communication is to be conveyed from the Cabinet to the King and Chiefs of the Sandwich Islands, under the great seal of the nation, together with presents from the President as follows:

For the King, a pair of Globes, a large Map of the United States, and a rich ink, sand, and wafer stand. For Kaahumanu, (the head Chief, who is a woman,) a silver vase, with the Arms of the United States and an inscription. For the young Princess, two handsome silver goblets, with the same insignia and inscription. For Boki, a large Map of the World. The same for Adams; and other articles for the chiefs next highest in rank.

In the official letter, our informant states that the character and object of the missionaries are acknowledged, and they and their work are commended to the King and Chiefs as involving the true happiness and best interests of the Islands. They are encouraged to enact laws for their own purpose, and to enforce them on their visiters, and requested to report to the government of the United States any misdemeanors on the part of American ship-masters and seamen."

The Court of Common Council of Hartford, Conn. have offered a reward of $100 for the detection and conviction of the persons who burnt Gen. Jackson in effigy on the 8th inst.

Russia and Turkey.—The Emperor of Russia arrived at St. Petersburgh early in November, soon after which the death of his mother, a woman of great political influence, occured. His army was preparing for winter quarters, and active preparations were making to augment it, especially in Poland. The Russians had obtained some small advantages over the Turks near Widdin, and were still closely besieging Silistria.—In Armenia, Gen. Paskewitch had ceased active operations having completely succeeded in capturing three provinces, six fortresses, and three forts. One of the fortresses was defended by 30,000 Turks and considered impregnable.

Since the fall of Varna, the exertions of the Porte have been redoubled; 30,000 additional men have been furnished by the capital, and troops were arriving daily from Asia. The deposition of the Grand Vizier, and the appointment of the Captain Pacha in his room is confirmed. Jussuf, to whose bad conduct the fall of Varna is ascribed, was Pacha of Seres, and has been publicly outlawed by a fetwa of the Mufti.

The official intelligence of the blockade of the Dardanelles by the Russian naval squadron under Admiral Heyden, has been published in England. In remarking upon the subject, the London Courier says—"It will be ineffectual in preventing the Turks from being supplied with stores and provisions. Their own Asiatic territories, Persia, and even Egypt, can send provisions by means which the blockade of Constantinople and the Dardanelles cannot prevent or check. Admiral Collingwood is of opinion that no effectual blockade of the Dardanelles can be maintained during the winter months.

SUMMARY.

Religious Revival.—A correspondent of the Christian Advocate mentions an extraordinary revival in the Methodist and Presbyterian churches at Hillsborough, Ohio. Among a great number of those who publicly professed the christian faith, and united in society, were Governor Trimble, his lady and two or three children.

The Earl of Liverpool died in England, on the 10th of Dec. last. He was born in 1769. Hon. C. Jenkinson his brother, succeeds him in the peerage.

The port of Tangiers has been blockaded by two British ships of war, in consequence of some misunderstanding which the British Consul had with the Dey.

It is reported that Capt. Dillon has brought to England, some relics of La Perouse, with his sword guard, &c.

Gen. Jackson is expected in Washington, by the 5th of Feb'y.

On the 18th inst. there was the heaviest fall of snow in Washington City, that was ever known there.

A man in New York, by the name of Wm. Castles, who had borne a good character until he became intemperate, having been complained of by his brother for having threatened to kill his mother, was arrested by Hayes & Collins; but not without a desperate struggle; in which Collins received a blow with a billet of wood on his temple, and several stabs with a knife—The wounds, however, were not very severe.

A great quantity of clay has been discovered on the margin of a small stream in Ohio, possessing all the properties of the imported Spanish Brown.

DIED,

On Thursday last at Canandaigua, Jeremiah Van Rensselaer, Esq. formerly of Utica.

At New Haven Conn. on Monday evening last, Dr. Nathan Smith, Professor in the Medical Institution of Yale College, and one of the most learned and distinguished physicians and surgeons in the United States.

At Riga, Monroe co. N. Y. on the 31st day of January last, of a fever, *Mr. Thomas Johnson*, aged 39 years—fifteen weeks after the death of his sister *Charlotte Johnson*, of a consumption, aged 25 years.—*Communicated.*

Lately at Salem, Mass. Hon. Timothy Pickering aged 84 years.

FOR SALE,

A NEW DOUBLE CARDING MACHINE on reasonable terms by the subscriber
6 tf S. W. PATCHEN.

HARTFORD FIRE INSURANCE COMPANY,
AND **ETNA INSURANCE COMPANY—HARTFORD.**

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street. LEVI WARD, Jr.
January, 9, 1829. 1y4

NOTICE.

JOSIAH BISSELL Jr. wishes those who owe him, to pay as soon as possible. 3w3

CHRISTIAN SPECTATOR.

(Published at New Haven, Connecticut.)

THIS valuable periodical is hereafter to be published quarterly—on the first of March—June—September—and December: each number to contain, at least, 168 pages.

In reference to the future character of the work, the Editor observes,

"While Theology both as a science and as a profession will be made more prominent than it has heretofore been, other objects, scarcely less important, will not be overlooked; and whatever subject may have a bearing on the moral welfare of community, will claim the attention of the CHRISTIAN SPECTATOR."

TERMS

The price is Three Dollars per Annum, payable on the delivery of the first number in March.
3 w 5 E. PECK & CO., Agents

W. H. WARD & CO.
Marble Building—*Carroll Street.*
Offer for sale at low prices, a full supply of
DRY GOODS, | CROCKERY,
GROCERIES, | HARD-WARE,
AND HOLLOW-WARE.
June, 13th 1828. 24tf.

BY order of Moses Chapin, first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Marshall Howe, of Greece, 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 28th day of March next, at two o'clock in the afternoon of that day, why an assignment of the said insolvents 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 29th day of January, 1829. 6w6

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Journal of the Times.

THE SICILIAN VESPERS.

BY J. G WHITTER.

Silence o'er sea and earth,
With the veil of evening fell,
Till the convent-tower sent deeply forth
The chime of its vesper bell.
One moment—and that solemn sound
Fell heavy on the ear;
But a sterner echo passed around—
And the boldest shook to hear.

The startled monks thronged up,
In the torch light cold and dim;
And the priest let fall his incense cup,
And the virgin hushed her hymn,—
For a boding clash, and a clanging tramp,
And a summoning voice were heard,
And fretted wall, and tombstone damp,
To the fearful echo stirred.

The peasant heard the sound,
As he sat beside his hearth;
And the song and the dance were hushed around,
With the fire side tale of mirth.
The chieftain shook in his banner'd hall,
As the sound of fear drew nigh—
And the warder shrank from the castle wall,
As the gleam of the spears went by.

Wo—wo—to the stranger, then—
At the feast and flow of wine,
In the red array of mailed men,
Or bowed at the holy shrine!—
For the wakened pride of an injured land
Had burst its iron thrall—
From the plumed chief to the pilgrim band—
Wo!—wo!—to the sons of Gaul!

Proud beings fell that hour,
With the young and passing fair,
And the flame went up from dome and tower—
The avenger's arm was there!
The stranger priest at the altar stood,
And clasped his hands in prayer,
But the holy shrine grew dim with blood—
The avenger found him there!

Wo!—wo!—to the sons of Gaul—
To the serf and the mailed lord—
They were gathered darkly one and all,
To the harvest of the sword:—
And the morning sun, with a quiet smile
Shone out o'er hill and glen,
On ruin'd temple and mouldering pile,
And the ghostly forms of men.

Ay, the sunshine sweetly smiled,
As its early glance came forth—
It had no sympathy with the wild
And terrible things of earth,—
And the man of blood that day might read,
In a language freely given,
How ill his dark and midnight deed
Became the calm of Heaven.

Haverhill, Mass. 20th of 11th mo. 1828.

LIBERTY TO THE CAPTIVE.

The following article appeared in the Journal of Commerce of Wednesday It is an affecting appeal and we hope it may be a successful one. The subscriptions are made payable to the order of Col. Richard Varick, Arthur Tappan and Eleazer Lord.—*N. Y. Obs.*

The object of this communication is to serve the cause of a worthy & interesting man, whose history in reference to the matter now to be presented, is brief and affecting. Having lately returned from the South, I had the opportunity of seeing and conversing with the parties; and in honor of their urgent request and the urgency of the affair itself, I adventure thus to spread it before a generous and humane community.

Philip Lee, a colored (mulatto) man, is the son of *Frank*, who was a servant of General Washington, and his butler at Mount Vernon for nearly half a century; he is also a nephew of *Billy*, (the brother of *Frank*,) well known by all the officers of the revolutionary army, as the faithful and favorite attendant of the General's person. Philip, called familiarly *Uncle Phil*, and known by that title very extensively in the vicinity of Washington, D. C., is the property of G. W. Custis, Esq. ("the child of Mount Vernon,") now of Arlington, D. C. His character is one of extraordinary excellence, of unqualified and universal praise. For a gifted and original mind, regularity and industry, an exemplary influence among those of his own class, joined with *intelligent and consistent piety towards God and man*, it is presumed that he has few superiors, of any complexion, on the globe. I have his character from his master and mistress, from Rev. Mr. Gurley, Agent of the Colonization Society, and other competent judges, whose testimony is seconded in the conviction of all others by whom he is known. I scarce dare venture to publish all that I have heard of his singular moral and social worth. Mr. Custis said, among other things, to myself, "Phil has lived with me twenty-eight years, and I can say that a more faithful and conscientious man never lived." I minuted down the very words at the time, which I now transcribe. Phil is between 40 and 50 years of age; and from several personal interviews with him, which he sought for the purpose of enlisting my feelings and services in his cause, I have no doubt of his exalted character. He showed no affectation, no forwardness or vanity, no apparent consciousness of his general reputation. Not an effort at effect, not a whimper of effeminacy, not a tear of weakness, was observable, while he told the facts of his persuasive story, and uttered his manly grief in the undissembled tones of nature and of truth. Could he tell the community that story in person, his object would infallibly succeed!

Phil has a wife and seven children, whom he dearly loves, and who discover in their principles and behaviour the fruits of his influence and his assiduities. Their character is also excellent. The first seven of his children followed each other to the grave; for his wife then and at present, the slave (with her children) of *another* master, buried them in quick succession, and at an early age. * * * * * * Phil interceded with her master, and he consented to change her sphere of toil for one more suited to her strength; since which she has never lost a child. The oldest of the present seven (they have had fourteen) is in his eleventh year: and now to the crisis! *They are all sold to a planter in the state of Georgia, and are to be removed early in the ensuing spring, unless previously redeemed!* The price of their redemption is the *desideratum*. If it can be obtained, the present owner has humanely pledged himself, (and a formal reserve in the contract authorises the averment on his part,) to give them free to their husband and father. That price is *one thousand dollars.** It is thought by Mr. Gurley and others, that one half can be raised in the District, and for the other five hundred dollars, *all his hope* under heaven, is from abroad; and, I may add, *is connected with this appeal.* A hope that it might be easily raised by proper measures in this city, has induced me thus to present the case to the generous and the good.

If it be demanded, why does not the master of Phil become the purchaser himself? The question has been anticipated by Mr. Custis; and his answer, to those who best know the facts as they are, is satisfactory. "The severe pressure of the times upon an agriculturalist, whose entire revenues are derived from the soil, is the apology which the master of Philip has to offer, for not being the purchaser in the present instance." That distinguished gentleman and his excellent lady have already done their part in contribution to the $500 to be raised in their vicinity. Their influence, and their services will not be wanting to aid the object, if possible, to its consummation; while the worthy and indefatigable Agent of the Colonization cause, and other kindred spirits of the metropolis, will persevere in the enterprize, we trust, not in vain. But $500 is the limit of their expectations; and neither there nor here will *a part* avail. The whole sum must be raised, and that *speedily*—or, they disappear, to be seen by Philip no more forever; no more, I mean, in the present world! There is no alternative.

A transportation to Georgia is, to the slave of a more central latitude, the concentration of his horrors. Said Phil to me, "If you can procure the sum of $500 in New York, you *may*, and I *desire* that you would, take them all to the North, and own them and make them serve in payment as long as your laws will allow. My wife shall bind herself to any kind master there as long as he pleases, and my children shall also be bound; and if I never see them again in this world, I shall still be happy; but, how can I bear to have them sent to Georgia?" If this appeal succeeds, I give it as my (not unadvised) opinion, that *Philip himself* may yet live with them at the North, a free man! He is worthy of freedom.

Such is my conviction of the *specialty* of this case, and of its high claims to the consideration of the public, that I have deliberately resolved thus to tell the story,—the facts—and leave the result to the blessing of heaven and the responsibility of men. "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. To do good, and to communicate forget not; for with such sacrifices God is well pleased."

It will be the condition of subscription, that *nothing is to be paid, unless the whole sum of one thousand dollars is raised.* A small sum or a large one will be acceptable. Papers will be left at Mr. Roe Lockwood's book-store, No 415 Broadway, at the office of the Journal of Commerce, and with the undersigned, for subscriptions. SAMUEL H. COX, *No. 3 Charlton st. New-York, January 20.*

N. B. If any gentleman or *ladies* from abroad, hearing of this, should be disposed to aid the object, their subscriptions may be remmitted by mail—and will be gratefully acknowledged by the subscriber in the Journal of Commerce.

S. H. COX.

* A very reasonable sum, they say, who seem to be judges in the case of "sinews bought and sold."

CONVERTED GREENLANDERS.

The United Brethren's Missionary Intelligencer for the last quarter of 1828, contains extracts from the journal of the missionaries in Greenland, from which we make the following extracts:

January 19, 1825. We celebrated this day the anniversary of the beginning of the mission in Greenland in 1733, now ninety-two years ago, with praise and thanksgiving to God, for the rich blessings he has been pleased to lay upon the labors of our brethren in this inhospitable climate, and among a people so rude and ignorant. One of the Greenland brethren said in conversation, "Because my heart is sick, I know of no greater and more efficacious remedy, than the enjoyment of the body and blood of Christ, in the holy sacrament; I hunger and thirst for this heavenly food, and always experience that my poor soul is truly nourished thereby, by faith in him who died to save even me." Another said "When I examine myself previous to the holy communion, I discover nothing in myself but sinfulness and misery. Then I think, if thou wert better, and not so very full of sin, thou wouldest be a more worthy guest at the Lord's table." We told him that our Saviour had prepared this repast for such as felt themselves quite undone without him. He exclaimed, "Ah, that is a comfortable world!"

January 28. The Greenland assistant, Shem, addressed the congregation to the following effect—"As often as we assembled together in the Lord's house, it is principally with a view to consider the sufferings and death of our Saviour, and what is thereby procured for us. This is the more needful, because we are apt to forget this highest act of his love towards us, or to treat it with indifference. His love admits of no comparison; and we daily find fresh cause of gratitude towards him. But lately, you were all living carelessly, and in darkness of heathenish superstitions; without asking after God, who was to you an unknown God. You did not seek him, but he followed you as straying sheep and chose you to be members of that fold of which he is the Shepherd. Here he has collected you together, that he might show his power in cleansing you from your sins; for his blood was also shed for the poor Greenlanders. For us also he exclaimed on the cross, 'It is finished,' namely, the work of the redemption of a race of sinners, whom he has now purchased for himself by sufferings and death. May this ever be before your eyes, and in your hearts! Thank him every day of your lives for his infinite love and compassion. This is well pleasing in his sight. Yet our best thanks fall far short of the debt of gratitude we owe to him.

A fact accounted for.—The fact has been often noticed, that there exists in the churches a great disproportion between the male and female professors. In revivals of religion, likewise, it is generally true, that a large proportion of conversions is found among females.—Why are the daughters of Zion so much more numerous than her sons? Why are there so many more young women than young men among the followers of the Lamb? The difference has often been ascribed to the fact, that the former class possess a higher moral susceptibility, a more delicate fibre of soul, than is possessed by the latter. Perhaps this may furnish a partial solution of the question. But we are not satisfied that this is the sole or principal cause of the difference noticed. Another cause exists, the influence of which is often underrated: Females come more readily and more frequently within the sphere of religious influence, and share more largely in pastoral instruction. Witness the general appearance of Sabbath Schools and Bible classes. Do not females constitute the great majority in these nurseries of the church?

In consequence of the habits, avocations, and intercourse of young men, it is somewhat difficult to bring them under pastoral inspection and influence, unless their interest is excited by special and appropriate efforts. They are likewise exposed to such foreign influences, as are calculated to dissipate religious impressions when made on their minds. And, withal, they are more or less prone to scepticism and unbelief. These circumstances tend to discourage the attempt to bring them under the moral influence of those means, which in respect to the other sex, are so successfully employed. They are consequently neglected, at least in many instances, till age and experience shall have corrected their fickleness and temerity.—*Spirit of the Pilgrims.*

Children in New-York.—The Association of Superintendants and Teachers of Sabbath Schools in the city of N. York, have held a meeting to receive reports of committees of inquiry. No reports from the 2d and 10th wards; 2 or 3 others incomplete. The aggregates follow: number of children attending public schools, 4839; attending no day school, 3992; attending Sunday schools, 7690; not attending do. 10,454; willing to attend do. 4016. The number of children whose parents would wish to send them to infant schools, was found in one ward to be but a few short of 1000. Cases of extreme distress among poor, particularly widows with families, were reported by some of the committees.

A Third Example.—The Aurora and Pennsylvania Gazette, a daily morning paper at Philadelphia, has determined to observe the sacred rest of the Sabbath.

VILLAGE ANECDOTE.

Some time since, it was in October, the weather being favourable for clearing land, A. H. determined to burn away the brush in one of his pastures; the fire ran faster than he expected, and extended into the wood lot of his neighbor, N. H., where it did considerable damage, before it could be subdued. N. H. was absent on a journey at the time, and on his return met with A. H., who expressed his regret at the accident which had taken place, and his readiness to satisfy him for the loss, Let us refer the case, said A. H., and the damages to be assessed, to two men we can trust, and let those men be you and I.

Your proposals, Mr. A. H. is very fair; but in such cases two men have been known at times, not to agree. Therefore, I would propose to you, to leave it to one alone, and let that man be your good self. You will take the case into consideration, and when we meet again, you will inform me to what amount you have fixed the loss. The next time they met, A. H. informed N. H., that he had walked over his wood lot, and that from the best opinion he could form of the injury it had received, he had estimated the loss at sixty-five dollars. N. H. professed himself perfectly satisfied with the liberal damages, which A. H. had brought in.—But, neighbor, said he, it is a hard case, and therefore, I will propose to you, that we should divide the loss; you pay me one half, and I will bear the rest.—*N. E. Farmer.*

From the Western Recorder.

MINUTES OF CAYUGA PRESBYTERY.

The committee on the subject of furthering the views of the Western Education Society, and to whom was also referred the consideration of some general plan, for better effecting the leading benevolent operations claiming the attention of our churches, would offer the following resolution:—

Resolved. 1st, That this Presbytery regard the great object proposed by the Western Education Society, as among the first of those claiming the attention of their churches, and as intimately connected with the cause of missions foreign and domestic.

2d. That this Presbytery warmly urge upon their several churches, the duty of early and efficient measures for aiding the funds of the Western Education Society.

3d. That it be recommended as highly expedient, that the members of each church under our care should form themselves into a benevolent association, under the direction of their several sessions, having a treasurer, who shall receive the subscriptions and donations for the various benevolent objects claiming their attention; and who shall annually report to the church, and transmit to their several destinations, the amount of benefactions received; it being the privilege and duty of the sessions to determine the direction of those donations, the object of which is not specified by the donors.

A true copy.

SETH SMITH, *Stated Clerk.*

Elbridge, January, 1829.

We learn that four Presbyteries have already adopted the plan above recommended.

Wealth has influence without deserving it.

ROCHESTER LOOKING GLASS
MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

H. B. PIERPONT,
DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to open pulls words of commendation vast, in praise of self, to make the people think my goods are better, that I will sell them cheaper than my neighbors—or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. 25, 1828. 35tf

THE SIGNS OF THE TIMES,

A SERMON delivered in Rochester, Dec. 4th, 1828 being the day of public Thanksgiving; by the

REV. JOEL PARKER,

Pastor of the 3d Presbyterian Church in this place,

For sale at this office. 52

CABINET WAREHOUSE.

FREDERCK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Bureaus,
Sideboards, Tables,
Secretaries, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. **FURNITURE** of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

A **HOUSE** TO LET. Enquire of
J. BISSELL JR.
Rochester, Oct, 23. 1828. 43tf

DR. WILLIS, has taken an office in East Rochester, near the corner of market and main streets opposite the Franklin House. 42tf

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at $1, per annum.

The subscriber, as Agent for this village and vicinity, will receive subscriptions, and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vol's. on hand and for sale at the publishers price.

SETH D. CHAPIN.

Rochester July 18th 1828.

**The reputation of the above work is too well known to need any recommendation

ROCHESTER BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

DEPOSITORY OF BOOKS,
For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

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 accommodated to the present *pressure* in the *money* market

Rochester, May 12, 1828. 20tf

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'
Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.

dec. 19. 51

THE CASKET.

Flowers of Literature, Wit and Sentiment,

A PERIODICAL Miscellany, issued monthly, each No. containing 40 royal octavo pages of letter press, and embellished with one Copperplate, and several Wood Engravings, forming, at the end of the year, a volume of about 480 pages, when an elegant title page and general index are added.

It is now three years since the publication of the Casket commenced, and during that time it has steadily acquired a patronage that has never before, it is believed, been extended to any monthly publication in this country.

To the facts of biography, the description of existing scenery, and the details of past events, will be added, the instructive fiction of moral tales; those especially which are intended to illustrate the manners and customs of particular sections of the Union, and those which are calculated to strengthen virtuous resolution, by exhibiting in its proper light, vice and its pernicious consequences, and showing virtue as affording its own rich rewards. As a relief to these presented subjects, all due attention will be given to the light reading, poetry, anecdotes, and those sketches which constitute the agreeable mélange of an entertaining periodical, and which give a zest to details of facts, and the graver and severer composition, moral essays.

The Casket is one of the neatest, cheapest and most interesting periodicals in the U. States, and its rich variety of Historical, Biographical, and Miscellaneous matter, make it an invaluable treat to the mind, and a useful work of reference. It is published by Samuel C. Atkinson in Philadelphia, at $2.50 per ann. in advance.

Rochester and Buffalo Stage,

BY the way of Scottsville, Caledonia, Le Roy, Batavia, &c. leaves Christopher's Mansion House, and the office opposite the Clinton House, every morning at 3 o'clock, (except the Sabbath,) arrives at Buffalo same day—returning, leaves Buffalo at 7 in the evening, and arrives at Rochester next day.

Jan. 15. 3

LA MOTT'S COUGH DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A single use of these DROPS will be considered as a certain cure in most common cases of Coughs, Influenza, Whooping Cough, &c. &c. Those who have had occasion to use Anderson's Cough Drops with only partial and temporary relief, fear it would terminate in Consumption. I recommended La Mott's Cough Drops, prepared by A. Comstock, and by other agents, and found them to have entirely relieved, and I am also convinced a willingness that it should be published for the good of others. I have vended to my Druggist Shop and used in my practice about one dozen of La Mott's Cough Drops in the last three years, and from the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Pneumonic Coughs, and proved in most kind of Chronick Coughs, where there is not much fever.

S. G. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 23rd, 1828.

Having been concerned with Doctor Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 23rd, 1828.

Sold wholesale and retail, by G. Buckbrock, O. R. Gibbs, Wm. Hawkins, and Wm. Worcester, Druggists, Rochester, and by druggists generally. 1y51

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Justus Beardsley, of Perinton, in said county, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 4th day of April next at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1819. Dated this 12th day of January 1829. 10w6

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe.—NOTICE is hereby given to all the creditors of William C. Green of Gates, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in the town of Gates in said county on the eighteenth day of February next at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated December 20, 1828 6w59

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of Elijah Tompkins, 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 town of Gates, in said county of Monroe, on the 26th day of January next, at ten o'clock in the forenoon of said 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, 1819.—Dated this 8th day of November 1828. 10w49

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the 11 teenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village as are bounded as follows on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829.

E. POMEROY Att'y HENRY CHAMPION.
Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed by Henry Champion to Isaac Chichester, and Eunice his wife, and Leonard Adams;—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield and westerly by the high-way running southwardly from said village to Perrinton and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior; and southerly by the village lot or mill-stage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich; which is three rods in front and five rods deep. Dated 27th December 1828.

HENRY CHAMPION, Mortgagee
E. Pomeroy, Attorney. 6m51

BY virtue of a power contained in a mortgage executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824; and for default in payment of the money secured thereby, will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid being lot Number two in Section B, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reyney house and lot, so called. Dated December, 29, 1828. S. BALDWIN. mortgagee. 6mI

BY virtue of a power contained in a mortgage executed by Ranseler Marshall to Orrleigh Stone, dated April 13, 1824, and for default in payment of the money secured thereby, will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract, or parcel, or land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links, thence east along the north line of land owned by Tinsler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828. O. STONE, Mortgagee
M Chapin, Att'y. 6m50

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach stadule thence South seventy degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee. 6m49

DEFAULT having been made in the payment of a part of a sum of money secured to be paid by an Indenture of Mortgage, dated the 15th day of January 1823, executed by Ashbel Steele to the subscribers, of all that certain piece or parcel of land situate in the four thousand acre tract, so called, in the South part of township number one Short range, west of the Genesee River in the town of Gates County of Monroe and state of New York—being the East half of lot number thirty four (34) to said tract, to be set off from the east part of said lot, number thirty four, (34) by a line to be drawn North and South through the centre of said lot, & parallel with the East and West lines of said lot—the said piece of land supposed to contain forty four acres, being the same premises on which said Steele now resides.—NOTICE is hereby given that by virtue of a power of sale contained in said Mortgage, and in pursuance of the Statute in such case made and provided, the above described premises will be sold at public auction at the house now occupied by Thomas Noyes in the village of Rochester, county of Monroe, on the fourth day of February next, at twelve o'clock in the forenoon

August 5, 1828. ANDREW V. T. LEAVITT.
CHARLES J. HILL.
H. Humphrey Att'y 6m39

BY virtue of a power contained in a mortgage executed by Ranseler Marshall to Orrleigh Stone, dated April 13, 1824, and for default in payment of the money secured thereby, will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract, or parcel, or land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links, thence east along the north line of land owned by Tinsler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828. O. STONE, Mortgagee
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ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY FEBRUARY 13, 1829. VOLUME III—NO. 7.

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Antis & Little,	Canandaigua.
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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.
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Rev. Mr. Hunter,	Middlebury.
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William Knowles,	Knowlesville.
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S. T. Fairbanks,	East Ridge.
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Benedict Brooks,	Covington.
Samuel S. Haight,	Angelica.
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. C. Cook, P. M.	Conhocton.
H. W. Rogers,	Bath.
Elisha Parish,	South Bristol,
Samuel Hulbert,	Oswego.
Joshua Linnell,	Pittsford.
Martin Goodrich, P. M.	Rush.
Justus Brown,	Monroeville, Ohio.
Wm. K. Blasdell,	West Mendon.
[illegible]	
Rev. Mr. Bradstreet,	Cleveland, Ohio.
Uriel Spencer,	Batavia,
Ezra H. Platt,	Ann Arbor, Michigan.

PLANS AND MOTIVES FOR THE EXTENSION OF SABBATH SCHOOLS.

[*Continued.*]

Formation of a system of Sabbath Schools in a single parish or town.

Whenever it is practicable, let a town Sabbath School Union, auxiliary to some larger union, be formed, to assist in defraying the expenses of the schools, and for other objects connected with their general welfare. A clergyman may, in many ways, avail himself of the influence and co-operation of well-disposed laymen in this cause: indeed, it must be confessed, that this class of persons have hitherto taken the lead in Sabbath School operations in this country. Still, a minister should chiefly rely on his own determination to accomplish his object. This is an enterprise, whose success depends eminently on having some one *who will go forward*. Let the point, therefore, be settled, that the work must succeed, and depend for the accomplishment on your own energies. If any material part of the enterprise be entrusted to another, the chances of failure are multiplied.

When any enterprise is undertaken which consists of several parts that may be attempted successively, it is always wise to begin with that which we are most certain of accomplishing.—In this way we shall have the stimulus of success to animate our next exertion, and we shall impress others with the feasibility of our plans, and the energy of our execution. So, when it is desired to organize a system of Sabbath School instruction in a town or parish, let the first attempt be made at that point where the popular feeling is most favorable, and where the best materials are to be obtained. Prejudice against these institutions invariably retires before the light of fair experiment. If the first school flourish, a second may be formed with equal ease in another neighborhood, where, but for the successful effort, nothing could be accomplished. It is an additional advantage, if the first school be central to the schools subsequently formed.

It is unnecessary here to specify the well known steps for the formation of a school. Suppose the place for the first school fixed on, the superintendent and teachers appointed, and an appropriate library commenced. Two things next demand attention, viz. to prescribe a system of instruction for the children, and to qualify the teachers for imparting it.

System of Instruction.

The scholars are naturally divided into those who can read, and those who have yet to make this attainment. With the latter, little more can be done, than to bring them forward by the usual methods of teaching the art of reading. Still, a teacher who is intent on the great end of all instruction, will find occasion to impress on the mind and heart of his pupils many a lesson of truth and virtue. Much benefit may be experienced by this class of scholars, from hearing the recitations of others, and the examinations at the close of the school. The following remarks on the system of instruction to be adopted, relate to children who can read.

There are two methods of instruction, of note in the history of Sunday Schools, called the "old system," and the "new system." The *old system* was briefly this. The scholar was permitted to commit to memory any quantity of Scripture, catechism, or hymns, that he chose, and was rewarded for his industry by *tickets*, "a low paper currency," of a fixed value, redeemable in books. As the amount of the reward was proportioned to the number of verses recited, this was the only criterion of excellence afforded by the old system. Two evils marked its operation. It was mercenary: it led the pupil to consider the attainment of his lesson as a secondary good; merely as a means to obtain a reward. Again, as this reward was proportioned to the *quantity* committed, the consequence was, that the whole effort, in most cases, was to produce a *long* recitation, while little was recited correctly, and still less was understood; and if any moral impression was made by this course, it was incidental, and not the legitimate consequence of the system. As different scholars would produce recitations of very different length, the same lesson could not be prescribed to a whole class; consequently the teacher was obliged to listen to the entire recitation of each individual pupil; and this, while it awakened no interest in the others who sat by, consumed the time which should have been devoted to instruction in the meaning and application of the lesson. And, after all, this mode was found to be deficient in excitement, notwithstanding it appealed to the cupidity and ambition of the children. The schools where this system was employed were found to have a constant tendency to decline. No power but the memory was exercised; the judgment, the affections, were chiefly unemployed. Even the teachers were obliged to bring all the influence of religious motives to force themselves to continue in the drudgery of listening to recitations, which were doubly tedious from their length, and the ignorance of the scholars.

The *New System* aims to cultivate both the understanding and the heart. To do this, in the first place, it limits the lesson to from ten to twenty verses of scripture. Its length, therefore, cannot be a reasonable excuse for not having the lesson perfectly committed. Secondly, The lessons are so selected as to form a connected portion of biblical history or of doctrinal instruction. Lists of these lessons arranged for every Sabbath in the year, may be obtained at all the depositories for Sunday Schools books.—Thirdly, All the scholars in every class have the one subject before the school, which greatly simplifies the work of the instructers. Every child listens with interest to the examination and instruction of his fellows; the class becomes a little theological circle, and the teacher sits in front as its professor, imparting the knowledge which he himself has acquired for the occasion, during the previous week.

Those who are accustomed to regard childhood as incapable of incitement, except by appeals to its selfishness, may be surprised at the success of a system which does not address this powerful principle to the human heart. Should such inquire how the New System interests the scholar, the answer is, *by exercising his powers*. The mind is ever interested when it is kept in lively action. In schools conducted according to the New System, children are presented with materials for thought, the judgment is exercised, the affections excited. With the weekly addition of facts to their stock of knowledge, there is associated a variety of moral and practical instructions, which, together, have the effect to excite and keep alive a deep interest in the school. And when, besides these circumstances, there is a well selected and appropriate *Library* attached to the institution, the interest is increased. All the pleasure which the scholar derives from the books which he draws periodically from the Sunday School Library, becomes a part and parcel of his idea of the S. School itself. And thus all his associations in relation to it are of the agreeable kind.

Qualifying the Teachers.

This seems to imply, that in most schools the teachers will themselves need to be taught.—Experience proves this to be a fact. Perhaps most parishes in our country possess persons of suitable age and capacity to supply themselves with teachers, were it not for the deficiency in that knowledge of the Scriptures and that piety of heart which ought to form prominent characteristics in the religious instructer of youth.—Ministers often complain that Sabbath Schools do not thrive in their congregations, "*for want of suitable teachers*;" and they speak of this deficiency as if it were the peculiarity of their own people, with which the Sabbath Schools of other parishes were not embarrassed. But the truth is, the complaint is almost universal: very few people either young or old are qualified to instruct a class of Sunday scholars in the selected lessons, without *specific preparation*. Of course almost every town and parish affords nearly equal facilities in respect of instructers; since, even in the most favorable cases, teachers must be *made*, i. e. qualified for the work by a system of preparation. And here it is with pleasure recorded, that this *can be done*, and that in doing it, the minister most effectually binds the hearts of the teacher to himself and their work. Experience proves that Sabbath Schools can be conducted, and suitable instruction, both in the literal meaning and practical bearing of divine truth, may be imparted to children by teachers who when they enter the school, have no superiority to their pupils, except in years and a willing mind. This may seem strange to those who have not witnessed it; but they will grant the practicability of all that is here asserted, if we can suggest to them a method of creating in the teachers themselves a desire to understand the meaning and spirit of the Scriptures, and which shall secure their fidelity in teaching the sense and application of the lesson. Surely, if this be done, all is done which can reasonably be expected, and much more than is actually accomplished in most Sabbath Schools.

Suppose then that a school is gathered, but that the teachers are unaccustomed to the business of instruction, have little or no biblical knowledge, and what is more to be regretted, are destitute of piety. We will even go farther, and suppose they are not for the most part distinguished for sobriety, but are gay and thoughtless. Though such materials are not to be chosen where better can be obtained, still, rather than relinquish the establishment of the school, it is proper to attempt it with these. If they can be induced to undertake the work, (which, from the novelty of it, they may do,) there is strong ground to hope that many, if not all of them, may become interested, may acquire the requisite information, and faithfully impart it to their pupils. The writer is acquainted with many instances where teachers, who commenced without any spiritual relish for their work, after being dealt with on the plan here suggested, became hopefully pious, and now delight in the employment which once they pursued only from constraint. (*To be continued.*)

For the Rochester Observer.

"Take no thought for the morrow."

Those instructions of Christ in which he enjoins his disciples not to be solicitous or anxious about the supply of their temporal wants, are deserving the careful attention of all who desire to make any progress in the Christian life. The passages to which I allude are in the 6th chapter of Matthew, from the 24th verse to the end of the chapter; in which Christ says, "Take no thought for your life what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on, &c. And at the close of the chapter he gives a general precept, comprehending all possible cases, "Take no thought for the morrow." Now we cannot prosper in any efforts we can make to honor God by a holy life, unless these efforts are made in conformity to the directions of Christ. Many can testify that they have lost much spiritual comfort by anxious care about the future. How inconstant has this anxiety made them in their devotions. How cold and heartless. How intermixed with worldly thoughts. How short and hurried. To how many does the closet testify that "we cannot serve God and mammon;" that we cannot seek the kingdom of [illegible] and yet [illegible] that we cannot follow him unless we forsake all for him. How plain therefore is it, that a person who indulges any anxious care about the future, is guilty of disobedience to Christ, of distrusting the wisdom and mercy of his providence, and of preferring earthly good, to the glory of his kingdom and the riches of his grace. He is guilty of direct disobedience, because there is not a more plain precept in the whole Bible than those we are considering. No one can mistake the meaning. Though industry is plainly a duty, also the exercise of our best judgment, in devising means by which we may lawfully procure those temporal comforts that are needful for us; yet anxiety about the result is positively forbidden by that Saviour whose authority we profess to acknowledge.

Who cannot see in every anxious thought a criminal distrust in the wisdom and goodness of our great benefactor. It implies a disbelief in the care of our compassionate Saviour, which he thus affectionately expresses, "seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." What a warrant is here for the perfect safety of letting go our hold of the world, and casting all our care upon him, who careth for us, and who will sustain us.

He who is anxious about his future circumstances manifests not only a distrust in the wisdom and goodness of God, but gives a decided preference to his own wisdom and foresight. Perhaps he is desirous of that which it would militate against the wisdom of God to bestow, and would be incompatible with that greater bestowment of good which he ultimately designs.—Well might Jacob have saved himself all his anxiety about his lost son Joseph, had he foreseen the great deliverance from famine which he was destined to provide for his father's house, and the still richer blessings which he was instrumental in providing for the nation of Israel, and through them for all the nations of the earth.—All the providences of God are parts of one entire system, in which perfect order, wisdom and goodness prevail. Who that has confidence in God would wish to break into this perfect system, and with a rash misguided hand disconcert its harmony to gratify the desires of a fleshly mind? Who that loves the glory of God would dare to do it, lest in some way unseen by created minds dishonor should be cast upon him? For who but himself can tell what events will best advance his glory?

The importance of adhering to the above precept of Christ is strongly enforced by the example of all christians who have been in any measure distinguished by a life of holiness. Persons of this character have uniformly exercised such trust and confidence in God as necessarily excludes anxiety for the future. Thus Paul, and a multitude of others in every age, could rejoice in tribulation, and learn in whatsoever state they were, therewith to be content. Had Paul been anxious to be delivered from his trials, and enjoy like others the good things of this life, he would have been wholly unfitted for his work. If feelings of painful anxiety had haunted him in all his travels, persecutions, prayers, preaching and writing, what would have been his usefulness in the cause of his Lord? Instead of that fortitude with which he underwent sufferings, that boldness with which he met opposition, and that untiring zeal with which he preached and prayed, his history would have exhibited only the sickly efforts of a soul divided between Christ and the world.

Christian brethren, if an anxious mind would have been incompatible with christian faithfulness in Paul, it is also incompatible with christian faithfulness in you. If it have prevented your near approach to God in secret, let it no more intrude. If you suffer it still to haunt you, then renounce the hope of being delivered from spiritual darkness. Your brethren also must renounce the hope that your light will shine. Submit to your trials whatever they may be, as the wise appointment of your Father. Let them no longer hinder you from duty. Save yourselves also from a useless as well as a painful and sinful state of feeling, remembering that you cannot "by taking thought add one cubit to your stature, or make one hair white or black."

Feb. 8, 1829. L.

FROM MR. STEPHEN PRUST, BRISTOL, ENG.

Having taken the most lively interest, for above twenty-five years, in the spiritual as well as temporal concerns of the United States of America, during the whole period of my more than brotherly connexion with that eminent man, consistent Christian, and devoted patriot and philanthropist, the late DIVIE BETHUNE, I am delighted to watch the progress of our united exertions in transplanting, from Britain, whatever was "lovely and of good report," for the benefit of the whole family of man. Your Society, among many others, has attained a maturity which causes my devout gratitude to the Giver of all good, that I am permitted to hear and read of its extensive usefulness, which I hope and trust will increase with every added year of its existence.

Last evening was our anniversary, and a delightful one it was. Sceptics and infidels, if any were present, must have been convinced that the Divine influence and blessing usually accompanies the perusal of these little, silent, unobtrusive messengers of mercy, if devoutly prayed for: the aggregate of good they instrumentally accomplish, we must be content to wait to know, till the great day, when the secrets of all hearts shall be made manifest, to the praise and glory of Divine grace. Go on in your career of extensive and extending usefulness. British hearts pray for your success, and will be delighted to hear that it exceeds that of our own Institutions. As South America is peculiarly *your field to cultivate*, in addition to your own immense territory, it ought to be, while the time and energies of the Executive agents are absorbed in devising and executing plans for obtaining funds. That work is now in a measure, necessarily suspended, in consequence of the great and pressing pecuniary wants of the Society. Just so fast as scholarships of either of the above descriptions can be obtained, young men will be placed upon them, and time will be saved for the important service to which we have referred.

Call for help.

Under these circumstances we again send forth our appeal to the Christian Public. A great question is at issue. Shall Pastors and Ministers and Missionaries be provided for the thousands and millions of our destitute fellow men? Shall the pledges which have been given, in the name of the community, whose servants we are, be redeemed? At a time when our hopes are beginning to revive, and the prospect brightens of speedily bringing into the whitening fields a host of devoted laborers—who is willing to check the zeal and efforts of those who are coming forward to engage in the work of the ministry?—These pledges *must* be redeemed. They will be. We announce our wants, not to discourage applicants,—not *one*, whom the Directors could patronize consistently with the requisitions of the constitution, *has ever yet asked in vain*, and we trust not one ever will. But there must be an increase of the means of sustaining such applications. For these—friends of learning—friends of humanity—friends of the Lord Jesus Christ, we look to *you*. Your aid is wanted *now*. Our country is growing with unexampled rapidity.—The world is groaning and travailing in pain for deliverance from the yoke of sin. A bright morning is approaching—and the king of Zion is coming to set up his kingdom upon the earth.—To you, is given the privilege of hastening this desirable period, by multiplying the instruments whose exertions are to usher it in.—Can *you* not, christian reader, by your efforts, if not by your own resources, furnish the means of preparing one such instrument for the service of your Divine Master? If you *can*, remember, that it is a work for which *you will be held responsible* at the final jundgment. If you can do more than this, your responsibility is increased in proportion.—*Quarterly Reg.*

State of religion in Colleges, viewed in connexion with the Concert of Prayer Feb. 26, 1829.

It is now six years since the last Thursday of Feb. has been observed by Christians, as a season of united and special prayer for our Literary Institutions. About fifteen Colleges, and a large number of Academies have, within that time, enjoyed the reviving influences of God's Holy Spirit. From an accurate examination, we have no. At one institution sixty individuals were hopefully converted in one revival; and another, in three successive revivals, seventy individuals.

The amount of good, which will be accomplished through time and through eternity, by means of these revivals, is immeasurable. At least four hundred individuals will, in consequence, preach the unsearchable riches of Christ to four hundred thousand immortal beings. Not less than thirty are already in the field; several of whom are rejoicing in the fruits of extensive revivals of religion; while thirty more are pursuing their studies at one Theological Seminary.

But it is a most disastrous and lamentable fact, that during the last year, the special influences of God's Holy Spirit have been *almost wholly withdrawn*. There has been, probably, within one year an actual *decrease* of between one hundred and one hundred and fifty pious students at our Colleges.

Now, is not this prospect dark and appalling? Does it not call for deep humiliation and earnest prayer, and conscientious effort on the part of the whole Christian Church? It is the tendency of every thing human to go downward. No where is this more true than in Literary Institutions.—From the continual changes which they are undergoing, a vigorous tone of piety may be almost immediately succeeded by langour, and darkness, and death. There is now an unquestionable and rapid approximation towards this fearful result. But shall all which has been done towards rendering our Colleges great sources of evangelical influence, be lost? To our colleges, the Church of Christ and a dying world are looking for help. After all the efforts of Education Societies, and after all the efforts from every other quarter, thousands of congregations, and hundreds of thousands of souls in this country, will live and die without the Gospel. There are now at least *two thousand* young men in our Colleges, whom the grace of God can qualify to go forth and proclaim the messages of salvation. Let these facts be examined and pondered well. Let them be made the subject of intense and persevering prayer.—*Ib*

Tracts among Children at the West.

You are probably not aware, says one in a destitute portion of Ohio, how deep an interest your Tracts excite here. I presume I have seen *a hundred children* present at a Tract meeting, of which suitable notice had been given. One little boy went to his father, an intemperate man, and asked him for money to join the Tract Society. He was refused. "Well," said he to his little brother, "come, let us go. I have got two cents, and I will give you one, and that will make us members." Another child was refused in the same manner by his intemperate father; but the same day, the little fellow found a 6*d* piece in the road, which he carried immediately to the Agent for Tracts.—In going from a meeting of a Tract Society in the muddy season, I was much gratified in overtaking a wagon drawn by four oxen, and having in it between 20 and 30 children, members of the Tract Society, who had been a mile and a half to the meeting. The little fellows appeared to be enjoying themselves much.—To me these facts are highly interesting and encouraging; and I pray you not to look on them as too trivial to be mentioned, till you have labored a while here in the mud, and rain, and woods.—*ib.*

OPERATIONS OF THE AMERICAN EDUCATION SOCIETY.

Meeting of the Board of Directors.—The regular Quarterly meeting was held in Boston, on the 18th of the present month. The number of applicants admitted on trial by the Parent Society and its branches was 44.

Treasury overdrawn, six thousand dollars.

Notwithstanding the efforts which have been made to raise funds, the resources of the Society have fallen far short of the expenditures.—The debt, for money borrowed, at the last Quarterly meeting was $3,500. The Directors have been compelled to borrow $2,500 more at their recent meeting to meet the appropriations which amount to seven thousand dollars. The present number of young men, who depend upon the Society and its branches for the means of obtaining a thorough education for the ministry, is not far from 350. An increase of *fifty* young men, on an average, will be made to the list every quarter, should the applications multiply no faster than at present.

Permanent and temporary Scholarships.

Whatever may be the circumstances of other benevolent societies, experience has abundantly shown that the interests of the Am. Ed. Society can in no way be so certainly and effectually promoted as by means of these foundations. The work of supervision can never be performed as

Dr. Howe.—A letter from Dr. Howe to the Editor of the New York Com. Advertiser, dated at Malta, Nov. 4, reports the death of our countryman, Gen. Jarvis, in Greece, & states that two thirds of the foreigners, (Europeans and Americans,) who have enlisted their fortunes in the Greek cause, have perished by disease or the sword. Capt. Hastings, an Englishman who had achieved many daring exploits, lately died of a wound received in attacking the Turks. The surviving foreigners are all leaving, now that the war is over. Capo d'Istria gets along well; the people are returning to their former occupations, and piracy has entirely ceased. "Greece is looking up," says Dr. H.

If the preservation of health be an object of attention—eat when you are hungry in moderation, and drink when you are thirsty without excess.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

Extracts of a letter from Mrs. Hannah Moore, to Rev. N. B. Sprague, West Springfield, Mass.

"The atrocious profligacy of my Barley Wood servants did indeed, the moment I discovered it, forcibly drive me to quit forever that pleasant spot. The principal gentlemen in my immediate neighborhood came together to strengthen my resolution; one of them brought his carriage that I might no more enter my own with such an abandoned coachman; and a set of friends equally kind, met to prepare for me a house at Cliiton, of which I instantly took possession. It is an elegant house, beautifully situated. Our gracious Father, who always causes good from evil, has made the place as pleasant as it is convenient. I should be happy to show you how much I am satisfied with the change. I am surrounded with warm friends and several excellent clergymen. This is a great gratification, as I am deprived of the benefit of public worship. It has been intimated that I was suffering great pecuniary distress. This is so far from being the case, that I enjoy (thanks to a good Providence) great affluence, and am able to assist my indigent fellow creatures, as well as to carry on my two schools, as I am now removed from them.—These schools alone cost me £250 a year. Thro' the mercy of God I have now carried on these schools thirty-five years, and have not had less than five or six hundred children at a time. I have sold Barley Wood, the interest of which just pays for my new abode; and whereas my excellent physician Dr. Carnch, used to have 12 miles to visit me, he is now close by me. I have had several attacks of illness since I came, in which he attended me daily for many weeks.—How blessings multiply! The Almighty has been pleased to preserve me to a very advanced age, to give me time for repentance for the past and preparation for the future. Pray for me, my dear sir, that I may grow in grace, that I may not abuse the mercies I enjoy, that I may cast all my care on him who careth for me, that I may be continually looking unto Jesus as the finisher as well as author of my faith, and that it may be more and more practical, vital, influential faith, not merely a dead and nominal faith."

Jour. Com.

MISSOURI.

Rev. Hiram Chamberlain, was appointed in Oct. last, to go to Missouri, as a Missionary of this Society. He was also authorized to act as agent of the Society, in such of the western states as he might find it convenient to visit on his way to the field of his expected labors. He writes from St. Charles Co. Mo. to the Cor. Sec. under date of Dec. 10, 1828, from which we extract the following:—*Home Miss.*

I have pursued my toilsome and weary way until, at last, I have reached the field of my labors. I kept a table of distances, and find that I have travelled on horseback, about 1500 miles. Those, only, who have tried the experiment, know the task, which such a journey imposes on a man's patience and fortitude. *Rain*, and *hail*, and *snow*, and *mud*, must mar his comfort and distort his person; but he must not shrink. "Onward," has been my motto, come what would.—I left Dorset, Vermont, the 7th October, and arrived in St. Louis, the 28th of November—52 days. I have preached every Sabbath, and often during the week. My labors have generally been employed among destitute congregations. I have sought for such, and they were not difficult to be found. They spread over almost the whole extent of my route. I have traversed tracts of desolation, wider, and more dreary than I had conceived of before. Could the friends of your Society survey with their own eyes, these immense fields, which the hand of the spiritual cultivator has scarcely touched, they would feel the importance of mightier efforts. Tears of sympathy would flow for their brethren, whose moral condition is so dark and deplorable. One example of this:

On Saturday night, I reached the county seat of M. Co. Ohio. This county contains more thon 5000 inhabitants, without one Presbyterian minister. Here was a Presbyterian church; but I could find only two of its former members. They were like two trees, whose foliage was gone, and whose dry limbs were trembling in the wind.—My intention of preaching the Gospel to them, was announced immediately on my arrival, and a letter shown from Mr. H. to that effect. But such was the *indifference*, the *stupidity*, the *perfect deadness of all moral sense*, that it was half past one o'clock, P. M. on the Sabbath, before they had resolved *to oblige me, by condescending to hear me preach!!* After preaching, some of them did wish they had a Missionary. Could a man of self-abandoning spirit go among them, he might prophecy over the slain, until dry bones might be clothed with flesh. I endeavored to convince them of the urgent necessity of raising a subscription, and applying through Mr. H. to your Society.

There is a great want of information in the west generally with regard to your plans. This I found at every step of my progress. With the "Home Missionary" in their hands, and with immense moral wastes spread out under their eye, they were ignorant of the terms of connection, for auxiliary Societies, which you propose! I have preached on the subject, wherever the door has been open. But I have judged it *highly expedient to ask for no collection*. In this way, it is believed, much more influence has been exerted and more good will result from my labors.

I shall pass up the country, and endeavor to blow the Gospel Trumpet along those frontier desolations, where no herald has hitherto broken the moral silence. I commit my cause to God; and with a willingness to suffer—to *spend and be spent* in the service of Christ, I go forward, not knowing the things which shall befall me there.

Indian Mission Stations.—There was paid by government last year, for the education of Indian children, the sum of $7,350,—of which $6,600 went towards the support of 1,180 children, at forty different mission stations. The number of missionaries at the stations thus assisted, including teachers, mechanics, laborers, &c. was 270. The Superintendant of Indian Affairs, from whose report these particulars are taken, says of the Schools, that "from the information which the correspondence of the office affords, there is reason to believe that they all continue to progress with increasing usefulness and prosperity."

The schools were established by ten different bodies, as follows:—two by the United Brethren, twenty-one by the American Board of Commissioners for Foreign Missions, six by the Baptist General Convention, one by the Protestant Episcopal Church, New-York, one by Hamilton Missionary Society, two by the Methodist Society, four by the Synod of South-Carolina and Georgia, [lately transferred to the American Board,] one by Cumberland Missionary Board, one by the Society of Jesuits, one by the Maine Society for propagating the Gospel.

Burman Mission—Death of Dr. Price.—Letters have been received at Boston from Mr. Judson, stating that Dr. Price (of the American Baptist Mission to Burmah) died at Ava, on the 12th of February last, of a pulmonary complaint. Mr. Judson says,—"Moung Hlay, the only native Christian at Ava, had previously left him for Rangoon, so that we have no means of becoming acquainted with the state of his mind. He had been making preparations to go to Bengal for a change of air, and for that purpose had an audience with the king on the 10th, and obtained permission for himself and his two children; so that it seems his death was rather sudden and unexpected." Mr. Judson's letter, which was written in May, mentions the baptism of *six* natives since the commencement of the year, and speaks of "about as many more" as hopeful Christians.—Mr. Boardman has established himself at Tavoy.—*N. Y. Obs.*

The following interesting extract, is from a letter to one of the editors of the Rochester Observer, dated Johnstown, Licking Co. Ohio, January 21, 1829.

We published, some weeks since, an extract of a letter from the same person, giving an account of a revival in that place, but did not expect, so soon, to be cheered by the intelligence that so great and glorious results had followed.

"As relates to the state of religion in this section of country, much might be said calculated to excite the sympathies and prayers of our christian friends, and much to awaken their gratitude to a kind and beneficent Providence. The Almighty is yet making a display of his goodness and tender mercy to the inhabitants of this place. Since my letter from which you published an extract, not less than one hundred have made a public profession of the christian religion, which has added to the visible church something over 250 since the commencement of the revival. A spirit of vital piety is manifest among old professors, who had long neglected to trim their lamps. One year ago, not a tract, Bible, or sabbath school society had been organized in the township of which I speak, with the exception of a Tract Society in Granville. At this time Sabbath School and Bible Societies are in a flourishing state in every township of which I have made mention, and tracts are in general circulation.

Three societies for the suppression of intemperance have been organized within as many months. Monthly concerts of prayer are now attended and apparently with much interest by those who three months since had no knowledge of their existence in any part of the christian world. I cannot close without making the remark, that every exertion which has been made having for its object the advancement of the Redeemer's kingdom in the organization of these benevolent institutions, has been eminently calculated to awaken a spirit of *vital piety*, to arrest and fix the attention upon the concerns of our immortal souls; and these congregations which have been most active and liberal in these respects, have more especially been favored with the influences of God's Holy Spirit, while others who have remained inactive at a time when God is emphatically calling his people into *active* service, are left under the withering and blasting influences of a *cold* and formal profession of godliness; and have we not reason to fear that professors of religion who can at *such* a time say to themselves "a little more sleep, a little more slumber, a little more folding of the hands to sleep," have lulled their faculties to the sleep of death, have become the victims of delusion, and who, unless the sun of righteousness shall arise and shed his healing beams over their path, will be found unfit for that spiritual building not made with hands, eternal in the heavens."

Missionary Box.—An American Privateer, having during the late war, captured in the Irish Channel, a sloop from Cardigan, laden with coal, the Captain of the Privateer entered the cabin to survey his prize. Observing there a small box with an aperture in the lid, similar to a Poor's box, and an inscription on it, "MISSIONARY BOX," he inquired what it was. The Welshman, apprehending the destruction of his vessel and property, replied with a sigh—"Ah! it's all over now! You must know that I and my poor fellows have been accustomed to drop a penny a piece into that box every Sunday morning to help to send out missionaries for the preaching of the Gospel. "Indeed!" said the American; "that is a good thing—a good thing indeed!"—After a short pause, he put out his hand to the master of the sloop—"I will not touch a hair of your heads, nor injure your vessel," and immediately departed, leaving the astonished and grateful Welshman to pursue his course unmolested!

Miss. Register.

A Large Communion.—Soon after the martyrdom of Jerome of Prague, which occurred on the 20th of May, 1416, a civil war was kindled in the kingdom of Bohemia. John Ziska, the intrepid defender of the sentiments maintained by Jerome and by Huss, (who fell a martyr a few months before him) led the persecuted party. "At first, the populace were only a harmless, inquisitive, staring multitude, but as the Catholic Priests proceeded to publish in the Churches Bulls from the Pope, exhorting all kings, princes, dukes, lords, citizens and others, to take up arms against heresy, conjuring them by the wounds of Christ, to extirpate hereties, and promising the forgiveness of all sins to any person who should kill a Bohemian heretic, the people seceded in great multitudes, retired to the distance of about five miles from Prague, where they held meetings for public worship, elected their own teachers, and had the Lord's supper administered to them at three hundred tables, formed by laying boards upon casks, the number of communicants amounting to forty thousand." [See Jones' His. Chris. Ch. vol. ii. p. 213.]

For the Rochester Observer.

Various objects which claim benevolent exertion, are engaging the attention of christians in these days. God is filling the hands of his people with work; and there is a feeling and an action, in some instances, which seem to commendably correspond, with the magnitude and glory of his service. Some are discerning, with tolerably clear vision, that there is a vast moral waste to be restored in the home department; and that some hundred millions of fellow immortals abroad must yet be converted to Christ, through their labors and prayers. The numerous benevolent organizations among the christian public, are affording an encouraging prospect to the hopes and desires of those hearts, which have been kindled with the fire of christian love. An increasing amount of the *silver and gold* is seen flowing into the treasuries of charitable societies, and the happy influence they are exerting, is becoming more and more visible on every side.

Amidst all there is to encourage the christian's faith, it may be useful to look at the disparity which yet exists, between the means in use, and the ends to be obtained by God's people in the great work of benevolence, and some of the causes of this painful disparity.

In the Missionary Herald for January, there is among others, the following remark: "Reckoning heathens, Mahomedans, and the ignorant and superstitious in countries nominally christian, we cannot avoid the conclusion that more than nine tenths of the human race, are without any correct knowledge of God, and his government, any just views of sin, or any true apprehension of the way of salvation."

By information derived from the Home Missionary Society, it appears that if Missionaries were increased a hundred fold, the number would fall far short, of what the domestic harvest field now needs, beyond all the aid they are able to afford.

Although the foreign field for the dissemination of the Scriptures, by the American Bible Society is large and increasing, yet the distribution is so great in our own land, that it will require considerable time with their present means to supply destitute families at home, even at the rate of sending out some hundred thousand copies every year.

The facts before the public respecting the means of the American Tract Society, when compared with the immense territories, in which their tracts might be profitably distributed, shew a similar disproportionate result, between means and ends as in other charitable institutions.

There is in our land at this day, a sum, probably not varying materially from $300,000, applied annually to various objects of christian benevolence. This sum, for substance, is given by is little more than a few drops in the ocean of the world's necessities. Three millions of dollars might be as easily applied by American Christians as the above named sum, so far as ability is concerned.

It is believed this state of things is not as well understood and realized, as it ought to be by many christians. The number of real christians in lands called christian, when compared with the whole population, is doubtless small. But in the conquest to be made over the empire of sin, strength consists not so much in numbers, as in putting in requisition the resources which God has given to his people. These may be termed internal and external. Internal resources consist in living and acting under the influence of divine truth, or in having holy hearts and heavenly minds. The external are property and the means of acquiring and applying it. The failure of christians to possess and enjoy the first of these, constitutes their chief guilt, and is the cause of so much lack in applying the second, as Christ commands.

Of the little number of Christ's followers, a few, and *but a few* have come under the influence of religious truth, so as to adopt a practice purely christian in its general length and breadth. Few as yet seem to understand in their full import, such commands of Christ as the following: *Love not the world. Set your affections on things above, and not on things on the earth. Be not conformed to this world. Be diligent in business, fervent in spirit serving the Lord. Lay up your treasure in heaven. Sell that ye have and give alms. Take heed and beware of covetousness. Let your loins be girded about, and your lights burning. Praying always, &c.* Christians being sanctified but in part, cannot obey these precepts, in a tolerable measure, without labor, cost, and self denial. But this they must do, as a body, before a revolted world thro' their instrumentality will bow to the sceptre of Zion's King.

The impediments then, in the way of extending the Gospel, both at home and abroad, as far as the field is open, are principally at home.—They are among christians themselves. But it may be well to bear in mind, that there is little if any more difficulty, in fulfilling our obligations to Christ, respecting others, than there is in obeying him in those commands, which require our own personal holiness of heart and life. If we are ready to obey Him in what regards our own personal religion, we shall be equally ready to obey in what regards the spiritual benefit of others. There is too much evidence, that many of the professed friends of Christ are unwilling to obey him in the way of self denial, and mortifying the flesh with its affections and lusts; nor to realize that the way heavenward is spread with many sorrows, and labors, and tears, and trials. [Acts xiv, 22.] We need well to count the cost in taking a visible stand with God's people, and to remember that our sins are as odious in his sight, as the sins of others. As God designs his people to be instruments in his hands to effect the salvation of a guilty world, it is an affecting truth that there is a near connexion between their conduct, and the final destiny of their fellow men; and their responsiblity viewed in this light is unspeakably solemn and momentous. Let christians then apply divine truth to their own hearts so as to act under its influence, as it respects their own spiritual well-being, and their difficulties will be principally surmounted, respecting their obligations to Christ and in behalf of a wicked world.

"*Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.*" E.

For the Observer.

To the Rev. Mr. ———.

Dear Sir—I wish you would just look at the 10th verse of the 4th chapter of Hebrews. It does appear to me that *eiselthon* refers to *Iesous*, in the 8th verse of the same chapter. This is a participle of the 2d a. tense which is past, and *katepausen* is past tense; shewing that Jesus, having entered into his rest, did not rest from his work. Now, the works of Jesus were the works of redemption; for He is the Saviour and Redeemer, and as the Jehovah He is the Creator—Jeremiah 2, 3, 6; Isaiah 6, 5—therefore, (*Ara*,) Jesus rested from his work of redemption, as God did from his work of creation. See the similarity—When Jesus was expiring on the cross, he said, "It is finished," i. e. a perfect righteousness is made, is completed, for the believer. When God had finished his work of creation, he pronounced it very good; so was the work of Jesus good, elevated and glorious. How can we look at this, in all its beauty, in any other rational way? It does seem to me, that this is the legitimate idea. This is as I had it translated before I saw Mr. Stuart's Exegesis, and have so published; yet there is a shade of difference from Mr. Stuart's translation. And the 9th verse is consequential of the foregoing, and especially of the 8th verse. I think I have no predilection for this idea, otherwise than it appears most obvious on the face of the text. The participle in the 10th verse has nothing to agree with, but Jesus in the 8th verse; and it is agreeable to the usage of sacred and classic authors to give it this construction. And would it not be contrary to such usage to originate a noun for *eiselthon* to agree with, that has no particular connection in this place. Now, the 11th verse says, "Therefore let us strive (or seriously be engaged) to enter into this same rest." Now I confess, that on any other translation than the one I have given, I am at a total loss for the meaning of these verses. It may moreover be observed, that the word *Ara*, in the 9th verse, is a word used in the third member of a sylogism. and is a strong mark of consequence, or that a true conclusion of an argument follows from the foregoing: so it is in this verse, and carries the full weight of the following sense—"Therefore, it is a just conclusion, from the proposition, that a periodical keeping of the sabbath remains for the believer." Now, what this rest is, I have clearly shown in the translation and remarks on this chapter, given in the Observer of Jan. —, 1829. A. B.

For the Rochester Observer.

MR. EDITOR—The article published in your last week's paper, copied from the Christian Mirror, and headed "Presbyterian Statistics," contains a few errors, which it may be well enough to correct. The Methodist Episcopal Church in the United States, contains 418,438 members, instead of "381,997," as stated in the above article. The number of itinerant ministers is 1642, instead of "1462," making a difference of nearly 200!

What the Philadelphian (the paper which it seems furnished the *data* of the above article) means by "*local* exhorters," we are wholly at a loss to conjecture. We certainly have no class of officers in our church, which *we* designate by this epithet. We have *exhorters* and *local preachers;* but neither of these, we should think, "correspond very much to the ruling elders" of the Presbyterian Church. The former, though not authorized to expound the word of God, are licensed to hold meetings in the absence of regular preachers, and to address the people on the concerns of eternity; but they are never *itinerant*, as the above paper supposes. Our *local preachers* (so denominated in contradistinction from the *travelling preachers*) are fully authorized, in every sense of the expression, to preach the gospel. Aside from the local sphere of their labors, they differ in no essential respect from the itinerant ministry, save in that of their having no particular pastoral charge. Many of them are ordained deacons, or elders, or both, in the *Episcopal* sense of the terms. Great numbers of them have been travelling preachers, and others of them are among the most gifted, learned and useful ministers of our church. Their number, at a moderate computation, must exceed 4000. Can it be possible that the Philadelphian refers to these, when it speaks of "*local* exhorters"? It is somewhat surprising that at this enlightened period, and with the ample means of information now in the reach of the public, there should be so much misapprehension respecting the economy, &c. of our church.

☞ We think that the Philadelphian, the Christian Mirror, and all other papers which may have published the article complained of, will do no more than a simple act of justice, by giving this correction an insertion.

A METHODIST.

From the S. S. Vis. & Mag.

How to test the morals of young lads.

A letter to the Editors of the New York Observer, from a gentleman in Saratoga county, who superintends a large mechanical establishment, says:

"As you are an advocate of Sabbath Schools, every incident tending to prove their utility, will be gratifying to you. Young L. has resided with me for some years, and has given, during the whole period, the strongest evidence that he is a meek follower of Jesus. Through his instrumentality, aided by my own exertions, several of my hands, and particularly my apprentices, have here, commenced generally as scholars, and ultimately becoming teachers. In every instance where this course has been pursued, the individual has uniformly proved faithful, honest, and his services valuable to me; while those apprentices who could not be induced to pursue it, have almost invariably proved the reverse; several of whom I have been compelled to discharge.

I now make it a practice to take no boy, unless he is willing to enter the Sabbath School and become a permanent member; being thoroughly convinced that unless he has sufficient moral principle to regard the Sabbath, he cannot be safely entrusted with business, and will ultimately prove recreant.

I give this as the result of my experience for several years, to show, that even in a *pecuniary* view, Sabbath Schools should be encouraged; and that if mechanics would consult their own interest, be their sentiments in respect to religion what they may, they will do every thing in their power to favor this grand moral engine.

ROCHESTER:

FRIDAY, FEBRUARY 13, 1829.

SABBATH MEMORIALS.

The Committee of the House of Representatives, to whom was referred the Sabbath Memorials, have made a Report, unfavorable to the discontinuance of the mail on the Sabbath, but recommending *the repeal of so much of the present law on the subject, as requires Postmasters to open the mail and deliver letters on that day.* They very justly say, "It will be an absurdity if we permit to remain, among our legislative acts, an express provision, requiring a portion of our citizens to perform certain duties on the Sabbath, which they conscientiously believe to be morally wrong."

A motion was made to print 6000 copies of the Report; but, after considerable discussion, the whole matter was laid on the table. The subject will doubtless be called up again, and fully discussed, during the present session. It is stated in the Vermont Chronicle, that the friends of the Sabbath, in the Senate, suffered the business to take the course it did, when it was before that body, without opposition, as the easiest way of disengaging it from the committee, intending to discuss the subject when it should come before them from the other House. We have no fears as to the *final* result, although efforts will doubtless be made to prevent its being called up again during the present session; and possibly nothing of importance may be done on the subject till another year.

The rejoicing of certain editors, who cannot be satisfied unless the laws of God are publicly violated "by authority," is rather premature. Mr. Johnson's Report in the Senate is highly applauded by them, because he thinks it unconstitutional to legislate on the subject of carrying the mail on the Sabbath; and they have incautiously assented to the doctrine. Now if it be true, that Congress have not the power to legislate on this subject, then the present law requiring the transportation of the mail on the Sabbath, &c. is *unconstitutional*, and ought to be repealed.

A few questions to those who appear to feel so much apprehension on the subject of the measures now in agitation for the better observance of the Sabbath.

1. On what are our civil liberties based, but on the virtue of the people?

2. What other standard of morality is there, of universal application, than that which is found in the Scriptures?

3. What people were ever more tenacious of the strict observance of the Sabbath, than the first settlers of New England?

4. Was there ever a people who more highly appreciated or better knew how to use their civil privileges than they did? or, when invaded, were more ready to defend them?

5. Was there ever a people who have been more honored by the scoffs and sneers of infidels, than were the puritans of New England?

6. Where is more rational liberty, and more equality of rights, and more prosperity enjoyed, than in those states which have been since their first settlement, and still are, most deeply imbued with what are, by way of derision, termed puritanical sentiments?

7. Does not the history of the world show that ignorance and irreligion have been the uniform precursors to loss of liberty to the mass of the people, and of the decline of national prosperity? What country, or nation, or society has ever been distinguished for a strict observance of the *other nine* requirements of the Moral Law, that has disregarded the *fourth?*

8. If Congress have no authority to *repeal* the law requiring the Mail Contractors to transport the mail, and post offices to be opened on the Sabbath, by what authority was the law *passed?*

9. If the Sabbath is beneficial, merely as a *civil institution*, as most acknowledge, is it not most so to the poor and laboring classes, by giving them a day of rest, and an opportunity of reading and of attending public worship, and do not the present post office regulations, in these respects, operate with peculiar rigor upon these classes of society?

10. If Congress are so scrupulous about giving a preference to those religious denominations who regard the 1st day of the week as the Sabbath over the small number of Jews and Seventh day

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ptists who regard the last day of the week as holy time, would they hesitate to declare *war* because there are those in the country who believe that war is in *no case* justifiable?

11. Or would they hesitate to pass a law requiring capital punishment because there are many persons of the first respectability among their constituents, who believe that capital punishment is contrary to the letter and spirit of the Gospel?

12. If Congress may pass laws requiring labor on the Sabbath in *one department*, why may they not in *another*, and thereby effectually exclude from office all who conscientiously observe it as a day of rest?

13. Would there be no coercion in this?

Verily "*consistency thou art a jewel.*"

TEMPERANCE.

We learn from the *Western Intelligencer*, published at Hudson, Portage co. Ohio, that a Temperance Society has been formed in that county, and that a Committee of young men that was appointed to ascertain facts relative to the subject of Intemperance, has reported that there are in Portage co. 16 effective distilleries, which manufacture 54,000 bushels of grain yearly, making 160,000 gallons of whiskey, and that 700, or nearly one fourth part of the number of voters in the county, are drunkards. It appears from a long editorial article in the Intelligencer, that the publication of the Report has produced considerable excitement—that while some deny the facts contained in the Report, others who admit their truth, blame the committee for giving them publicity, asserting that they will injure their character abroad, and prevent good inhabitants from coming and settling among them. Even some of the newspapers there have refused to publish the Report, although they do not deny the truth of the statement it contains. The Editor of the Intelligencer does not, however, appear disposed to be silent; probably having seen that reformation in no case ever was effected without exciting more or less opposition, and that there is this peculiarity with respect to the subject of temperance, that when it is brought before the public in such a manner as to lead to examination, reflection, and, ultimately, reformation inevitably follow—that the important thing is to get the people to examine.

It is a thing of every day occurrence that those who, when the subject of Temperance Societies were first proposed, were found in opposition and looked with contempt upon their promoters, and talked as if their *rights* were invaded, are soon converted into their most efficient and zealous supporters. It is now but about 18 months since the first resolutions were passed by an ecclesiastical judicatory in this region, on this subject, and although there was no open opposition to the measure at the time, it was evident that by numbers, the proposition to abstain entirely from the use of ardent spirits was considered preposterous, and that some of our most respectable clergymen were not prepared to enter fully into the measure; but we would now ask where is the clergyman in this part of the country, of any denomination, who even harbors the accursed thing in his house? Further, we doubt whether among professors of religion more than *one* in *ten* can be found who does not subscribe to, and act strictly upon, the principle of entire abstinence.

We have taken pains lately to enquire of tavern keepers in the country, who are not advocates of temperance societies, whether they now sell as much spirits at their bars as formerly, and have received the *uniform* answer that the quantity is much less, in some cases three fourths less, than two years ago. No man that travels the country but notices the very great improvement with regard to temperance, and its friends are constantly gaining accessions to their numbers—where, one year ago, the finger of scorn would have been pointed at the man who advocated entire abstinence; the cause is now *popular*. Let the editor of the Intelligencer and his friends and associates in this cause, in Ohio, take courage and not be in the least disheartened by opposition, as we should not be surprised, even with their 700 drunkards, if in two years they should find themselves in the majority.—But whether they do or not, they will have the satisfaction of reflecting that their efforts have been directed to the promotion of the best interests of society; and future generations will rise up and call them blessed.

LECTURES ON MORALITY.

Miss Frances Wright has been engaged to deliver a course of lectures on her new system of morals at the *Park Theatre*, New York.

This is as it should be; as we cannot conceive of a more appropriate place than this for a *female* to lecture on morality whose system of morals among other things, teaches that marriage is an *unnatural* restraint upon the best feelings of our nature, and that the promiscuous intercourse of the sexes is the grand desideratum to promote the happiness of our race and break the shackles of priestcraft—who will not hereafter subscribe to the sentiment that "the stage is a school of morals"?

Kittredge's Address.—Temperance Societies have been formed in Indiana, and this very popular Address has been republished and is circulated there.

As "CHARITY" "beareth long and is kind," we presume we shall be excused for not giving her "Review" a place in the Observer. Our views of the subject of which it treats were explicitly stated in our first number of the present volume. Indeed, as the communication was handed in at the office of another paper of this village, and left, after the bearer had been distinctly told what paper was published there and it was politely handed over to us by the Editor, on his discovering that the direction was to the Editors of the Observer, we are apprehensive that there is some mistake. At any rate the writer can have the manuscript by calling for it—or we will dispose of it as the writer may direct.

For the Rochester Observer.

INTEMPERANCE.

At a meeting of the Rochester Presbytery, in Clarkson, last week, the following Address to the Churches under their care was adopted, and ordered to be published in the Rochester Observer, & four hundred extra copies to be struck off for distribution:—

Brethren—We deem it our duty to address you on the subject of intemperance. Notwithstanding much has been done on this subject, for which we ought to be thankful, the work is not yet finished. This soul-destroying and heaven-daring sin, still exists among us—the monster still stalks abroad. We have been grieved to learn, that some professed christians do not entirely refrain from the use of ardent spirits, and that some are engaged in distilling and vending it. Brethren, have you seriously reflected on this subject? Have you looked at it in all its bearings and tremendous consequences?—Have you endeavored to have an enlightened conscience, and aimed honestly to follow its dictates? Have you made it a subject of prayer, and fervently sought the guidance & direction of the Holy Spirit in this matter? Have you appreciated the guilt of a voluntary participation in this sin? Surely you do not need to be told of the temporal and eternal ruin brought upon thousands by this vice. We need not present you with a picture of ruined estates, blasted reputations, squalid poverty, prostrated intellects, a premature grave, and eternal perdition, as the legitimate fruits of intemperance. This has already been done in several excellent publications which, we trust, you have all read. We would affectionately entreat all seriously to ask themselves, whether they can, after so much light has been diffused, for the mere sake of worldly gain, lend themselves as the willing instruments in disseminating this deadly poison? Brethren, by so doing, are you not partakers in other men's evil deeds? Will not some portion of the guilt of the drunkard be chargeable upon you? The sin of covetousness is idolatry. We invite all seriously to read, examine, reflect; and, in view of their own individual responsibility, to act according to the dictates of an enlightened conscience. By order of the Presbytery,

BENJAMIN I. LANE, *Moderator.*
JOEL PARKER, *Clerk.*

N. B. Each church or society can receive their proportion of copies of the foregoing address, by calling at this office.

February 10, 1829.

FREE ENQUIRER.

This is the title of a publication, lately issued from a press in New York, edited by Miss Frances Wright. A correspondent of the New York Spectator, in speaking of it says,—

The first number of Miss Wright's *Free Enquirer* has at length made its appearance. To the citizens of New-York, who have been heretofore happily removed from the scenes of infidel warfare, and who were therefore unacquainted with the mode of combat of Deistical writers, the contents of this paper will be a source of considerable surprise. There has been such a flourish of trumpets preceding the entrance of this literary *Semiramis*—we have been so deafened by the clamour and chatterings of this foreign petticoated infidel, that many of us in our simplicity, imagined that some new and irresistible attack was to be made on the pillars of our support in this world, and of our hope after death: but the surprise is over, and with it our fear. The blasphemous Journal has appeared; and a more empty, insignificant, and tedious paper—a paper evincing more intellectual imbecility has not been sent forth in our city. No wit, no reasoning, —no facts,—no theories,—no sense are to be seen: no writing above the mediocrity of a schoolboy's theme; nothing to save the reader from unmitigated *ennui*, but an occasional audacious profanity, which excites, for the poor creatures whose infatuated guilt has produced it, at once the reader's horror and compassion,—

"Persist, by reason, sense and law unawed;
But learn, ye dunces!—*not to scorn your God!*"

No!—such of our fellow-citizens as have been startled by the loud threatenings of our modern Atheists, may rest assured that what the reasoning of *Diderot*, and *Hume* and *Gibbon* could not shake—what the wit of *Voltaire* and *Byron* assailed in vain; against which *Bolingbroke* splintered his dazzling weapon—will never be injured by *Frances Wright* and *Robert Dale Owen*. Nor will ever the humble believer in his Bible's truth—"a truth the brilliant Frenchman never knew"—be endangered in his treasured faith; for the Free Enquirer is as unattractive to the unlettered, as it is contemptible to the cultivated reader.

This Frances Wright is nothing new in the philosophic world. She is the mere imitator of *Mary Wolstoncroft*, whose "Rights of Woman" attracted such attention thirty years ago: but an imitator, without the seductive eloquence, and what is better, without the innate female loveliness of her prototype. We have read all Miss Wright's trash about "Priesteraft—reason, and the tyranny over Women," when she was ten years old, and in far better language, than that of the *Free Enquirer*. The world has read it too, and yet woman remains, what Miss Wright by example and precept would destroy, the chaste wife, and constant friend of man—supporting the two extremes of life, and charming and delighting its interval.

DUELLING.

From the Charleston Observer.

The papers announce a tragic scene that occurred in the vicinity of Augusta on Thursday of last week. The principal actors, were Col. Henry G. Nixon and Major Thomas Hopkins, both of Kershaw district in this State. They met by agreement with their seconds, to settle an *affair of honor*, which terminated, at the first fire, in the instantaneous death of Nixon. The late Governor Wilson, who acted as the friend of Nixon, in a letter of condolence to the Father of the deceased, relates the following incident, which, while it sufficiently characterizes the sensibility of the writer, exhibits that species of consolation, which can be welcomed only by a revengeful spirit:—"After your son had received the most deadly and severe wound, he fixed his pistol and keeping erect, grasped his other pistol and died in the attitude of manly resistance and determined purpose of character. In life and death, he was noble, brave and magnanimous."

With the cause which led to this fatal rencountre, we are not at all concerned. Like most other duels, it probably originated in some trivial circumstance, that assumed a fictious magnitude in the light of those false principles of honor, by which reason is dethroned, and duty, interest, peace, and happiness are sacrificed forever. The deed is done. The "noble, brave and magnanimous Nixon," who in the agonies of death grasped in his clenched fist, the weapon with which he would have sent the spirit of his antagonist howling into the eternal world, was the victim. He has gone, with vengance in his heart, to meet the frowns of an angry God; —while the survivor, equally "noble, brave and magnanimous" enjoys, and may ever enjoy the unenvied and fiend-like satisfaction of having assumed the prerogative of his Maker, in destroying that life which he cannot restore—in shedding that blood which will be a swift witness against him before the throne of retributive justice. To such characters as these, the epithets, *noble brave* and *magnanimous* are altogether inapplicable. Mere brute courage—and that is all which can be claimed for the most undaunted duellist—has nothing do to with that which is truly noble and brave and magnanimous. It is a prostitution of language, to give to an individual that character who in defiance to the laws of God and man, adopts such means of vindicating his character, or of revenging an insult. Let things be called by their proper names. By the laws of God who canot err, Hopkins is considered a murderer—is held in the same light as a midnight assassin—and were justice to take effect, he would have to expiate his crime by suffering the same penalty. And yet it is highly probable that this murderer will escape unhung—will be carressed in that very community which he has deprived of a member—will be honored for the very deed which should have consigned him to the hangman—and will contribute by his influence and example in hastening others unbidden into the presence of their God.

Revival in Philadelphia.—We are informed by the Rev. pastor of the first Presbyterian church, in the Northern Liberties of this city, that the Spirit of the Lord has again visited his church, in such manner and measure as he has seldom, if ever, witnessed in the whole course of his ministry. The first decided and powerful indication of this work of grace appeared on the evening of the 22d ult. after the observance of the fast appointed by the last General Assembly of the Presbyterian church. On Monday evening last we are informed that more than one hundred presented themselves progressing to inquire, earnestly, what they should do to be saved. There is another church or two in the city, who can testify, that God hath not left himself without a witness of his willingness to answer the fastings and prayers of his people. *Philadelphian.*

Fatal Sport.—On *Sunday* last, as we are informed, a man by the name of Marsh, a resident of the village of Lewiston, in this county, was killed in a public house at that place, by a blow on the breast, given him in sport, for a wager of a glass of liquor, by a young man acting as bar-tender in the house. Several persons, it seems, were engaged in the *amusement* of striking each other, for the consideration above mentioned, when the deceased consented to receive a blow:—it was given, and on his being asked if it hurt him, he replied in the negative; but in a very short time fell and expired. An examination of his body was had before a coroner's jury, but no internal injury was preceptible. It is supposed the person who struck him, aimed his blow to low, striking him in the pit of the stomach, or immediately over the heart.—*Lockport Courier.*

STATE LEGISLATURE.

Friday, Jan. 30.—Mr. Skinner reported in favor of $2500 to the Rochestar High School, from the School Fund.

Mr. Hubbell from the select committee to whom was referred the petition of members of the bar of the Western part of the State, praying for a Clerk's office (of the Supreme Court) at Canandaigua, reported at length in favor of the petition, and introduced a bill for the purpose.

Mr. Arnold reported a bill exempting clerks in post-offices from military duty.

Andover Theological Seminary.—From the annual catalogue, just published, it appears that the number of students at this Institution is 139, viz. Resident Licentiates, 2—Senior Class, 36—Middle Class, 41—Junior Class, 60. This is a much larger number than has appeared on any previous catalogue.

SUMMARY.

The Rev. Dr. M'Auley, of New-York, has been unanimously elected pastor of the First Presbyterian church in Philadelphia.

Amount of Donations acknowledged in the Missionary Herald for February, $12,391 96—in the Home Missionary, $1,123 75—in the American Tract Magazine $2,249, 52 and for Tracts sold $2,072 43—in the Quarterly Journal of the American Education Society, (three months) $5,071 01.

While two parties were engaged in Dumerston, Vt., one in shooting turkies, and the other in card-playing, a member of the latter was killed by the accidental discharge of a rifle in the hands of one of the former.

A resolution has passed both Houses of the Virginia Legislature, directing the Finance Committee to bring in a bill appropriating for the removal of free colored people, so much of the annual revenue as arises from sales of convicts.

It appears from a statement in this in the Albany Argus, that the amount of tolls on the Erie and Champlain Canals, for the year 1828, amounted to $835,374 67. The amount for 1827, was $859,260 24, showing an increase of $23,885 57. The amount collected on the Oswego and Cayuga, and Seneca canals was $2,037 37.

Prince Hohenlohe, it is said, has been working another miracle in Ireland, by suddenly restoring a woman, in the last stage of consumption, to perfect health.

England has paid altogether about 5,000,000 pounds on account of the abolition of the slave trade. The sums paid in 1825 and 1826, averaged about three millions each year.

In his address to the stockholders of the United States' Bank, in September last, Mr. Biddle said that of *five hundred and forty-four* banks in the United States, *one hundred and forty-four* were openly declared to be bankrupt, and *fifty* more had suspended business.

A bill has passed the House of Representatives of Ohio, (as well as the Legislature of Georgia,) by which any citizen of that state who shall fight a duel, or send or accept a challenge, is forever disqualified for holding any office under the state authority.

There are now nearly completed, twelve commodious harbors on Lake Erie, viz. Buffalo, Dunkirk, Erie, Ashtabula Creek, Cunningham's Creek, Grand River, Black River, Huron River, Put-in-Bay, Sandusky, and the mouth of the Maumee.

The Richmond Whig mentions, that a bill now before the Virginia Legislature, proposes to punish the burning of stacks of grain by slaves, with death. The editor remarks, "We take leave to express our opinion, that even as now modified, it is a sanguinary law; but we have no objection, provided a white man shall be put to death for the same offence."

One of the signers to the memorial circulated in the city of New York, against the transportation and opening of mails on the Sabbath, is undoubtedly a business man, from the fact that he pays postage annually to the amount of two thousand dollars.

Bill for the relief of the people in N. C.—A bill has been introduced in the Legislature of N. C. for the relief of the people. It provides that no land or poor tax shall be collected from the people the present year, but that $60,000 shall be issued in Treasury notes to meet the exigencies of Government.—*Vis. & Tel.*

The Legislature of Louisiania not being able to do any business for a week for want of a quorum, the attending members adopted a rule of taking a daily list of the absent members and stopping their pay.

A Correspondent in the Cincinnati Gazette, relates that a young man who was in torture from having thrust his hands twice into a bed of coals, experienced immediate relief from plunging them into a pot of *Tar*. His hands healed free from scars.

Five colored boys, kidnapped in Philadelphia in 1825, have returned home from Louisiana in the brig Swan.

An Association has been formed in Boston for the education of the blind.

Loss of British Shipping.—In a pamphlet published in England, it is stated that between the years 1823 & 1826, 293 British ships of war were wrecked, 67 foundered, & 13 burnt; & that the number of merchant vessels, wrecked, burnt or foundered, averages *one vessel and a half per day!*

In the town of Indiana, Penn. Miss Elizabeth Cummins, lost her life, in consequence of eating honey which had been kept in earthern crocks. Eight other persons in the family were seriously indisposed, but it is thought they will recover.

Radama, king of Madagascar, who has recently died, was distinguished for the efforts he made to promote the welfare of his subjects.—He was a friend to the Missionaries, and during his life, the natives made rapid advances in the arts and institutions of civilized society.

A child was recently poisoned in New York, by eating soup which had been kept some time in a tin pan. The oxyde of tin is a most deleterious poison.

On the 27th January, 49 Memorials against transporting the mail on the Sabbath were presented in the House of Representatives, and *two* Memorials against any repeal of the laws on that subject.

The letter published in the London *Quarterly Review*, as coming from *Boki*, one of the chiefs of the Sandwich Islands, and for the correctness of which the editors pledged themselves, has been promptly disavowed by *Boki*. The letter to which his name is attached, represented the Missionaries as having attempted to interfere with the government of the Islands.

A third Presbyterian Church has been organized in Cincinnati, Ohio.

Governor Murphy, of Alabama, has expressed his belief, that not more than *two-thirds* of the usual amount of ardent spirits has been consumed in that state during the past year.

It is stated in the London papers, that the number of persons carrying on business in that city of the name of Smith, is actually *five hundred and forty-nine!* In the city of New-York, there are *four hundred and fifty-four* of the name Smith, and *sixty-three* of the name of John Smith.

Silas Wright, Jun. Esq. has been elected Comptroller of the State of New-York, and Greene C. Bronson, Esq. Attorney General.

The population of Philadelphia, according to Mr. Hazzard's Register, in 1828, was 186,530, viz. in the city 82,780, and in the county 103,750—being an increase, since the census of 1820, of 50,033.

In the city of Philadelphia there are 103 brokers, and in both the liberties, 91 more—making in all 194. It is proposed there, to pass a law imposing an annual license of 200 to 250 dollars.

The Salem Theatre has been closed for want of sufficient patronage.

A man named John Skinner, was frozen to death in Plainfield, Conn, on the 9th ult. while intoxicated.

The revenue of the United States, for the last quarter of the past year, has exceeded, by half a million of dollars, the amount at which it was estimated by the Secretary of the Treasury in his annual report.

At Avon, on Wednesday the 21st January, the Rev. Messrs. Cressy and Fisher, late students of the Theological Seminary at Auburn, were ordained to the sacred work of the Gospel Ministry, as Evangelists, by the Ontario Presbytery. The Rev. Orange Lyman offered the introductory prayer; the Rev. Norris Bull preached the sermon; the Rev. A. P. Brown offered the consecrating prayer; the Rev. Mr. Stow presided and proposed the questions to the candidates; the Rev. John B. Whittesley gave the charge to the Evangelists, and the Rev. Mr. McMasters offered the concluding prayer. The scene was one of great interest and solemnity.

Communicated.

MASONIC MEETING.

ALL Professors of Religion, members of the Masonic Fraternity, are requested to meet at the *Franklin House*, in the village of Rochester, on Wednesday, the 25th inst. at 10 o'clock A. M. to take into consideration their duty in view of the present troubled state of Zion. A general attendance is requested.—*Rochester, Feb.* 11, 1829.

ASHLEY SAMPSON,
JASON CORWIN,
EVERARD PECK,
AZEL ENSWORTH,
WM. GILDERSLEEVE.

INFORMATION WANTED.

INFORMATION is wanted respecting *John George Leigh*, or *Lee*, a German by birth, about 40 years of age, and a Butcher by trade, who left the city of Washington several years ago, supposed for the state of New York, since when his Wife and friends have not heard of him.

Any information respecting said Lee will be thankfully received by his distressed Wife, *Margaret Lee*, addressed to the care of

C. R. FITE, *Baltimore.*

Baltimore, Feb. 5, 1829.

N. B. Editors throughout the state of New York, will serve the cause of humaniiy by inserting the above.

MARRIED,

At Washington, A. H. Richards, of Philadelphia, to Miss Rebecca E. daughter of John M'Lean, Postmaster General.—In Pittsford, by Rev. Mr. Mahan, Mr. E. Farnham, of Norwich, Conn. to Miss Lucy Goff, of this village.

DIED,

In Brooklyn, N. Y. Rev. Cave Jones, chaplain in the U. S. Navy.—In Prattsburgh, Rev. B. Hotchkin, aged 80.

ROCHESTER MARKET.

WHEAT, per bushel,	1,31 to	1,44
Rye,		50
Oats,		25
Corn,	44	50
FLOUR, bbl.	$7,25 to	7,50
Beef, fresh, cwt.	2,50 to	3,50
Pork, fresh, cwt.	4,00	
——, mess, bbl.	12,00	
Potatoes,	25	
Turnips,	18	25
Butter, lb.	12 to	15
Lard,	6	7
Egg, doz.	15	18
Cider, bbl.	1,50 to	1,75
Salt,		2,00

AN APPRENTICE,

HAVING a good moral character and a suitable education, will be taken at this office. Feb. 13, 1829

NOTICE.

JOSIAH BISSELL Jr. wishes those who owe him, to pay as soon as possible. 3w3

CHRISTIAN SPECTATOR.

(Published at New Haven, Connecticut.)

THIS valuable periodical is hereafter to be published quarterly—on the first of March—June—September—and December: each number to contain, at least, 168 pages.

In reference to the future character of the work, the Editor observes,

"While Theology both as a science and as a profession will be made more prominent than it has heretofore been, other objects, scarcely less important, will not be overlooked; and whatever subject may have a bearing on the moral welfare of community, will claim the attention of the CHRISTIAN SPECTATOR."

TERMS.

The price is Three Dollars per Annum, payable on the delivery of the first number in March.

3 w 5 E. PECK & CO., Agents

FOR SALE,

A NEW DOUBLE CARDING MACHINE on reasonable terms by the subscriber.

6 tf S. W. PATCHEN.

WANTED.

FIVE or SIX intelligent active young men, who can produce good recommendations, are wanted to obtain Subsriptions for an interesting and highly useful "Scripture Map of the Land of Promise and Holy City of Jerusalem;" containing a record and representation of the principal routes recorded in the Old and New Testaments.

Good encouragement will be offered to persons of the above character, and to *such only*. Application to be made to JOHN DIXSON Esq., Post Master, West Richmond Ontario County. January 1 1829. tf

STRAYED from the pasture of the subscriber about two weeks since, a black COW with a white face, her horns bored with a gimblet near the points. Said Cow is about 12 years old. Any person who will give information respecting her to Mr. Williams, grocer, on Buffalo-st., will confer a favor. BRIEN FLOOD.

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Historic Newspapers Collection

"HE LEFT NOT HIMSELF WITHOUT WITNESS."

Shadows and symbols of heavenly things,
Lights of the desolate, feeling for God!
Guides of the wanderer! lend me your wings—
That this spirit may stray
From its bondage of clay
To that heavenly land where the blessed have trod;
Where He, from whose favor death cannot dissever,
Is their glory, their life, their rejoicing forever!

Types of those things we but darkly discern,
Pleaders with men for the faith of the saints—
Through thy dim beamings assist me to learn
More of his love
Who looks down from above,
With mercy which never grows weary nor faints;
Though we deem, if around us the tempest should hover,
Those yearnings restrained which we cannot discover.

Sun! in thy splendor so fervidly bright,
Rising alike on the evil and good,
Prompt me to soar to the fountain of light—
Teach me to pray
For that fulness of day
Which kindled the fervor of those who withstood
The thunders of strife, and the world's defamation,
Pressing on to the kingdom through much tribulation!

Moon! with thy tender and sorrowful face,
Beaming through tears on the clouds as they roll,
Urge me to fly to the Giver of grace,
That in him I may find
Repose for the mind—
That deadness to trials—that moonlight of soul,
When unmoved by its lusts, and unmingled with leaven
It has but one inlet that opens on heaven!

Winds! as ye pass with your life-giving breath,
Lead me, oh lead me, in spirit to Him,
Who quickens the soul in the sorrows of death,
And raises the just
From corruption and dust,
To triumphs and honors which never wax dim;
Treasures which angels rejoice in possessing;
Glory, and grace, and dominion, and blessing!

Prodigal Earth! in thy summer array,
Mountains and valleys eternally green,
Do not thy groanings and travailings say
On for the prize
To yon shadowless skies,
Unclouded, unchanging, unspotted, serene,
Where glad with the beams of a holier morrow,
There remaineth a rest for the children of sorrow?

Camberwell, D. A.

CONFESSION.

A parent ask'd a Priest his boy to bless,
Who forthwith charged him—he must first confess.
"Well" said the boy, "suppose Sir, I am willing,
"What is your charge?" "To you 'tis but a shilling!"
"Must all men pay, and all men make confession?"
"Yes, every man of Catholic profession."
"And who do you confess to?" "Why, the Dean."
"And do the Deans confess?" "Yes boy they do,
"Confess to Bishops and pay smartly too."
"Do Bishops, Sir, confess? if so to whom?"
"Why, they do confess, and pay the Church of Rome."
"Well," quoth the boy, "all this is mighty odds"
"And does the Pope confess?" "Oh yes to God."
"And does God charge the Pope?" "No" quoth the Priest,
"God charges nothing." "Oh, then; God is best;
"God is able to forgive, and always willing,
"To him I shall confess, and save my shilling."

From the Am. Pastor's Journal.

CHILDREN ALARMED BY THE WICKEDNESS OF THEIR FATHERS.

[*From the Report of a Missionary in Ohio.*]

In some places in this vicinity, more than usual attention is manifested to the ordinances of the gospel. This is true of B——, an adjoining town. So vicious have been the fathers, that a number of their children have taken the alarm and met together on the Sabbath, when they had none to lead in prayer, and have spent their time in sacred music and in reading religious books. They have even gone further, have raised a considerable sum to support the preaching of the word, and have established a flourishing Sabbath School! That God should thus cause the wrath of man to praise him, is *marvelous in our eyes.*

Quere. Are not some of those the children of pious mothers? Else how may we account for these singular facts?

THE DANGER OF GRIEVING THE HOLY SPIRIT.

[*Furnished by a Clergyman of N. Carolina.*]

I called about six months since, to see a sick man supposed to be far gone in the consumption. He was considerably advanced in life. I conversed with him freely on the subject of religion. He stated that at the age of eighteen or twenty, he had serious thoughts of religion, was under very deep conviction, and made considerable progress in external reformation and scriptural knowledge. But soon he yielded to the influence of gay companions, lost his serious impressions, and went back to the world. "From that time to the present," said he, "I have had no thought or anxiety or fear about religion. I have now not the slightest fear of death." He continued in this state for several weeks–swearing profanely, and even ridiculing religion, when visited by his vicious associates. He rejected the Bible; sometimes denied a future state of existence altogether; and at others, maintained the doctrine of universal salvation. It was evident, that he had no settled creed. I visited him often, and convinced his judgment; but his heart was unmoved, until, I fear, it was too late. A few hours before he died, he sent for me to pray for him. I asked him if he dreaded death. "Yes," said he, "I dread it; I am afraid to die." I asked him if he believed in the divinity of the Bible. "Yes," he replied promptly. But did you not once denounce and ridicule it? "Yes, but whatever I may have *pretended* to believe I always believed in the Bible, and I believe in it still." He occasionally prayed for mercy; but seemed to have no proper sense of sin, or sorrow for having sinned. He professed to feel his need of an interest in the merit of Christ, but manifested no hope of his favor. A few moments before he expired, he said, "I am going! and unless I get rid of my sins, I shall stand a very bad chance." Thus he wasted away, and gave up the ghost, and where is he? *Ib.*

USEFULNESS OF TRACTS.

Special blessing on Tracts granted for the West.

Some months since, I received from the Am. Tract Society, 3,000 pages of Tracts for distribution among the destitute beyond the Allegany mountains. I called at an inn near Pittsburgh, and gave the landlord, who was pious, the Swearer's Prayer and four other Tracts, to be disposed of as he thought would be most useful. I travelled a considerable distance in Ohio; and on my return, called again on the pious landlord. He informed me, that soon after I left him, a profane intemperate man in the neighborhood came in and with an oath called for brandy.—"Sit down a moment," said the landlord, "and I will wait upon you." He then took up the Swearer's prayer and read it to him in an audible and solemn tone of voice. The attention of the individual was arrested, he forgot his brandy, and wished to buy the Tract. It was given him. He was led to the Bible, his character was changed, and it is hoped he has found the pearl of great price. He became anxious for his wicked and profane companions; carried his tract and read it to them, reasoned with them, and reproved them; and no less than *five or six of them* had not only ceased profaning the name of God, but had hopefully *become the sincere followers of Christ.*

I also met another man on my return, to whom I had given Tracts on my way westward, who told me that the Tract, entitled "*A Strange Thing,*" had shaken the belief of a Universalist; and that another Tract which I gave him had been the means of the hopeful *conversion of two Infidels.*

In other instances, a number of which have come to my knowledge, Sabbath-breakers have been reclaimed, and souls hopefully converted to Christ.—*Am. Tract Magazine.*

INTEMPERATE MAN IN OHIO RECLAIMED BY A TRACT.

[*Communicated by a Clergyman.*]

Of the Tracts received by the Auxiliary in S——, a few were given to a child, whose father it appears, stood more in need of serious warning and reproof than was, at that time generally known. The father was opposed to having them in the house, but still did not order them away. One day, he observed one of the Tracts "*On intemperance,*" lying on the table; was struck by the title, and gave it a serious perusal. Some days after, as he was passing a neighbor's house, he met a man who was known to be intemperate; stopped and conversed with him, and faithfully warned him of his danger. When the man he had thus warned had passed by, a pious lady who as she sat at her window, heard the conversation, said to the other, "I am much pleased to hear you reprove that man." "Why?" said the gentleman. "I am glad," she replied, "to see one who will bear testimony against intemperance." He passed along; but on his return, called to ask the lady what she intended by what he said to him. "I meant no more than I said," she replied. "I thought" said he, "you meant much more. *I have myself, for some time been accustomed occasionally to drink to excess when at home, though no one knew it. A few days since, I read a Tract on the evils of intemperance. I have thrown away my bottle; and, by the help of the Lord, will never again drink any ardent spirits, nor shall any be carried into my house. Ib.*

We hope the following article will receive an attentive and candid perusal from every reader of the Observer, especially from those who doubt whether it is proper for Congress to legislate on the subject of preventing the transportation of the mail on the Sabbath.

From the Albany Christian Register.

To the Honorable James Emmot, Judge of the second circuit of New-York.—

There has lately fallen into my hands, the proceedings of a meeting held in the village of Poughkeepsie; of which you were chairman, where resolutions were adopted, which to my mind, breath a spirit and feeling, at war with the best interests of our country.—That the meeting was composed of the most respectable order of men, I am not disposed to deny—And it is from this very circumstance, that I apprehend the most dangerous effects, to result from its proceedings.—You sir, have long deservedly held, a high place in public estimation, and the manner, in which you were ushered into the chair, was doubtless for the purpose of giving the greater effect to the measures that were subsequently taken.—You must excuse me therefore if I very plainly and pointedly condemn the course this meeting have taken. Indeed it seems to court public inquiry by the manner of reasoning it has adopted.

And if I understand the import of the resolutions, government have no right to enact laws to enforce the observance of the Sabbath,—And is this so your honor? Has government no power to lay restraints on men, to promote the general interests? Would it be tyranny and usurpation, to say to a man, you shall cease to plough your fields, and shall shut up your work shops on the Sabbath, when by such a course the morals of community would be preserved, and posterity would rise up and call us blessed?—If government has no right to stop the mail on the Sabbath, it has no right to pass any laws at all on moral subjects. Would you fine or imprison the man that should wilfully perjure himself, at one of your circuits? He has as much natural right, to commit the crime of perjury, and to put his construction on the nature of this offence, as on the crime of Sabbath breaking. Why should you send him to the penitentiary for this crime? Merely because the safety of community required it. This is the only answer you can give. Would you punish the blasphemer in your streets? Naturally you have no right to do it. But the general interest requires it, and I know you too well to suppose for a moment that you would tolerate it. Is the drunkard, that habitually reels in the streets of your pleasant village, beyond the reach of restraint? Would you have no laws to restrain the wretch, who was wasting his patrimony and covering his wife and children with rags? and what natural right have you or the laws, to put this man in bonds, and his property beyond his reach? If it is wrong to enforce the observance of the Sabbath, it is equally wrong and tyranical to punish any man for the crimes I have enumerated. If I show that the observance of the Sabbath, produced general good, and that the great interests of community, are promoted by it, I think the controversy will be settled. And I would ask you Judge Emmot, if in the wide circle of your observation, you have not long since been satisfied, that the morality and happiness of any people, may be determined, by the manner the Sabbath has been regarded? Do you know of any neighborhood, where the Sabbath is strictly kept, where the ministers of Jesus Christ calls around him his little flock and expatiates on the importance of religion, and impresses upon them the salutary lessons of the gospel? Do you know of another neighborhood, where the tavern is the place of resort on this day, and where horse-racing with all its kindred vices, are practised? In which of these places would you pitch your tent?—You would have no laws to restrain these men. This would be infringing natural rights? Do not we give up some of our individual rights, that the public may be benefited?

Indeed have we any rights that are incompatible with public good? We have not asked the government, to enact any laws to restrain Sabbath breaking. We have merely asked our rulers not to break in upon the holy Sabbath themselves—That they should set a great and noble example, for the imitation of you and myself and of every other American. You are a pleader, as your resolutions intimate, for example in this matter. Where should it begin? I say with our rulers and by those who administer the laws. Shall the paltry consideration, of some mercantile speculation, outweigh the great moral interests of the nation? Are you ignorant of the fact, that our civil privileges and liberties, hang on the moral character of our citizens? And I would ask a man who loves his country, and regards the interests of posterity if any way can be devised more certain to perpetuate the moral blessings we enjoy than to render the Sabbath such a day, as God himself has designed it? And if the laws of our country sanction its pollution, and the example of our rulers put their seal to it, where is the hope, that our citizens will regard the day, as becoming a moral and religious people? You say example will do more than laws of coercion. Who shall be the men, who shall go forward in this work of reformation? Who are the proper persons, to whom we must look for example in this matter? The framers and it seems the expounders of our laws, are the apologists at least, for the most daring and high-handed profanation of this holy day. For I doubt, if there is any one business transacted on the Sabbath, that spreads wider its desolating and pestiferous influence than the carrying of the mails. Consider sir, the multitudes that are employed in this business, and the more than multitudes that throng our post offices on this day, and say, what does example produce. I now sir have done for the present,—I consider that I have written in a righteous cause, and if I have failed to prove your resolutions fallacious. it was not what I intended. NATHAN.

INFIDELITY.

Some days ago, we expressed our astonishment at the attendance of *Ladies* at Miss Wright's Lectures. From what we have since heard, we believe they have done it *ignorantly,* and that to many who would utterly abhor her system if they understood it, our language may have seemed too severe. We regret that it was not before in our power to publish what the kindness of a friend enables us to do now; it might have saved some the mortification that they now feel from having mixed with the audience of such a woman. We quote from "*Explanatory Notes respecting the nature and objects of the Institution of Nashoba, and of the principles upon which it is founded.* By FRANCES WRIGHT." Miss Wright was the founder of the institution which she describes, and the "Explanatory Notes" were published by herself in the New Harmony Gazette. We copy a small part only of what she says on the subject of marriage, and omit what is most disgusting. She holds the following language:

"The marriage law, existing without the pale of the institution, is of no force within that pale. No woman can forfeit her individual rights or independent existence, and no man assert over her any right or power beyond what he may exercise over her free and voluntary affections. Nor, on the other hand, may any woman assert claims to the society or peculiar protection of any individual of the other sex, beyond what mutual inclination dictates and sanctions; while, to every individual member of either sex, is secured the friendly protection and aid of all.

"The tyranny usurped by the matrimonial law, over the most sacred of human affections, can perhaps only be equalled by that of the unjust public opinion, which so frequently stamps with infamy, or condemns to martyrdom the best grounded and most generous attachments which ever did honor to the human heart, simply because unlegalized by human ceremonies equally idle and offensive in the form and mischievous in the tendency."

"The children denominated illegitimate, or *natural* (as if in contradistinction of others who should be out of nature, because under law,") &c. "Let us not attach ideas of purity to monastic chastity *** nor ideas of vice to connexions formed under the auspices of kind feeling! Let us inquire, not if a mother be a wife, or a father a husband," &c.

We omit the most offensive and indelicate passages; our pages seem to us already defiled, but we have been quoting the language of a *female* who is now lecturing in our city, and who has had among her hearers the intelligent and refined of both sexes! Ought we to have been silent?—*N. Y. Jour. Com.*

Fire.—We learn verbally that the Meeting House situated in the West Parish of Westminster, Vt. was consumed by fire on Sunday evening, the 11th inst. It is supposed to have taken fire from the stove pipe; and was not discovered until nearly the whole building was enveloped in flames. There was a Sunday School Library of considerable value kept in the Meeting House, which was also consumed.—*Bellows Falls Int.*

ROCHESTER LOOKING GLASS
MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices. The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

H. B. PIERPONT,
DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. 25, 1828. 35tf

THE SIGNS OF THE TIMES,

A SERMON delivered in Rochester, Dec. 4th, 1828 being the day of public Thanksgiving; by the

REV. JOEL PARKER,

Pastor of the 3d Presbyterian Church in this place,

For sale at this office. 52

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Bureaus,
Sideboards, Tables,
Secretaries, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

A HOUSE TO LET. Enquire of
J. BISSELL JR.

Rochester, Oct, 23, 1828. 43tf.

DR. WILLIS, has taken an office in East Rochester, near the corner of market and main streets opposite the Franklin House. 42tf

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at $1, per annum.

The subscriber, as Agent for this village and vicinity, will receive subscriptions, and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vol's. on hand and for sale at the publishers price.

SETH D. CHAPIN.

Rochester July 18th 1828.

***The reputation of the above work is too well known o need any recommendation.

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

DEPOSITORY OF BOOKS,
For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

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 accommodated to the present *pressure* in the *money* market.

Rochester, May 19, 1828. 20tf

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'
Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR,* sign of the good Samaritan, Exchange Buildings.

dec. 19. 51

THE CASKET.

Flowers of Literature, Wit and Sentiment,

A PERIODICAL Miscellany, issued monthly, each No. containing 48 royal octavo pages of letter press, and embellished with one Copperplate, and several Wood Engravings, forming, at the end of the year, a volume of about 600 pages, when an elegant title page and general index are added

It is now three years since the publication of the Casket commenced, and during that time it has steadily acquired a patronage that has never before, it is believed, been extended to any monthly publication in this country.

To the facts of biography, the description of existing scenery, and the details of past events, will be added, the instructive fiction of moral tales, those especially which are intended to illustrate the manners and customs of particular sections of the Union, and those which are calculated to strengthen virtuous resolution, by exhibiting in its proper light, vice and its pernicious consequences, and showing virtue as affording its own rich reward. As a relief to these presented subjects, all due attention will be given to the light reading, poetry, anecdotes, and those *etceteras* which constitute the agreeable mélange of an entertaining periodical, and which give a zest to details of facts, and the graver and severer composition, moral essays.

The Casket is one of the neatest, cheapest and most interesting periodicals in the U. States, and its rich variety of Historical, Biographical, and Miscellaneous matter, make it an invaluable treat to the mind, and a useful work of reference. It is published by Samuel C. Atkinson, in Philadelphia, at $2,50 per ann. in advance.

W. H. WARD & CO.
Marble Building—*Carroll Street.*

Offer for sale at low prices, a full supply of

DRY GOODS, | CROCKERY,
GROCERIES, | HARD-WARE,
AND HOLLOW-WARE.

June, 13th 1828. 24tf.

NOTICE.

WE shall apply to the Legislature of the State of New York at their next session, to pass an act to incorporate the Rochester Canal and Rail Road Company with a Capital of fifty thousand dollars.

ELISHA JOHNSON,
JOSIAH BISSELL Jr.
ELEAZER HILLS.

Rochester December 29 1828.

HARTFORD FIRE INSURANCE COMPANY,
AND ÆTNA INSURANCE
COMPANY—HARTFORD.

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property in this vicinity, upon application at his office in Carroll Street.

January 9 1829. LEVI WARD, JR. 1y4

Rochester and Buffalo Stage,

BY the way of Scottsville, Caledonia, Le Roy, Batavia, &c. leaves Christopher's Mansion House, and the office opposite the Clinton House, every morning at 3 o'clock, (except the Sabbath,) arrives at Buffalo same day—returning, leaves Buffalo at 7 in the evening, and arrives at Rochester next day.

Jan. 15. 3

LA MOTT'S COUGH DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y applied to me some time in 1826 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption. I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. OTALMY, Physician.

Le Roy, Genesee Co. N Y. July 21st, 1828.

Having been conversed with Doctor Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin and Wm. Worcester, Druggists, Rochester, and by druggists generally. 1y31.

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Justus Beardsley, of Perinton, in said county, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 4th day of April next at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1819. Dated this 15th day of January 1829. 10w4

BY order of Moses Chapin, first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Marshall Howe of Greece, 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 26th day of March next, at two o'clock in the afternoon of that day; why an assignment of the said insolvents 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 29th day of January, 1829. 6w6

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829. HENRY CHAMPION.

E. POMEROY Atty Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, nee Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield; and westerly by the high-way running southwardly from said village to Perrinton; and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior; and southerly by the village lot or massuage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich, which is three rods in front and five rods deep. Dated 27th December 1828.

E. Pomeroy, Attorney. HENRY CHAMPION, Mortgagee 6m1

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824, and for default in payment of money secured thereby; will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section I, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reyney house and lot, so called. Dated December, 29, 1828. S. BALDWIN, mortgagee. 6m1

BY virtue of a power contained in a mortgage executed by Ransaler Marshall to Orringh Stone, dated April 18, 1824, and for default in payment of the money secured thereby; will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract, or parcel, of land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links, thence east along the north line of land owned by Tissler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828. O. STONE, Mortgagee.

M Chapin, Att'y. 6m50

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach saddle; thence South ten degrees East to the centre of Gulf Creek, from thence East six degrees North to the river at low water mark from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14 1828. CHARLES PERKINS, Mortgagee. 6m10

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ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY MORNING, JULY 27, 1839. VOLUME III. NO. 8.

ROCHESTER, MONROE COUNTY, N. Y.

PRINTED AND PUBLISHED WEEKLY, BY

ELISHA LOOMIS.

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For the Rochester Observer.

DUTY OF THE CHURCH.

Messrs. Editors—There is a piece in your paper of Jan. 23d, of this year, upon the duty of the Church, signed G. B. taken from the Philadelphia Recorder, containing the following sentences, upon which I would beg leave to make a few remarks through the medium of your useful paper.

"What then is the duty of the Church? It is incumbent on the ministers of the Sanctuary, the upper servants in the Lord's house to set an example of self-denial and self-devotion to the Lord's work. If they have any treasure laid up on earth, let them immediately sell it, and give the proceeds thereof to the Bible, Missionary Education, Tract or Sunday School cause. Every dollar that is laid up on their own account, or their families, is so much unjustly diverted from its appropriate use, and will have to be accounted for upon the principles of the gospel.—After this, let the expenses of his household be regulated by rules of Christian frugality, so that nothing may be expended unnecessarily, and let all that can be saved be given to the Lord." It will be granted that there are Christians & even pious, ministers who do not do what they ought, & are able to do, towards the advancement of the Redeemer's kingdom on earth by their property. Were all Christians as economical in their own expenses as they ought to be, and did they improve every lawful method to increase their property for the express purpose of devoting it to the Lord, after providing for the temporal comfort simply of those dependent upon them, there is no doubt that sufficient property would be found in the treasury of the Lord to send the gospel throughout the whole world. Yet, in speaking and writing upon this important subject, there is great danger of exceeding proper bounds, while under a peculiar excitement of the feelings, and instead of promoting the object designed to be promoted, actually to hinder its accomplishment. All real Christians may be agreed that an object ought to be promoted, and be sincerely desirous to use the means, to promote it, and yet differ in their opinion respecting the means which would be best suited to promote and accomplish it. The remedy which I have quoted above might, at first view, be embraced by them that it is to be considered worse than an infidel. It is often easier to make statements than it is to prove them, and it is much easier to declaim a-

that duty that [illegible] season soberly & candidly. It might be a question whether the object of evangelizing the world would be so soon, or so well accomplished by christians selling their property, or what they did not need for their present daily comfort; and giving it, with their money at interest to the benevolent societies, as it would be by keeping their property in their own hands, and improving it so as to add to it, with the express purpose of devoting the whole to the Lord for the spread of the gospel at their decease, except what their relatives might need to make them comfortable. But I would not be understood to mean, that they should give none while they are living, as the Lord shall prosper them yearly, and ought to exercise self-denial for this object. If all christians would act upon these principles, I believe more would be accomplished by the church than in any other way.—If they should immediately sell their estates, and reserve no more than simply to make them comfortable from day to day, they and their children would have no stock, by which to gain any thing for the future exigencies of the various benevolent societies. Besides, if all the property now in the church, except what each member should need for his daily comfort, were under the sole control of those societies, there would not exist that individual influence, which is now very great, where rich members of the church are able to promote many good objects about them, that would not, and perhaps could not be promoted by any benevolent society. Men have a good individual influence, as well as a christian influence, and property increases this influence as much as it increases the influence of a collective body, admitting that this collective body should remain true to its object. But experience has shown the world, that no collective body can be made secure from corruption; and if it should become corrupt—with all, or a great part of the property of the church at its command, it would counteract nearly all the individual influence of the church, and her collective influence too, while destitute of the power, which property invariably affords, so that the interests of the church, instead of being promoted by the practice of the advice given in the above quotation, would be endangered, if not ruined.

The situation of the church in such circumstances would be worse than if the whole fund belonging to such a benevolent society, or societies, were sunk in the sea. If ministers must not lay up "one dollar on their own account, nor for their family without being considered guilty of diverting it from its appropriate use," and all christians are in duty bound to imitate such an example of self-denial, I would inquire how ministers are to live? From what source is their daily support to come? How can they have any families, or any household expenses to regulate? If ministers exist as ministers, and are permitted to have any families, I cannot see how they are to be supported in such a state of things, except by the benevolent societies. If the benevolent societies, especially the different state missionary societies would receive all the money that is paid in each state for the support of the state's institutions of religion of any one order, and then proportion the support of each stated minister, & provide for him and his family for life, or as long as they should need provision, it would be carrying the remarks upon which these comments are made, into execution, and upon a plan which might do more for building up the cause of Christ than the present mode of supporting the stated institutions of religion among the Presbyterians & Congregationalists. This mode would be preferable to that of giving to each church a sum sufficient for a fund to support a minister;—for facts prove that those churches, which support their ministers by a fund, are generally the least disposed of any among the orthodox churches to do any thing to send the gospel to the heathen. Single churches also would be more likely to become corrupt than the churches in the whole state. The objection that the missionary society of the state might become corrupt would not amount to much, because upon the plan proposed it would exist not so much as a funded society, as a distributing society, managing for the good of the whole church and its ministers; and from which the churches could withhold their yearly contributions if it became corrupt, and form a new missionary society.

Until such a plan is adopted, it appears to me very inappropriate to make the above quoted remarks, if they are designed to apply to the Presbyterians and Congregationalists generally, or to any order, or number of ministers except those who are supported by a general fund for life.—The poverty, perplexity, and sometimes necessary distressing anxiety of many devoted ministers, who are supported by no general fund, respecting the present, not to say the future support of an affectionate wife and helpless children, do not very much need the above unqualified remarks, but if they will have any tendency to make christians, and even ministers more devoted to the spreading of the gospel of Jesus Christ through the earth, and stir up christians and rich ministers to exercise more self-denial for the systematic support of the stated institutions of religion, that the many devoted ministers in our land might be freed from the necessity and distressing care about the things of this world, which now hinders them in the work of their Master, and present a temptation to be conformed to the world, and to neglect their high calling of God in Christ Jesus, I would not have that speak. When I read the Bible declares that if a man provide not for his own, he has denied the faith, and is worse than an infidel, I cannot but think that the Bible declares that if a man provide not for his own, he has denied the faith, and is worse than an infidel. It is often easier to make statements than it is to prove them, and it is much easier to declaim against the constitutions of religion, undertake to spread a report at a distance, that they will do it. The cause of christian benevolence and exertion will not and cannot be promoted by such a course.—The naked truth will come out sooner or later to the injury of the cause for which they plead in this manner; for ministers who wish to do good where they can find support to make themselves and families comfortable, will soon give no credit to statements made out from such data, though they may be found on the pages of a National Missionary Report.

A Friend to Candor and Truth.

From the Vermont Chronicle.

We commend the following letter of Mr. Nettleton, written in 1822, to a clergyman of Connecticut, and published in the "Spirit of the Pilgrims" for February, to the serious consideration of every person who thinks of going to heaven, and still, dares to taste of *ardent spirits.*

MY DEAR BROTHER,—I hear frequently from many places where God has of late poured out his spirit and revived his work. My friends residing in these places, far and near, either visit or write to me, and tell me all their joys and sorrows. For a number of years, I have kept a list of the names of those who have hopefully experienced religion, and made a public profession of it, in these revivals. When far from them, in my retired moments, I have often read over their names, and pondered on them, and on the scenes they have awakened, with emotions too big for utterance. I have watched them with anxious solicitude, and have made particular inquiry about the spiritual welfare of each one, as opportunity presented. My heart has often been *refreshed*, when some Timothy has *brought me good tidings of the faith & charity of these young converts.* No tidings have been more "*refreshing.*" I have often had occasion to adopt the language of Paul, on this very subject; "*What thanks can we render to God again, for all the joy wherewith we joy for your sakes before our God.*"

During the leisure occasioned by my late illness, I have been looking over the regions where God has revived his work for the two years past. The thousands who have professed Christ in this time, in general, appear to run well. Hitherto, I think they have exhibited more of the Christian temper, and a better example, than the same number who have professed religion when there was no revival. With hundreds of these I conversed, when anxious for their souls, and afterwards when rejoicing in hope. Some of them I have followed through life, and down to the grave. *If genuine religion is not found in revivals, I have no evidence that it exists in our world.* Some few, indeed, have dishonored their profession, have opened afresh the wounds of the Saviour, and caused the hearts of his friends to bleed. Bunyan says, 'if at any time I heard of such instances of apostacy among those who have hopefully been [illegible] by my ministry, I feel worse than if I had followed one of my own natural children to the grave." I have lost near and dear relatives, but the tidings of which Bunyan speaks have sometimes struck me with a deeper sadness.

Of the few who have finally apostatised, you may wish to know the cause. I have made particular inquiry, and find that the declension of some has commenced with an undue conformity to the world; but the sin of *intemperance* has caused more trouble, and done more dishonor to the cause of Christ, than any other crime that can be named. Though some have confessed, and doubtless repented of other crimes; yet few if any excommunications have hitherto taken place, for any crimes except intemperance. I have heard from S—— county, that of the hundreds who professed religion there two years ago, a few only have been called to a public confession, and these have been restored. I have heard of but one excommunication. He was an acquaintance of mine, a man about 35 years of age, in the town of M——. He had been a little inclined to intemperance. He was anxious with others: his conversion was considered interesting; and at the time he professed religion it was thought that his habit was broken. But before I left that place, he ventured to drink a little. On a public occasion he became boisterous, and charged one man with lying, and that led on to an angry dispute, in which all present considered him the aggressor. This was very soon noised through the place. It gave a general shock to all the young converts. I well remember the effect. Each one began to tremble, lest he too should be left to wound the cause which to him was dearer than life. I shall not forget what tenderness of conscience the young converts manifested. Each one seemed to tremble most of all for himself. The next morning Mr. H—— became sober, and now he felt exceedingly chagrined on remembering what he had said and done. He told me the first thought in the morning was, that he had dishonored religion, and he could not bear to be seen. He was almost tempted to leave his family & friends and abscond. He however confessed his fault, and appeared penitent. But, sad to relate, he drank again, and, as I am informed, is now cut off, and utterly abandoned.

A Mr. T——, in the town of B——, was under conviction, hopefully experienced religion, and made a public profession with about sixty others. He appeared well, with the exception of this circumstance, that previous to his conversion, he had been a little addicted to intemperance. In the judgment of charity we hoped [illegible] But, he drank again, [illegible] tian conduct which demanded Christian satisfaction. H[illegible] began a few days since, their endeavors to reclaim him. But he removed in the night, with all his family, and has left the State to avoid another confession. We consider him a ruined man.

In the town of K——, a promising young man hopefully experienced religion, during the recent powerful revival there, on the same day with one hundred and six others. I believe he was never considered at all inclined to intemperance. He left K—— and labored with others, who made a free use of ardent spirits. He soon contracted a taste for it; and we have heard of the public disgrace which he has brought on the cause of religion. With taunting voice, the enemies have been heard to cry around him "There is one of Mr. K——'s converts."—Brother K—— went after him to a neighboring place, and the young man has just made a confession of his fault, and appears penitent.—I find that all are flattering themselves that he will never offend again. I should think and rejoice with them, if I had not been so often disappointed. Of the whole number who professed religion in that revival, this, I think, is the only instance of an offence demanding a public confession.

When I look back on revivals which took place ten or fifteen years ago, I have been agreeably surprised to find so many of the subjects of them, continuing to adorn their profession.—Take the whole number who professed religion as the fruit of these revivals, and take the same number who professed religion when there was no general revival, and I do think that the former have outshone the latter. I have not made a particular estimate, but from what I have seen I do believe that the number of excommunications from the latter is more than double, in proportion to the former. And I find, all along, that more excommunications have taken place in consequence of intemperance, than for any other crime.

A Mr. H——, a member of Brother T——'s church, was thought to have experienced religion in L——, in the days of your predecessor. He was a promising, active young man; much beloved and highly esteemed by Christians, and never suspected of intemperance, until about a year since. The disclosure of this fact not only grieved the Christians, but surprised and astonished every body. Though he was not suspected of intemperance, it was afterwards ascertained that he had been in the habit of drinking a little in private. This is one method of covering sin. But Mr. H—— made a public confession appeared penitent, and all rejoiced in his reformation. This, I said, was about a year ago. When I was last in N——, he called at brother T——'s on an evening visit. It was evident he had been drinking. The next day Brother T—— warned him in a most solemn manner, but all to no purpose. He was past fear, and past shame, and all have given him up for lost. He had accomplished his ruin by drinking in private, before his friends had any chance to prevent it. I could name a number of individuals in different towns in this State, whose case is similar to his.

Now, my brother, what shall be done? I do not ask what shall be done to reclaim those who have so grievously offended. For these nothing ordinarily can be done. Their case is hopeless. My inquiry is what shall be done to prevent the future disgrace of the cause of Christ? As for those who have confessed their fault, and have been restored to fellowship, they must remain where they are, until the next offence cuts them off. But a public confession for intemperance, I think is about nothing, and ought to go for nothing. *The only evidence of repentance in such case is,* A CONTINUED COURSE OF ENTIRE ABSTINENCE FROM ARDENT SPIRITS OF EVERY KIND.

As for those who think they have experienced a change, if their habits are bordering on intemperance, we ought to be cautious how we admit them to a public profession. If they have been in the habit of drinking freely, though not to intoxication, however clear in other respects, this circumstance alone renders the evidence of their conversion very doubtful. From what I have seen, I do believe that no class of persons are more likely to be deceived with false hopes than the intemperate. If while under conviction, a person allows himself to sip a little, or raises his sinking spirits in the least, he is sure to grieve away the Spirit of God.

During the revival in S——, two years ago, I witnessed an instance which, if you please, I will relate. Mr. A— was one of the most respectable men in that village and about 30 years of age, who kept a large boarding house. His wife was under deep conviction, and soon was rejoicing in hope, and prayed with and for her husband. This was the means of his conviction; though at that time it was not known.—Report said that he was confined to his bed, and dangerously ill. Hints were privately circulated that he was anxious for his soul, and was ashamed to have it known. It was late in the evening, when brother G—— went to his house, and found him in a bedroom, in a remote corner, in the greatest agony. "What is the matter, " said brother G——. "O, I am sick, I am in such distress!" "But your pulse is regular, where is your pain?" He made no reply, but with redoubled agony threw himself upon his bed. [illegible] wife to watch him, and learned from her, that through his distress his strength had greatly failed, and that he had taken a *very little only*, to prevent his sinking entirely. I returned and observed to brother G—— that I feared Mr. A—— was a ruined man. His concern continued for a few days, when he became exceedingly joyful. His conversion was considered wonderful—but my joy was checked; I could not forget the smell of ardent spirits. I called and found him much elated with joy. But when I cautioned him, he seemed surprised, and somewhat offended, and observed, "I think I have been distressed enough to experience religion." "Ah," said I, "now I doubt more than ever whether your heart has been changed. Do you think there is any merit in the distress of an awakened sinner? Suppose you had been to hell, and endured the torments of the damned; what then? It is not distress, but love to God, and a change of heart, which alone can fit the sinner for heaven." After a little conversation, his heart rose in such opposition that he relinquished his hope; his distress returned in a moment; and he cried out, "*What shall I do?*" His heart was evidently unrenewed, and still quarrelling with the justice of God. From some expressions, I caught a glimpse of his heart, and that if he should ever experience religion, it was his secret purpose never to make a public profession of it. He was evidently unhumbled; *like a bullock unaccustomed to the yoke.* I put into his hands 'Edwards on the Justice of God in the damnation of sinners.' Shortly again he found relief. He wished to profess religion with others, but prudence led us to wait; and the result was, that in progress of time he became a sot. I know not now any more hopeless being on earth. He does no business; has drunk himself out of property, and almost out of reason; and Brother G—— says, he has become a brute

I could fill sheets with the relation of facts of a similar character, all which lead to the conclusion, that persons of intemperate habits, though deeply convicted, are far more likely to rest in a false hope than others. However distressed a person of this character may have been, or however joyful in hope, I think we may set it down as a probable sign of false conversion, if he allows himself to taste a single drop. If he does not give evidence that he intends to abstain wholly and forever, I feel decided that he ought not to profess religion. If he cannot be willing to do this, he can have no sufficient evidence of his own repentance and conversion, and his hope is a spider's web. Brother T—— preached an excellent sermon, not long since, from these words; "Cleanse thou me from secret faults; keep back thy servant from presumptuous sins." In the class of presumptuous sinners, he placed the person of intemperate habits. "The person who has drunk to excess, and has been warned, cannot venture to drink again, at all, without sinning presumptuously. He sins deliberately, and with eyes open. *Let him remember that he drinks damnation.* I felt the justness of this last sentence. It was attended with a thrill of horror. I am satisfied that he who cannot break off entirely, and at once, can never do it. And without it, we can have no evidence of piety. Every time he tastes, he is putting fire to the tinder and powder. If he really thinks that he can a little, and yet not become a drunkard; his danger is so much the greater. This confidence evinces his consummate ignorance of his own heart. This confidence, if not destroyed, will damn him. "*He that trusteth his own heart is a fool.*"

I wish that all young converts, who profess religion, would make it a point of conscience not to taste of ardent spirits. This is the way many have dishonored the cause of Christ on public occasions. In this way thousands have become drunkards. I scarcely expect that any drunkard will be reformed, by any measures that can be adopted. The only successful method of prevented this kind of disgrace to religion in future, is to begin with the temperate. Tho' the plague cannot be cured, it may be shunned. Had all young converts seen what I have, they would need no other motives to induce them to adopt the resolution to abandon the use of ardent spirits forever. Could I learn that all young converts in our parish had jointly adopted this resolution, it would be to themselves, to you, to me, a most delightful evidence of the sincerity of the Christian profession, as well as of genuine conversion. "*Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.*"

Your's, as ever,

ASAHEL NETTLETON.

Let it be remarked, that the above was written before the great excitement had commenced on the subject of intemperance.—*Ed's Obs.*

PLANS AND MOTIVES FOR THE EXTENSION OF SABBATH SCHOOLS.

(*Continued.*)

The following valuable suggestion, respecting the LIBRARY SYSTEM for the schools, is taken from a report presented to the managers of the Western Sabbath School Union, in the state of New York, August, 1828.

"A good library is, to no small extent, the life of a Sabbath School. The following plan for establishing Sabbath School libraries which has been successfully carried upon, and is so simple, economical, and efficient, that we especially recommend it to universal adoption. Let the managers of a Union in a town draw their librarian a case with as many apartments as there are schools corresponding with those of the apartments in

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DUTY OF THE CHURCH.

Messrs. Editors—There is a piece in your paper of Jan. 23d, of this year, upon the duty of the Church, signed G. B. taken from the Philadelphia Recorder, containing the following sentences, upon which I would beg leave to make a few remarks through the medium of your useful paper.

"What then is the duty of the Church? It is incumbent on the ministers of the Sanctuary, the upper servants in the Lord's house to set an example of self-denial and self-devotion to the Lord's work. If they have any treasure laid up on earth, let them immediately sell it, and give the proceeds thereof to the Bible, Missionary Education, Tract or Sunday School cause. Every dollar that is laid up on their own account, or their families, is so much unjustly diverted from its appropriate use, and will have to be accounted for upon the principles of the gospel.—After this, let the expenses of his household be regulated by rules of Christian frugality, so that nothing may be expended unnecessarily, and let all that can be saved be given to the Lord." It will be granted that there are Christians & even pious, ministers who do not do what they ought, & are able to do, towards the advancement of the Redeemer's kingdom on earth by their property. Were all Christians as economical in their own expenses as they ought to be, and did they improve every lawful method to increase their property for the express purpose of devoting it to the Lord, after providing for the temporal comfort simply of those dependent upon them, there is no doubt that sufficient property would be found in the treasury of the Lord to send the gospel throughout the whole world. Yet, in speaking and writing upon this important subject, there is great danger of exceeding proper bounds, while under a peculiar excitement of the feelings, and instead of promoting the object designed to be promoted, actually to hinder its accomplishment. All real Christians may be agreed that an object ought to be promoted, and be sincerely desirous to use the means, to promote it, and yet differ in their opinion respecting the means which would be best suited to promote and accomplish it.—The remarks which I have quoted above imply and even require, as I understand them, that all ministers should sell their farms if they have any, (if not, their houses,) and give the proceeds to some benevolent society, and if they have any money at interest, laid up for a sick day as it respects themselves, or for a helpless wife and children, that they should give it immediately to some benevolent society; and they require all christians to imitate their example, as may be seen from the remarks which follow the quotation. But the Bible declares that if a man provide not for his own, he has denied the faith and is to be considered worse than an infidel. It is often easier to make statements than it is to prove them, and it is much easier to declaim about duty, than it is to reason soberly & candidly. It might be a question whether the object of evangelizing the world would be so soon, or so well accomplished by christians selling their property, or what they did not need for their present daily comfort; and giving it, with their money at interest to the benevolent societies, as it would be by keeping their property in their own hands, and improving it so as to add to it, with the express purpose of devoting the whole to the Lord for the spread of the gospel at their decease, except what their relatives might need to make them comfortable. But I would not be understood to mean, that they should give none while they are living, as the Lord shall prosper them yearly, and ought to exercise self-denial for this object. If all christians would act upon these principles, I believe more would be accomplished by the church than in any other way.—If they should immediately sell their estates, and reserve no more than simply to make them comfortable from day to day, they and their children would have no stock, by which to gain any thing for the future exigencies of the various benevolent societies. Besides, if all the property now in the church, except what each member should need for his daily comfort, were under the sole control of those societies, there would not exist that individual influence, which is now very great, where rich members of the church are able to promote many good objects about them, that would not, and perhaps could not be promoted by any benevolent society. Men have a good individual influence, as well as a christian influence, and property increases this influence as much as it increases the influence of a collective body, admitting that this collective body should remain true to its object. But experience has shown the world, that no collective body can be made secure from corruption; and if it should become corrupt—with all, or a great part of the property of the church at its command, it would counteract nearly all the individual influence of the church, and her collective influence too, while destitute of the power, which property invariably affords, so that the interests of the church, instead of being promoted by the practice of the advice given in the above quotation, would be endangered, if not ruined.

The situation of the church in such circumstances would be worse than if the whole fund belonging to such a benevolent society, or societies, were sunk in the sea. If ministers must not lay up "one dollar on their own account, nor for their family without being considered guilty of diverting it from its appropriate use," and all christians are in duty bound to imitate such an example of self-denial, I would inquire how ministers are to live? From what source is their daily support to come? How can they have any families, or any household expenses to regulate? If ministers exist as ministers, and are permitted to have any families, I cannot see how they are to be supported in such a state of things, except by the benevolent societies. If the benevolent societies, especially the different state missionary societies would receive all the money that is paid in each state for the support of the state's institutions of religion of any one order, and then proportion the support of each stated minister, & provide for him and his family for life, or as long as they should need provision, it would be carrying the remarks upon which these comments are made, into execution, and upon a plan which might do more for building up the cause of Christ than the present mode of supporting the stated institutions of religion among the Presbyterians & Congregationalists. This mode would be preferable to that of giving to each church a sum sufficient for a fund to support a minister;—for facts prove that those churches, which support their ministers by a fund, are generally the least disposed of any among the orthodox churches to do any thing to send the gospel to the heathen. Single churches also would be more likely to become corrupt than the churches in the whole state. The objection that the missionary society of the state might become corrupt would not amount to much, because upon the plan proposed it would exist not so much as a funded society, as a distributing society, managing for the good of the whole church and its ministers; and from which the churches could withhold their yearly contributions if it became corrupt, and form a new missionary society.

Until such a plan is adopted, it appears to me very inappropriate to make the above quoted remarks, if they are designed to apply to the Presbyterians and Congregationalists generally, or to any order, or number of ministers except those who are supported by a general fund for life.—The poverty, perplexity, and sometimes necessary distressing anxiety of many devoted ministers, who are supported by no general fund, respecting the present, not to say the future support of an affectionate wife and helpless children, do not very much need the above unqualified remarks, but if they will have any tendency to make christians, and even ministers more devoted to the spreading of the gospel of Jesus Christ through the earth, and stir up christians and rich ministers to exercise more self-denial for the systematic support of the stated institutions of religion, that the many devoted ministers in our land might be freed from the necessary and distressing care about the things of this world, which now hinders them in the work of their Master, and present a temptation to be time-serving, worldly policy kind of preachers in order to obtain something to support their families daily, I would bid them God speed. There appears to me, however, to be too much of a disposition among certain pleaders for the cause of christian benevolence to exaggerate, and to color facts, so that they give a false representation, or by leaving out the facts on the dark side of the picture to make the facts on the bright side of the picture speak what is contrary to the truth, or by taking it for granted that a people, or a hundred places will act for the support of the stated institutions of religion, undertake to spread a report at a distance, that they will do it. The cause of christian benevolence and exertion will not and cannot be promoted by such a course.—The naked truth will come out sooner or later to the injury of the cause for which they plead in this manner; for ministers who wish to do good where they can find support to make themselves and families comfortable, will soon give no credit to statements made out from such data, though they may be found on the pages of a National Missionary Report.

A Friend to Candor and Truth.

From the Vermont Chronicle.

We commend the following letter of Mr. Nettleton, written in 1822, to a clergyman of Connecticut, and published in the "Spirit of the Pilgrims" for February, to the serious consideration of every person who thinks of going to heaven, and still, dares to taste of *ardent spirits*.

MY DEAR BROTHER,—I hear frequently from many places where God has of late poured out his spirit and revived his work. My friends residing in these places, far and near, either visit or write to me, and tell me all their joys and sorrows. For a number of years, I have kept a list of the names of those who have hopefully experienced religion, and made a public profession of it, in these revivals. When far from them, in my retired moments, I have often read over their names, and pondered on them, and on the scenes they have awakened, with emotions too big for utterance. I have watched them with anxious solicitude, and have made particular inquiry about the spiritual welfare of each one, as opportunity presented. My heart has often been *refreshed*, when some Timothy has *brought me good tidings of the faith & charity of these young converts*. No tidings have been more "*refreshing*." I have often had occasion to adopt the language of Paul, on this very subject; "*What thanks can we render to God again, for all the joy wherewith we joy for your sakes before our God.*"

During the leisure occasioned by my late illness, I have been looking over the regions where God has revived his work for the two years past. The thousands who have professed Christ in this time, in general, appear to run well. Hitherto, I think they have exhibited more of the Christian temper, and a better example, than the same number who have professed religion when there was no revival. With hundreds of these I conversed, when anxious for their souls, and afterwards when rejoicing in hope. Some of them I have followed through life, and down to the grave. *If genuine religion is not found in revivals, I have no evidence that it exists in our world.* Some few, indeed, have dishonored their profession, have opened afresh the wounds of the Saviour, and caused the hearts of his friends to bleed. Bunyan says, "if at any time I heard of such instances of apostacy among those who have hopefully been benefited by my ministry, I feel worse than if I had followed one of my own natural children to the grave." I have lost near and dear relatives, but the tidings of which Bunyan speaks have sometimes struck me with a deeper sadness.

Of the few who have finally apostatised, you may wish to know the cause. I have made particular inquiry, and find that the declension of some has commenced with an undue conformity to the world; but the sin of *intemperance* has caused more trouble, and done more dishonor to the cause of Christ, than any other crime that can be named. Though some have confessed, and doubtless repented of other crimes; yet few if any excommunications have hitherto taken place, for any crimes except intemperance. I have heard from S—— county, that of the hundreds who professed religion there two years ago, a few only have been called to a public confession, and these have been restored. I have heard of but one excommunication. He was an acquaintance of mine, a man about 35 years of age, in the town of M——. He had been a little inclined to intemperance. He was anxious with others: his conversion was considered interesting; and at the time he professed religion it was thought that his habit was broken. But before I left that place, he ventured to drink a little. On a public occasion he became boisterous, and charged one man with lying, and that led on to an angry dispute, in which all present considered him the aggressor. This was very soon noised through the place. It gave a general shock to all the young converts. I well remember the effect. Each one began to tremble, lest he too should be left to wound the cause which to him was dearer than life. I shall not forget what tenderness of conscience the young converts manifested. Each one seemed to tremble most of all for himself. The next morning Mr. H—— became sober, and now he felt exceedingly chagrined on remembering what he had said and done. He told me the first thought in the morning was, that he had dishonered religion, and he could not bear to be seen. He was almost tempted to leave his family & friends and abscond. He however confessed his fault, and appeared penitent. But, sad to relate, he drank again; and, as I am informed, is now cut off, and utterly abandoned.

A Mr. T——, in the town of B—— was under conviction, hopefully experienced religion, and made a public profession with about sixty others. He appeared well, with the exception of this circumstance, that previous to his convictions, he had been a little inclined to intemperance. In the judgment of charity he had reformed, and become a new man. He forsook his wicked companions, prayed in his family and appeared to be much engaged in religion, and appeared for several months to adorn his profession. But he began by slow and cautious steps (as he thought) to *sip a little*, only for his health. Though not drunk, he became foolish, and this led on to other things, until he dishonored the cause of religion. He made a public confession of his fault, and for a while appeared penitent. But he drank again, & this led to other unchristian conduct, which demanded Christian satisfaction. His brethren began a few days since, their endeavors to reclaim him. But he removed in the night, with all his family, and has left the State to avoid another confession. We consider him a ruined man.

In the town of K——, a promising young man hopefully experienced religion, during the recent powerful revival there, on the same day with one hundred and six others. I believe he was never considered at all inclined to intemperance. He left K—— and labored with others, who made a free use of ardent spirits. He soon contracted a taste for it; and we have heard of the public disgrace which he has bro't on the cause of religion. With taunting voice, the enemies have been heard to cry around him "There is one of Mr. K———'s converts."—Brother K—— went after him to a neighboring place, and the young man has just made a confession of his fault, and appears penitent.—I find that all are flattering themselves that he will never offend again. I should think and rejoice with them, if I had not been so often disappointed. Of the whole number who professed religion in that revival, this, I think, is the only instance of an offence demanding a public confession.

When I look back on revivals which took place ten or fifteen years ago, I have been agreeably surprised to find so many of the subjects of them, continuing to adorn their profession.—Take the whole number who professed religion as the fruit of these revivals, and take the same number who professed religion when there was no general revival, and I do think that the former have outshone the latter. I have not made a particular estimate, but from what I have seen I do believe that the number of excommunications from the latter is more than double, in proportion to the former. And I find, all along, that more excommunications have taken place in consequence of intemperance, than for any other crime.

A Mr. H——, a member of Brother T——'s church, was thought to have experienced religion in L——, in the days of your predecessor. He was a promising, active young man; much beloved and highly esteemed by Christians, and never suspected of intemperance, until about a year since. The disclosure of this fact not only grieved the Christians, but surprised and astonished every body. Though he was not suspected of intemperance, it was afterwards ascertained that he had been in the habit of drinking a little in private. This is one method of covering sin. But Mr. H—— made a public confession appeared penitent, and all rejoiced in his reformation. This, I said, was about a year ago. When I was last in N——, he called at brother T——'s on an evening visit. It was evident he had been drinking. The next day Brother T—— warned him in a most solemn manner, but all to no purpose. He was past fear, and past shame, and all have given him up for lost. He had accomplished his ruin by drinking in private, before his friends had any chance to prevent it. I could name a number of individuals in different towns in this State, whose case is similar to his.

Now, my brother, what shall be done? I do not ask what shall be done to reclaim those who have so grievously offended. For these nothing ordinarily can be done. Their case is hopeless. My inquiry is what shall be done to prevent the future disgrace of the cause of Christ? As for those who have confessed their fault, and have been restored to fellowship, they must remain where they are, until the next offence cuts them off. But a public confession for intemperance, I think is about nothing, and ought to go for nothing. *The only evidence of repentance in such case is*, A CONTINUED COURSE OF ENTIRE ABSTINENCE FROM ARDENT SPIRITS OF EVERY KIND.

As for those who think they have experienced a change, if their habits are bordering on intemperance, we ought to be cautious how we admit them to a public profession. If they have been in the habit of drinking freely, though not to intoxication, however clear in other respects, this circumstance alone renders the evidence of their conversion very doubtful. From what I have seen, I do believe that no class of persons are more likely to be deceived with false hopes than the intemperate. If while under conviction, a person allows himself to sip a little, or raises his sinking spirits in the least, he is sure to grieve away the Spirit of God.

During the revival in S——, two years ago, I witnessed an instance which, if you please, I will relate. Mr. A— was one of the most respectable men in that village and about 30 years of age, who kept a large boarding house. His wife was under deep conviction, and soon was rejoicing in hope, and prayed with and for her husband. This was the means of his conviction; though at that time it was not known.—Report said that he was confined to his bed, and dangerously ill. Hints were privately circulated that he was anxious for his soul, and was ashamed to have it known. It was late in the evening, when brother G—— went to his house, and found him in a bedroom, in a remote corner, in the greatest agony. "What is the matter," said brother G——; "O, I am sick; I am in such distress!" "But your pulse is regular, where is your pain?" He made no reply, but with violence smote upon his breast. He was asked, "Is it there?" "It is," he replied. The next evening I called, and found him still in the same distress. His convictions appeared to be deep. But when I returned, I suggested to brother G—— a suspicion of the smell of ardent spirits. I then related a number of anecdotes of false conversions, connected with this suspicious scent. "Mr. A. is a very moral man" said he, "and far from suspicion on that point." But for fear he sent me back to give him a solemn caution. I returned, and with much delicacy warned him not to taste, lest——He seemed startled at my suggestion, and assured me that he was far from the habit. I requested his wife to watch him, and learned from her, that through his distress his strength had greatly failed, and that he had taken a *very little only*, to prevent his sinking entirely. I returned and observed to brother G—— that I feared Mr. A—— was a ruined man. His concern continued for a few days, when he became exceedingly joyful. His conversion was considered wonderful—but my joy was checked; I could not forget the smell of ardent spirits. I called and found him much elated with joy. But when I cautioned him, he seemed surprised, and somewhat offended, and observed, "I think I have been distressed enough to experience religion." "Ah," said I, "now I doubt more than ever whether your heart has been changed. Do you think there is any merit in the distress of an awakened sinner? Suppose you had been to hell, and endured the torments of the damned; what then? It is not distress, but love to God, and a change of heart, which alone can fit the sinner for heaven." After a little conversation, his heart rose in such opposition that he relinquished his hope; his distress returned in a moment; and he cried out, "*What shall I do?*" His heart was evidently unrenewed, and still quarrelling with the justice of God. From some expressions, I caught a glimpse of his heart, and that if he should ever experience religion, it was his secret purpose never to make a public profession of it. He was evidently unhumbled; *like a bullock unaccustomed to the yoke.* I put into his hands 'Edwards on the Justice of God in the damnation of sinners.' Shortly again he found relief. He wished to profess religion with others, but prudence led us to wait; and the result was, that in progress of time he became a sot. I know not now any more hopeless being on earth. He does no business; has drunk himself out of property, and almost out of reason; and Brother G——says, he has become a brute

I could fill sheets with the relation of facts of a similar character, all which lead to the conclusion, that persons of intemperate habits, though deeply convicted, are far more likely to rest in a false hope than others. However distressed a person of this character may have been, or however joyful in hope, I think we may set it down as a probable sign of false conversion, if he allows himself to taste a single drop. If he does not give evidence that he intends to abstain wholly and forever, I feel decided that he ought not to profess religion. If he cannot be willing to do this, he can have no sufficient evidence of his own repentance and conversion, and his hope is a spider's web. Brother T—— prea hed an excellent sermon, not long since, from these words; "Cleanse thou me from secret faults; keep back thy servant from presumptuous sins." In the class of presumptuous sinners, he placed the person of intemperate habits. "The person who has drunk to excess, and has been warned, cannot venture to drink again, at all, without sinning presumptuously. He sins deliberately, and with eyes open. *Let him remember that he drinks damnation.* I felt the justness of this last sentence. It was attended with a thrill of horror. I am satisfied that he who cannot break off entirely, and at once, can never do it. And without it, we can have no evidence of piety. Every time he tastes, he is putting fire to the tinder and powder. If he really thinks that he can a little, and yet not become a drunkard; his danger is so much the greater. This confidence evinces his consummate ignorance of his own heart. This confidence, if not destroyed, will damn him. "*He that trusteth his own heart is a fool.*"

I wish that all young converts, who profess religion, would make it a point of conscience not to taste of ardent spirits. This is the way many have dishonored the cause of Christ on public occasions. In this way thousands have become drunkards. I scarcely expect that any drunkard will be reformed, by any measures that can be adopted. The only successful method of prevented this kind of disgrace to religion in future, is to begin with the temperate. Tho' the plague cannot be cured, it may be shunned. Had all young converts seen what I have, they would need no other motives to induce them to adopt the resolution to abandon the use of ardent spirits forever. Could I learn that all young converts in our parish had jointly adopted this resolution, it would be to themselves, to you, to me, a most delightful evidence of the sincerity of the Christian profession, as well as of genuine conversion. "*Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.*"

Your's, as ever,

ASAHEL NETTLETON.

Let it be remarked, that the above was written before the great excitement had commenced on the subject of intemperance.—*Ed's Obs.*

PLANS AND MOTIVES FOR THE EXTENSION OF SABBATH SCHOOLS.

(*Continued.*)

The following valuable suggestion, respecting the LIBRARY SYSTEM for the schools, is taken from a report presented to the managers of the Western Sabbath School Union, in the state of New York, August, 1828.

"A good library is, to no small extent, the life of a Sabbath School. The following plan for furnishing Sabbath Schools with books has been successfully entered upon; and it is so simple, economical, and effectual, that we earnestly recommend it to universal adoption. Let the managers of a 'Town-Union' direct their librarian to provide a case with as many apartments in it as there are school districts in the town, numbering these apartments 1, 2, 3, &c. He is then to divide the books into as many parcels, to avoid the jealousy that may spring up, equal in number, and as nearly as possible in value. In each apartment of his case he will then put one of the parcel of books, and all future accessions to the library he will apportion equally among these parcels. He will then notify the librarians of the schools comprised in the 'Town Union,' that they can draw their respective parcels of books. The schools are to be designated by numbers corresponding with those of the apartments in

Central Library of Rochester and Monroe County
Historic Newspapers Collection

the library case, and each apartment will be appropriated to the school having its number.—The librarian will take their parcels, under the injunction from the 'Town Librarian,' to return them at the expiration of four months, when he will shift the parcels, putting that of No. 1 into apartment No. 2, No. 2 into No. 3, and so on throughout the whole library. The librarians will then draw the parcels of books from their respective apartments, and return them again in four months, to draw another set of books, under the continual shifting of parcels, which the 'Town Librarian' is to make at the end of every four months.

"Economy, which is never to be lost sight of in the arrangements of Christian benevolence, is seen to be a very prominent feature in this plan. Instead of having as many libraries as there are schools in the town, a single library is here made to answer the purpose of them all."

This plan is very useful in those sections of country where funds cannot easily be obtained. In many places it is, unquestionably, desirable for each school to possess its own appropriate library.

We have now briefly sketched a plan for organizing a system of Sabbath Schools in a single town, parish, or other district, enjoying the labor of one minister. It will be at once apparent that, if this plan be vigorously carried into operation, it will produce a great amount of biblical knowledge, and bring a large and interesting class of minds in contact with the truth.—The entire community will share in the influence of the system, and the minister, as the central power, the *primum mobile*, will animate and move the whole. It will indeed, require him to keep up an accurate and familiar knowledge of the Scriptures; but he will be rewarded for his labor by the privilege of instilling his views of truth and virtuous conduct into many minds under the most favorable circumstances, and of seeing the effect in the conversion of souls to God. As the heart at every pulse throws abroad the blood, first into the larger and thence into the minuter arteries of the body, so will the minister diffuse weekly the life-giving truth of heaven throughout the different grades of the Sabbath School community, and nourish and edify hundreds for eternal life.

Suggestions for the extension of Sabbath Schools.

From the great diversity of circumstances under which clergymen are placed, it is impossible to lay down any general system of ministerial co-operation in this cause. The following suggestions are submitted, with the hope, that, if not found practicable, they may at least lead to such consideration of the enterprise as shall produce a plan adapted to the circumstances of ministers, and the region in which they labor.

1. Call up the subject of Sabbath Schools in the ecclesiastical body with which you are associated.

Every regular minister of the gospel is connected with some Conference, Association, Presbytery, Convention, Classis, or other body of ministers, who meet periodically, to consult for the interests of religion. When, therefore, your brethren present themselves before the Lord in solemn assembly, to deliberate on the means of advancing the kingdom of Christ, be entreated, dear brother, to bring, or cause some other person to bring before their minds the cause of the four millions of children of the United States. Present them with facts. Tell them of the probable inadequacy of other means, to enable Christianity to keep pace with the rapid augmentation of our population. Lay before them the history and prospects of the American Sunday School Union, and other important unions in the country; the much they have already done, and more that they will undoubtedly do, for this cause.—Tell them of the efficiency of Sabbath Schools, and show how the blessing of God is visible both in the increased number and popularity of the schools, and the influences of his Spirit; and that now is the time, if the ministers of Christ wish to strike an effectual blow in their Master's cause. When a good degree of attention shall have been thus excited, let the following or similar inquiries direct the course of proceedings.

"Is there a Sunday School Union in our bounds, with which we may advantageously co-operate? If not, is it not expedient to form such a Union now? If there be one already existing, what measures can be adopted to render it more efficient, and to extend its operations?" Let these or similar points be referred to a committee which shall be required to report, if practicable, at the same meeting.

2. Let the appointment of an *Agent* be a prominent object with the Conference or Association, &c. to go with their authority through all the congregations which acknowledge their supervision, and as many others as will admit them to labor in this cause, forming unions, schools, &c. This agent ought to be paid in some way that shall free him from the odious task of soliciting contributions in his own support. Those who have labored as agents in the cause of benevolence will know, from their own experience how to appreciate this hint.

3. Let the territory covered by the Conference, or Association, &c. be divided into as many districts as there are ministers in it, assigning one to each district, and let him be considered as having a general responsibleness for the Sabbath School interest in that particular region, and the superintendency of the efforts for advancing the cause. At each successive meeting of the body, let the ministers be required to report the state of their respective districts, embracing Sabbath School statistics, and an account of exertions made for the extension and improvement of these institutions. This, if it does no more, will create a lively interest, by eliciting important facts.

But if through the deficiency of funds or want of a suitable man, an agent cannot be employed, let the following plan receive consideration. Let A assist B in enlisting the co-operation of efficient laymen, in forming town unions & schools, and in diffusing information in B's district.—With the experience thus acquired in his own bounds, B will be qualified to aid C, and C in like manner to go to the assistance of D. Doubtless many hindrances would arise to prevent the execution of a complete system of this nature; still much may be accomplished. All that is wanting, is, for clergymen to feel that the cause is worthy of serious and extended effort. So long as they feel that Sunday Schools are things of minor importance, which may still be left to the enterprise and management of inexperienced young persons, and of females whose appropriate sphere of action limits their influence,—great things will not be accomplished, because not attempted nor desired.

But whether the suggestions respecting a plan of operations either in a single parish, or in the bounds of larger ecclesiastical districts, be regarded by my brethren in the ministry as feasible or visionary, I trust there can be but one opinion as to the great object in view. I have full confidence that the motives which I am about to adduce, will find a responsive feeling in the bosom of every minister of Jesus Christ.

REASONS

Why it is the peculiar duty and privilege of Ministers of the Gospel to promote Sabbath Schools.

The period of the world in which our brief space for action is assigned us, though marked by many important characteristics, is peculiarly distinguished by the influence which it will probably have on the coming of the millennium.—The current opinion is, that the period of the world's regeneration is at hand:—that after a few more changes the kingdoms of the earth shall "become the kingdoms of our Lord and of his Christ." Preparatory to this state of things very great efforts must be made by the church of God. The four hundred and fifty millions of Pagans, the one hundred and eighty millions of Mahomedans and Jews, and one half of the nominally Christian world must be enlightened.—To this end, how many hands must toil, how many heads and hearts must be engaged! What myriads of Bibles must be printed and tracts circulated!—Education must be Christianized and extended; ministers must be multiplied, sermons preached; missions are to be planted, dangers encountered and persecution suffered! Every exertion must be made on a scale corresponding with the largeness of the promise which animates it. Multitudes must labor where one now toils alone. Every man must say to his neighbor, "know the Lord;" every island must be explored, every dark place of the earth enlighted, every habitation of man, however remote, pervaded by the truth of God. For "brass, must be brought gold, and for iron, silver;—a little one must become a thousand, and a small one a strong nation." And who are they, who, under God, are to do and to bear all this? Where is that army of missionaries who are to conquer the world for Jesus Christ? The present resources of the church, either in men or means, are nothing to what they must become, in order to produce the results which we expect. But if the millennium be as near as we hope, the work of preparing and putting in action all this machinery, is to be done in the present and two or three following generations. A large portion of the instruments who are to be employed, must be educated for God, and become the subjects of converting grace in this and the next century. Thanks, to the King of Zion, in the Sunday School system we have an engine whose power is adequate to the work to be done. The exigences of the world now require some mighty machinery, in addition to what it possessed before; and heaven has provided that machinery, and put it in action at the very time it is needed. If then the question is repeated, "where are the men whose influence is to convert the world?" We answer—IN THE SABBATH SCHOOLS OF THE NEXT HUNDRED YEARS;—and the men who will fill the pulpits of Christendom are they, whose zeal is to organize the system and give it momentum. It is the privilege of this generation of ministers, and especially of the favored clergy of our own happy country, unshackled as they are by arbitrary prescriptions, and free to pursue any plan that augurs well for the interests of man,—it is theirs to give form to this enterprise, and bring the full weight of their talents and professional influence to bear upon its promotion.

[*To be continued.*]

SABBATH SCHOOLS.

In the last Report of the General Agent of the Western S. S. Union, the following notice is taken of the two classes of men who oppose Sabbath Schools.

"Perhaps it will not be irrelevant to make a remark respecting the difficulties which retard the progress of Sabbath Schools. These may be arranged under two classes. The first and by far the most numerous, originate in ignorance and a settled prejudice against new systems and innovations. These invariably give way as information is circulated and demonstration afforded of the utility of this system of instruction. It is from this class of community that we have gathered the sixteen thousand children during the last year, and there still remains some thousands who are withheld, under the influence of the same causes, and who can be brought into the schools only by extending the same system of operation which the Society has hitherto pursued with so much success. The second class of difficulties are predicated on consummate depravity, or the hostility of the heart to the religion of the Bible. It is from this source that the Sabbath School meets with the most determined opposition. In vain do we labor to disarm it by argument or demonstration. Its subjects have been referred to the experiments of half a century—to the hundreds of thousands who have been taken from the very dregs of society and made blessings to mankind. They have been led to the gaol and prison and requested to show us any of their wretched inmates who had been thoroughly bred in the Sabbath School, and they have not done it. They have been asked to point out a single instance where this institution has done any injury to an individual or society, and they have not done it.—Still, with the fullest demonstration before them they are filling the world with their cavils and objections. If after all this has been done the Sabbath School bear hard on the principles and practice of these wicked men, there seems to be no remedy. Error and vice never fail to have their inconveniences, and these are always grievous to be borne in proportion as the influence of the Bible is exerted upon society. There is no common ground on which the firm believer in Christianity and the infidel can unite in relation to the Sabbath School. Its object is to destroy infidelity and vice, and plant deep in the mind that firm belief in the Divine Revelation which will mould the character and the life."

THE NURSERY.

Dialogue between a little boy and his father.

Boy. Father, as I was coming along the road just now, I saw Mr. Thomson in his big field working away at all those miserable little sticks of trees he has planted there. And he goes there every day, and he digs round them, and cuts them, and ties them up, as if they were nice big trees and bore apples. I would not waste so much time upon them, would *you*, Father.

Father. That is Mr. Thompson's nursery of trees, and he is very careful of them *now*, that they may grow strong and healthy, and by and by bear nice fruit.

Boy. But why does not he take the great trees in his orchard and do something to them? They are very crooked, and some of them are half dead, and some bear such knotty, hard apples, that they are good for nothing.

Father. If the person who planted that orchard had taken as much pains as Mr. Thomson does with his *young* trees, they would not have been so bad now.

Boy. Well, if I was Mr. Thomson, I would set the boys at that work, and just go at the great trees myself.

Father. Mr. Thomson knows that this young orchard will grow up good for nothing, if it is neglected or not properly attended to *now*, and he *does* make his boys work under his directions; but he is anxious about his young trees, and chooses to be there himself. The big trees are full grown, and it is too late to do much for *them*.

Boy. Why, Father?

Father. Because they are stiff with age, and the crooked branches cannot be bent; some are dying of age, and he cannot make them young, there are worms at the roots of some, and they must soon be cut down and burned, to make room for better ones. Mr. Thomson is a wise man; he knows that if he does not take care of the *young* trees, he will have bad fruit or none at all. What sort of a congregation do you think our minister would have in a few years, if he neglected all the *children*?

Boy. I suppose they would all grow up crooked and bad, and bear no fruit, like those old trees, and then it would be too late to do them much good. That is the reason, I suppose, that our minister comes so often to the Sabbath School, and looks at all the classes and asks the teachers about them, and talks to the scholars.

Father. To be sure: just as Mr. Thomson tends his young trees or his lambs.

Boy. Our minister says that the Lord Jesus has commanded him to *feed his lambs*, & that he *must* do it. I remember he told us *we* were the lambs and he is the shepherd under the Lord Jesus Christ, who is the *great* Shepherd.

Father. Yes: and that great Shepherd who is higher than the kings of the earth, "gathers the *lambs* in his bosom."

Boy. Thomas Dale told me that *their* minister never hardly comes to Sabbath School, and he can do what he pleases for all the minister says, for he never takes any notice of the *children*.—He says if *their* minister came into the school & talked to the children and preached to them as ours does, he guesses he *would* learn his lesson.

Father. We must pray that Thomas' minister may see that it is his duty to feed his Master's lambs; and that Thomas may remember that the *great* Shepherd is looking at him, and he has no excuse for neglecting his lessons.—*S. S. Magazine.*

The little Chimney Sweeper and his Benefactor.

A man riding near the town of Reading, saw a little chimney sweeper lying in the dirt, who seemed to be in great pain; the man asked the chimney sweeper what was the matter; the poor boy answered, that he had fallen down and hurt himself very much.

The man was very kind; he got off his horse and put the chimney sweeper upon it, and walked beside the horse, and held the boy on it, till he came to Reading; he carried the boy to the house of an old woman, and sent for a surgeon. The surgeon examined the boy, and said that he had broken his arm and his leg.

The surgeon set the broken limbs, and the man paid him for it; the man also gave the woman some money to pay her for the trouble she would have in taking care of the boy, and to pay her for the food the boy would eat, before he could be well, and able to work, and earn money for himself. Then the man went to his house, which was a long way off. The boy soon got well and earned his living by sweeping chimneys at Reading.

Some years after, this good man was riding through Reading, and his horse took a fright upon a bridge, and jumped into the water, with the man on his back; The man could not swim, and the people who saw him tumble in, were afraid to jump in after him, to pull him out.

A chimney sweeper who was passing by, saw him, and without stopping a moment, threw himself into the river, and seizing hold of the man, dragged him out of the water, and saved him from being drowned; when the man was safe on shore, and was about to thank the chimney sweeper, he remembered that he was the same chimney sweeper whom he had taken care of a few years before, and who had now exposed his own life, to save that of his benefactor.—*Analytical Reader.*

The Young Expositor.

A little girl, between four and five years of age, on her return from hearing a preacher of whom she was very fond, said to her mother, "Mother, I can tell you a little of Mr. H's sermon: he said, 'touch not the unclean thing.'"—Her mother, willing to try if she understood the meaning of the words, replied: 'Then if Mr. H. said so, I hope you will take care not to touch any thing that is dirty in future.' The little girl smiling, answered, "O mother, I know very well what he meant." 'Well, what did he mean?" said her mother. "He meant sin, to be sure," returned the child. "It is all the same as if Mr. H. had said, 'You must not tell lies, nor do what your mother forbids you to do, nor play on Sunday, nor be cross, nor do any such things as these, mother."

THE YOUNG SWEARER.

Mr. Editor:—I send you the following fact, of recent occurrence, in the hope of its giving encouragement to Sabbath School Teachers, and interesting to the public generally. I was not myself a witness to the circumstances, but they came to me from a source entitled to the fullest credit. They exhibit, in a striking light, the influence of religious instruction, and afford ample encouragement to all engaged in the delightful employment of alluring the young from the ways of ignorance and crime.

The subject of this article was a lad, about eight years of age, at the time of his admission into the Sabbath School. Nature had endowed him with a mind above the medium grade; but, like hundreds of others in all our cities and villages, he had at home no religious instruction, and was permitted to linger daily around the habitations of idleness, and to revel amid scenes of dissipation and sin.

The influence of bad associations is invariably and deeply felt upon the youthful mind. It is true that an acquaintance with vice in its various shapes, gives what is called by some, a "*knowledge of the world;*" but it is not true, that it gives such a knowledge as enables one to withstand temptation. This lad soon became such an adept in wickedness, as to be an example for his associates.

The vice in which he was most conspicuous, was profane swearing. In this, he evinced such a remarkable talent, as to attract the attention of the vulgar crowd. Not unfrequently would they amuse themselves by helping forward, and listening to the horrid oaths of this little boy. It was common for them to collect themselves together, allure the little fellow into their midst, and say, "*come J——, we want to hear one of your best lessons.*" The boy, encouraged by their flattery, would endeavor to show all his skill in the art, by pouring forth such a torrent of oaths and curses as would shock any being but a madman or a fiend; while the wicked rabble around him would exult in the triumph of ungodliness.

It was with emotions of the most painful solicitude, that the teachers in the Sabbath School witnessed this exhibition of juvenile depravity. They resolved, if possible, to rescue the unhappy victim from impending ruin; and through the providence, of God, they were successful in bringing him into the Sabbath School. Here, his attention was diverted from his former associates; he found new and nobler amusements, and his mind, thirsting for knowledge, seized with eagerness, upon the holy scriptures. The sedate and virtuous deportment of his young companions, the solemnity of the school, the affectionate counsels of his teachers, and the instructions of the word of God, made a deep impression upon his mind, and allured his steps into the way of peace.

Repeated attempts were made by his former associates, to draw him into vice; but all in vain. His vicious habits were all abandoned, and he grew daily in the esteem of the wise and good. He is at this time one of the most interesting and attentive boys in the school, and it is the ardent hope and prayer of his teachers, that he may yet be made a blessing to the world, and a subject of the renewing grace of God.—*Visitant and Magazine.*

INFANT SCHOOLS.

We are happy to say that the cause of Infant Schools is making its way rapidly through the land. The subject is equally new and interesting. No enterprise of benevolence, perhaps, is of more importance than this, in every view which we can take of it.

It was designed to relieve the laboring poor from the care of young children: it is found to be not less adapted to the children of the rich. Like a mine casually noticed at first by some coarse materials on the surface, it is found, by digging, to contain an inexhaustible supply of the most precious ore.

An infant school for the poor, supported by the charities of some benevolent ladies, has existed in Utica for some months past, and promises great utility. Another school for children is about to be organized by an association of gentlemen, to be called the *Pattern Infant School*, designed to embrace the children of such as are able and willing to contribute to its support. It is intended to be a school of the first order, to be an auxiliary to similar schools supported by charity, and to furnish an opportunity for teachers to qualify themselves for instructing children elsewhere.

The institution has met with complete success in some of our cities, and will we hope soon be extended through our state.—*Visitant and Magazine.*

Facts and Anecdotes relating to Young children.

"facts are stubborn things"

A little boy, the subject of the following anecdote, being six years of age, and forward in his learning, I considered him fit to be sent to another school, and sent word to the parents accordingly. The father came immediately, and said he hoped I would keep him until he was seven years of age; adding, that he had many reasons for making the request. I told him the design of the institution was, to take such children as no other school would admit; and as his child had arrived at the age of six, he would be received into the public school; and as we had a number of applications to admit of children much younger, I could not grant his request. He then said, I understand that you make use of pictures in the school, and I have good reason to approve of them; for, said he, you must know that I have a large Bible in the house, which was left me by my deceased mother; but, like many more, I never looked into it, but kept it merely for show. The child, of course, was forbidden to open it, for fear of its being spoiled; but still he was continually asking me to read in it, and I as continually denied him: indeed, I had imbibed many unfavorable impressions concerning this book, and had no inclination to read it, and I was not very anxious that the child should. However, several times I gave him a box on the ear for worrying me; yet, notwithstanding this, the child would frequently ask me to read in it, when he thought I was in good humor, and at last I complied with his wishes.

Please, father, said he, will you read about Solomon's wise judgment? I don't know where to find it, was the reply. Then, said the child, I will tell you: it is in the third chapter of the first book of Kings. I looked as the child directed, and found it and read it to him. Having done so, I was about to shut the book, which he perceiving, says: "Now please, father, will you read about Lazarus raised from the dead?" which was done; and, in short, says the father, he kept me for at least two hours that night, and completely tired me out, for there was no getting rid of him. The next night he renewed the application with "Please, father, will you read about Joseph and his brethren?" and he could always tell me where it was to be found. Indeed, *he was not contented with my reading it*, but would get me into many difficulties, by asking me to explain that which I knew nothing about; and if I could not tell him, he would tell me that I ought to go to church, for his master had told him that that was the place to learn more about it, and added, "I will go with you, father." In short, he told me every picture you had in your school, and kept me so well at it, that I really got the habit of *reading for myself*, with some degree of delight: this, therefore, is one of the reasons why I wish the child to remain in school.' A short time afterwards, the mother called on me, and told me that none could be happier than she, for there was such an alteration in her husband for the better, that she could scarcely believe him to be the same man; that instead of being in the skittle ground in the evening, spending his money and getting tipsy, he was reading at home to her and his children, and the money that used to go for gambling, was now going to buy good books, with which, in conjunction with the Bible, they were greatly delighted, and obtained from them a great deal of pleasure and profit; that her object in calling was once more to return thanks to Mr. Wilson and myself, for the great benefit that had accrued to the family through the child's being in the Infant School. Here we see that a whole family were made comfortable, and called to a sense of religion and duty, by the instrumentality of a child of six years of age; for I have made inquiries, and found that the whole family attend a place of worship, and that their character will bear the strictest investigation.—*Visitant & Magazine.*

BEECHER AND CHANNING.

Boston has the honor of ranking among her citizens the two most distinguished divines in our country—LYMAN BEECHER and WILLIAM ELLERY CHANNING. The former is the *great* champion of orthodoxy; the latter is the acknowledged leader of the Unitarian party. In almost every qualification, they differ as much as their creeds. Channing is perhaps the better scholar; Beecher the greatest disputant. The style of the latter is abrupt, inelegant, and simple, but wonderfully vigorous and stirring; that of the former is smooth, beautiful and elaborate to a fault. The pen of the one is of iron, made to write upon marble tablets; that of the other is plucked from the wing of a bird of paradise, which can be used only upon gilt-edged paper. Channing's popularity as a writer is more extensive; Beecher's will be more durable. Channing plays upon the surface of the stream, and throws a tiny ray of colored light upon a thousand airy bubbles; Beecher plunges to its very depths, and brings up magnificent spoil. Channing handles his beautiful polished steel with the skill of a master, and dexterously avoids a close combat; Beecher puts on gloves of iron, encumbers his frame with massive armor, and wields a battle-axe. The former is qualified to criticise, to embellish, to remodel; the latter despises the petty artifices and golden tissues of language, and as if conscious of the overpowering weight of his reasoning, makes his sentences resemble the links of an iron chain.—The former gathers ingots on the sea shore, thrown up by a generous wave, and which require but a quick apprehension to detect; the latter shivers mountains into atoms, and embowels the earth for treasures. In fine, the mind of Channing is uncommonly fertile and chaste, but lacks robustness and vigor; the mind of Beecher is not less creative, and its profundity more than counterbalances the absence of refinement.

As a divine, Lyman Beecher has no equal. But what has given him this overwhelming superiority? His person? That is of pygmean dimensions. His voice? It is not mellifluent or pleasent. His eloquence? In the popular sense of the word he is completely barren.—Every thing is against him at the first interview. Truth—TRUTH—delivered in childlike simplicity and affection—here is the secret of his power. He is not one of those who

"Play round the head,
But come not near the heart"

but he grapples at once with the understanding, and illumines it with spiritual light.—No speaker has less to do with the passions of his audience. He does not aim to raise a momentary excitement, that may die with the sound of his voice; but he delivers his message as one who means that it shall never be forgotten. His style of reasoning is lucid almost beyond example. His premises are given with so much clearness, that the dullest hearer does not fail to anticipate the conclusions. In his exposition of the doctrines of the bible, there is nothing dark, or doubtful, or repulsive. The decrees of God—his justice—his mercy—the reasonableness of his requirements—are all exhibited in a manner so harmonious and rational, and such a blaze of evidence is thrown around them, that the plan of redemption, though stupendous as heaven, is understood and appreciated at a glance.

Central Library of Rochester and Monroe County
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We witnessed, during the last spring, a tremendous display of the Doctor's strength, in his attack upon the doctrine of universal salvation. Every Sabbath Evening the interior of Hanover street Church was filled to overflowing with anxious listeners; and to many it seemed a wonder that any body could obtain a spot aforesaid always appeared to us, we were amazed at its absurdity, depravity and folly, as portrayed in this controversy. The arguments of its advocates were ground to powder.—The Doctor was not satisfied with a common refutation; but he piled up mountains of proof, and anticipated every objection, and vanquished every cavil. Over the immense assemblage seemed to hang the solemnities of another world; and it required no exercise of the fancy to believe, that hundreds were present who felt as if their last hope had departed forever.—*Jour. of the Times.*

ROCHESTER:

FRIDAY, FEBRUARY 27, 1829.

A Revival of Religion has for some time been in progress in the town of Le Roy. About fifty entertain hopes in the pardoning mercy of God, a part of whom have united with the Presbyterian church under the pastoral care of the Rev. Mr. Crawford. The remainder stand propounded for admission. The work still continues. A considerable number of the subjects of this revival, were from among the Universalists. The Methodist church has had an accession of about ninety members. The Baptists have also shared in this work of grace.

On Sunday evening the 8th inst. two men started from Fields' tavern four miles above the Niagara Falls, with two barrels of *whiskey* in a skiff, with a view of smuggling it into Canada. A short time after they pushed off, a most violent tornado arose, and they were swept over the dreadful cataract! The boat was found below the falls, but the bodies have not been discovered.

For how trifling a sum will man hazard his life! "The love of money is indeed the root of all evil."

CHURCH AND STATE.

Abundant evidence, has doubtless been afforded, that Presbyterians are engaged in an extensive plot to unite Church and State, by the memorials which have been presented to Congress, for the *repeal* of the law requiring the *violation* of the Sabbath in the transportation of the mails. If further evidence can be needed, to prove the existence of this foul conspiracy,—against the tender consciences of Sabbath-breakers—it will be found in the following extract from an editorial article in the Christian Register, the Unitarian paper of Boston. We have not room for the whole article, but as it is well known that there is great *harmony* and *union of sentiment* between Trinitarians and Unitarians, the following remarks on Mr. Johnson's Report will be sufficient for our purpose. We know that Dr. Channing, the head of the Unitarian clergy in New England, had signed one of those obnoxious Memorials, and now when the editor of the Register dares to come out and openly avow himself in favor of stopping the mails on the Sabbath, we think it high time to come out and show the people their danger of being priest ridden by—whom? Presbyterans no doubt.

"The most noticeable general feature of the Report, is the tone of indifference with which it speaks of the moral value of the sabbath—or rather, the absence of all acknowledgment of its moral and religious advantages. It seems to be regarded rather as an observance which, within certain restrictions, may do no injury, and which in *mere* conformity to public opinion and for 'reasons of state' should be *tolerated*, than as an institution to be encouraged and recommended from the propriety, the admirable moral fitness and elevating influence of the practice itself.—This feature of the Report, though by no means justifying the inference, that the committee who formed the Report, or the members of the Senate who adopted it, are themselves personally indifferent to the obligations and sanctions of the sabbath, or personally uninterested in the refreshing and peace-giving influences of its rest, its holy associations and its religious exercises and duties.—yet, coming as it does in the form of a solemn and deliberate opinion, from the highest council of a great and professedly Christian nation, this circumstance in its character must be regarded, even in the most mild and liberal view of it, with deep regret, as indicating, if not an entire insensibility, at least a very low sense of the great and signal blessings bestowed on us as a nation by Providence, and as furnishing to the mass of men in other nations who are now beginning to look to us for an example, a very unfavorable, and we devoutly trust a false view of our moral and religious feelings, sentiments and character as a people.

"Another striking circumstance in the character of the Report is, the mistaken view and representation of the object of the petitions, which runs through its whole argument.

"The Report assumes the position that the petitioners request Congress to decide on the question respecting the sabbath, and to enforce its observance as though it [the general government] was entrusted with a 'religious authority.' We know not indeed the character of all the petitions, but we apprehend this is quite a mistaken view of their general import and intention.

"We agree fully with the committee that we ought to 'watch carefully against the earliest indication' of a desire to 'introduce a system of religious coercion in our civil institutions.' We agree with them that 'the Legislature is not a proper tribunal to determine what are the laws of God;'—that 'legislative decisions' should never be 'involved in a religious controversy.' It is a true and invaluable principle which we should guard with eagle-eyed jealousy, that the Legislature have *no* power to settle questions of religious doctrine and belief. This is indeed a principle respecting which, we think, no lover of rational liberty can for a moment hesitate. Let this principle never be violated.

"But do the petitions ask Congress to violate this principle? or to make any decisions which shall imply that they possess any 'religious authority,' other than for the regulation of their own conduct, and of the mode and times of their operations as the Government of the nation? We do not understand that they are asked to 'introduce a system of religious coercion,' or to enforce on any individual the observance of any particular day. They are only asked to do that in relation to the mails, which they weekly do in relation to the sittings of their own body—not *to act* but to *abstain from acting*—to maintain consistency, and carry the principle of observing the sabbath through, in relation to themselves and their operations as a government, by causing their public agents who carry the mails, to rest as other public functionaries do, on the first day of the week; and thus set a full and thorough example as a government, of respect for the sabbath, and of rest on that day in all its operations and departments.

"This cannot, as we perceive, infringe any man's rights, or wound any man's conscience; and the suggestion that it is an interference of Congress, and an attempt to determine what religion is true or false, seems to us quite irrelevant and foreign from the true question, and quite out of keeping with the soundness and excellence of much of the Report."

A "christian party in politics" would be in many respects, improper and undesirable. And it is to be hoped that calm reflection will convince our Senators that an Anti-Christian party in politics would be equally improper and undesirable. *National Philanthropist.*

The Memory of Paine.—"A select party of gentlemen, favorable to the indulgence and expression of freedom of sentiment," celebrated "the 92d anniversary of this *distinguished*" individual, at the National Hotel on the 29th ult. "An *appropriate* discourse was delivered, and succeeded by a variety of sentiments and songs *suitable to the occasion*, among which were the following:"

"VOLNEY, CONDORCET, [with permission, we will add, Voltaire, Hume, Rosseau, Paine, Owen, Editor of Correspondent, Spirit, Cobbet, Miss Wright,] and their associate sages. The *pure morality of their writings*, strict integrity of their characters, and active benevolence of their lives, incontestibly prove" [that men's prejudices sometimes run away with their reason and that it is but one step from the sublime to the ridiculous. *Air*—"Death is an eternal sleep."]

"The tombless remains of Thomas Paine," ["The memory of the wicked, it shall rot"]

"Frances Wright—at once the ornament and the champion of her sex, and of humanity, may" [our wives and daughters *not* consider their marriage vows as "fell tyranny of custom and prejudice."]

The "sentiments" of this "select party of gentlemen," occupy near a column in the Daily Advertiser, and the above may be considered a fair specimen of the feelings of these philosophers and friends to the human race. The toasts appear to be all "select," as we do not observe among them any from volunteers. We were not before aware of an Illuminati, in this city.—Who are its officers and members?—*Albany Christian Register.*

Something like Atheism.—The Rev. Mr. Kneeland of New York, a Universalist preacher, and editor of the Olive Branch, says:—

"*Be it known then to the whole world*, that the writer of this article, professes no more love for, and stands in no more fear of an imaginary God, than he either loves or fears on imaginary devil; and when it can be proved, that any being or thing *not* material [i. e. spiritual,] exists any where except in the imagination he will give his assent to it and not before.

Matt. x. v. 14. And if the blind lead the blind both shall fall into the ditch. Thess. ii. 12. And 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. —*Albany Christian Register.*

House, vs. Senate.—The Report in the Senate says, "Congress have *never* legislated on the subject" of Sabbath Mails.—The Report in the House earnestly recommends the *repeal* of the law of 1825, on the subject.—*National Philanthropist.*

Temperance.—"*Bishop Chase, of Ohio*, is so resolute on this subject that he will not permit one drop to be used by the workmen, who are employed on raising Kenyon College. A man came to be employed—the Bishop named the terms—the man rejected them and retired: in a few days he became intoxicated, fell in the fire and burned off half his head; the Bishop was called upon to perform the funeral services."

ENTIRE ABSTINENCE.—Every man is in danger of becoming a drunkard, who is in the habit of drinking ardent spirits on any of the following occasions:—1. When he is warm. 2. When he is cold. 3. When he is wet. 4. When he is dry. 5. When he is dull. 6. When he is lively. 7. When he travels. 8. When he is at home. 9. When he is in company. 10. When he is alone. 11. When he is at work. 12. When he is idle. 13. Before meals. 14. After meals. 15. When he gets up. 16. When he goes to bed. 17. On holidays. 18. On public occasions. 19. On any day—or, 20 On any occasion.—*Salem Gazette.*

A few individuals held a meeting lately in Andover, at which they resolved that they would cause to be prosecuted any individual, who is keeper of a publick house, or retailer of spirits, who may sell, or attempt to sell any spirituous liquors to any of their town's men on the Sabbath.

Reformed Drunkards.—The report of the American Society for the promotion of Temperance states that it is believed nearly *five hundred* drunkards have, within two years, become reformed. We hope the reformation will be permanent, but the remarks of Mr. Nettleton on this subject, leave much ground to fear for the result. The force of public sentiment, which has much changed, since his letter was written, may produce new, and unexpected results in this business.—*Conn. Obs.*

Bodies for Dissection.—In the apartment appropriated in Trinity College, Dublin, to the reception of the splendid collection given to that institution by Dr. Macartney, of that city, there is deposited a scroll, containing the names of some hundred gentlemen and scholars, who have agreed to give their bodies, after death, for public dissection. One of the medical gentlemen who signed the agreement, is since dead, and his body has been, according to his wish, subjected to the process to which, in his life he deemed it useful to devote it.—*Col Star.*

From the Christian Advocate and Zion's Herald.

LIGHTNING.

Messrs. Editors:—I think it a duty I owe to divine Providence, to record the following miracle of mercy:

On Monday evening, Nov. 3, 1828, as I was standing in the west room of the house of Rev. W. Adams, in Shelby county, Ky. immediately before the fire, pointing with my right hand towards the south east corner of the room, when, suddenly, we were visited with a violent shock of lightning. It first struck the top of the chimney, and divided into several streams. It wrecked the chimney and the whole gable end of the house. One stream descended one of the studs near the chimney, which was literally torn into splinters. Another descended the flue, and burst through the inside wall nearly opposite my head. One of those streams struck the upper point of my right hip, and ran down to my foot. The skirt of my coat, on the right side, was torn off at the waist, and rent into many pieces. My pantaloons and drawers were rent from top to bottom, the sock and boot torn to pieces, and my flesh burned from one hip round nearly to the other, and all the way down to foot. Part of the same stream struck my right elbow, ran along the inside of my arm, which was badly burned, and passed off at the end of my fingers. My coat sleeve, from the elbow, was torn in pieces, and thrown into the corner of the room where I was pointing. Another stream struck my left thigh about half way down, ran down the outside tendon, winding round the calf of my leg down to the inside ancle, where it entered the flesh, and burst out the bottom of my heel, and blew a hole through the heel of the boot as if made by an ounce ball. This boot was also severely rent, and the full impression of the heel was left in the floor as an evidence of the violence of the shock. I immediately fell to the floor, fully sensible of what had befallen me.—My wife and others of the family ran in immediately, and found me enveloped in smoke and sulphur. They were much alarmed, and knew not what to do. I told them to send immediately for two physicians, which they did. I then directed them to pour cold water on me, and to let blood. This was not done. Knowing that the circulation was stopped in my arm and lower extremities, I next directed my wife to rub them with camphor. This was done, which soon restored the circulation, and gave me much relief. I also directed an application of spirits of turpentine to the burns, which soon took out the fire. Brother W. M'Reynolds was with me in the room. He was stunned by the shock, but sustained no material injury. My pocket knife was so higly charged with the electric fluid that it will lift a large steel thimble. This was accidentally discovered the next day. Brother M'Reynolds' knife was also slightly charged. The steel works of my watch, also, possess the power of attraction. When I first fell I apprehended I was mortally wounded, but felt very little alarmed. I lifted my heart and voice to God in prayer, and found him present to deliver in a trying moment. Though my body was in the storm, my soul had a calm and peace within. I was confined to my bed for two weeks afterwards, but two happier weeks I have never lived. I felt no disposition to murmur for one moment, for I saw the hand of God was in it, and confidently believed that all would work for good.

I arrived in my station Dec. 12th, and have been enabled to preach twice on sabbath, and one or two nights in the week. Our prospects in the Shippingport station are encouraging, and in Louisville quite flattering. Many glad hearts have hailed the return of peace among brethren, which we hope will be permanent and lasting. May the Lord of peace himself give us peace always by all means. Amen.

WILLIAM GUNN.

Louisville, Ky. Jan. 10, 1829.

A fire broke out in the jail at Canandaigua, on Monday morning last about 9 o'clock, and before it was extinguished, the roof and that portion of the upper part of the building which was composed of wood, was mostly destroyed. The walls which are of stone, and the lower part of the building, were not materially injured. The fire originated in the garret, and is supposed to have communicated by a crevice in one of the chimneys. The prisoners are to be confined in the jail in Livingston county, until the building is repaired. The damage is supposed to be from 1500 to 2000 dollars.—*Roch. Daily Adv. & Tel.*

Flour and Grain.—We learn from the Price Current of this day, that the Flour market continues inactive, and that a further reduction of 12 1-2 cents per barrel has taken place. 200 barrels of Petersburgh have been sold at $8 cash, and a small parcel of Troy at $ 37 1-2, and 90 barrels of Howard-street at $, 50. A sale of Rye Flour was made at $4. A lot of 1000 bushels of good Virginia Wheat has been sold at about $1 75; the same quantity of Long Island old white Corn at 62 1-2 cents.—*N. Y. Spec. Feb.* 20.

THE LEGISLATURE.

Saturday, Feb. 21.—After the presentation of petitions, &c. the Senate in committee rejected the bill authorising a loan to the Rochester High School, 5 only rising in favor. [Proposes to loan $2500 from the monies in the treasury, belonging to the common school fund.] The bill was opposed by Messrs. Stebbins, Benton and Mather, and supported by Messrs. E. B. Allen & Hayden.

In the Assembly, a petition was presented for an incorporation to make a canal and rail road from Rochester to the head of sloop navigation on the Genesee.

Mr. Burt gave notice he would ask leave to introduce a bill to repeal the charter of the bank of Niagara.

Death of Don Miguel.—A private correspondent of the London Morning Herald under a Lisbon date of Dec. 20th, announces the death of Don Miguel on the 13th, attended with frightful convulsions. The greatest agitation prevailed; the death of Don Miguel, as well as the determination of the constitutionalists to break out in open defiance of his authority, are bruited on all sides. The physicians of Don Miguel continue nevertheless, to issue daily bulletins assuring the public of his complete and speedy recovery.

Accounts from Naples describe a dreadful accident to have occurred in that city on the 21st of November, on which day the dome of the church of Torre del Greco fell in, and killed upwards of fifty persons, during the celebration of high mass.

SUMMARY.

The bill reported to congress for the relief of the orphan children of the late Robert Fulton, appropriates 5000 dollars, with interest from the 24th of February, 1815, on account of the services of their late father, in superintending the construction of a steam frigate at New-York, in the years 1814 and 1815.

The bill reported by the Select Committee of the House of Representatives, for the relief of James Monroe, appropriates $37,820, to be paid him out of any monies in the treasury not otherwise appropriated.

The Editor of "Freedom's Journal," (the African paper in New-York) has renounced his opposition to the Colonization Society, and will hereafter advocate its views.

According to a statement in the "Friend," the number of *orthodox* adult Friends in Philadelphia is 1,674—of *Hicksite* adults, 784.

The celebrated orrery, constructed by Rittenhouse about sixty years ago, is still in existence in Philadelphia. It has been recently repaired by Mr. Roberts, the Principal of the Quaker Academy, who says that it will show the motions of the planets for two-thousand years to come, without any material variation from the most correct table.

A writer in the Baltimore Gazette states, that during last week, he had discovered on the Sna's disc, a large and more numerous collection of spots in close proximity, than he had ever before seen.

A fire occurred in Charlestown, Mass. on the 12th inst. in which a Mrs. True, aged 50, one son, aged 18, and two daughters, aged 14 and 7, lost their lives.

A Brazillian slave-ship, having on board 475 slaves, was cast away near Santos, about the 15th December; the Captain and crew, except *sixty*, were lost.

Lewis Kenyon was found dead at Eagle Harbor, N. Y. on the 11th ult. The Coroner's verdict was, "that he came to his death by freezing, in consequence of intoxication.

The 500 dollars necessary for the redemption of the slave Philip Lee and his family, whose case we recently stated, are secured. His father was a faithful servant of Washington.

The New York Albion of Saturday says, it is in vain any longer to deny, that a spirit of treason and incipient revolution is actually abroad in the Canadas.

A barn 70 feet in length and 35 in width, owned by Col. Daniel Merrick, was moved one mile and a half in West Springfield, Mass recently. It was put upon wheels made for the purpose, and 63 yoke of oxen attached to it.

Joseph Burr's Estate.—The appellants from the decree of the probate court, in this case, having neglected to prosecute their appeal, the supreme court of Vermont has affirmed the decree in favor of the validity of the will. The sum bequeathed by Mr. Burr to charitable purposes, it will be recollected, amounts to about $90,000.

To Correspondents.

"C's" communication in reply to "Querist," is received. The communication of Q. was inserted merely that we might *give our views of what we considered to be our duty on the subject.* Had we approved of, or admitted the truth of the assertions of Q., that is, had we expressed an opinion about it, C. might justly claim the right to reply; but under existing circumstances, if C. can request the insertion of his reply as an *act of justice*, Q. may certainly claim the privilege of making a rejoinder, and, our columns once thrown open to discussions of this subject, it requires not the spirit of prophecy to see whereunto this thing would grow. The proceedings of ecclesiastic bodies alone can be admitted, and they only when requested by the body from which they emanate.

The same objection which exists to admitting the above, lies with equal weight against the queries of "X, Y and Z." The application for information relative to the proceedings of the Rochester Presbytery should be made, we think, *directly* to the Moderator or Clerk. It would not only be a gross departure from the course we have marked out to ourselves, to admit the queries of X, Y and Z, but the *answer itself*, should one be given, must find some other channel than the Rochester Observer, to come before the public.

MARRIED,

In this village, on Wednesday evening the 25th inst. by the Rev. Zachariah Paddock, Mr. *Willis Tuttle*, to Miss *Ann Baldwin.*

At Lodi, Erie co. N. Y. by Rev. Mr. Spencer, Rev. *Harvey Fisk*, of N. J. to Miss *Anna Maria Plumb*, of Lodi.

DIED,

In this village, on Wednesday evening, the 25th inst. Mr. *Asa Sibley*, in the 65th year of his age.

At Rutland, Vt. on the 4th inst. Rev. Rufus Cushman, pastor of the Congregational church in that place.

In Virginia, Mrs. Madison, in the 98th year of her age—mother of the Ex-President.

In Hartford, Conn. Naomi Rockwell. While sitting alone in her chamber, her clothes caught fire, and before assistance could be rendered, she was so dreadfully burned that she survived but 21 hours.

ROCHESTER MARKET.

WHEAT, per bushel,	1,31	
Rye,		63
Oats,		25
Corn,	38	44
FLOUR, bbl.	$7,25	
Beef, fresh,	cwt. 3,50 to	5,00
Pork, fresh,	cwt. 4,00	
——, mess,	bbl. 12,00	
Potatoes,	25	
Turnips,	18	25
Butter,	lb. 12 to	15
Lard,	6	7
Eggs,	doz. 15	18
Cider,	bbl. 1,50 to	1,75
Salt,		2,00

ROCHESTER
HIGH SCHOOL.

THIS is a large and commodious building, 60 by 80 feet on the ground, and three stories high. It is situated about one hundred rods east of the Genesee river, in the most pleasant and healthy part of Rochester, and on the highest ground in the village. The School was first opened in August last, under the direction of S. D. MOOR, Principal. The number of Scholars at the commencement was about 40, which at the close of the quarter, had increased to 200. During the second term, about 300 Scholars entered the School.

The best accommodations are now in readiness for Students in the Junior and Senior classes. Recitations of the Senior class will always be attended to by the Principals of the School. Separate rooms are furnished with seats, tables, and other furniture for the accommodation of Students who prefer retired studying rooms. The price of tuition in the various branches pursued in this Institution, is from *One* to *Five Dollars* per quarter.

It is a request of the Principals, that all who feel an interest in the education of youth, should visit, examine, and satisfy themselves, as to its management, and become acquainted with the merits of the system upon which it is conducted. No charges will be made in either department for fuel, slates, slate pencils, ink, inkstands, or for the use of maps and globes; and for writing books and quills, each Scholar will be charged only 12 1-2 cents per quarter. Students can be accommodated with *Board* in respectable families, on the most reasonable terms.

Rochester, Feb. 17, 1829.

S. D. MOOR.
R. H. HOGGE, A. B. } *Principals.*

AN APPRENTICE,

HAVING a good moral character and a suitable education, will be taken at this office. Feb. 13, 1829

FOR SALE,

A NEW DOUBLE CARDING MACHINE on reasonable terms by the subscriber.

6 tf S. W. PATCHEN.

THE CASKET.

Flowers of Literature, Wit and Sentiment,

A PERIODICAL Miscellany, issued monthly, each No. containing 48 royal octavo pages of letter press, and embellished with one Copperplate, and several Wood Engravings, forming, at the end of the year, a volume of about 600 pages, when an elegant title page and general index are added.

It is now three years since the publication of the Casket commenced, and during that time it has steadily acquired a patronage that has never before, it is believed, been extended to any monthly publication in this country.

To the facts of biography, the description of existing scenery, and the details of past events, will be added, the instructive fiction of moral tales: those especially which are intended to illustrate the manners and customs of particular sections of the Union, and those which are calculated to strengthen virtuous resolution, by exhibiting in its proper light, vice and its pernicious consequences, and showing virtue as affording its own rich reward. As a relief to these presented subjects, all due attention will be given to the light reading, poetry, anecdotes, and those *etcteras* which constitute the agreeable *melange* of an entertaining periodical, and which give a zest to details of facts, and the graver and severer composition, moral essays.

The Casket is one of the neatest, cheapest and most interesting periodicals in the U. States, and its rich variety of Historical, Biographical, and Miscellaneous matter, make it an invaluable treat to the mind, and a useful work of reference. It is published by Samuel C. Atkinson, in Philadelphia, at $2,50 per. ann. in advance.

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas, in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of Nathan Schofield 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 Rochester, in the said county of Monroe, on the fifteenth day of May next, at 10 o'clock in the forenoon of said 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, 1819.—Dated this 21st day of February, 1829. 10w9

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe, and counsellor of the Supreme Court,—NOTICE is hereby given to all the creditors of Abraham Plumb, of Rochester, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in Rochester, in said county on the nineteenth day of May next, at eleven o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated February 21, 1829. 10w9

RAGS.

CASH will be paid for clean Cotton and Linnen *RAGS*, at the office of the *Rochester Observer*, in the Globe Buildings.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

A HEART WITHOUT SIN.

Lines addressed to his daughter, by the late Rev. Legh Richmond, accompanied by a Locket of Derbyshire spar, in the form of a heart. p. 249.

Here I offer my daughter a heart without sin,
That knows nought of corruption and sorrow within!
A heart which you see is so curiously wrought,
That it ne'er can offend—not so much as in thought.

That its virtues are shining within and without,
Is a truth which admits of no rational doubt;
Its character, Mary, is pure and sincere;
And its inmost ideas transparent and clear.

'Tis a heart that will bear the minutest inspection,
And never prove guilty of any deception;
What it was, that it is—what it is it will be—
Unconscious of guile to you or to me

It may seem to be strange—nay, it is so I own—
That this heart, though so pure, is as hard as a stone;
It resists all impression which tenderness makes;
But if force be employed, it immediately breaks.

And this heart, if once broken, can never be healed,
Nor the least of its wounds a moment concealed;
And though stony its texture, and hard be its nature;
Like yourself, this poor heart is a delicate creature.

Then make use of the emblem you wear at your breast:
With "the hearts that are pure," do you seek to be blest;
Weep and mourn for a nature by sin so deranged,
And pray for a heart that's essentially changed.

May the "stone" in your heart, be removed far away!
And the softened affections alone bear the sway!
They will lead you to Jesus with penitent sighs,
Till the Sun of his Righteousness sweetly arise.

May graces resplendant as those of the stone,
Both within and without, be forever your own!
Let your heart be transparent, wherever you are,
And your conduct will shine far more clear than the spar.

Christ's love has no limit, then give him thy heart,—
In the deed shall His Spirit free comfort impart:—
So the heart of the Saviour, allied close to thine,
In a glorious unity ever will shine.

But should you offend, and for sin be heart-broken,
Behold on the cross there is Mercy's bright token!
The heart that is contrite God will not despise,—
The heart that is broken, is dear in his eyes.

From the Western Recorder.

INDIAN MISSIONS.

The following purports to be a communication from one, who has spent some time at the new station which is under the charge of Rev. Mr. Miner, on the Fox River, near Green Bay, and who intends returning thither.

Mr. Hastings,—I present you in this communication, among other things, the copy of an Indian's speech—the principal chief of the Stockbridge nation, located near Green Bay, addressed to myself and two or three others, who had spent several months at that place; but were then about to leave it for New York. If you think it would do good, please to give it a place in the Recorder.

A brief account also, of this settlement of Indians, perhaps, would not be uninteresting. In 1818, a band of about forty in number of these Indians, living in New Stockbridge, was fitted out to go to White River, in Indiana, for the purpose of settling in that place, and thus open the way for the removal of the remainder of the tribe. Seven or eight of this number were professedly pious—and before leaving, they were organized into a church. The chief, being pious, was constituted a kind of leader or deacon. As he could read and speak the English language, he was furnished with some valuable books, particularly Scott's Family Bible. He was also directed to convene his church and people on the Sabbath, and have religious service. This consisted in singing, prayer, and reading one chapter in the forenoon, and one in the afternoon, from Scott's Bible, with the notes and observations. This I believe, was their constant practice. But ere they arrived at their place of destination, their lands, which were owned in common with the Delawares and Munsees, were purchased by the United States commissioners, of the Delawares alone. This was to them a sore disappointment. After remaining in an unsettled state three or four years, and making repeated though unsuccessful applications to the general government, for the restoration of their country, or a part of it, they removed to their present place of residence. This they call Statesburgh. It is situated on Fox River, twenty miles above Green Bay. Others have since removed from New Stockbridge, making in all this settlement, between two and three hundred. They have here, four or five hundred acres of land, cleared, fenced, and in a good state of cultivation. Most of them have comfortable log-houses, raise good crops of corn, potatoes, &c., and are beginning to raise English grain. They have also plenty of cattle, &c. They have just begun to build framed barns—have a saw-mill, and are now erecting a grist-mill. The soil here is fertile; the climate mild and pleasant, and as healthy as in any part of the United States.—Could the Indians be permitted to enjoy this country undisturbed, and uncorrupted by the whites, they would soon become an industrious, intelligent, virtuous, and happy people

Rev. Mr. Miner, on reaching this place in June last, found this people in an interesting state of feeling. Considerable seriousness had been manifested on the minds of a few individuals. After his visit the year before, several, who had once been ranked among the followers of Christ, but had fallen into their easily besetting sin, and had wandered far from the fold, began "to remember their own evil ways, and their doings which were not good, and return unto the Lord." A spirit of prayer was soon manifested by some of the members of the church, and a more general attendance on public worship on the Sabbath was observed. In a few weeks religious meetings became frequent, and were well attended. A general seriousness seemed to prevail; and two or three were soon found to be indulging a hope that they had passed from death unto life. The latter part of July, the Lord's supper was administered to this people, and five united with the church. Some of these had once been professors, but had wandered long and far from the flock. Others at this time appeared deeply affected, who in a little time gave evidence that "old things had passed away, and that all things had become new." This was the state of things when I arrived there, the latter part of August, and it continued about the same until I left, which was the fore part of November. The first of October, the sacrament of the Lord's supper was again administered. On this day eight came forward, and "subscribed with their hand unto the Lord, and sirnamed themselves by the name of Israel."

The speech I send you, was delivered at a religious meeting on Sabbath evening. The meeting was unusually solemn and interesting. It was the last I expected to attend before leaving them. After speaking some time in his own tongue to his people, in a very affecting and appropriate manner, he addressed in English, those of us who were about to take our departure.—While speaking of the wretched and perishing Indians around them, he was so affected, as frequently to pause, to suppress his feelings before he could proceed.

SPEECH.

"*My Friends*—You who are about to leave us, I have a word to say to you. When you come here we were glad—we felt rejoiced; and now you are going away, we feel sorry. We think we have been benefited by you. We have been in the wilderness a long time; some of us ten years; some six years; some less. We were like sheep without a shepherd—scattered in the wilderness without a leader, or any one to go before us.

"About a hundred years ago, the white men and our forefathers in New England, formed a chain of friendship; they gave to each other their hand—the hand of friendship. This was a temporal friendship; it has been kept good ever since; it has never been broken; it has always been kept bright. Eighty-three years ago, they formed another kind of friendship; this was a spiritual friendship. The good people from England sent us God's word—the Bible—that Holy Book, when we lived in Old-Stockbridge, Massachusetts; and when we left there, and come to New-Stockbridge, New-York, this friendship continued. They sent us a teacher—a spiritual father, to guide us, and tell us what to do. Here we enjoyed great many privileges—great many blessings; but we did not care about them; we made light of them; we despised them. But when we come away here, and God take all these from us—then we begin to think—we think about what we had lost; and then we begin to try again. Sometimes I did not know what to do. I tho't this church would become extinct. I thought it would die. I remember when we lived in New-Stockbridge, Dr. Backus, President of Hamilton College, come there: He preached to us: We were broken—in a poor state. I then thought we should be scattered and die—But he said this church must not become extinct; it must not die; it could not die. He said it would live. I could not believe it. I did not trust God enough. I feel that I was wrong—for he is able to keep us; and now I believe he will keep us—for he has heard our prayers. When we had no one to teach us, we cried unto God, our heavenly Father; we prayed that he would send us one to guide us, to be our spiritual father; and he has answered our prayer. He sent us one last summer, and we were glad to see him; we rejoiced to take him by the hand; and we thanked our heavenly Father for it. He stayed with us some time; and we begin to do better.—He then left us. Last spring he come back again—come to live with us; and a number of others with him. We were glad to see you all; we feel you have done us good; we have had many a good meeting together since you come here; and we hope many of us are trying to do better now. But it seems the time has come when some of us must part.

"My Friends—I want to say *one thing* to you. If God spare your life, to go through that long and dangerous path, and you get home to your friends again, I want you should tell them how we live here, and what we are doing. Tell them many of us poor Indians, here in this wilderness, live like the beasts: live like the brutes. They have no houses—hardly any clothes—go most naked—sometimes have nothing to eat—go hungry a long time. They are *ignorant* as the brutes. They have *no God—no Christ—no Bible—no Sabbath—no one* to tell them about these things. Tell your friends, the *door is open here*—the door is *wide open*; and the *fields are white—they are white to the harvest*. Tell them, we can look *all around* us—to the north and to the south—to the east, and to the west—and the fields are *all white to the harvest*—But the *laborers are few. Tell them to* COME and HELP *us—tell them to* COME and TEACH *us*. When you get home to your family and friends, we want you should *pray* for us *poor Indians*, who live here in the wilderness. Tell them to pray that the *Lord would send us* more teachers. We hope you will not forget us: we shall never forget you; we will *pray* for *you*. And may the Lord bless you.—This is what I have to say."

"A letter of still more recent date, mentions that the number of hopeful subjects of this revival, had amounted to about twenty, all aborigines, and the work is still in progress.

THE ORPHAN GIRL.

In the early piety of a child there is something truly affecting. There is a sweetness of temper, a conscientious regard to duty, love of the truth, and dread of sin. When God in his righteous providence, has seen fit to deprive a lovely and interesting little girl of both father and mother, when her friends have "forsaken her," it is a scene doubly interesting to the pious heart.

A brief sketch of a little orphan girl, Sally MacDonald, during the last days of her illness, in the Orphan Asylum in New-York, as related by the Superintendent, will now be given. For several weeks her health had been gradually declining to a consumption. About the first of September last, fears were entertained that she could not survive many days. She felt that her days were short, and that eternity was near.

Sabbath, Sept. 7th, I asked her if she thought she would recover. She replied, No. She said that she was not afraid to die. She appeared to have no desire to live. She was asked if she loved Jesus. She answered Yes, he is indeed precious. Do you feel yourself a sinner? Yes, a great sinner. Do you believe that Jesus Christ is able and willing to save sinners? Yes, "Jesus Christ came into the world to save sinners."

She thought that heaven would soon be her home, and that it was a most holy and happy place. She appeared to be so near the grave & the eternal world, I told her that this sabbath probably would be the last she would spend on earth, that she had entered upon the last week of her life, and very soon she would be called to exchange time for eternity. She looked very composed and happy. The thought of dying did not alarm her. Believing Christ to be her Saviour, she was ready to resign her spirit into the hands of God who gave it. She was so feeble that she conversed but little afterwards.

On Wednesday evening following she requested that several chapters might be read from the Bible. The next morning she grew worse, and it was evident that "the hour of her departure had come." She cast her eyes round the room, and seemed to say to a number of children present, "I am going to leave you." We kneeled down and prayed—"commended her to God and the word of his grace." And I trust her immortal spirit winged its way into mansions of unceasing glory in the heavens. She died without a struggle or a groan about eight o'clock on Thursday morning, 11th Sept. aged eight years and eleven months.

The next day her funeral was attended, and more than one hundred orphan children followed her corpse to the grave, where we committed dust to dust, there to rest till the resurrection, when the trump of the archangel shall sound through the caverns of the dead, saying, Arise, and come to judgment. She was permitted to spend but a few short years on earth. Her parents died in her infancy. Her brothers and sisters were "far away," and there was no friend to weep over her, or drop upon her grave one solitary tear.

And now, dear young children who have parents and friends to console and comfort you when you are sick, and to weep over you, were you called to die, remember that you may very soon be deprived of them, and yourself left an orphan. Think, too, that you may die in the morning of life, and have no near friends to stand over you in your departing moments. Do you think that in a very little while you may be called to render in your account? Have you ever thought seriously about your eternal interests? that you have souls of infinite value?——that they will live when worlds shall expire? Eternity is just before you, and are you prepared to sing the song of the redeemed through ceaseless ages? If you are, let ascriptions of praise ascend to Him who has bought you with his blood, washed you, and made you heirs of heaven.—*Youth's Friend.*

CHURCHES IN BOSTON.

Mr. Bowen, in his "*Picture of Boston*," just published, makes the whole number of worshipping assemblies in this city 49. "Of this number," he adds, "16 may be accounted Unitarian in sentiment, 2 doubtful and the remaining 31, avowedly Trinitarian." He has omitted one small Trinitarian meeting in Bedford-street, which would make the whole number 50, and the Trinitarians 32. This estimate appears to have been made before Dr. Lowell declared himself *not a Unitarian*, for he says of the West Church, (Dr. L's) "this Church is counted among those which adopt the Unitarian sentiment." But Dr. Lowell has disclaimed the sect, and the number of the "Unitarian class must now be reduced to 15, and that of the "Doubtful" increased to 3. In either case the estimate of Mr. Bowen is not a very strong corroboration of the boastful assertions made last summer in the Unitarian Register, of the vast and growing numbers of Unitarians in this city; assertions by which strangers would suppose that the Trinitarians were but a small band and constantly diminishing-*B. Rec.*

Changes.—The Rev. G. C. Smith, minister of the London Mariners' Church, relates an anecdote which exhibits in a striking manner one of the changes that France has witnessed within the last half century. He was travelling in a Diligence from Bordeaux to Paris, and distributing most plentifully in every town he passed through, religious tracts. Some were thrown into shops and parlors, as he passed rapidly by—some given to children,—and many left at hotels and inns on the road. He had not pursued this course many hours, when an old gentleman in the Diligence exclaimed, "Bless my heart, this is the very way in which we scattered the Tracts of Voltaire and the Society called Theophilanthropists, throughout every department of France, prior to the revolution!"—*N. York Observer.*

ANECDOTE OF ELLIOT.

Probably a man has never lived, who had such a total disregard of himself. He was so lavish of his money, that his friends were obliged to keep it for him. Once, when his purse had been filled with the very moderate reward of his missionary labors, a friend tied it up in numerous very hard knots, lest he should spend it all in acts of charity. Mr. Elliot took no notice of the circumstance, until he stopped at the house of an aged woman, who lived, I believe, in Watertown; but when he saw her poverty, and heard her accounts of lingering illness, his purse was instantly brought forth. For a long time he tried in vain to open it; and finding it impossible, he put it into her hand, saying "It is the will of Providence that you should have it all."

Extract of a Letter from Stephentown, N. Y.

"Our Temperate Society has rapidly increased to 113 members. We assemble twice a year, and employ the best talents that can be produced on those occasions, to discourage the use of ardent spirits.—Tracts are distributed with a liberal hand, and with great effect. At our last meeting on the 25th inst. an able discourse was delivered by Rev. Nathan S. S. Beman, of Troy.

It was judged that 600 persons were present, from this and the adjacent towns. The blow given to the temperate drinker and retailer on that day, I trust will not soon be forgotten. Forty members were added, and many who did not join, went away with strong resolutions to reform. 'Christian Topers' that heard the discourse, will be compelled, in future, to maintain a terrible warfare with their consciences, or abandon the bottle altogether."—*Baptist Reg.*

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. '25, 1828. 35tf

FREDERICK STARR, near the east end of the Bridge Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Sideboards, Secretaries, Bureaus, Tables, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

A HOUSE TO LET. Enquire of J. BISSELL JR.

Rochester, Oct. 23, 1828. 43tf

DR. WILLIS, has taken an office in East Rochester, near the corner of market and main streets opposite the Franklin House. 42tf

DEPOSITORY OF BOOKS,

For the GENESEE SABBATH SCHOOL UNION,

Counting room of Wm. H. Ward & Co.

Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

ROCHESTER LOOKING GLASS

MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices. The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD Jr. *Treasurer.*

June 13th.

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at $1, per annum.

The subscriber, as Agent for this village and vicinity, will receive subscriptions, and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vol's. on hand and for sale at the publishers price.

SETH D. CHAPIN.

Rochester July 18th 1828.

***The reputation of the above work is too well known to need any recommendation.

THE SIGNS OF THE TIMES,

A SERMON delivered in Rochester, Dec. 4th, 1828 being the day of public Thanksgiving; by the

REV. JOEL PARKER,

Pastor of the 3d Presbyterian Church in this place.

For sale at this office. 52

H. B. PIERPONT,

DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making. Call and see!!!

Dec. 8, 1828.

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 accommodated to the present *pressure* in the *money* market.

Rochester, May 19, 1828. 20tf

NOTICE.

JOSIAH BISSELL Jr. wishes those who owe him, to pay as soon as possible. 3w4

CHRISTIAN SPECTATOR.

(Published at New Haven, Connecticut.)

THIS valuable periodical is hereafter to be published quarterly—on the first of March—June—September—and December: each number to contain, at least, 168 pages.

In reference to the future character of the work, the Editor observes,

"While Theology both as a science and as a profession will be made more prominent than it has heretofore been, other objects, scarcely less important, will not be overlooked; and whatever subject may have a bearing on the moral welfare of community, will claim the attention of the CHRISTIAN SPECTATOR."

TERMS

The price is Three Dollars per Annum, payable on the delivery of the first number in March.

3w5 E. PECK & CO., Agents

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'

Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.

dec. 10. 51

W. H. WARD & CO.

Marble Building—*Carroll Street.*

Offer for sale at low prices, a full supply of

DRY GOODS, GROCERIES, CROCKERY, HARD-WARE, AND HOLLOW-WARE.

June, 13th 1828.

Rochester and Buffalo Stage,

BY the way of Scottsville, Caledonia, Le Roy, Batavia, &c. leaves Christopher's Mansion House, and the office opposite the Clinton House, every morning at 3 o'clock, (except the Sabbath,) arrives at Buffalo same day—returning, leaves Buffalo at 7 in the evening, and arrives at Rochester next day

Jan. 15. 3

HARTFORD FIRE INSURANCE COMPANY,

AND ÆTNA INSURANCE COMPANY—HARTFORD.

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street. LEVI WARD, Jr.

January, 9, 1829. 1y4

NOTICE.

WE shall apply to the Legislature of the State of New York at their next session to pass an act to incorporate the Rochester Canal and Rail Road Company with a Capital of fifty thousand dollars.

ELISHA JOHNSON,
JOSIAH BISSELL Jr.
ELEAZER HILLS.

Rochester December 29, 1828.

LA MOTT'S COUGH DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y applied to me some time in 1820 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies among the rest Anderson's Cough-Drops with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of Dr. Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.

Having been concerned with Doctor Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828.

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally. 1y31.

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Hastus Beardsley, of Perrinton, in said county, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 4th day of April next at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1819. Dated this 17th day of January 1829. 6w4

BY order of Moses Chapin, first judge of the county courts of Monroe County—NOTICE is hereby given to all the creditors of Marshall Howe of Greece, 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 4th day of March next, at two o'clock in the afternoon of that day, why an assignment of the said insolvents 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 29th day of January, 1829. 6w6

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz: "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section 3 reference had to Johnson & Seymour's printed map of said village and bounded as follows on the South by a Lot owned by Russell & Ely distinguished as a part of Lot number three in section 3, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1828. HENRY CHAMPION?

E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at two o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield and westerly by the high-way running southwardly from said village to Perrinton and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior; and southerly by the village lot or messuage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich; which is three rods in front and five rods deep. Dated 27th December 1823.

HENRY CHAMPION, Mortgagee

E. Pomeroy, Attorney. 8m1

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824, and for default in payment of money secured thereby, will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section 1, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Berney house and lot, so called. Dated December, 29, 1828. S. BALDWIN, mortgagee. 6m1

BY virtue of a power contained in a mortgage executed by Rensselar Marshall to Orringh Stone, dated April 18, 1824, and for default in payment of the money secured thereby, will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract or parcel of land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links, thence east along the north line of land owned by Thaler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828. O. STONE, Mortgagee.

M Chapin, Att'y. 6m60

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beech staddle: thence South ten degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 18, 1828. CHARLES PERKINS, Mortgagee. 6m60

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY MARCH 6, 1840. VOLUME III—NO. 10.

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.

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.
David Parker,	Avon.
Jacob Hall,	Geneseo.
Lester Kingsbury,	Dansville.
Doct. Frank,	Warsaw.
Talcott Howard, P. M.	Perry.
Rev. J. Baldwin,	York.
G. B. Rich, P. M.	Attica.
Rev. Mr. Hunter,	Middlebury.
Joel Palmer,	Clarkson.
Daniel Hall,	Riga.
J. P Sill,	Scottsville
William D. Dudley,	Clarendon.
H. Goodrich, P. M.	Albion.
William Knowles,	Knowlesville.
Theodore Cook,	Medina.
Rev. George Colton,	Royalton.
William Parsons,	Lockport.
A. G. Hinman,	Youngstown.
Theodore Partridge,	Newark.
Rev. Alfred E. Campbell,	Palmyra.
S. T. Fairbanks,	East Ridge.
Ezekiel Folsome,	Buffalo.
Benedict Brooks,	Covington.
Samuel S. Haight,	Angelica.
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. C. Cook, P. M.	Conhocton.
H. W. Rogers,	Bath.
Elisha Parish,	South Bristol,
Samuel Hulbert,	Oswego.
Joshua Linnell,	Pittsford.
Martin Goodrich, P. M.	Rush.
Justus Brown,	Monroeville, Ohio.
Wm. K. Blasdell,	West Mendon.
Col. Ws. Mynderse,	Seneca Falls.
Rev. Mr. Bradstreet,	Cleveland, Ohio.
Uriel Spencer,	Batavia,
Ezra H. Platt,	Ann Arbor, Michigan.
R. W. Gould,	Brockport.
John Aumock,	Le Roy.

MYSTERIES.

"It is to very little purpose to enquire whether the word mystery in scripture, be applied to those particular doctrines, whose substance is revealed, but the manner of them is incomprehensible by us; for why may not we make use of such a word whereby to express things truly revealed, but above our comprehension? We are certain the word mystery is used for things far less difficult and abstruse; and why may it not be fitly applied to such matters as are founded on Divine revelation, but yet are too deep for us to go to the bottom of them? Are there not mysteries in art, mysteries in nature, mysteries in providence? And what absurdity is there to call those mysteries, which in some measure are known, but in much greater, unknown to us? Although, therefore, in the language of scripture it be granted, that the word mystery is most frequently applied to things before hidden, but now revealed, yet there is no incongruity in calling that a mystery, which being revealed, hath yet something in it which our understandings cannot reach to. But it is mere caviling to insist on a word, if the thing itself be granted. The chief thing therefore, to be done is, to shew that GOD may require from us the belief of things which are incomprehensible by us. For GOD may require any thing from us, which it is reasonable for us to do; if it be then reason for us to give assent where the manner of what GOD has revealed is not comprehended, then GOD may certainly require it from us. Hath not GOD revealed to us, that *in six days he made heaven and earth and all that is therein*? But is it not reasonable for us to believe this, unless we are able to comprehend the *manner* of GOD's productions of things? Here we have something revealed, and that plainly enough, viz. that GOD *created all things*, and yet here is a *mystery* remaining as to the manner of doing it. Hath not GOD plainly revealed, that there shall be a resurrection of the dead? And must we think it unreasonable to believe it, till we are able to comprehend all the changes of the particles of matter from the creation to the general resurrection? But it is said, that there is no contradiction in this, but there is in the mystery of the Trinity and Incarnation. It is strange boldness to talk thus of monstrous contradiction in things above their reach. The atheists may as well say Infinite power is a monstrous contradiction, and GOD's immensity and his other unsearchable perfections are monstrous paradoxes and contradictions. Will men never learn to distinguish between numbers and the nature of things? For *Three to be One* is a contradiction in numbers; but whether an Infinite Nature can communicate itself to three *different subjects* without such *division* as is among created beings, must not be determined by bare numbers, but by the absolute *perfections* of the Divine nature; which must be owned to be above our comprehension,—For let us examine some of those perfections which are most clearly revealed, and we shall find this true. The Scripture plainly reveals, that GOD is from *everlasting to everlasting;* that *he was, and is, and is to come*; yet shall we not believe the truth of this till we are able to *fathom* the *abyss* of GOD's *eternity*? I am apt to think that there is no greater difficulty in the conception of the Trinity, and Incarnation, than there is of Eternity. Not, but that there is great reason to believe it; but from hence it appears, that our reason may oblige us to believe some things which it is impossible for us to comprehend. We know that GOD must have been forever, or it is impossible he ever should be; for should he come into being when he was not, he must have some cause of his being; and that which was the first cause would be GOD. But if he was forever, he must be from himself; and what notion or conception can we have in our minds concerning it? And yet atheistical men can take no advantage from hence, because their own most absurd hypothesis has the very same difficulty in it. For something must have been forever. And it is far more reasonable to suppose it of an Infinite and Eternal Mind, which hath wisdom, power, and goodness, to give being to other beings, than of dull, stupid, and senseless matter, which could never move itself nor give being to any thing beside. Here we have, therefore, a thing which must be owned by all; and yet such a thing can be conceived by none: which shows the narrowness and shortness of our understandings, and how unfit they are to be the measures of the possibilities of things: *Vain men would be wise*; they would fain go to the very bottom of things; when, alas! they scarce understand the very surface of them. They will allow no mysteries in religion; and yet every thing is a mystery to them.—They cry out of *cheats* and *impostures* under the notion of mysteries; and yet there is not a spire of grass but is a *mystery to them;* they will bear with nothing in *religion* which they cannot comprehend, and yet *there is scarcely any thing which they can comprehend*. But, above other things, the *Divine Perfections*, even these which are most absolute and necessary, are above their reach.

If therefore these men, who talk against mysteries, understand themselves, they must in pursuance of their principles, reject one GOD, as well as *three persons;* for as long as they believe an infinite and incomprehensible BEING, it is nonsense to reject any other doctrine, which relates to an infinite BEING, because it is incomprehensible. But yet these very men, who seem to pursue the consequence of this principle to the utmost, must assert something *more incomprehensible than the being of GOD*. For, I appeal to any man of common understanding, whether it be not more agreeable to reason to suppose works of skill, beauty, and order, to be the effects of a wise and intelligent being, than of blind chance, and unaccountable necessity; whether it be not more agreeable to the sense of mankind to suppose an infinite and eternal MIND, endued with all possible perfections to be the maker of this visible world; than, that it should start from itself, without order, without cause? Certainly such men have no reason to find fault with the mysteries of religion because they are incomprehensible, since there is nothing so absurd and incomprehensible, as *their* darling hypothesis; and there is nothing which can make it prevail, but to suppose mankind to be as dull and insensible as the first chaos. Thus I have shewn, that it is not unreasonable for GOD to require from us the belief of something which we cannot comprehend.

Bishop of Worcester.

MIAMI CANAL.—The Dayton Journal mentions the arrival of the first packet boat at that place from Cincinnati on *Sunday*. This does not promise well for the moral influence of the internal improvements that are going on in Ohio. When a canal has once become a thoroughfare for Sunday travelling, it is a hard matter to check the evil, and the golden gains which the Canal promises, however great they may be, will be dearly purchased by any diminution of regard for a day, on the proper observance of which the permanent well being of a community so essentially depends.—*N. Y. Observer.*

Persecution Rewarded—The Christian Advocate and Journal and Zion's Herald, publishes the following extract of a letter from the Rev. Richard Reece.

Sir John Keane, the Governor of Jamaica, has taken away the commissions, and degraded the magistrates, Rose and Heming, who had so unjustly imprisoned the brethren Whitehouse and Orton. This, then, shall work for the good of the mission.

PLANS AND MOTIVES FOR THE EXTENSION OF SABBATH SCHOOLS.

(*Concluded.*)

1. Clergymen are the consecrated guardians of the public morals,—religion is their profession. The express object of their ministry, according to the ordinance of God and in the view of man, is to take care of the religious interests of the community. Sabbath Schools, therefore, being a powerful means of forming the popular character, come naturally under, the cognizance of the clergy; and we cannot see how they can neglect these institutions without being wanting to their trust as the public functionaries of religion. To them, in connexion with pious and intelligent laymen, it belongs to mature plans for the general establishment of Sabbath Schools throughout the country; to devise the best methods of conducting them; to produce suitable elementary books, and guard them from the leaven of erroneous principles; and, in short, to make the system as perfect in its details, and as extensive in its application, as possible.

2. Ministers have peculiar facilities for the promotion of Sabbath Schools. They are generally literary men, and therefore may be supposed to be acquainted with the different improvements in popular education. They have much professional intercourse with each other which may subserve the extension of S. Schools. Associated as they are with Conferences, Presbyteries, Classes, Associations; Conventions, &c. they have all the advantages of *organized bodies* already formed, and are, at any time, prepared to act in concert. This is an important advantage. Where can we find any other class of men, who, as a class, can engage in this work, with facilities comparable to these? Laymen have no such extensive organization; no such *esprit du corps;* their attention is, for the most part, necessarily withdrawn from the direct promotion of objects of this kind, by the distraction of secular employments. Again, ministers have a *professional influence* which may promote this object. In the popular apprehension, there is a dignity attached to the office of clergymen, which imparts to any institution, which they patronize, a kind of religious obligation. It is felt that their solemn trust gives them authority in these matters.

3. Sabbath Schools afford peculiar facilities to ministers in the discharge of their professional duties to children. "Feed my lambs," is the injunction of the Chief Shepherd, who has added to the obligation of the command, the authority of his own example. To those who take their commission and learn its spirit from the Bible, nothing need be said to prove that they have a solemn duty to perform relative to children. In the discharge of this duty, Sabbath Schools possess several advantages over every other plan. First, it saves time and labor to the minister. Many clergymen are apt to think that the introduction of Sabbath Schools into their congregations is certain to add to their toils; and hence, a common objection with those who are not better informed, is, "our time is so occupied already, that we cannot increase our engagements." Sabbath Schools will indeed add to the labors of those who neglect children altogether in their parochial duties; but to those who are, in any of the ordinary ways, endeavoring to fulfil their obligations to this class of their congregations, the Sabbath School promises an important diminution of labor and a saving of precious time. The children, instead of being scattered abroad over the whole extent of the parish, to be reached only at the distant periods of pastoral visitation, are gathered together weekly and grouped in classes just large enough to admit of their being conversed with advantageously; so that the minister has an opportunity of instructing each child with less expense of time and trouble, than if he visited them at their respective houses. Besides, in the S. School he has assistants in this labor of love. The whole amount and purpose of the teachers' employment goes to confirm the impression which the clergyman makes. In short, these institutions are to the minister in the religious education of children, what the Lancasterian system is in secular education;—it is doing more work with less time and labor, and doing it better. By removing the instruction of children from the fireside to the Sabbath School room, the minister secures another advantage;—he may devote the time employed in ministerial visits more exclusively to adults.

Again, this plan is best for the children.—There is, generally, in a child's idea of a ministerial visit, something so like the "pomp and circumstance" of an extraordinary occasion, that he is thrown into a state of mind quite hostile to his improvement. Children feel a constraint when conversed with in the presence of adults, and especially of their parents, from whom they are quite certain of receiving a reproof if they fail to do themselves credit. In such circumstances, the apprehension is not quick, nor the memory retentive; and whatever is retained, in spite of all these disadvantages, is ever after connected with unpleasant association. But in a Sabbath School, to say nothing of the greater *frequency* with which truth is presented to the mind, every circumstance is favorable to an agreeable impression. The child is surrounded by those of his own age; he feels at ease in his accustomed seat with familiar faces before his eye; and thus his acquirements are attended by agreeable associations. He will learn *faster* in a Sabbath School than with the same amount of labor at home: and this will be the case, not merely because his studies are social, but because these institutions employ, in an unusual degree, the pupil's own powers in the process of instruction; and all who know any thing of the philosophy or practice of education, know that is one great secret of success. She system of teaching here recommended makes a constant appeal to the memory, the judgment, and the conscience;—the application of divine truth is made to the pupil's every day purposes & employments, so that the principles which he acquires are not abstract, but practical. Trains of thought and feeling, concerning the duties and relations of man, are thus begun, which are carried on out of school, accompany the child to his retirement, and gradually incorporate themselves with the habits of his soul.

4. The aid which Sabbath Schools afford a minister in bringing the truth to act on the hearts of parents is a matter of no small importance.—On the present improved method of conducting these institutions, such children as can read have assigned to them every Sabbath, a select portion of Scripture, which is to be the subject of examination on the succeeding Sabbath. During the intervening week, this lesson forms a fruitful topic of thought and inquiry at home; and, it often happens, that the interest which is felt by the child is participated by the parent. Sometimes the simple questions of children have come home to the bosom of an ungodly father, or prayerless mother, with irresistible power, and been the means of conviction. Many parents, who never place themselves under the sound of the Gospel, are willing that their children should attend the Sabbath Schools; and not unfrequently has it occurred, that the first time the truth ever fell on the consciences of such parents, was when their children were the preachers. This influence, which a minister may exercise on his parishioners, through the juniors of his congregation, has always been highly valued by faithful pastors. The pious and successful BAXTER has given us his testimony on this subject. "My first and greatest success," says he, "was among the young; and so it was, that when God had touched the hearts of the young with love and goodness, in various instances, their friends, their fathers, and their grandfathers, who had lived in ignorance before, became religious themselves, induced by their love to their children, who now appeared so much wiser and better, and more dutiful than before. In a little time *religion spread through many families*, and after a few years there was scarcely a house in which the worship of God was not maintained."

5. A vast increase of biblical knowledge is produced by the action of Sabbath Schools. It is an alarming symptom of the times, that the word of God is treated with much neglect.—The flood of publications which has poured over the land, appropriately called "light reading," from its want of thought and solid utility, has vitiated the mental taste. A few are scattered here and there through the community, who, from principle or ancient habit, "delight in the law of the Lord." Now does any minister wish to see God's own book come again into fashion? Does he desire to have his people imbued with the savor of its principles from their very cradles? Let him organize a Sabbath School in every neighborhood of his congregation, and gather in the children: Let him collect that interesting portion of his charge which is just opening into maturity, and putting on a character for life, into the Bible class, or teachers' conference; and let him bring the lesson on which these employ their minds before the seniors of his congregation in the weekly lecture, and it will never fail to produce a diligent and general attention to the Scriptures. Throughout the families and neighborhoods where this course is pursued, the lesson for the current week will be the topic of common discussion, and often prevent the introduction of trifling and unprofitable subjects of conversation. A parish might be named where the plan recommended in this tract is pursued, and in which the desire to understand the Scriptures is so great, that families in the remote parts of the town have been known to send several miles to the clergyman for the purpose of ascertaining the meaning of passages which their own information was insufficient to explain. And it is not difficult to account for this. The Bible is the most interesting book in the world, and men have minds and consciences to appreciate its value, were their attention turned to a close examination of its contents. And it will be done. The time is at hand, when, thro' the influence of these blessed nurseries of the Church, the ministers of God will be able to look around from their pulpits on the waiting multitudes that throng the courts of Zion, with the conviction that in every conscience he has an advocate for his doctrine which cannot be resisted. Now much of a clergyman's professional labor is taken up in a statement & defence of truth.—This will be no longer necessary, when from their childhood the people know the Scriptures. Sermons will then *commence* where they *now leave off*, viz. with the application to the conscience. Moreover, what a powerful influence would this prevalence of biblical studies have on the public morals. Fill every man's mind with the word of God, and you give the community a safeguard against crime, an ever present antidote to temptation, far more effectual than the restraints of human law.

6. Again, the ministers of this day have a great work to do to prepare the world for the outpouring of the Holy Ghost. We hope for great enlargement of the church in the present century; the movements of Providence seem to indicate a great and general revival of religious feeling and activity. It is already begun; our horizon has at different points been overspread with showers of mercy which have refreshed the land. But if this work goes on, we have no reason to expect that the usual preparatory movements will be dispensed with. God works by appropriate means. No fact in the history of his grace is better ascertained, than that the dews of the Spirit descend chiefly where the ground has been prepared and the seed sown. Does a minister therefore wish for an extensive revival of religion, both in his own charge, and in the church generally? Can he expect it while the people neglect the word of God, while they are ignorant of those truths which the Holy Ghost employs to produce an increase of piety? Can he expect children to seek the Lord early, and the youth to consecrate the bloom of their age to God, when they know not his claims, nor his promises, nor his threatnings? Can a minister neglect a class of persons in the most interesting and favorable part of their existence, when their consciences are tender, their prejudices pliable, and their habits unformed, and yet be so preposterous as to expect them to turn to God when they shall have grown up to maturity in sin, when every wicked propensity shall have added to its native depravity the hardihood of age?

There is no doubt that there is in the means which God has appointed, in connexion with his *promised* blessing, moral power enough to convert the world. The comparatively little success that has hitherto attended those means in our hands, must be attributed to some mistake in applying them, as well as to want of zeal?—Is not this the mistake, viz. the direction of an *undue proportion* of our professional efforts to the conversion of adults? The great burden of ministerial labor, at present, is the presentation of truth to those who are least likely to feel its influence, to those whose habits and sentiments have already acquired the vigor of maturity.—But how seldom do we set children distinctly before our minds while composing and preaching our discourses! We seem to be waiting till they too shall have attained the same confirmed habits of sin and inflexibility of principle which we lament in their parents, ere we make any direct and general efforts for their salvation. Shall this course be continued? Shall we go on thus endeavoring to straighten the obliquities of the full grown oak, while we leave the pliant twig that springs up at our feet to receive every bent that accident or design may give it? And while we continue to do thus, we insult heaven by inconsistent prayers for revivals of religion? We complain that the hearts of the people are hardened through the custom of sinning. What different auditories we should have, if those of whose obduracy we complain had enjoyed faithful Sabbath School instruction in their childhood! And is it no object to prevent *their offspring* from becoming hereafter such as *they* now are? Do we lament the want of parental fidelity at the present day? And where shall we find an adequate and available substitute for that faithfulness, except in the general prevalence of Sabbath Schools?

7. Consider the probable influence of Sabbath Schools on the moral enterprises of the age.—The chief obstacle which the executive agents in our benevolent societies have to surmount, is the want of the appropriate *spirit of the times;* a spirit of vigorous action in the cause of human improvement. But assemble the children of the nation in Sabbath Schools and you bring them under an influence which will not fail to produce that spirit. Their *Libraries*, composed in a considerable degree of biography and histories of persons and places whose names are associated with the cause of missions, together with the Sabbath School periodicals which are becoming common in the country, will certainly enlist their sympathies in the cause of benevolence. The budding purposes of many a noble and philanthropic soul will here be cherished. The dewy influences of divine truth, distilled each Sabbath into the youthful heart,—the example of Swartz, Martyn, Brainard, Mills, and other kindred spirits, exhibited in their weekly reading will rouse up many a mind whose energies else had slumbered through a whole life of inaction. How many missionaries abroad, and how many ministers at home are known to have received the first impulse in their career of usefulness and honor in Sabbath Schools! Let the *cause* become general and the *effect* will be so.—Let all our children be trained up in this way, and in ten years time no branch of the cause of benevolence will lack advocates or agents. Will men be wanted for the missionary work? Is a state to be explored and supplied with the Bible? Is the conscience of the nation to be roused in favor of the Sabbath? Whatever be the call of Providence, thousands of bosoms will thrill with a responsive feeling, and thousands of hands will be prompt to execute whatever the interests of religion and of man require.

Lastly—Sabbath Schools are destined to do much towards producing that union of sentiment and fraternal regard which will mark the reign of the Prince of Peace. This effect will follow, not only the indirect result of the general influence of Sabbath Schools, but also as the natural and obvious tendency of the system of instruction which these schools employ. The sentiments of all will be cast in a Scriptural mould.—In the Sabbath Schools of every denomination the Bible holds the highest place; it is the chief subject of study; almost the whole of the instruction goes to explain and enforce it.

Now it is easy to see that under such a discipline, the mutual feelings, and perhaps the opinions of different denominations will gradually conform to the word of God, and consequently towards each other. However diverse be the sects to which parents are attached, the early impressions of their children on the leading points of theology will be similar, because they will all drink from the same fountain. Hitherto one great occasion of differences among Christians has been the use of certain technical expresssions which have become the watch words of party. But when men shall have been trained up from their infancy in the study of Bible sentiments and the use of Bible language, these *Shibboleths* of bigotry will fall into neglect.—The phraseology of Scripture will gradually become the vehicle of religious thought; and where a common language is employed, a similarity of feeling, to a greater or less extent, must be the consequence; and this, too, while each party retains its distinctive doctrines. And who that has witnessed the ravages of party zeal in the past and present generations, will not hail with delight an institution that promises to kindle a purer flame in the generation to come? Who that has looked on while the strength of the church has been exhausted by internal dissensions, and seen the "Sacramental host" instead of charging the enemy in one grand phalanx, warring only in feeble detachments, without concert and almost without success, but must rejoice in prospect of the day when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

The cause of Sabbath Schools will succeed. The advantages of the institution are so obvious and so easy of attainment, that, I doubt not, the zeal of the clergy of the United States will carry forward the enterprise to the desired consummation. With this conviction firmly impressed on my mind, words cannot express the glorious results which I anticipate. In the visions of my country's future history, I seem to see blessings such as the world has never known. I look for-

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Historic Newspapers Collection

ward a few short years and see the whole land pervaded with these nurseries of righteousness, and the entire youth of the nation training up for God and glory. I see three millions of men whose principles will have been planted and watered in Sabbath Schools before the middle of this century, go forth to share the responsibilities and maintain the rights of American citizens, while five millions succeed them in like manner instructed, and in due time followed by eight millions more. As this widening influence goes on, the land is purified of its abominations. The corruptions of political intrigue, the abuse of power, the blighting effect of vice sanctioned in high places, all fail before the regenerated morals of the republic. I seem to behold all the elements of society becoming less and less accessible to bad influences as this system spreads, and facilities opened for every pious, every humane enterprise. Millions of money are saved by the prevention of expensive vices. The press is compelled to be pure by the increasing delicacy of the popular taste. A nation trained up in Sabbath Schools becomes a nation of intelligent thinkers, of liberal and self denying philanthropists. As the land fills with Sabbath Schools in one generation, in the next it is full of churches and seminaries of learning, of scholars and ministers. Christianity has her lights in every hall of science, and sends her apostles abroad into every clime. The watchmen on the walls of Zion see eye to eye, and side by side confront the common foe. Preaching will have more effect, revivals become purer and more extensive, and converts be better instructed and less likely to fall away. In all that relates to her internal order and her external efforts, I see the Church governed by the principles of the Bible. The command of God will be the reason of her enterprises, and his promise the measure of her expectations. In those times, there can be no illiberal parsimony towards objects of public interest, no flinching from the post of danger, no reluctance to part with wealth or ease for Christ's sake and the gospel's. All this will be brought about by the *ascendency of truth*—the general viewing of things, human and divine, *just as they are:* and this ascendency of truth is to be gained by a *timely* and *extensive* application of the facts and doctrines of the Bible to the minds of the whole community.

But suppose these anticipations of the prevalence of Sabbath Schools to be unfounded,—that no such moral engine will ever be brought to bear extensively on the character and destinies of this republic. Suppose our population should go on as it has done, far outstripping the increase of the means of moral and intellectual culture, and rolling its annual tide back from the ancient altars of our fathers, over the immense regions of the west and south;—and suppose this world of mind should be left to exert its immeasurable energies without the controlling power of intelligence and virtue,—what colors can paint the scenes of public and private crime,—what imagination can conceive the licentiousness of the populace, the venality of the the magistracy, and the thousand other moral and political evils that will corrode and fester in the vitals of the community, prostrating the liberties, and, worse than all, destroying the souls of thousands who might else be saved!

Patriots, Christians, Ministers of the Most High God, the alternative is before you. Employ the means to enlighten and sanctify the nation, and it is saved; neglect them, and it is lost. The instrument of your country's salvation is at your command, and the responsibility of its failure or success RESTS UPON YOU.

OWEN.

This pamplet, the publication of which we conclude this week, may be had at E. Peck & Co's Book-Store, in this village, and would recommend to Sabbath School teachers and others who feel an interest in the subject to avail themselves of the opportunity to procure the work in pamphlet form.—*Eds. Obs.*

For the Rochester Observer.

MESSRS. EDITORS.

I send you a few extracts from a work, styled the "Political Catechism," published above three years ago, which I think, are applicable to the present time, and worthy the attentive consideration of every man. If this is your opinion, will you please to insert them?

SOLON.

Ques. *Are not some principles of religion absolutely necessary to the existence of government?*

Ans. Yes, for if any testimonies, affirmations, or oaths are required, of the citizens, in order to give them force and validity, they who give testimony must be supposed to believe:

1st. That there existed a Supreme Being, the great Creator, and Sovereign of the universe.

2d. That he pays attention to the words and actions of men.

3d. That he loves and approves truth and abhors and detests falsehood.

4th. That there is a future state of rewards and punishments, which punishments, whatever they be, the person giving evidence imprecates upon himself, in case he does not speak the truth, the whole truth, and nothing but the truth; and these punishments must be supposed and believed to be far more than a counterbalance for all the possible advantages that can arise from giving false testimony; unless a person believes all these principles, his oath is not of the smallest validity.

Ques. Is there any religious test required as a qualification to any office of public trust under the United States?

Ans. No; and this is a great and singular beauty in the American Constitution; for by this, hypocrisy is discouraged, and almost totally destroyed; religion is not profaned and prostituted; all envies and bickerings, which exist among different denominations in other countries are hereby entirely prevented, and the state may be served by the men who are best qualified to fill every post with honor, without any one being discouraged or prevented by religious differences.

Ques. Is the true love of liberty distructive to virtue, and subversive of the principles of genuine morality, as some would have us believe?

Ans. So far from it, that the genuine love of liberty, is next to benevolence, or the love of God and man, the noblest motive that ever influenced the human mind. And whatever faults, failings or infirmities the true lovers of liberty have, in common with their neighbors, there will be generally if not always the absence of the following vices in every breast, where the pure love of liberty dwells. 1st. *The love of money.* This sordid vice, which a writer of the highest authority styles, *the root of all evil,* can never predominate in the heart where *the true love of liberty* prevails. They who love money will sell their country, their freedom, their lives, their souls, and their God, for gold. But stop, properly speaking, gold is their god. They on the other hand, who are lovers of liberty will part with wealth, ease, every worldly enjoyment, and frequently with life itself, for the love of their country. The lovers of liberty may be distinguished by their noble contempt of riches, titles, pleasures, &c. when put in competition with the rights of men, and the liberties of their country, and of mankind.

2d. *The lust of power* is entirely incompatible with the true love of liberty; both these cannot prevail at the same time, in the same breast.

3d. Nor is horrid, unrelenting *cruelty,* consistent with that noble principle, *the love of liberty.* Thus the true love of liberty, makes men generous, disinterested, kind, noble, brave, and fills them with true greatness of soul: while the above named vices are so contrary to heaven-born freedom, that we may set it down for a maxim, never to look for the true friend of liberty, in the man in whom they predominate. And therefore it is plain, that the knowledge and love of the true principles of liberty are so far from being destructive to morality that they tend to promote its true interests; by teaching us to regard all mankind as our brethren, to respect and not trample upon their rights, to do to all as we would wish them to do to us, to love our country, and seek to increase its happiness.

Ques. To what do the late attempts to introduce deism, infidelity, and atheism into this happy country tend?

Ans. Not only to destroy religion and true morality, but also to overturn all government, and disgrace, and if possible, to destroy the liberties of these states.

Ques. How is that evident?

Ans. Partly by reasoning, and partly by facts. Infidels argue, that no revelation is to be received, unless it be made immediately to each person, and that none are bound to believe or obey unless they receive it first hand. It requires but little common sense to see, that their reasoning, as much overthrows all government, as it does religion; for by the same reasoning none are obliged to receive or obey the laws of their country, unless they were personally present when they were passed, and consented to them; which being impossible, all our government would be at once unhinged, if such principles should be generally received. The scriptures of divine truth amongst abundance of other excellencies, contain the purest possible system of morality, the sublimest principles of true liberty; and the most excellent laws; and therefore, if the Bible be thrown aside, the principles of liberty will probably be soon forgotten and disregarded. And facts may serve to convince any candid mind, that all nations where the scriptures are not known, are subject to tyranny and arbitrary government, and have no knowledge of the sacred rights of man. And the superior knowledge of those rights and happier government of these states are more owing to the general acquaintance which the inhabitants of our country have with the book of divine revelation than to any other cause. And, therefore, such as decry the Bible and seek to render it of no account, are to be looked upon, not only as enemies to religion and morality, but to all good order and free government; and as seeking to bring us back again into a savage state, or else under tyranny and the most abject slavery; and this, notwithstanding their vehement clamour in favor of liberty. For it is no unusual thing, for those whose constant aim is to destroy liberty, to make the greatest pretensions to befriend and support it; witness the late tyrant Robespierre, and others in France. And Infidels in general are of this stamp: for if they cannot wholly destroy liberty, as it would be difficult at present to do so, in America, there they seek to disgrace it as much as possible, and obscure its beauties. For by introducing and propagating infidelity in a free country they would seek not only to ruin the government but would have the world believe that liberty and infidelity both spring from the same source, and so render the name of freedom odious to good men. But liberty is the fair daughter of heaven, and one of God's best gifts to the human race, while infidelity is hell-born, and is the most frightful monster that infests our land at present; and it would be a pity to see the beautiful goddess matched to such an infernal demon, for their complexions differ more than light and darkness.

Ques. But whence comes it that infidelity rises and spreads so fast in this free country, if it is so contrary to the principles of true liberty?

Ans. It is an old proverb, that, where God builds a church, the devil will set up a chapel. It was always the ambition of the great enemy of mankind, and all his agents whenever good seed has been sown in the field, immediately to sow tares, in order that both might spring up together; that so, if possible, all might be led to believe, that the same hand sowed both; and thus to cause that the owner should not only in a great measure lose his labor, but be disgraced into the bargain, and reckoned a fool, for sowing a worthless and hurtful weed in the field with his wheat, tending to destroy it, or almost totally to hinder its growth.

Ques. Can infidels, acting according to their own principles, be looked upon as faithful citizens, or good subjects of government, or the true friends of mankind?

Ans. No, by no means; for it cannot be expected that they who cast the laws of God himself behind their back and trample his authority boldly under their feet, should pay much regard to the constitution of their country, or the wisest or best laws that can be framed by men. For they can make as good an excuse for not receiving them, as they can for rejecting divine revelation, as has been observed before. Besides, it is very obvious, that infidels acting consistently with their principles, cannot be faithful citizens; for it is a principle with them, that no such thing as disinterested benevolence exists in the world, which is a full confession that they have none; and without disinterested benevolence, there can be no patriotism, nor true love of liberty; for all sincere lovers of their country, must act from true principles of disinterested benevolence, or very little would ever be done for the good of mankind; for much of the real labor of true patriots is concealed from the observation of the people at large; and very frequently the best and noblest actions of the lovers of their country, are ascribed to wrong motives, and they are treated with the greatest ingratitude, and sometimes suffer disgrace, and even death, for those very deeds that ought to have entitled them to eternal renown: and are thus illtreated by those very people whom they have loved, whose interests they have had at heart and whose welfare they have sought in the most effectual manner. Therefore, as it is evident that a constant regular course of true patriotic conduct can only be supported by those principles of action, that infidels generally agree to deny the existence of, they cannot have a right to be esteemed as good subjects of civil government, much less as patriots, the friends of mankind, and the lovers and fathers of their country.

Ques. Who are to be esteemed as infidels?

Ans. Not every man who deviates in some points, from commonly received opinions; but those who reject divine revelation, and wilfully refuse to examine the evidence of those important facts, declared in the Bible, or when it is laid before them, treat it with contempt, and obstinately deny those things which are more fully proved than any other historical fact; which, though of little consequence, they believe upon much less authentic evidence. Our modern infidels are like the Sadducees of old, who said that there was *no resurrection neither angel nor spirit.* That is, that man has no future existence. The Sadducees were nevertheless grieved at the spread of Christianity and having tried in vain to stop it, by forbidding its being taught, they were filled with wrath and raised a violent persecution against the believers in the resurrection of Jesus. And some late facts serve to shew, that if the power should by any means be lodged in the hands of infidels (and they appear to be remarkably fond of it) they would soon forbid the profession of Christianity and the public worship of God, and persecute to death, all that would not bow to them, and would not stop short of downright atheism in religion and the most dreadful system of horrid tyranny in government.

Ques. By what means may infidelity be checked, and tyranny be prevented from encroaching on our privileges and pure religion, and genuine liberty, (which must stand and fall together) be preserved and maintained in this country?

Ans. One of the best methods is freely to encourage the investigation of truth, and a liberal enquiry into the principles of religion, liberty, government, the constitution of our country, &c. And instead of forbidding youth the knowledge of [illegible] such excellent points of wisdom, and trained up in the strict practice of all moral virtues; let them be taught to see with their own eyes; and when their judgment is properly ripened, let them learn to think for themselves. Thus will they see on one hand, the folly of superstition and on the other, the madness of infidelity, and will wisely avoid them both, so they may attain such knowledge and virtue, as never to be the dupes of designing men, (who while they promise their adherents liberty and happiness are, themselves the slaves of corruption, vice and misery,) but be an honor to themselves, their parents, their country, their religion, and their God; good citizens, good politicians and good christians.

MESSRS. EDITORS.

I wish through your columns to call the attention of the christian public to a very important pamphlet, containing a "*Review of the Layman's Essay on the Sabbath, by Rev. Evan John's, A. M.*"

The work of the Layman I have not seen, but presume from the quotations brought forward by the Reviewer, that it is written with ability. The subject on which it treats is certainly of great importance in the present state of public sentiment in regard to the Lord's day. The sabbath is one of those obviously useful institutions the peculiar glory and benefits of which are so readily perceived that its origin and character and changes are but little dwelt upon. As a controversalist our Reviewer evinces a sound and logical mind, but his work is chiefly characterised by a laborious research and an accurate and happy classification of facts. He has undertaken to show that the first day of the week or Sunday was the Patriarchal Sabbath. From an examination of the very elements of language, and from a collection of historical facts, he has attempted to substantiate the important position. If this view be correct then it is clear that the day of holy rest stands upon the very ground, and in the very character, of its original institution. It has lost none of its utility or glory, by once having been the day of superstitious observances among all nations, since the promulgation of christianity has declared to them the unknown sabbath as well as the "unknown God," and has shed a new lustre upon the institution by rendering it at once commemorative of the works of creation and of redemption. He adduces and compares portions of scripture with a skill, which evinces an intimate acquaintance with the sacred oracles. In short Mr. Johns is evidently at home on this subject, and has embodied in a few pages a fund of useful information. We have only to regret two things with regard to this production. One is that the Reviewer did not go more fully into the argument in behalf of the sabbath. We are aware that it would have swelled the number of pages to such an amount, that fewer would be inclined to undertake their perusal, but we feel quite sure that all who should once have undertaken the task would, gladly have chewed and digested double the amount of matter from the same pen. Two points in an especial manner we should have been gratified to have seen clearly and amply discussed. First the design of the institution of a day of sacred rest as a *merciful* institution, and consequent certainty that the christian dispensation instead of abolishing the sabbath might be expected to put more abundant honour upon it. Secondly, the character of the Sabbath as typical of the rest of heaven, and the consequent certainty that the type can never cease, till the Redeemed have found the eternal rest which it typifies. But while we express our regret that the Reviewer did not see fit to enlarge upon these views, we also regret that he handled the Layman with "iron gloves."

The Layman bears the character of a polite scholar, an accomplished gentleman, and a respectable citizen. Such a character justly demands respectful language.

On this point I will not enlarge, lest I fall into the evil aimed to be corrected. "Rebuke not an Elder." Finally, I would advise every man that would gain useful hints and important information with respect to the Lord's day to furnish himself with "*A Review of the Layman's Essay on the Sabbath.*" CHRISTMAS EVANS.

We most cordially concur in the sentiments expressed by our correspondent in the above. We have perused and re-perused the review of Mr. Johns, and each time with increasing interest, and we trust with much profit. It ought to be in the hands of every person who takes an interest in the discussions of the present time on the subject of the Sabbath, and the efforts which are making to redeem it from violation. We understand that a few copies may be had at the Book Store of E. Peck & Co, in this village.

Eds. Obs.

Extract from a letter to the Editor of the Utica S. S. Vis. & Magazine, dated Feb. 6, 1829.

"God is indeed showing his willingness to bless Sabbath Schools here, as well as in your section. In Clarendon, Genuga Co., Ohio, where a work of grace has been progressing for several months, out of 50 or 60 hopeful converts, more than one half are members of the Sabbath School."

EFFECTS PRODUCED BY READING THE NEW TESTAMENT.

"*My word shall not return unto me void.*"

A poor student in the University of Leipsic, having occasion to undertake a journey to his distant friends, was in want of the necessary money for that purpose. He therefore was induced to go to a learned Jew, to pawn his Hebrew Bible and Greek Testament. The latter contained the Greek and German text in opposite columns. The Jew, little as he valued this book, was, however prevailed upon to give the student half a rix dollar for it. During the absence of the student, he undertook to read it through with a view to confirm his mind in enmity against Jesus, to ridicule his person in the synagogue, and to be the better prepared to testify his zeal for the Jewish faith. His wife and children were not permitted to see the book; he was determined to [illegible] discover the falsehood of the Christian religion in all its parts. As the student was absent about seven weeks, the Jew had sufficient leisure to perform his task. But as he proceeded to read, his surprise increased, and a sacred awe pervaded him. In reading some impressive passages he could scarcely refrain from exclaiming—Ah, that Jesus was my Saviour!—Having completed the reading, he was astonished at himself, and exceedingly perplexed that instead of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing deserving of hatred, but, on the contrary, much that was great, sublime, heavenly and divine. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution he persisted some days. But the consolatory and heavenly instructions he had read, and which had left an indelible impression upon his mind, and the glorious prospect of eternal life which had opened before him, did not suffer him to rest either day or night; and he resolved to read the New Testament a second time, fully determined to be more careful in ascertaining that Jesus and his apostles had justly deserved the hatred of all Jews in all ages.—Again, however, he was unable to discover any thing that was absurd, or which bore the stamp of falsehood, but much wisdom, inexpressible comfort for an afflicted mind, and a hope of immortality which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament the third time with the following resolution: "If I discover nothing the third time why Jesus and his apostles, and their doctrine, should be hated by the Jews, I will become a Christian; but if my wish is gratified, I will forever detest the Christian religion." During the third reading of the history of Jesus, his doctrines, and promises, he could not refrain from tears; his soul was affected in a manner which no pen can describe. Now he was quite overcome—the love of the most holy and lovely of the children of men, filled his very soul. Being fully determined to become a Christian, he went without delay and made his desire known to a Christian minister. The student returned from his journey, and brought the borrowed money with interest to redeem his two books. The Jew asked him if he would sell the New Testament. The student was unwilling to do it, but after some persuasion yielded. What do you demand for it? asked the Jew. A rix dollar will satisfy me, was the reply. The Jew opened a chest, and laid down one hundred *louis d'ors.* Take that, said he; gladly will I pay more if you desire it. And if at any time I can be of use to you, only apply to me, and I will be your friend to the utmost of my power. The student was surprised, and supposed the Jew made sport of him. But the latter related to him what change of mind had been wrought in him by reading the New Testament; upbraided him with setting so little value on that precious book, and said' "never will I part with this book, and you will oblige me by accepting the money." From that time he became a sincere Christian.

Israel's Advocate.

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* The last N. Hampshire Observer contains a review of the Report of the committee of the House of Representatives on the Sabbath Memorials, from which we select the following on that part of the Report which relates to Speculators, the employment of expresses, &c. The report says—

If, at New-York, for instance, intelligence is received on Saturday evening of a great increase of price in England or elsewhere, of flour, cotton, or any other staple of the country, the mail will not convey this intelligence to the South or West until Monday morning, after a lapse of more than twenty four hours from the time it was received; and, under the most favorable circumstances, every one of the six mails must be delayed a day on a route of a few hundred miles, by the intervention of the Sabbath.

Is it to be believed that men of enterprise and capital will, under such circumstances, wait the tardy movements of the mail? Expresses will be sent in every direction, and speculations to an unlimited amount will be made in the products of the country. Here is a great evil: the Government has failed to afford the means of information to the honest holders of this property, and they become a prey to the speculator, who takes the property for, perhaps one half of its intrinsic value.

[To show how easy a thing it is to suppose a case, and then argue from it, we will try our skill at supposition. The mail starts from Portsmouth for Boston at noon, and carries no specie news, except that Molasses is plenty, and down at 33 cents. But 20 minutes after the mail is gone, the ship Strafford arrives from the West Indies in a short passage, with the news that a terrible hurricane had destroyed the crops, and made the *sweetening* both scarce and dear. A good horse in 2 hours carries a speculator to Newburyport, where he speaks to a friend to buy up all he can find, while he hires a fresh horse and goes to Salem; repeats the same process there, lodges in Boston, and, as soon as business begins in the morning, pushes his fortune in the city, buys "oceans" of Molasses, and when the 5 o'clock stage comes in and puts a stop to his operations, very coolly enters his name for home the next morning, with his pocket a few thousands the richer for the journey. "Here is a great evil. The government has failed to afford the means of information to the honest holders of this property, and they become a prey to the speculator." 'But,' says one, 'this would not often happen.' We suppose not—nor would any of the other terrible cases occur so *very often,* nor would they *always* happen to take place on Sunday;—nor would expresses very often run a *seven* days race. Do what you will about it, speculators will injure people whether Sabbath Mails run or not—bite themselves, if nobody else can be bitten.]

By expresses the Sabbath is violated and many citizens injured. The Committee believe that such are the fluctuations of prices in many articles of commerce, in some parts of our country, that a greater number of persons as expresses would be employed on the Sabbath, than are now engaged in the transportation of the mail. If this impression be correct, the cause of morality would not be promoted by the suspension of the mails on the Sabbath. But when, in addition to this consideration, the Committee consider that the first duty of the Government is to protect its citizens in their property, and under no circumstances can protection be more needed than in the cases above stated, and the injurious consequences experienced by the industrious citizen, whose property is sacrificed, they cannot hesitate in coming to the conclusion, that the suspension of the mail on Sunday would be deeply injurious to the important interests of the country, and that the measure would probably produce a greater amount of moral evil than the present system.

[Expresses *violate* the Sabbath. It is a *violation* whether done by stages or expresses; As bad in one case as the other.]

From the Philanthropist & Investigator.

A POINT BLANK SHOT.

By the Knight of a cheerful countenance.

A FACT.

"Well, Mr. Book-pedlar; have you renewed your license under the new law?"

"No, Sir."

"Then if you can't produce one within ten minutes, you are liable to a fine of twenty dollars!"

"Wherein have I transgressed the law?"

"Have you not books with you, as usual?"

"Yes, I have *Bibles, Testaments, and School-Books*: but I offer nothing for sale but one pack of playing cards. *Them,* your Assembly has not restricted me from selling. Who wishes to buy? Cheap, gentlemen, cheap!!!"

Chepatchet, R. I., Jan'y 30, 1829.

Another warning to the Intemperate.—A man of the name of Myers, living near the Pennsylvania line, while under the influence of liquor, opened the jugular vein of his neck with a case knife, in the presence of his family, which caused his immediate death! Instances of this kind multiply on every side of us; and were it not for their so common occurrence, they would so shock the feelings of the community, that the fatal precursors of ruin, moral degredation, and death, would be banished from every dwelling, from the splendid mansion to the lowly cottage.

Westfield Phœnix.

Sabbath-breaking, Intemperance, and Insubordination.

It would be an interesting and instructive task, if any one could find leisure to do it justice to trace the simultaneous rise and progress of Sabbath-breaking and Intemperance in this country, together with their united influence in moulding public opinion to its present shapeless, and uncouth form, on all subjects connected with the right and duty of a free government to maintain municipal order. We are mistaken if they have not gone hand in hand, and formed the basis of some notable discoveries in political science. The good people of this city will recollect some striking instances of the connexion

Central Library of Rochester and Monroe County
Historic Newspapers Collection

between intemperance as exhibited on their Common, and the doctrine of individual freedom from municipal restraint, as inculcated in the papers. And we have lately seen a paper, published in this Commonwealth, in which the tyrannical usurpation of suppressing *Sunday tippling* is "withstood," with all the spirit and patriotism of a "village *Hampden*."—*Nat. Phil.*

Washington, D. C.—The ministry of the word in the Fourth Presbyterian Church; in Washington city, is, we learn, accompanied by the Holy Spirit, in the conviction and conversion of many in that section of the city. Among the converts are six or seven Roman Catholics, two of whom are brothers with their wives. They have abandoned the saints and images and penances of their church, and taken refuge in "the *only* hope of Israel and Saviour thereof." The number of communicants is now between 60 & 70: in November last, there were only 32. This church is what is called a *Free Church*.

Philadelphian.

ROCHESTER:

FRIDAY, MARCH 6, 1829.

It is well worthy of remark, how very sensitive some persons are, lest the rulers of the people should not be treated with respect. We cannot, forsooth, examine with freedom, the legislative acts of our representatives, but you hear a dreadful croaking about "speaking evil of the rulers of thy people," &c. and these complaints come, too, from those who profess to set a very high value upon the privilege of free discussion, and who take the liberty of scrutinizing the conduct of individuals in community, with the most licentious freedom, of misrepresenting their motives, repeating *falsehoods* which they know to be such, and which are too ridiculous to find credence except with the most vulgar and depraved. But this is all right, because these individuals who have thus offended, beyond even the limits of charity itself, are so puritanical as to advocate the laws of God.

But let the same persons who are now engaged in promoting the sanctification of the Sabbath, change their ground and advocate theatres, lotteries, public amusements and *sabbath-breaking*, and we would, without hesitation, underwrite for their exemption from the abuse of these sticklers for religious toleration.

As the principal ground of objection to stopping the Sabbath mails, urged by the opponents to the measure is, that it would be legislating about religion and giving a preference to one denomination over another, by way of exhibiting this objection in its true light, we would ask what would have been said, when the law was before Congress requiring the mails to be transported on the Sabbath, and which the petitioners ask should be *repealed*, had the religious part of the community come out & remonstrated against it on the *ground* that it involved the subject of religion, and that Congress therefore had no right to legislate on the subject? Would these friends of religious toleration, these enemies to "Church and State," have recognized the objection as valid? Surely it is as much legislating about religion, to *require* our public servants to labor on the Sabbath as it is to *repeal the law* which requires them to labor. Further; those who occupied posts, as Post Masters, public carriers, &c. when this law was enacted might well have complained of an *alteration* in the terms on which they accepted their appointments—th t they were required to violate their consciences—that the law was *coercive*—compelling them to resign their posts or violate the law of God.—Now, we ask, whether Post Masters and public carriers can make this objection to the *repeal* of the existing law? Can they complain of coercion—that their religious rights are infringed by *not being required by law to perform official duties on the Sabbath?* This presents the true state of the case.

Important Fact.—In Bethlehem, Mass., in 1824, it was ascertained that 8056 galls. or 252 bbls. of ardent spirits were consumed; the cost of which was about $4883—In the same town in the year 1828, the quantity consumed, was 1901 galls., the cost of which was $1390—making a reduction of 6155 galls., and a clear saving of $3493—a sum abundantly sufficient to pay all the taxes of every description of the town—school tax, minister's, county taxes, and all—And how did this happen? Why, a *Temperance Society* had, in the interval been formed.

THE RIGHTS OF CONSCIENCE.

In the Philanthropist and Investigator of the 26th ult. is a dialogue between *Petitioner* and *Alarmist* on the subject of the Sabbath Memorials, which places this business in its proper light. We should be glad to insert the article entire, but our limits will only anmit of the following short extract.

"*Petitioner.* But do you see that this regulation (requiring post masters to open their offices on the sabbath) is oppressive to the religious community—that it virtually excludes from the offices of Post Master and Mail carrier, that numerous body of citizens who cannot conscientiously transact secular business on the Sabbath?

Alarmist. How does it oppress them? They are not bound to be Postmasters or mail carriers. This is a free country. Congress cannot compel men to accept of offices.

Petitioner Yes, but it deprives them of a privilege, and on the same principle, they may be deprived or all places of power and trust under the national government, for Congress may abolish the Sabbath in all other branches of the government as well as in the post office department.

Alarmist. Granted, and what then?

Petitioner. The State Legislature may order their public business to be don on Sunday and the city governments may do the same, and then religious men will be shut out from all public offices in the State and city.

Alarmist, Well, what then?

Petitioner. The legislatures may order the public elections to be held on Sunday, and then religious men will be deprived of the privilege of voting for their rulers,

That the reasoning of Petitioner, in the above, is sound and his conclusions undeniable, we think no rational man can deny.

The simple truth of the case is this—the very men who cry out so lustily about "*union of Church and State,*" and so strenuously advocate the principle that Congress cannot repeal the present oppressive act, requiring the transportation of the mail &c., must see that instead of christians uniting to oppress them, the rights of the religious part of society are grossly violated; that their rights are in fact taken away by this very act which they ask should be *repealed.*

Congress have the same *power* and right to order our *elections* to be held on the Sabbath, that they have to require Post Masters or any other public agents, to transact business on that day.

The New York Spectator of the 27th ult. gives accounts of a tremendous snow storm which had visited that city, and the country to the east and south, the details of which in many cases are truly distressing. The snow fell in N. York, from 12 to 15 inches deep, accompanied by a heavy gale of wind, by which the snow was much drifted and the roads in all directions were blocked up and rendered almost impassable and the mails detained a long time after they were due. The North and East rivers were filled with ice; the outward bound vessels were detained in the harbor, and those which were coming in were prevented, and their situation was extremely uncomfortable and perilous.—Many hair-breadth escapes are mentioned, but very few serious accidents occurred. The storm extended as far to the south [illegible] heard from. At Washington city the snow was 8 or 10 inches deep.

The storm is said to have been more severe at Philadelphia than any within the memory of man.

IMPORTANT.

The following on the subject of the pardoning power, was addressed to Gov. Van Buren, soon after his induction into office. It seems that it was not designed for publication by the writers, but the Governor deemed it so important as to request permission to lay it before the public, which was readily granted. Believing it to be a subject, in which *every individual* in the community is deeply interested, we give it a place, to the exclusion of other important articles, and hope that it will receive that attention which its importance claims.

ALBANY, January, 28, 1829.

To Martin Van Buren, Governor of the State of New York.

Sir—When one of our number lately took the liberty to address you, respecting the snares and deceptions which await every new Executive in the exercise of the pardoning power, he did so on the ground, that the official duties with which we have been charged, have brought us to a near view of the dangers and mischiefs of a too free of too incautious exercise of executive clemency. His letter, though not on his part official, was grounded on official means of information, which we all have enjoyed in common. Being desirous to answer, in some satisfactory manner, the queries contained in your note of the 2d of January, he has requested that we all should join in expressing the result of our observations upon it.

Your aforesaid note requests an opinion as "to the practicability of laying down any thing like a general rule, for the exercise of this power, and if practicable, what its requirements should be."

The late solemn and deliberate revision of the laws has cleared the criminal code from all imputations of being other than such, as the highest authority intends it should be,—from all imputation of being made up of enactments improvident, ill combined, or too severe.

Beginning then from this idea, we first of all submit to you, whether, the pardoning power is not now placed upon that original ground on which it ought to stand, according to all sound principles of administration, and upon which it always has stood, until the unheard of anamoly of the last 20 or 25 years?

What is the ground?

Is the pardoning power in its sound exercise a power to repeal the law? If not so, then it remains that *the law must take its effect in all the cases which the Legislature intended.*

What then is its legitimate province?

We submit to you that it can be rightfully exercised only in the following cases:

1. As a revisory power; snpplying the place of a court of error, and of all analagous proceedings.

2 As an equity power; *the chancery of the criminal law.* This, we apprehend, is its most usual and most grateful exercise. In this sense, we conceive, it very justly comes in aid of the convicted, not only to exempt him from all that he can shew he is suffering by "accident, mistake or fraud" in his conviction, but also to give him the benefi of every other real equity, which peculiar circumstances may produce, but which no human foresight can define beforehand.

3. As a measure of governmental policy. This, chiefly applies to the pardon of convicts who should give such information of concerted schemes of villany as may enable the magistracy to break them up, and convict other offenders

This would, we may say with great assurance, be a most important engine in such a criminal system as we wish to see introduced. In former reports to the Legislature, we have referred to most interesting disclosures obtained from the confidential examinations of convicts. It is easy to see that a proper use of them would utterly destroy all mutual confidence between criminals, and greatly diminish the number of crimes. But this is not the place to enlarge on that idea

In this enumeration we do not even mention pardons from *necessity* as a class; because no necessity now exists nor can ever again exist in this state.

If any other legitimate cause of pardon can be named, we are not aware of it. If no other exists, then we have furnished the true and constitutional answer to the question which you did us the honour to propose.

Permit us only to say in explanation, that if the first magistrate of this state is placed in the chair of government to execute, and not to violate the laws, and if such is his oath, then upon our premises many other causes of pardon are to be excluded; for these principles will exclude pardons which are asked for—

Upon the recommendations of jurors and judges, who are worried into the signing of petitions by pardon brokers and pardon-solicitors;

Upon the pretence of good conduct in prison, for many reasons—because they merit nothing for behaving well, because [at Sing Sing] they behave well upon compulsion—because old and experienced state prison tenants are found to behave best in prison, often it is believed upon the regular calculation of obtaining a pardon;

Upon reformation, real or pretended, moral or religious. The few convicts we have seen who had probably become sincerely religious men, asked for no pardon of man; were perfectly faithful and expressed nothing but gratitude for their mercies. The pretence of pardoning upon reformation will issue in a scene of hypocrisy which no human ingenuity can detect;

Upon the overwhelming and urgent applications of those who have powerful friends: for they are not more deserving than the poor and the friendless, who are forgotten;

Upon the ground that the offender had good education, good connections, and was a gentleman. It is believed that an undue proportion of those who rob banks and commit forgery get clear of course. How scandalous, then is that administration of law which punishes chiefly the ignorant, and the needy, and the friendless;

Upon very solemn promises that he will not offend again—for such promises have been too often broken;

Least of all, upon condition of leaving the state. What right have we to send our criminals to other countries? Or what benefit is it, for them or us, to make a mutual exchange of villains?

The great and unprecedented interposition of the pardoning power to which we have alluded, began with the great influx and increase of crime to which the old penitentiary system gave rise. We believe indeed that the pardons were, in part, a cause of that increase, for they were granted to some extent, as a reward for supposed reformation; and some instances of that kind are recollected. But necessity was the great source of pardon. Somewhat more than 20 years ago criminals had so increased, that, whatever number came into the prison, an equal number must be sent out to make room for them. Afterwards, the judges held regular sittings at the prison to recommend for pardon numbers of the BEST prisoners; and it is notorious that these became occasions of terror and alarm to Greenwich and the upper parts of the city.—The pardons rose in a few years from 20 to 30 to nearly 300 in a year.

No such necessity now exists. The state now possesses 800 solitary cells at Mount Pleasant, and 555 at Auburn, and also at Auburn, about 70 other rooms. If a female prison should be built, as contemplated, this may probably add a hundred more; making in all, more than 1500 separate rooms and cells, while there are but about 1100 prisoners.

If examples are wanted to justify all that we have ever suggested regarding the means by which pardons are procured, the deceptions practised upon the executive, and the crimes of the pardoned, a few may be found in our report to to the legislature of 1826. One convict paid his solicitor $500 on leaving the prison; another bribed his prosecutor to petition for his pardon, and then made one of a gang who soon after, in open day, robbed a house on York Island and left the family *gagged.* In another instance 2 or 300 dollars had been extorted from a poor family to obtain a pardon which never came. A criminal, with his pardon in his pocket, stole a horse and was convicted and returned to the prison in nine days after his discharge; and different instances are shewn to prove that in this country, where we blush not to talk of *equal and exact justice,* the wealthy, the well born, and respectable thieves and forgers, are pardoned almost of course. What means, besides, has the executive to guard against false signatures, false facts or papers otherwise fraudulent? It is believed that the practice of obtaining signatures to one petition, and then transferring them to another, was extensively used long before it was discovered in the legislature.

If more recent proofs were required, we might allude to the case a few months since at Peekskill, where a drover was attacked, knocked down senseless, left through the night for dead, and robbed. The villains who did this, had three pardons among them. Or we might refer you to the bloody history of the man mentioned in our report now presented to the Legislature. When such men are sent abroad, and that in great numbers, who can wonder that almost every daily newspaper contains an account of a fresh murder?—When we recollect than in April last 59 convicts were let out of the New-York Prison, is it surprising that since that time New-York has been almost a constant scene of conflagration and alarm, that extensive manufactories are destroyed, to the distress and ruin of great numbers of our citizens; and that neither private houses, nor public offices, nor the vaults of banks, are secure; nor can all the caution of men of business guard against them, against ruin from forgery.

By the building of the Sing-Sing prison on the plan of Auburn, and by the general provisions of the late code, the legislature have established that rule of diligent, coercive productive labor, which, with obedience, silence, separation, and instruction, make up the peculiar features of what may now be considered *the New-York penitentiary System.* We have for years anxiously advocated and watched the progress of this system, under the full belief that this, and this alone, can solve the problem how to reconcile the safety of society with the abolition of sanguinary punishment.—On long and attentive consideration of this subject, we are fully satisfied, that this state and all other civilized communities, have now a choice of three plans only. First, this system;—secondly, sanguinary punishment,—thirdly, the very general prevalence of crimes. But the efficacy of this system, like that of other laws, depends on its observance; and in this case the executive has the power to say, that it shall not be observed at all.

We appeal to you, sir, to determine whether you will assume the responsibility of thus using your powers?—Whether your prerogative, when thus used, is not a power used against right; and without due regard to the public good?—Whether it is not time to bring back this power to its constitutional limits?

If authority were wanted to support our views, we might quote, not only many of our own state prison reports during the last 20 years; but many from neighbouring states; and we could refer to the opinions of distinguished American jurists, who think the power had better be abolished, than to be exercised as it has been.

But, sir, we prefer rather to invoke the authority of your own exposition of the manner of construing delegated political powers; and on the ground of that exposition, we respectfully submit to you whether the law and constitution do not furnish a decisive answer to every application for pardon, which is not founded on some of the distinct grounds which we have taken the liberty to suggest.

When an offender is accused, the law is peculiarly, though very properly kind, to presumed innocence. But on his trial there are appointed officers to stand for the public; there is compulsory process for witnesses; an open and public trial; all the apparatus in short for firmly proceeding to take out of society the man who endangers its safety. When that same offender applies for a pardon, the application is secret and ex-parte; no one is present to defend the common interest; the investigation proceeds on such documents only as the convict may choose to furnish; and he who was condemned on hearing both parties, as unsafe to go at large, is nevertheless set at liberty upon his own shewing.

When such a man goes abroad to shed blood, burn towns, or to plunder, he proves how idle, for the protection of industry and innocence, is all the machinery of our criminal jurisprudence.

We have the honor to be, Sir, with great respect, your most ob't serv'ts,

SAM. M. HOPKINS,
GEORGE TIBBITS,
STEPHEN ALLEN.

Prayer Meeting in London.—Extract of a letter from London, dated Oct. 29, 1828—published in the New York Observer:—

"I was yesterday at a most delightful meeting at Islington. All the ministers and their respective churches and congregations of the city of London, united in prayer to God, for the outpouring of the Holy Spirit upon themselves and their churches. They began at seven o'clock, A. M. again at twelve, M. and at half past six o'clock, P. M. Rev. Mr. Lewis, one of the ministers of Islington, a pious good man, in his address in the evening, said that his brethren and himself had agreed to devote one hour every Monday, from seven to eight o'clock, A. M. in *meditation* and prayer, for the outpouring of the Spirit, upon themselves, their churches, and the world. He then most impressively recommended all Christians to unite with them at the same time in the morning in their own closets."

Morristown, N. J.—A friend writes us from the south, that a powerful work of grace commenced in this town a few weeks since, in the Presbyterian and Methodist churches. No particulars are mentioned, except that instances of earnest inquiry, and of hopeful conversion, are uncommonly numerous for the time.—*West. Rec.*

SUMMARY.

A great number of fires have occurred during the past week in New York. A Boston paper says that they have had, during the week *twenty five* alarms of fire.

Great Fire at Demerara.—By the brig Indian Queen, just arrived, says the Eastport Sentinel, of the 14th inst. at the Indian Island, in 42 days faom Demerara, we learn that that city has been destroyed by fire. We have not been able to obtain the particulars, but hear that the fire lasted upwards of three days, and had extended about 3 miles. The loss is reported at £500,000 stg. It originated in an extensive warehouse, by some rum which a man was pumping from a hhd. taking fire from a candle.

A Washington correspondent of the Baltimore Gazette gives it as a report, which he thinks there is too much ground to believe is true, that Mr. Wirt, the ATTORNEY GENERAL, HAS RESIGNED, and is about to remove to, and pursue his profession at Baltimore.

Church Burnt.—The meeting house in Westhampton was lately burnt down—fire supposed to have communicated from the stove pipe on the sabbath and continued slowly burning until 8 o'clock on the Friday following before it broke out.

The centre building of the Marine Barracks in the city of Washington was destroyed by fire on the night of the 20th ult. Loss estimated at $3,500, which sum Congress immediately appropriated to erect a new building.

A fire occurred at Huntsville, Alabama, on the 6th Feb. by which a number of buildings were destroyed. Loss estimated at $30,000.

A horrible murder was committed in Custom-House street, New-Orleans, Jan. 19. A Spaniard, by the name of Garrow, stabbed his mother-in-law, Mrs. Flood, in the temple, and caused her immediate death.

The schooner Cicero, which recently sailed from Baltimore for Port au Prince, carried out as passengers, twelve persons of color, who have been liberated by Joseph L. Smith, Esq. for the purpose of establishing them as colonists in Hayti.

Mr. Owen again.—The Georgian says that Mr. Owen has gone from Scotland to Mexico. His plan is to make arrangements there for so much territory as is needful for a fair trial of his experiment, and then to revisit the United States. In the present state of Mexico, Mr. O. will find plenty of "circumstances," for another New Harmony.—*Savannah Georgian.*

Mrs. Fry.—The philanthropic Mrs. Fry is the wife of one of the partners of Fry and Chapman, whose failure as bankers, has produced great sensation in London.

Spoon for administering Medicine—A very neat and ingenious Spoon for administering medicine to children without their tasting it, and for other medical purposes, has been invented by Mr Gibson, of London. The Society of Arts have awarded their Isis medal to this useful and necessary instrument, and it is now universally used in the hospitals and by the faculty in private practice.

Burning of Factories.—On this subject, the Massachusetts Journal has the following: "We have been extremely unwilling to admit the idea that incendiaries, employed by foreign jealousy, were creeping over the face of the country, and setting fire to our flourishing factories; but we cannot but be struck with the frequency of disasters to these establishments by fire."

MARRIED,

On Wednesday evening last, at Carthage, by Rev. Joel Parker, Mr. John Search to Miss Esther Chase.

DIED,

In N. York, on the 18th inst., Mrs. Hannah, relict of the late D. D. Tompkins, where the deceased resided many years, universally beloved and honored, her memory will be cherished.

ROCHESTER MARKET.

WHEAT,	per bushel,	1,31	
Rye,			63
Oats,			25
Corn,			50
FLOUR, bbl.		$7,25	
Beef, fresh,	cwt.	3,50 to	5,00
Pork, fresh,	cwt.	4,00	
——, mess,	bbl.	12,00	
Potatoes,		25	
Turnips,		18	25
Butter,	lb.	12 to	15
Lard,		6	7
Eggs,	doz.	15	18
Cider,	bbl.	1,50 to	1,75
Salt,			2,00

BY order of Moses Chapin Judge of Monroe Common pleas, and Counsellor of Supreme Court, notice is hereby given to all the creditors of Samuel Wilcox of Gates in said county, an Insolvent debtor, to shew cause if any they have before the said Judge at his office in the town of Gates in the county of Monroe on the 21st 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 1819.

6w10 Dated this 3d day of March, 1829.

ROCHESTER

HIGH SCHOOL.

THIS is a large and commodious building, 60 by 80 feet on the ground, and three stories high. It is situated about one hundred rods east of the Genesee river, in the most pleasant and healthy part of Rochester, and on the highest ground in the village. The School was first opened in August last, under the direction of S. D. MOOR, Principal. The number of Scholars at the commencement was about 40, which at the close of the quarter, had increased to 200. During the second term, about 300 Scholars entered the School.

The best accommodations are now in readiness for Students in the Junior and Senior classes. Recitations of the Senior class will always be attended to by the Principals of the School. Separate rooms are furnished with seats, tables, and other furniture for the accommodation of Students who prefer retired studying rooms. The price of tuition in the various branches pursued in this Institution, is from *One* to *Five Dollars* per quarter.

It is a request of the Principals, that all who feel an interest in the education of youth, should visit, examine, and satisfy themselves, as to its management, and become acquainted with the merits of the system upon which it is conducted. No charges will be made in either department for fuel, slates, slate pencils, ink, inkstands, or for the use of maps and globes; and for writing books and quills, each Scholar will be charged only 12 1-2 cents per quarter. Students can be accommodated with *Board* in respectable families, on the most reasonable terms.

Rochester, Feb. 17, 1829.

S. D. MOOR.
R. H. HOGGE, A. B. } *Principals.*

AN APPRENTICE,

HAVING a good moral character and a suitable education, will be taken at this office. Feb. 13, 1829

FOR SALE,

A NEW DOUBLE CARDING MACHINE on reasonable terms by the subscriber.

6 tf S. W. PATCHEN.

THE CASKET.

Flowers of Literature, Wit and Sentiment,

A PERIODICAL Miscellany, issued monthly, each No. containing 48 royal octavo pages of letter press, and embellished with one Copperplate, and several Wood Engravings, forming, at the end of the year, a volume of about 600 pages, when an elegant title page and general index are added

It is now three years since the publication of the Casket commenced, and during that time it has steadily acquired a patronage that has never before, it is believed, been extended to any monthly publication in this country.

To the facts of biography, the description of existing scenery, and the details of past events, will be added, the instructive fiction of moral tales; those especially which are intended to illustrate the manners and customs of particular sections of the Union, and those which are calculated to strengthen virtuous resolution, by exhibiting in its proper light, vice and its pernicious consequences, and showing virtue as affording its own rich reward. As a relief to these presented subjects, all due attention will be given to the light reading, poetry, anecdotes, and those *etceteras* which constitute the agreeable *melange* of an entertaining periodical, and which give a zest to details of facts, and the graver and severer composition, moral essays.

The Casket is one of the neatest, cheapest and most interesting periodicals in the U. States, and its rich variety of Historical, Biographical, and Miscellaneous matter, make it an invaluable treat to the mind, and a useful work of reference. It is published by Samuel C. Atkinson, in Philadelphia, at $2,50 per. ann. in advance.

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas, in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of Nathan Schofield of the town of Gates, in said county, an insolvent debtor to shew cause, if any they have, before the said judge, at his office, in Rochester, in the said county of Monroe, on the fifteenth day of May next, at 10 o'clock in the forenoon of said 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, 1819—Dated this 21st day of February, 1829. 10w9

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe, and counsellor of the Supreme Court,—NOTICE is hereby given to all the creditors of Abraham Plumb, of Rochester, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in Rochester, in said county on the nineteenth day of May next, at eleven o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated February 21, 1829.

10w9

CASH will be paid for clean Cotton and Linen RAGS at the office of the *Rochester Observer*, in the Globe Buildings.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

TO THE FALLING LEAF.

"Sic transit gloria mundi"

Pale harbinger of nature's fate!
How soon thy days of pride are past,
Like man's how transient is thy date,
That fades and falls like thee at last!

"Sic transit" sighs my heavy heart
As Autumn's foliage strews the ground,
Condemned from each green grove to part,
Where all her verdure bloomed around.

"Sic transit"—grandeur's nodding plume
That waves above th' ignoble crowd,
Its march is rapid to the tomb,
Whilst yet resound their plaudits loud.

"Sic transit"—flatt'ry's vapor breath,
The laurel wreaths the Hero wears,
But flourish famed by signs of Death,
And blossom, bathed in orphan's tears.

"Sic transit"—wealth's deceitful gloss
That mocks the heart to hope alive,
With promise formed of dust and dross,
Still offering, what it cannot give.

"Sic transit" Youth's aspiring sigh,
That fondly dwells on days to come,
Soon the vain wish that soars on high
Is hushed to silence in the tomb!

"Sic transit"—Beauty's roseate smiles
That buds when only life is new,
Cheers the dark hour of care awhile,
Then fades before th' admiring view.

"Sic transit"—Love's enchanting kiss,
Its pleasing pain, its rapturous thrill,
Soon dies the short lived taste of bliss—
The cheek is pale the heart is still.

"Sic transit"—Pleasure's rainbow hour;
Not long its varied color last,
The clouds collect their scattered power,
And veil its beauties in the blast!

"Sic transit" too, the Poet's fire,
Where autumn's yellow branches wave,
His song forgot—the silent lyre,
Rests on the child of fancy's grave!

"Sic transit"—Grief's slow wasting form,*
The murmur wrung from want and pain,
For on their turf that wards the storm,
It pours its cruel force in vain!

"Sic transic"—all that earth can boast
To own, create, confer, procure—
All the warm heart can value most,
And all its weakness can endure!

And thus—when time shall bring the gloom
Of Nature's last and darkest night—
A hand unseen will on her tomb
"Sic transit gloria mundi" write.

*Thus passes away the glory of the world.

From the Episcopal Register.

"LEAD ME TO THE ROCK THAT IS HIGHER THAN I."—*Psalms* 61*st*. 2*d*.

I once had a friend, a minister of the Gospel, who was afflicted with a most distressing malady. In the midst of apparent health, and activity, and cheerfulness, he would fall down deprived of sense and motion, like one dead. I had often been with him in one of these paroxysms, and observed that they were always accompanied with a convulsive reaching upward, and feeling after something like a person groping in darkness. The last one I ever witnessed was fearfully appalling. There was the accustomed cry of terror, "Oh I'm going!" The shuddering grasp of vacancy—and—all was over. He fell so violently as to break the feeble barrier my outstretched arms afforded, and sunk beside me.—I eagerly called for assistance—we raised him to the bed—with trembling haste applied restoratives—and it was many, many minutes before any one dared hope that the light of life would ever visit him again. Slowly he opened his eyes—but their gaze was upward, upward—as if it would penetrate the ceiling, and look beyond it into other worlds. Presently a faint murmer rose from his lips. I applied my ear to listen, but could only catch what appeared like an incoherent and dreamy utterance, about a "rock." Reason gradually returned to the poor sufferer, and one of its first efforts was to ask me to read the bible. "Read," said he "the 61st Psalm." I complied with his request, and commenced with that most appropriate supplication, "Hear my cry O God! attend unto my prayer! From the end of the earth will I cry unto thee, when my heart is overwhelmed; Lead me to the rock that is higher than I"—"Stop there! stop there!" said he. Then clasping his hands he repeated, "Lead me to the Rock that is higher than I?" "This text is like a spell upon my life! It has been my salvation in every moral danger—the polar star which has guided my wanderings when I have been well nigh wrecked in the deceitful abyss of worldly folly! and I will tell you how. When I was a little child my blessed mother used to make me read to her every morning a chapter in the Old Testament, one in the New, and one of the Psalms. It was her habit to question me as to what I recollected of the chapters, mingling her explanations and instructions with my answers; and she would always find one verse in the short Psalm which she desired me to take as a sort of a motto for the day, often repeating it, and thinking of it deeply. I was passionate naturally; (I shudder to remember how passionate I was!) and one morning when I had been giving violent sway to this mastering propensity of my little heart, my mother called me to her, and made me sit down as usual at her feet and read my chapters. I did it very sullenly, and when I had concluded my Psalm, she drew me close to her, and taking both my hands in hers, (I think I can feel at this moment her soft and gentle pressure, and see the melting tenderness of her eyes as it was fixed upon me with sad expression) she said affectionately:—

"Now my dear son *this* is your text for the day; "Lead me to the Rock that is higher than I!" "My dear boy," she proceeded, "do you know that you have done very wickedly? that you have not only grieved your mother, but sinned against that blessed God who takes care of you, and loves you?"

I was subdued in an instant by my mother's calm and persuasive manner. I loved her to idolatry, and stubborn as I was to others, she could make a lamb of me at pleasure; and as she continued softly and soothingly to tell me of the compassion of the Deity, the birth of the infant Jesus; his sufferings and death, and that they all were borne for me, I was choking with my tears. I had heared the affecting story again and again, and always with wonder; but now it seemed touched with living interest. I leaned upon my mother's lap, and sobbed forth my penitence and remorse.

"My dear boy," said she "you know you have *always* felt sorry, and promised amendment when you have thus offended; and it has been only to sin and sin again. Now I wish to make you feel that you cannot reform yourself—and you will be convinced of this, if you will only think how many times you have wished to be good, and still on the slightest temptation, have again offended. But there is one my love! who will assist your feeblest efforts! It is the same blessed Jesus who was once like yourself a little child, and had many more hardships to contend with. He was tempted, and has promised to "succour those who are tempted". He is "the Rock" spoken of in your text; and should be your constant prayer that you may be led to him! There is safety no where else! Whenever then my dearest boy, you feel yourself inclined to such sinful anger, let your first wish be, "Lead me to the Rock that is higher than I."—Let it be your morning and evening supplication, and never rest till you feel yourself firmly fastened there!"

She then made me kneel down; and kneeling beside me, with her arm clasping my waist, she commended me to God and his grace so fervently and so pathetically, that the recollection of that hour will always linger in my memory. I thought I never should be passionate again. But alas! even on that very day I was frequently reminded of my own weakness, and recalled from very near approaches to fretfulness, and ill-temper by my mother's serious but sweet expression, and an emphatic "Lead me to the rock that is higher than I!"

Alas! I soon lost this devoted mother! She was too fair and frail a plant to buffet the storms of life, and so she bowed beneath them. I forgot her pious precepts, and my spirit was too nearly assimilated to a licentious world—but I can say with truth that in the wildest career of folly, when sense and reason have been almost annihilated, & the voice of conscience has been disregarded; those very words, "Lead me to the Rock that is higher than I," have come over my benumbed senses like a voice from the tombs, restoring me to my better self, and quickening me to a sense of my infatuation and my guilt.

I was once a victim to calumny and falsehood; and the fever of my soul had well nigh driven me to madness; but the same sweet words in all the tenderness of my mother's tones, fell on my burning spirit, and I was calmed. In that season of bereavement too, when all that I loved seemed forsaking me, they entered my desolate heart like a dream of childhood, restoring to me thoughts of happiness, and innocence, and peace.

They at length became as the hand-writing on the wall to guilty Belshazzar. "Lead me to the Rock that is higher than I," was continually in my imagination. Not as heretofore with soothing influence, but as something fearful and appalling. Go where I would it followed me, and the consciousness that I had hardened my heart against its silent teachings, pursued me like a phantom. It was this under God that led me to repentance! It is this that now shields me in temptation;—and whenever these horrible struggles, such as you have seen, come upon me, I instinctively reach forth to lay hold upon "the Rock that is higher than I."

HEATHEN COMPASSION.

"There is no need of sending missionaries to the heathen—they are as well off as we are." So say many who wish to save their money, and yet have some sort of apology to conscience and their fellow men, for refusing to aid missions to the heathen. Reader, if you are saying and doing so, and wish to feel at all comfortable in your course, you had better pass over the following. —*Conn. Obs.*

Extract from a letter of Mrs. Sutton, to a Lady in Boston, dated Orissa, July 14, 1828.

You will be interested with one circumstance connected with these melancholy pilgrimages. One evening as Mr. Sutton was going out among the natives, he saw under a tree by the road side a woman from Upper Hindostan, lying very ill of the cholera. She had a young child by her side, who was half famished for the want of its mother's nourishment; and though surrounded by villagers, and some of them wealthy Brahmuns, not one had offered to give any food to the child, or to assist the poor mother. Mr. S. gave medicine to the latter, by the force of many words, upbraiding the people for their hardness of heart, &c. he prevailed on some one to give him a cup of milk for the child, which she eagerly swallowed, and crawled after him for more. Mr. S. tried hard to persuade some one to take in the child and nurse it, while the mother remained in that state; but no one would comply altho' a remuneration was offered. When Mr. S. asked what would become of the little creature if the mother should die, the merciless people replied, "she must die too, what else!" We have scarcely a doubt but hundreds of poor babes and children are left to perish in this way.

The woman got the better of her disorder and doubtless would have entirely recovered, if proper care had been taken of her; but she lay on the bare ground, exposed to heavy showers, and no one would assist in taking care of her. Mr. Sutton could only see her morning and evening, as she was at a distance from our bungalow, so that the poor creature died about the third day. We have taken the little girl to our own house. She appears to be about ten months old, is quite content with milk and water, arrow-root, or any thing we give it to eat. It is now upwards of a fortnight since we took her, and hitherto I have found her quite manageable.

Her mother left several silver ornaments, and about 18 rupees in money. They are in the hands of the head Brahmun of the village where she died. He has made no movement towards delivering them up to us; but we suppose he dare not appropriate them to his own use, so long as we have the child. He appears to have devised a scheme with the Tannadah, or petty government officer, to try to take her from us. Notwithstanding Mr. S. was witness to the utter neglect with which the poor little creature was treated while in the village, and this neglect too, sanctioned by the Brahmun, she had been under our roof only a few days, when a man was sent from the Tannadah, to demand her, saying, he wished to take care of her and preserve her caste!! The mother was of the goldsmith caste, very respectable. Of course this was a contrivance to get the child from us, that they might be at liberty to divide the treasure among themselves. The judge was absent at the time of this occurrence, but he has returned, and to-day we applied to him respecting the case. He readily allows us to keep the child, unless any of its relatives should appear for it, and then will not require us to give it up without the clearest evidence they are really so. Our wish is to bring it up, if, by the time she is 2 or 3 years old, we can obtain a few other native female children to associate with it, and if not, to put it into the Asylum which our Baptist brethren at Calcutta have established, or else into the one at Serampore.

A WONDERFUL BOOK.

We are so accustomed to the sight of a Bible, that it ceases to be a miracle to us. It is printed just like other books, and so we are apt to forget that it is not like other books. But there is nothing in the world like it, or comparable to it. The sun in the firmament is nothing to it, if it be really—what it assumes to be—an actual direct communication from God to man. Take up your Bible with this idea, and look at it, and wonder at it. It is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your soul.—Do you wish to converse with God? Open it and read. And, at the same time, look to him who speaks to you in it, and ask him to give you an understanding heart, that you may not read in vain, but that the word may be in you as good seed in good ground bringing forth fruit unto eternal life. Only take care not to separate God from the Bible. Read it in the secret of God's presence, and receive it from his lips, and feed upon it, and it will be to you as it was to Jeremiah, the joy and rejoicing of your heart. The best advice which any one friend can give to another, is that he should consult God; and the best turn that any book can do its reader, is to refer him to the Bible.

Let us seek to know more of the Bible, but, in doing so, let us remember, that however much we may add by study to our knowledge of the book, we have just so much true knowledge of God as we have love of him, and no more. Our continual prayer ought to be, that our true notions may become true feelings, and that our orthodoxy and theology may become holy love and holy obedience. This is the religion of eternity; and the religion of eternity is the only religion for us—for yet a few days, and we shall be in eternity. *Preface to the Freeness of the Gospel.*

Amusement.—A fellow shall make a fortune by tossing a straw from his toe to his nose; one in particular has found that eating fire, is the most ready way to live; and another who gingles several bells fixed to his cap, is the only man that I know of who has received emolument from the labors of his head. A young author, a man of good nature and learning was complaining to me some nights since of this misplaced generosity of the times. Here, said he, have I spent part of my youth in attempting to instruct and amuse my fellow creatures, and all my reward has been solitude, poverty and reproach: while a fellow possessed of even the smallest share of fiddling merit, or who has perhaps learned to whistle double, is rewarded, applauded and caressed. Prythee, man, says I to him, are you ignorant that in so large a city as this, it is better to be an amusing than an useful member of society? Can you leap up and touch your feet together 4 times before you come to the ground? No sir. Can you swallow a penknife? No sir, I can do none of these tricks. Why, then, cried I, there is no other prudent means of subsistence left, but to apprise the town that you speedily intend to eat up your own nose by subscription.—*Citizen of the World.*

ANTIQUITIES.—The house of *Arrius Diomedes* was the first thing dug out at Pompeii. The remains of this edifice announced it to have been one of the most beautiful and convenient buildings. Its interior consists of a large square yard, the portico of which is supported by columns of gypsum. In the middle of this was a small garden with a railing. Eight rooms on the ground floor look into the yard: most of them are painted red, the floors laid in with mosaics, and the ceilings are flat. Some of them are beautifully decorated with figures & arabesques. On the ground floor a skeleton was found, supposed to be that of the proprietor. He held in one hand a key, and gold coins and decorations in the other. A slave behind him carried a bronze and a silver. These two individuals were overtaken and overwhelmed by a volcanic shower in the moment of flight. Below the portico, which surrounds the garden, is a subterraneous apartment—perhaps a cellar—where many wine jars were found. Two staircases lead to the upper story, the right side of which only remains standing, which, like all the houses of Pompeii, is without covering. In the middle of the house is a covered yard, surrounded by fourteen columns, lined with tiles and intaglio, forming a portico, with mosaics. The ground floor contains several apartments, apparently designed for baths, dining rooms, bed rooms, &c.—*Nuremburgh Correspondent.*

Consumption of Fuel.—By a memorial from the Lyceum of Natural History, it appears that 40,000 chaldrons of coal are annually consumed in this city; of which 20,000 are English and Scotch, 4,000 Rhode Island, and 16,000 Lehigh, &c. The value is about $600,000. Besides this, there are 280,000 cords of wood used for domestic purposes, and 200,000 for steam-boats. The whole amount paid by the city for fuel *each year*, is $2,400,000. It all goes out of this State, except a portion of the wood.—*N. Y. Enq.*

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. 25, 1828. 35tf

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Bureaus,
Sideboards, Tables,
Secretaries, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves

Rochester, Sept. 1, 1828. 35tf

A HOUSE TO LET. Enquire of
J. BISSELL JR.
Rochester, Oct, 23, 1828. 42tf

DR. WILLIS, has taken an office in East Rochester, near the corner of market and main streets opposite the Franklin House. 42tf

DEPOSITORY OF BOOKS,
For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

ROCHESTER LOOKING GLASS
MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at $1, per annum.

The subscriber, as Agent for this village and vicinity, will receive subscriptions, and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vol's. on hand and for sale at the publishers price.

SETH D. CHAPIN.

Rochester July 18th 1828.

***The reputation of the above work is too well known to need any recommendation.

THE SIGNS OF THE TIMES

A SERMON delivered in Rochester, Dec. 4th, 1828 being the day of public Thanksgiving; by the
REV. JOEL PARKER,
Pastor of the 3d Presbyterian Church in this place,
For sale at this office. 52

H. B. PIERPONT,
DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

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 accommodated to the present *pressure* in the *money* market

Rochester, May 12, 1828. 20tf

NOTICE.

JOSIAH BISSELL Jr wishes those who owe him, to pay as soon as possible. 3w3

CHRISTIAN SPECTATOR.

(Published at New Haven, Connecticut.)

THIS valuable periodical is hereafter to be published quarterly—on the first of March—June—September—and December: each number to contain, at least, 168 pages.

In reference to the future character of the work, the Editor observes,

"While Theology both as a science and as a profession will be made more prominent than it has heretofore been, other objects, scarcely less important, will not be overlooked; and whatever subject may have a bearing on the moral welfare of community, will claim the attention of the CHRISTIAN SPECTATOR."

TERMS

The price is Three Dollars per Annum, payable on the delivery of the first number in March.

3 w 5 E. PECK & CO., Agents

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'
Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.

dec. 19. 51

W. H. WARD & CO.
Marble Building—*Carroll Street.*
Offer for sale at low prices, a full supply of
DRY GOODS, | CROCKERY,
GROCERIES, | HARD-WARE,
AND HOLLOW-WARE.

June, 13th 1828. 24tf.

Rochester and Buffalo Stage,

BY the way of Scottsville, Caledonia, Le Roy, Batavia, &c. leaves Christopher's Mansion House, and the office opposite the Clinton House, every morning at 3 o'clock, (except the Sabbath,) arrives at Buffalo same day—returning, leaves Buffalo at 7 in the evening, and arrives at Rochester next day

Jan. 15. 3

HARTFORD FIRE INSURANCE COMPANY,
AND ÆTNA INSURANCE
COMPANY—HARTFORD.

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street. LEVI WARD, Jr.

January, 9, 1829. 1y4

NOTICE.

WE shall apply to the Legislature of the State of New York at their next session, to pass an act to incorporate the Rochester Canal and Rail Road Company with a Capital of fifty thousand dollars.

ELISHA JOHNSON,
JOSIAH BISSELL Jr.
ELEAZER HILLS.

Rochester December 29, 1828.

LA MOTT'S COUGH DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y applied to me some time in 1826 for advice he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies among the rest Anderson's Cough-Drops; with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.

Having been concerned with Doctor Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally. 1y31.

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Justus Beardsley, of Perinton, in said county, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 4th day of April next at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1819. Dated this 17th day of January 1829. 10w4

BY order of Moses Chapin, first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Marshall Howe of Greece, 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 26th day of March next, at two o'clock in the afternoon of that day, why an assignment of the said insolvents 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 29th day of January, 1829. 6w9

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 6th Jan'y 1829. HENRY CHAMPION.
E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield; and westerly by the high-way running southwardly from said village to Perrinton and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior; and southerly by the village lot or massuage now, or lately, occupied by Leonard Adams, Esq. excepting the land now or lately, owned by Samuel Birch; which is three rods in front and five rods deep. Dated 27th December 1828.
HENRY CHAMPION, Mortgagee
E. Pomeroy, Attorney. 6m1

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth 1824, and for default in payment of money secured thereby, will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided; the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reyney house and lot, so called. Dated December, 29 1828. S. BALDWIN, mortgagee.
6m1

BY virtue of a power contained in a mortgage executed by Rensselar Marshall to Orrliagh Stone, dated April 18, 1824, and for default in payment of the money secured thereby, will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract, or parcel, of land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links; thence east along the north line of land owned by Tinsler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828. O. STONE, Mortgagee.
M Chapin, Att'y. 6m30

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach stadle, thence South ern degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee.
6m10

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ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY MARCH 13, 1829. VOLUME III—NO. 11.

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.

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,
Gurdon B. Fitch,	West Bloomfield.
Orrin Gilbert,	Lima.
James Richmond,	Livonia.
David Parker,	Avon.
Jacob Hall,	Geneseo.
Lester Kingsbury,	Dansville.
Doct. Frank,	Warsaw.
Talcott Howard, P. M.	Perry.
Rev. J. Baldwin,	York.
G. B. Rich, P. M.	Attica.
Rev. Mr. Hunter,	Middlebury.
Joel Palmer,	Clarkson.
Daniel Hall,	Riga.
J. P. Sill,	Scottsville
William D. Dudley,	Clarendon.
H. Goodrich, P. M.	Albion.
William Knowles,	Knowlesville.
Theodore Cook,	Medina.
Rev. George Colton,	Royalton.
William Parsons,	Lockport.
A. G. Hannan,	Youngstown.
Theodore Partridge,	Newark.
Rev. Alfred E. Campbell,	Palmyra.
S. T. Fairbanks,	East Ridge.
Ezekiel Folsome,	Buffalo.
Benedict Brooks,	Covington.
Samuel S. Haight,	Angelica.
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. C. Cook, P. M.	Conhocton.
H. W. Rogers,	Bath.
Elisha Parish,	South Bristol,
Samuel Hulbert,	Oswego.
Joshua Linnell,	Pittsford.
Martin Goodrich, P. M.	Rush.
Justus Brown,	Monroeville, Ohio.
Wm. K. Blasdell,	West Mendon.
Col. Wm. Mynderse,	Seneca Falls.
Rev. Mr. Bradstreet,	Cleveland, Ohio.
Uriel Spencer,	Batavia,
Ezra H. Platt,	Ann Arbor, Michigan.
R. W. Gould,	Brockport.
John Aumock,	Le Roy.

THE CHEROKEES.

Extract of a letter from the Rev. S. A. Worcester, who has resided among them several years, to friends in Northampton.

You perceive that the people of Georgia are very eager to send the Cherokees, and of course the missionaries with them, away from this place. The Cherokees steadfastly refuse to sell, and appeal to the protection of the United States. The Cherokees cannot be removed from their place, without the most flagrant violation of the most solemn treaties; and to us, who reside among them, it appears equally certain that their removal would be a most ruinous event. We missionaries are all agreed on this point, and would regard the removal of the nation to the West, as the almost certain destruction of our hopes in regard to the people for whose good we labor. None at a distance can see it as we see it. We see a people which can neither be said to be a savage people nor a civilized people. Many of them are civilized, many are savages, and more on the road between the one state and the other. They are rising rapidly. It is but a few years since a man was deprived by vote of a seat in the council of the nation, because he appeared in the dress of white men. Now scarcely a counsellor appears in any other dress: not one who has not the white man's dress in great part. Other things correspond. I know not a family or any individual who subsists by hunting. A large part speak the English language, and the number is very rapidly increasing. Education is not very extensively enjoyed, but is more and more prized. Many think it abundantly sufficient to send their children to mission schools, where they can be boarded and taught gratuitously, without being at any expense themselves, yet a few schools are supported by natives. A teacher has just commenced school in this place, who has engaged I believe nearly 30 scholars, each of whom is to pay one dollar a month for tuition, and almost all have to be boarded at an expense to their parents of from one, to one dollar and fifty cents per week. Thus we see progress making in all things relating to civilized life. Remove the nation from its place, and this progress is arrested; and if we follow them to their new home, we must labor there under difficulties exceedingly increased. One reason of this is, that the leading men in all these improvements have too much private interest involved to be induced by any consideration which may be offered to leave it for a Western wilderness; and when the leaders are taken away, where will be the followers? Another is, that far in the wilderness, it is impossible that the same facilities should be enjoyed for progress in civilization as here. If they would have teachers, they cannot find them; if they would have decent clothing, it will not easily be obtained; if they would build decent houses, builders will not be there; if they would follow the example of the civilized, that example would be out of their sight, for the white population around them will be lower than themselves.

But I am enlarging too much. Religion is the principal thing, but we could not expect religion to flourish permanently among a people "scattered and peeled" as this people would be if removed from this place. Our labors, like those of Brainerd, would soon too, probably cease to be seen, because the people among whom we had labored would cease to be. We feel that we have occasion to commend the cause of this people to our God, and to the prayers of his people, that their enemies may not be suffered to prevail against them. In the mean time, though there is much infidelity and much wickedness, and though there is no remarkable revival of religion; yet we believe that on the whole the cause of religion advances, tho' slowly. Three were admitted to the Church at Candy's Creek on the second Sabbath of last month, and one to that at Brainerd last Sabbath. Another, one of the most influential men in the nation, will probably be received to Brainerd Church on the 3d Sabbath from this. These two churches are under my care, one 44 miles, and the other about 50 miles from my house. There has been considerable more attention to religion there since I left them, than when I resided at one and preached often at the other. At this place I have but very few indeed to listen to my preaching. It is a trial to my faith and patience to preach in such a place, but duty appeared to require my residence here, for the sake of prosecuting the study of the language, and of giving to this people the printed word of God, in their own tongue. That object I have scarcely begun to accomplish. A few chapters only have been printed in the newspaper. I hope before a great while to be printing the Gospel of Matthew in a book.—First, however, I intend to print a Cherokee Hymn Book, which we are almost ready to do, only waiting for paper. There are many Cherokees who can read their own language, though unhappily not all of them are fond of reading the word of God. But our duty is to make the word known to them, and God will bless it according to his own pleasure.

THE INFIDEL CLUB.

From the American Pastor's Journal.

In the following narrative, I have endeavored, without any exaggeration, to describe, from recollection, a scene, which made a deep impression on my own mind, and was the subject of remark in a large district of country.—To save the feelings of a few individuals, I have used letters instead of names, and have omitted many circumstances of great interest, that I might not intrude upon territory too sacred for public exposure. Still, I conceive that such events should be recorded for the honor of God, the encouragement of his people, and the restraint of his enemies, before the facts shall be buried in oblivion.—They show that the Providence of God, even in the present life, is sometimes distinguishingly indicatory.

In the parish of ——, N. E. some fifteen years since, religion had very much declined. The many causes which led to this decline, it is not necessary to relate. A clergyman was at length settled, who preached plainly and faithfully the truths of the Gospel, and made correspondent exertions to win souls to Christ. After a while, however, the truth began to give offence to many, and the question of dismissing the pastor, was frequently agitated. Among the first to express their open opposition to the truths and institutions of Christianity, were the members of a *Fishing Club*, so called, who had been schooled in the doctrines of Paine, and other infidel writers.—These swore their peace against all gospel restraint, and the gospel ministry, of course, and spent their sabbaths together, on the river that passes through their valley, in fishing, drinking, and carousing. Closely leagued with them, were a number of individuals, too remote to meet with them constantly; but who most assiduously drank into their spirit. These, also, are included in the following account, in which there is no attempt to color facts beyond what the strictest truth will allow.

Their direct attacks upon the ministry, as nearly as can be recollected, began with A. who had, for some time, acted as a sexton; was a man of small circumstances, and somewhat intemperate. The pastor had one day caught him in his cups, and reproved him.—A. could never forgive the offence, and resolved that, unless the pastor was removed by a certain day, he would no longer ply the bell which invited the sabbath assemblies. The day came, beyond which he or his pastor must be out of employ. The pastor had not been removed, and was called, *that very day, to officiate at the funeral of A!* This wretched man had suddenly sickened, about a week previous, and was deprived of his reason until he died.—Thus one of the club was suddenly cut off. The fearful circumstances attending his death—the above threat, that his pastor or himself should be dislodged by the very day on which he was now buried, having been given out with an oath, some two or three months previous, made an awful impression on many.

There was now a question, who should fill the office of sexton? And there were some, who even feared to occupy a post which the indignation of God had thus made vacant. At length, however, B. consented to take the office. His worldly circumstances were about the same with those of A. and though better hopes had been entertained of him, he now, like his predecessor, became a member of the infidel club, and expressed similar feelings towards the pastor and the institutions of religion. Very soon, he, also, was arrested in his mad career. The malady with which he was seized, was such, that he could not be confined to his bed, but must walk the room, sustained by two of his associates, almost to the hour of his death. God, however, had purposed that the scene now exhibited should greatly vary from the other.—From the early part of his sickness, he had full possession of his reason, and was the subject of perpetual and dreadful alarm. The pastor visited him, conversed and prayed with him. But his alarm continued to increase; and, as strength would allow, he poured his admonitions into the ears of most of his associates to the last. He declared himself bound to a speedy perdition, and all his companions in sin on their way to the same fearful world of woe. His house was thronged much of the time, and there were few of his guilty associates who were not seen weeping under that terrible Gospel, which, for several weeks, he continued to thunder in their ears, until he died. His heart, either by disease or the grace of God, was apparently softened. Whether his soul was renewed, must be left to the decisions of the last day. His funeral, at which was expressed cautiously, some hope of his having escaped from everlasting burnings, was a most interesting scene. The clods that fell on his coffin seemed to shake the whole village, as with an earthquake.

Now, it was hoped by God's people, that some mercy-drops would fall. But, if prayer was offered, the writer does not know that it was heard in the conversion of a single soul. And the subsequent dealings of his Providence with that deluded band of associates in unbelief and sin, evince that the Almighty was only entering upon his *strange work and bringing to pass his acts—his strange acts.*

There was a family of young men who belonged to the infidel club, whose father though a professor of religion, had destroyed his children by his inconsistencies. He had long trifled with holy things in their presence, and, at length, saw about his table a progeny, prepared to curse both him and their Maker. The father, C. had turned one and another of them from his house, as the writer was informed, for cursing their parents; and one of them, at least, lived a considerable time, on board the passage boats, procuring his bread by gambling. At length, however, the besom of destruction was prepared, and God came out of his holy place to avenge his own honor.

The father was considered a man of property, but, in consequence of having been bound for his brother, was cast into prison, where, in about a week, he died of a fever. The particulars of his dying scene, which I did not witness, were said to be such as to leave a dark and gloomy impression upon all his acquaintances. To say the least, his death was no loss to the church of Christ. It had nothing to hope for from his example, his influence, or his prayers.

His son, D. went to attend on him, in prison; caught the fever, and died. I think, in about a week after the funeral of his father. He was a very immoral, profligate, infidel youth; and few that wished well to the world could sincerely lament his departure.

E. a brother, caught the fever of D. and was hurried, in a very short time to the same hopeless and gloomy end.—With him, personally, I was very little acquainted; but remember, distinctly, that his character was such, that society had nothing to hope for from his stay in life, and was rid, by his death, of a nuisance.

Another brother, F, will claim a larger notice, because he was more notoriously abandoned than either of the preceding. The pastor had offended him by calling him to order in the house of worship, and had received from him, in consequence, every abuse that malice could invent. The writer is told, that he one day went to the wood, previous to the tragedy related above of his family, probably for fuel, and in felling a tree, threw it upon his own body, confining his head before the wheel of his cart! From this perilous situation, he could not extricate himself, and dare not cry for help, lest he should start his team! Thus, he waited, till an insulted Providence sent some deliverer.—That night, or soon after, he dreamed that he died, went to the door of Heaven, and was refused admittance. His father came, and was rejected. Several others of his associates came, and were kept out. The pastor then came, and was admitted. He awoke and was alarmed, and for several days, in relating the dream, was seen weeping.—This was, perhaps, the last time he had any alarm about perdition, till he sunk into it and disappeared. His wrath at the pastor did not subside, even with his removal from the parish to another and distant section of the country. He followed him with angry letters, and endeavoured to scandalize him to the people of his charge. At length, a few days before he perished, a letter was received, in which there was a pledge given that he *would never quit vexing him in this way till his dying hour.* God now purposed to deal with him and end the strife. F. went to his accustomed place of resort, where he had long been accustomed to spend his sabbaths, in illicit conversation, was taken ill, and died of the same fever, which had removed his father and brothers. This ended the scene of this family, as far as is known to the writer. But the tragedy is not ended here.

G. a young associate of F. belonged to the same infidel band, though living without the limits of the town. Being informed of the death of F. he was heard to say, "Well, F. and I have always *lived together*, and we have pledged ourselves that we would *die together.*" He was this time a true prophet. He was brought immediately to his bed, and died in about a week. These two men had exceeded all their associates in mischief. God had given them talents, and they had used them skilfully in injuring his kingdom. They had sometimes turned their mischief to their own account, and had lived by the wages of iniquity. And, as they had been companions in sin, and had given no evidence of repentance, none who knew them can doubt, that they will be everlasting associates in misery.

It may well be supposed that the pastor was led, by these occurrences, to adore the ways of God. He has ever since admired the wisdom of that remark of one of the Fathers: "He that will observe the wonderful events of Divine Providence, shall have wonderful events of Divine Providence to observe." God takes the wise in their own craftiness.

But I have not done tracing the ways of God. H. another of the club, was a man of talents and of more cunning than any of its members. He had a good mother, and had been the subject of many prayers. But he was ambitious, and the times favored his rising, by some little variations in his political views, to office and wealth. He changed his politics, and very soon could be as sincere on the other side of the line as he had been in the views in which he had been educated. He rose to office, but retained his infidelity, and would spend his sabbaths as he had done, his oath to the contrary, notwithstanding. But God laid him, also, on the bed of death. Now, his sins rose before him. He had awful apprehensions of the wrath to come, and howled upon his bed. He asked to be admitted to one of the sealing ordinances, and was, in an evil hour admitted. Still, however, his alarm continued until the day of his death.—And now, as the officiating clergyman, who was present, informed the writer, commenced a scene that cannot be described. He grasped at life, but the grasp was broken. His physicians had told him that he must die. He grasped at heaven, but his ungodly life, up to that very moment, convinced him that there was no place for him in heaven. He tried to lean on his recent baptism, but it would not sustain the weight of his guilt. Many had been baptised and then lost. If he had not given his heart to God, all had been in vain. And he could not put off this mighty corsum; death was at the door. He cried out for mercy, and would have run away from his bed. They heard his wailings in the streets. His dying chamber was the wide contrast of that described by the poet, "and was quite on the verge of hell." The unwilling soul would stay, but it might not. Die he must.—All his infidelity forsook him, now when he needed help more than in any other previous hour of his life. He could not doubt that there was a God, and the bible his word, and heaven and hell the same dreadful realities that his mother and his minister had taught him. Life at length went out, and there was no hope left behind that he had gone to rest. There ensued the stillness that follows the tempest. There were several other deaths, in the same town, during the few months that swept the above into their graves, of men of similar character, and more or less remotely associated with the club whose destiny has been described. But the more prominent have been noticed.—There remains, after the death of H. one, and he still remains, who was a prime spirit in that wretched band. He knew more of the system of unbelief than any one of the club; was schooled early in the doctrines of Paine, and manifested a maturity for perdition, excelling all the rest. But God permits him to live, a monument of his long suffering mercy. There has been very little prayer offered for him these many years, the people of God having long since considered him incorrigible. How long the patience of God may endure, or what his mercy may do, we know not. One thing is certain as the promises of Jehovah can make it, and that is, that *He will take care of his church and people;* and it is not in the power of all infidel clubs to reverse this everlasting truth. It is also true, and most fearfully illustrated in the preceeding narratives, that *though hand join in hand, the wicked shall not be unpunished.*

REMINISCENES.

REV. LEIGH RICHMOND.

We make the following interesting extracts from the memoir of this excellent man, lately published; as affording abundant evidence, of his zeal and activity in the cause of Sabbath schools. In the religious instruction of the young, he manifested a deep interest, and that his labours were crowned with great success, the present volume affords ample testimony. Turvey was the parish of which Mr. Richmond had been recently appointed rector.—*Am. S. S. Mag.*

A sabbath-school had been established at Turvey for many years, endowed by Charles Higgins, Esq., who bequeathed £300 in support of the charity. John Higgins, Esq., of Turvey Abbey, his nephew and successor, has generously paid an interest for the bequest, of £20 a year. The school, though well attended before, has its numbers considerably increased, and its regulations greatly improved by the new rector. He appointed a master, of real piety, justly considering that on the principles and character of the teacher, the efficiency and usefulness of these instructions materially depend. Mr. Richmond was accustomed to visit the school previous to divine service; and, for the children's benefit chiefly, he engaged in a third service in the church, on the Sabbath evening. Here the first fruits of his ministry appeared. The conversion of two young people, who afterwards died in the faith, followed his introductory address to children. Mr. Richmond, indeed, was peculiarly successful on these occasions, and no part of his labours was attended with more striking effects. It is remarkable that both at Turvey and at Brading, the first memorials of his usefulness occurred in the instance of children.

When on a visit which he afterwards paid to Scotland, for benevolent purposes, he writes to his wife thus:

"A leading feature in my late transactions has been derived from visits to Sabbath and other schools, where after hearing the children examined, I have addressed them. In every instance they have made juvenile collections for Jewish children. On Sabbath last I visited a school of two hundred children. It was the half yearly day for distributing reward books. The sixty most deserving scholars were to receive 'the Young Cottager' as their reward. Three of them had already been blessed some time ago, in hearing it read at school. I was requested to present each child with the tract, as they were successively brought up to me, in presence of about two hundred grown-up persons of all ranks. It was a most solemn and affecting scene. The gentleman who manages the school, offered up a most affecting thanksgiving for the good which had attended the distribution of my tracts throughout Scotland, and in his school in particular, and for the opportunity now afforded of introducing me personally to so many children, 'who had long loved me with all their hearts.' Immediately all the company and all the children sang a thanksgiving hymn. Then followed what affected me greatly. The children were drawn up in a triple semicircle, in the centre of which I stood. Each successful candidate successively stepped forward and received from my hand a 'Young Cottager,' and from my lips a short exhortation and blessing. Not an eye was dry, and my own with difficulty allowed me to go through the simple and interesting ceremony. One girl, who was two years since converted by God's blessing on the tract, as she approached me, was so deeply affected, that she dropped on her knees and burst into tears.

At another female school which I visited, there was a class of thirty dear little girls, all of five and six years old, who underwent the most interesting examination I ever witnessed. A monitor of eight years examined, and all the thirty little lambs replied at once in simple orderly expressions, as if but one had spoken; and thus also they repeated hymns, and at last united in singing one. They then grouped around the chair where I stood, and where I addressed about one hundred and eighty of all ages. The affectionate farewells which I have received from numerous classes of friends, accompanied by the most earnest entreaties that I will repeat my visits among them, affect me beyond any thing that I have ever witnessed.

I was unspeakably gratified at New-castle, in seeing two little girls, one of ten, the other of twelve, the spiritual fruit of my 'Young Cottager;' the latter of the two I had not seen before. I never before, except in the case of 'Little Jane' herself, saw so clear and so early an instance of decided grace, and of a great and enlightened mind: you would have thought her conversation equal to eighteen, at least. I apprehend that I have become acquainted with about thirty cases of decided usefulness in youth, from that tract, since I came into the North. Oh! what a mercy! In this, 'goodness indeed follows me.'"

* "The young Cottager" was written by Mr. Richmond, and the facts it relates came under his observation. *Eds. Rec.*

From the Religious Intelligencer.

EMIGRANTS TO LIBERIA.

While there are so many hopes looking towards the success of this colony, every favorable feature in its progress is regarded with pleasure. The Colonization Society is gathering strength from the accession of respectable and efficient patrons—public sentiment is fast being enlisted in favor of its policy—and some interesting incidents of late have combined to give it more notoriety. A letter from Norfolk contains the following list of emigrants, about to sail from that port for the Colony. Such accessions are, above all, the best guarantee of its prosperity and stability. As a *printer* is among them, the Colonial newspaper which was suspended by the death of a former one, will probably be revived.

Norfolk. Jan. 26, 1829.

"I have received up to this time, about 155 emigrants. Among them are several well educated schoolmasters. Also a well educated Presbyterian minister and his family, and a Methodist and a Baptist preacher, of more than ordinary talents. Also a number of valuable mechanics, viz., carpenters, cabinet-makers, turners, blacksmiths, brick-makers, stone-masons, a valuable machinist, a gun-smith and brass-founders and a printer. Take them all together, I think them by far the most intelligent and discreet set of people that the society have ever sent out.—They are all on board, remarkably well accommodated, and very cheerful. They carry out with them a considerable amount of property in goods, household and agricultural implements, and as much provisions of their own, as will support them for at least six months to come; so that with very few exceptions, they will be of no expense to the colony after their arrival. More than half of these people can read and write.—One hundred of them can read. And what is extraordinary, I have not heard an oath nor an indelicate expression from any of them, nor seen any of them use spiritous liquors; although I am constantly with them."

SEAMEN IN ENGLAND.

Reports are received, together with the *New Sailor's Magazine* for November. A writer says, "It is my humble opinion that the time *will come* when soldiers and sailors will provide for themselves." The plan is to raise money among those classes, for the support of their own religious institutions, by penny a week subscriptions. The principle is now in operation among the soldiers of the army. The recruiting-serjeant goes among them and says "you must be free, able, and willing to pay at least one penny per week, so long as the Lord enables you to do so." Every one who procures ten recruits is entitled to the Magazine.

A West India captain writes from Bristol, that "there are often from twenty to thirty sail of fine ships lying at Montego Bay; averaging about twenty men to each vessel, and I believe I can justly say, out of the whole, not more than from twelve to twenty go to a place of worship. Some methodist, and other missionaries are endeavouring to draw them to meeting. I attempted to hoist the flag, when I commanded the Industry of that port, but it was prevented by a magistrate; and a number of enemies I had in consequence of it. How much we need some sea missionaries to go abroad, and devote themselves wholly to shipping and seaports. O for more help in the sailor's cause! Great God, assist to have sea missionaries to all parts of the world!"—*New-York Sailor's Magazine.*

Central Library of Rochester and Monroe County
Historic Newspapers Collection

American Board of Foreign Missions.

SYRIA.

EXTRACT FROM THE JOURNAL OF MR. BIRD.

Oct. 29, 1827. One of the priests who seemed fond of controversy, broached the subject of image worship. Naami spoke decidedly against it. The priest, full of zeal, rose and declared that whoever did not worship images was a heretic, excommunicated, anathematized, and under the divine wrath. N. defied him to prove his assertion. "I will prove it," said the priest, "from the Old Testament as well as the New, referring to chapter and verse." "I challenge you to the trial," said N. A deacon was hurried off to bring the Old and New Testaments. A great folio volume was produced. "Here," said the priest, "is the old and New Testament;" and opening it, he began to read a sermon or treatise, in which reference was frequently made to the saints, and especially St. John, of Damascus. N. frequently interrupted him by calling out for the Old and New Testaments; and the priest as often replying, "Have patience, have patience." N. waited for the finishing of a page or more; when discovering no profit from his patience, he called out with new vehemence, "Where are your proofs from the word of God? What have we to do with St. John of Damascus, and St. this, and St. that? If what we have read is a specimen of what you are going to read, you may as well spare your breath. Such arguments are not worth a straw." "What," said the priest, "are these arguments?" "No," replied N., "not an argument have I seen." At that the priest shut his book with violence, extinguished his taper, and laughing in disdain, retired from the centre to his former seat in the circle. I here improved the first opportunity I had had of putting in a word, by mildly saying to the superior, that the worship of images, whatever might be said in its favor, could hardly be any essential part of Christian worship; since the New Testament had quite passed it over in silence. But the superior was evidently displeased with the debate, and changed the subject. When we rose to take our leave, the superior took N. aside, and said to him, "Don't mind what that priest says: he is a foolish fellow." His meaning was not, that the priest was wrong in sentiment, but that he was too fiery in argument.

N. shewed me to-day a letter lately received from his father, shekh Latoof, in which he writes as follows: "I have just come from a visit to his holiness to obtain the fulfilment of his word to me. On proposing my business, his blessedness said to me, 'I can do nothing about this matter. Your son, N. is still with the accursed Bible-men; and I have lately been credibly informed, that such is his state of corruption in their heresy, that he once kneeled down for the miserable Bird to lay his hands upon him, and pray over him; and afterward arose and kissed the hands of the heretic.' I told him it was an abominable lie. He said he could prove it by two substantial witnesses. I assured him the story was a downright lie, from beginning to end. He then raised his voice to a very loud pitch, and I raised mine louder than he, till at last he said, 'Leave me: I have once let you out of your difficulty and quit you; and now all I want is, that you should, in like manner, quit me.

Nov. 6. An eclipse of the moon. Shekh N. says, that on such occasions, it is a custom in the mountains to get out their kitchen vessels, especially those of brass, and beat them like so many bells, till the moon gives back her light. The sister of the superior, having had the advantage of 50 or 60 years acquaintance with this world, was sitting by, and gave us an explanation of this heavenly phenomenon, and of the cause and utility of ringing the bells. "A great monster of the air," she said, "attempts to swallow down the moon, and the bells frighten him away." I had often heard of such notions prevailing among the heathen, but never expected to find them in any part of Christendom. When I gave another explanation of the eclipse, shekh N. was at once astonished and delighted with it. He said once and again that such an idea had never before entered his mind.

Sab. 11. At Bkefteen. Observed the day as one of fasting and prayer. Had some free conversation with the superior, who seems possessed of a good natural understanding, but who seems to take all his theological notions from the fathers of his church, without daring to alter a single jot or tittle of them. He seemed to place great reliance on ceremonies and relics; and when I hesitated to believe all he told me about the power of the sign of the cross and the wood of the cross, in counteracting satanic influence, &c. &c., he said he would convince me to my own satisfaction that there was a hidden divine power in the wood of the cross. I gave him to understand that on this subject, I was quite like Thomas, unwilling to believe any evidence but that of my own senses; but that if any such power actually existed in the cross, I should be very much obliged to him to shew it me. He immediately called one of the deacons to bring him a little water in a silver basin, and afterwards a little flour. He then pulled out of his bosom a hollow silver cross, from within which he took a small piece of black wood, which he said was a piece of the true original cross. This he put into the water a moment, and then returned to its place, saying that the water had now become sanctified. He next put in the flour, and having stirred it well till it became a thick paste, set the dish aside, saying that to-morrow morning we should see the dough raised, as if it had been leavened.

12. As I was about to take my leave of my good friend, the superior, he went with me to the dish of dough, and on turning back the cloth that covered it, beheld, to his astonishment, that instead of standing up in a puff, as he expected, it was still a solid paste, just as he had left it. The failure of the experiment seemed almost as great a wonder to him, as the success of it would have been to me. I remarked to him pleasantly, that the failure was owing doubtless to my own unbelief.

The late news of the massacre in the cities of Crete, is confirmed. No Christians are now left in those cities: all have perished by the sword, and all their brethren in the island are devoted to the same fate.

IMPROVEMENTS IN MALTA.

Extract from a Letter of Mr. Goodell, dated at Malta, 29th of Sept. 1828.

The bishop's court has been abolished, except so far as it relates to causes and punishments purely spiritual. The priests, formerly, whether they were prosecuted for debt or for crime, were amenable to no tribunal but the bishop's, where the matter was mutually hushed up. But if the cause went against them, they appealed to Rome: and such was the difficulty and expense of carrying on the prosecution, that whatever might be their debts, or however notorious their crimes, they were seldom meddled with. But they are now no longer above all human power, authority, and dominion. They have now become weak, and are like any other men. They are now amenable to the same tribunal of justice as others, and can no longer trample on human laws with impunity. Indeed, in this respect, a death blow has been given to their power and terribleness. Under the operation of the new law, such a disclosure is said to have been recently made, before the civil authorities, of abominations committed in a large church by the priest—abominations never to be named by the virtuous—that the bishop, to avoid the disgrace, degraded him from the station he occupied in the said church.

The churches were formerly a sanctuary to thieves, murderers, and indeed, to all the guilty. If criminals were only within the doors of the church, they were safe. No arm could touch them. Their friends supplied them with food and raiment, and they lived at their ease in security. Several attempts were made to murder Mr. Keeling, the Methodist Missionary here, (as he thinks, and has informed us,) when it was known that he would pass through certain streets in the evening, on his way to and from the place of preaching. The doors of the churches were purposely left open, and the murderers stationed near them to accomplish the horrid deed. But their hearts sometimes failed them; and at others, they were kept from their purpose from his having company or a guard with him. But this custom no longer exists. Government has put an end to it. The churches are no longer a sanctuary for the wicked, and no longer screen the guilty from deserved punishment. Even from the very horns of the altar, they are now dragged forth and punished according to their deserts.

Missionary Herald.

INDIANS IN NEW YORK.

Extracts from a Communication by Mr. Harris.

PROGRESS IN CIVILIZATION.

A good degree of civilization exists among this people, which is, to a great extent, the result of missionary efforts. The most of them, I believe, ordinarily have enough produce to carry them through the year: and many sell considerable quantities in the market: such as pork, cattle, corn, hay, potatoes, oats, peas, beans, wood, &c. &c.; whereas a few years ago, these same people, as a body, were nigh starvation, a great part of the year. But in nothing, perhaps is their civilization more apparent than in their style of building. Their log cabins and pole barns, half covered with bark, are now frequently exchanged for substantial, well made houses and barns. They have all the means of rendering themselves independent, where they have enough of energy and industry so to do. Of this, however, it is to be lamented that they have yet so small a share. The spirit of industry, we hope, is extending itself through the nation.

The vice which is most destructive to these Indians, is drunkenness. I am happy to state, however, that several respectable chiefs, and others who have long been addicted to this vice, have reformed in a very great degree, within a few years. One who is regarded as the principal chief of this nation, was considered by all who knew him, two years ago, to be an incurable drunkard. For about a year he is not known to have used any liquor, or at least so as not to be overcome by it in a single instance. He appears to have become quite serious: says he looks to God for help, and hopes sometimes he has found it. He prays fervently in his family, mornings and evenings; and I am told, is most earnest when he prays for the drunkards of his tribe. He is extremely changed, and the Lord grant that it may be the index of inward purity. The reformation, in this particular, will apply to others of the chiefs also. Their example and warning, and public expressions of penitence, have had a very happy effect, in checking a vice so ruinous to Indians, particularly among the younger portion.

Missionary Herald.

BURNING OF WIDOWS IN INDIA.

The following was communicated by a British Officer, who witnessed it, for the Nottingham Journal.

At sunrise the body of the Rajah was carried out from the palace in a splendid litter; he was full dressed, decorated with all his jewels, and sitting cross-legged, just as if he had been alive, *eight* of his wives, splendidly attired, covered with valuable ornaments, and mounted on most beautiful horses, rode in advance of the royal corpse. They had three miles to go from the palace to the burying ground. The women threw among the crowd immense sums of money. Arrived at the burying-ground, the body of the Rajah was placed, sitting in state, in the inside of the funeral pile. The ground from the floor had been removed, and the hollow occasioned by this was filled with cotton, grease, rosin, &c; over this was laid a carpet of crimson silk, with a broad border of rich gold lace. The whole of the women went to a small stream, washed themselves, and said a brief prayer: they then walked round the outside of the pile, and one at a time entered it, seating themselves near the body, according to their rank; the door was then closed. The principal Ranee sung three verses of a hymn, and then gave the dreadful order for firing the pile. In a moment the whole was one complete flame, and the heat so intense that every one ran to a distance. There was no noise—not even a shriek. The sight was most horrible. Even now it makes my blood run cold to think of so dreadful a thing. The women burnt with almost all their ornaments on—many of great value: one of them gave a priest a set of pearls worth 15,000 rupees. The fire was kept up for three days and three nights, and then cooled with milk: the ashes were carefully collected and sent to be thrown into the Ganges. It is generally supposed that at a suttee, the women are intoxicated, or stupified with opium: this is not the case here. Never were women more collected, or more perfectly in their senses: they bore more the appearance of persons going to some place of pleasure than to so horrible a death. One of them was a young woman, aged about 21 years.

Missions.

Suppose then the worst—let the ravages of time or the violence of persecution efface every memorial of your labors among the heathen, they cannot efface all. So they have swept away the labors of Paul of Ephesus, at Corinth, and Philippi, but his missionary *journal*, his *letters* to the *churches* planted in these cities, remain still, and will remain forever.

The cause of missions is the cause of God; there is, divinity even in their ruins; the very dust and stones thereof are of more value than the choicest treasures of the earth. Go on, then, with new vigor, in a cause in which ultimate success is certain, and in which fresher laurels would be gathered, even in a temporary defeat, than ever twined around the brow of this world's conquerors.

5th Report of the Auxiliary Society of Hartford, Con.

From the Boston Recorder.

TAVERN KEEPERS, TRAVELLERS AND THE SABBATH.

As a noble example for tavern keepers, and a friendly admonition to individuals who allow themselves to travel on the Sabbath, for their own temporal convenience or profit, I will relate a matter of fact, recently communicated to me by Col. S. Smith, a neighbor of mine.

A little more than twenty years ago, as he was removing his effects from N. H. to settle in Vermont, with two yoke of cattle and a horse, he was overtaken by the approach of the Sabbath, about one day's journey short of the place of his destination. Though he did not, by any means, allow himself in unnecessary labor or travelling on that sacred day he came to the conclusion, that it was his *duty* to travel in his then present circumstances, having only money enough for his expenses another day.

On Saturday evening, he called at a tavern in Ryegate, and inquired of the landlord, who was a Scotchman, to know if he could have his team kept over night; to which he received the cheerful reply of "O yes, if you will tarry till the Sabbath is ended." He related to the landlord his supposed necessity for travelling on the Sabbath; but perceiving it to be without effect, bade him "Good evening," supposing he was bigoted, and wished to secure as much of his cash as possible. Col. S. then drove on to the next tavern, kept also by a Scotchman; proposed to him the same question and received a similar reply. He also bade *him* "Good night," and drove on. Before he arrived at the third tavern, it was 10 o'clock at night, while the weather was the very coldest of winter. By this time his mind was made up to stay over night, whatever might be the conditions. This landlord also was a Scotchman. On the Col.'s application for entertainment as before, only during the night, he found that it could be granted only on condition that he would stay "*till the Sabbath was ended.*" He told the landlord, "he guessed he would put up with him," when he was waited on accordingly.

No sooner, however, was the sun down on the Sabbath, when he informed the landlord, he "believed he must tackle up and go on as far as he could that evening, on account of his want of more cash;" to which the landlord very affectionately replied, "*O no!* I think you had better tarry *now* till the *Sabbath* is ended, you will be no loser for it; and besides, you may rise as early as you please in the morning, and I will be up and assist you in getting away." Accordingly he tarried, and rose by about 2 o'clock in the morning, and found the landlord as good as his word, to assist him in getting so early a start.

Being all ready to go, with feelings of some dread, he called for his bill, which, to his great surprise, he found was only 40 cents. With his long team, he had been kindly entertained one whole day and two nights, and once or twice had sat with the family at their meals, by the invitation of the landlord; but was charged less than an ordinary bill for a single night of his team. He immediately "set *that* man down as a good man, and has not thought it best for him, since then, to travel on the Sabbath for the saving of time or money."

I would not be understood by the relation of this anecdote, to represent it as the duty of tavern keepers generally, to make so *great* sacrifices in following this example, to encourage their travelling customers to keep the Sabbath. But certainly, while so many hands are taking hold of other branches of this enterprise, if inn-keepers do feel interested in behalf of the institutions of the gospel, or the general welfare of community, they must be willing to make some, and I would hope, considerable sacrifices to promote the good work. And it is but right here to observe, that many such are already doing their duty, in this respect, in an honorable manner.

Caledonia Co. Vt. Jan. 15, 1829.

For the Rochester Observer.

TO MERCHANTS, LAWYERS, PHYSICIANS: & ALL CONCERNED

Important object which the Church ought to pray for:

Increase of faithfulness in ministers.

Increase of numbers of faithful ministers—that many *merchants—lawyers—physicians* and others should be drawn out of their present *overcrowded* occupations, and sent out into the field of Missionary labor to aid in accomplishing the conversion of the *world*. Such men may be useful in awakening a spirit of *action* in all our churches—In subduing by their example and influence, the *covetousness* of rich professors of religion—In forming Societies to aid the *Bible—Tract, and Missionary* cause—and thus increase *immediately*, and immensely, the influence of christianity throughout our own land and thro'out the world.

I believe something like this must, and will be done.

Reader, see you to it what interest you have in this matter.

NATHAN.

For the Rochester Observer.

Proverbs, xxix, 27.—*He that is upright in the way is abomination to the wicked.*

xxviii, 4.—*They that forsake the law praise the wicked: but such as keep the law contend with them.*

The doctrines of the above scriptures are, that an *upright, honest, independent* course of obedience to God's law, and an earnest endeavor to influence others to keep it, shall make those who dare thus to act an abomination to the wicked.

Now every one knows that the way of sin is a *down-hill* course. Men naturally love sin and hate reformation—"Let us alone that we may serve the Egyptians," is no less the cry in after ages and at *this day* than it was in the days of Pharaoh's oppression. Martin Luther found himself "*held up to contempt*," as a troublesome disturber of the peace—and had as good a right to that *honor* as had his Master Jesus Christ, or the apostles.

We do not find that the wicked crucifiers of Christ or the persecutors of Paul, had a word to say against *Judas*—yea, more, he was their *prime minister*—their conductor and friend. This shows clearly that the "world *knows* and *will love its own*," no matter whether in the Church, or out of it—they know who will betray Christ and his cause, and uphold them in their sin; & these persons are generally used until they are literally "*used up*," and though they may not literally go away and *hang* themselves, as did Judas, yet they are just as sure to *destroy* themselves as he was—and while it is recorded in more than marble sculpture—"*better for that man*" (and all similar apostates,) *had he never been born*, "the path of the just shall shine more and more amongst *darkness visible* in this world, and rising above threatened contempt and virulent persecution through life—this very persecution shall be a constant blessing by causing the righteous to watch and pray lest he enter into temptation and thus injure the good cause which he so dearly loves, and finally, when Judas and all haters of Christ shall have gone to their "*own place*," the good man who has realized the character which is "as bold as a lion," and the promise that "one shall chase a *thousand* and two put *ten thousand* to flight," "shall awake with songs of everlasting joy in the kingdom of God above," "where the wicked cease from troubling and the weary are at rest."

SOLOMON.

The following is an extract of a letter, dated, Canton, Fulton Co. Illinois, Feb. 6, 1829, to the Editors of the Rochester Observer:

As to religion, I have nothing special to communicate. We have a Methodist, and Presbyterian Society. The Presbyterian church in this county was organized last September, and I believe the only one on the Military Tract; though I think there could be a number more established could we have preaching.

The country on the Illinois River, is excellent, and will soon have a dense population. The Military Tract is the most healthy part of Illinois, and is filling up very fast. This great western country is soon to have immense influence in the Union, and it is highly important to have the means of grace, that the moral character of the inhabitants may be formed on the principles of the Gospel—but where, where! are the devoted missionaries to come from? and who will send them?

The Presbytery of Rochester to the churches under its care.

DEAR BRETHREN—Having just received a letter from the Cor. Sec. of the Western Agency for the Am. Home Mis. Soc., informing us that ill health will prevent him from visiting the Congregations, before he expects to receive your annuity—that the work of Home Missions goes on increasingly—that sixty missionaries are in the field, (six or seven of whom, are within our own bounds,)—that the Most High is pouring out his Spirit upon several stations; that the agency will not be able to redeem the pledges given on the missionary field, unless the $6,000 is paid by the congregations. We do therefore, in view of these expressions by the Cor. Sec., denoting deep concern lest these benevolent efforts fail of resulting successfully, feel disposed to give attention to this call, and to use our efforts, as a Presbytery, to sustain the cause of Home Missions.

The *Circular* from this agency of Nov. last, is probably before you, which exhibits the prospects and the increasing labors of this field. We hope that you have such a view of your responsibilities, and of the great utility of this benevolent work, as will induce you to proceed freely and efficiently to do what our Lord required to be done, with those means and gifts, over which, for a short time you preside as his stewards—that your agents will seasonably collect what may now be due on the subscriptions for Home Missions, that you will make the exertions, deemed by you most wise, to increase this fund—that you will organize associations where none exist—and that you will be able to remit to Mr. C. J. Hill of Rochester, a liberal annuity.

We also hope the agents, at the head of the Home Missionary labor, will not be left to experience the feeling of mortification in consequence of a failure on the part of those, to whom, under God, they have looked for support. What is done, must be done speedily, because the year is drawing to a close. We invite you therefore to look with concern on those small and weak churches, where a handful here and there, are feebly struggling to have the gospel permanently established, meeting-houses erected, and all the subordinate means of religious instruction in successful operation. Let it not be said that this Society has contracted debts beyond the power of payment. Permit not this Society to go back, nor to say one discouraging word to the feeble churches now stretching forth their hands for aid. Keep in view the glory of God, the worth of the soul, and the miserable condition of our country provided it is left under the full influence of destructive errors and vices. Twenty years ago, a temporary remission of christian labors was not followed by such disastrous results as at this day; for now, if you remit, for a single month, your vigilance and prayers, the enemy immediately seizes the advantage. Those fields which the Lord has not under his immediate supervision, by the means of a pre ched gospel, will be under the destructive control of the enemy. Therefore the all-powerful and sanctifying light of Divine truth must be every where present to save, or the darkness of error will be there to destroy. Then let us persevere in well doing, "for in due season we shall reap if we faint not"—and our labors "are not in vain in the Lord."

By order of the Presbytery,

SILAS PRATT, *Clerk.*

Miss Wright offers to convince the *veteran* editor of the Evening Post that her lectures are neither lewd nor immoral, if he will call upon her *personally* at a certain No. in Murray street, a peril which he very wisely declines encountering. "*Discretion*," says the wise man, "*shall preserve thee, to deliver thee from the strange woman, which forsaketh the guide of her youth, and forgetteth the covenant of her God, for her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life!*"—*Nat. Advocate.*

Cause of Intemperance.—One public house in London, receives for the sale of *gin* alone, the average sum of $55,992 per year.

Botany Bay.—The newspaper establishment at Botany Bay, was lately sold by its editor, Dr. Wardell, for the comfortable sum of $16,000.—There are but few newspaper establishments in the United States, worth more than this sum, and yet Botany Bay is peopled exclusively by convicts, who escaped the halter in England by the transportation act!

ROCHESTER:

FRIDAY, MARCH 13, 1829.

The editor of the Ontario Chronicle, in a late paper, in speaking of the remarks which appeared in our political papers, on the subject of Mr. Adams' travelling on the Sabbath, and contrasting it with their silence about the same conduct in Gen. Jackson in a recent instance, and drawing the inference that there was, in their professed abhorrence of the act, more regard to *party* than to the *law of God*, introduces the following paragraph: "Where is the sincerity of the Rochester Observer—in its lamentations on the breach of the holy Sabbath by the President?"

In reply to this interrogatory, we would remark in the first place, that we said but little about the breach of the Sabbath by Mr. Adams—we think *nothing* ourselves; but merely gave the remarks of the editor of the Advocate and Journal, and perhaps those of some political papers which were in *favor* of Mr. Adams' election—and this cautious course we pursued lest we should be thought to be meddling with party politics. We did indeed lament that the President should so far disregard the holy Sabbath as to travel on that day, but for the reasons above stated did not *express* our "lamentations." And we were gratified to see that all the religious papers in the country expressed the same sentiments,—that while their disapprobation was couched in repectful language, it was decided—and we gave them more credit for independence & consistency, because we supposed, and still suppose, that most or all of them, were in favor of Mr. Adams' re-election, and therefore that they were not actuated by political feelings in their expressions of disapprobation.

With respect to the violation of the Sabbath by our present chief magistrate, our feelings are the same as in the former case, but the facts which Mr. Cowdery states, we had not before seen, and could not therefore be expected to express our "*lamentations*" about them. We had indeed seen it stated that Gen. Jackson left home on the evening of the Sabbath, but thought it might turn out (like the charges against one of the editors of the Journal of Commerce) that he considered the Sabbath as having ended with the setting of the sun. However this may be, we shall wait until we consider ourselves in possession of the facts before we shall attempt to comment upon them—and shall then rather feel bound to show that his conduct, if it shall prove to be as the editor of the Chronicle represents it, is inconsistent with the law of God than to hold up to public view the inconsistency of those who could express their "*lamentations*" at Sabbath breaking in Mr. Adams, and remain silent about it in the case of his successor. Indeed, we hope the time is not distant when elevation of standing will not screen the moral delinquent from universal reprobation, and when politicians will feel bound to speak of them as they are, manifesting more solicitude to vindicate the laws of God, than, by comparing the conduct of individuals, to have it believed that their favorite is entitled to public confidence, because *less guilty* than his rival.

CHURCH AND STATE.

As it appears to be the object of certain publications, in their opposition to the spread of religion, and the great plans of christian benevolence, to endeavour to alarm the people by representing to them that every movement which is made to advance their moral interest, and promote the cause of Christ, is an attack upon their liberties and an attempt to unite church and state, and that this is almost exclusively confined to Presbyterians,—that they are particulary in danger from the efforts of this denomination, it appears to us desirable that the facts should be given, that the people may judge and act understandingly, in a case which so deeply concerns them. And for this purpose we give the following statement of the numbers of the different denominations in the United States.

Methodists - - -	418,473
Baptists - - - -	300,000
Presbyterians including Congregationalists & Unitarians	226,000
German Reformed - -	30,000
Episcopalians - - -	24,000

We will not insult the good sense of the people so much as to enter into an argument in so plain a case, to show the folly and hopelessness, of Presbyterians gaining a controlling influence over other denominations, even although there were any evidence of their harboring such a design. It will be seen that among the different denominations, they hold the third rank in point of numbers,—that the Methodists outnumber them nearly 2 to 1—that the Baptists are more numerous by *seventy four Thousand*—and that the Methodists want only 61,562 of being equal to all the other denominations named in the above list.

We would only ask, whether any intelligent man can lay any claim to *common honesty*, while

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Historic Newspapers Collection

endeavoring to excite the fears of the people lest, in a free government like ours, where the last appeal is to the *ballot boxes*, a denomination which is in so small a minority, should gain such an ascendancy as to endanger their liberties? We are confident that every intelligent reflecting man must feel himself insulted by such barefaced unprincipled attempts to play upon their credulity, and will be likely to suspect that under the specious pretext of concern for the good of the people, lest a religious party in politics should be formed, is concealed a deep laid plot to organize an "INFIDEL PARTY," which would not be satisfied with the discomfiture of Presbyterians, but should sweep with the besom of destruction every follower of the Saviour from the face of the earth, whether he contended for the faith once delivered to the saints, under the banner of Methodists, Baptists, Episcopalians, or any other on which the name of Jesus should be inscribed. We therefore would caution the people to be on their guard. Let them see to it whether the danger is *real*, and if it is not, let them look for the motives and objects of the men who are thus endeavouring to deceive them. Indeed we could say to Christians, STAND TO YOUR ARMS, but let them be your appropriate arms, arms which are not carnal, but spiritual, and you may rest assured they will be mighty through God to the pulling down of *Strong holds*, casting down imaginations and every high thing which *exalteth* itself *against* the knowledge of God.

COURT HOUSE.

Considerable excitement has been produced in this village, by a resolution which the Supervisors passed at their late Meeting, ordering the Sheriff to close the Court House doors to prevent any meetings being held there, except those of the Franklin Institute.

The only reason for noticing these facts in our columns, is to repel the charge, or rather insinuation thrown out, that it is the effect of religious intolerance. The religious community of Rochester could have had no agency in the business. The public buildings of the county, it is well known are under the *exclusive control* of the board of Supervisors. What may have been their reasons for the step they have taken, we know not. The recently organized Unitarian Society of this village have used the Court House as a place of worship, but are now excluded by this resolution. We regret to see any measure adopted, which in the remotest degree infringes upon the principle of universal toleration recognized by our institution: a principle held dear by every friend of his country, and which knows no difference and makes no distinction between those who most widely differ in their religious creeds. Therefore, while we are *entirely ignorant*, of the reasons which led to this measure, we would not be considered as giving any opinion about it any farther than the principle of general toleration may be involved. But we say without hesitation that we as readily acknowledge the RIGHT of the Unitarians to make use of any building *owned* by the *county*, as any other denomination. However we would neither be considered as the accusers or apologists of the Board of Supervisors. They can, and will if they think proper, speak for themselves.

The following articles, which have been published within a short time, in the Advertiser & Telegraph, and which have excited considerable feeling in this village, we give in the order in which they have appeared, without comment.—Indeed, if any person, after having attentively perused the whole, does not arrive at a *correct* conclusion, we think the obliquity of his moral vision is such as to render his case hopeless, at least beyond the reach of any prescriptions we could make.

SENATOR JOHNSON'S REPORT,

Unfavorable to the stoppage of the Mail on the first day of the week.

MARSHALL & DEAN, propose the printing of this important document, (a supplement to our Bill of Rights) in a form suitable for preserving in a frame. Such of our citizens as desire a copy on *White Satin*, are requested to leave their names at our store this week.

Feb. 17.

From the Rochester Dai. Adv. & Tel.

Thomas Paine—Miss Fanny Wright—and Senator Johnson.——Celebration of THOMAS PAINE'S birth day by the society of "Free Inquirers," (*infidels*) 29th January, 1829, Joseph L. Cannon, chairman. Among a variety of toasts of the same character DRANK on the occasion—are the following:

Thomas Paine—Respect to his memory, &c.

Miss Fanny Wright—The gifted heroine of liberality, the zealous advocate of truth, the fearless champion of liberty, the *chaste* and elegant orator—may she meet the approbation and support of every enlightened citizen whilst she nobly continues to combat error and to cultivate in usefulness, the prolific soil of the human understanding.

Colonel Johnson and the members of the *U. State's Senate*—wisely refusing to legislate on a religious question—a noble example to legislators of all nations.

The above proceedings in New York are calculated to open the eyes of the public; and when we recollect the deep interest which the many thousands in that city feel for the SABBATH *cause*, and contrast the *characters* and numbers of them with those who drank these toasts, we cannot but hope this celebration will do good.

Those who wish the above toasts printed on satin are referred to an advertisement in this day's paper. A friend to — COMING OUT.

NOTICE.—If a sufficient number of subscriptions are made in the course of the present week; the toasts drank in New York by the society of "Free Inquirers," in honor of Thomas Paine, Miss Fanny Wright, and Senator Johnson, will be "*elegantly printed* on SATIN" and prepared to grace the parlors of those families who *prefer* the doctrines of the persons above named rather than the scriptures of truth. Subscriptions may be left at the post office, addressed to "A. B"

march 5

From the Dai. Adv. and Telegraph.

We give the following communication a place in our columns with pleasure. We did not suppose when we published the article signed "A friend to coming out," that it contained any thing within it so particularly obnoxious to any portion of our citizens as it seems others suppose it does; much less did we suppose we were in the remotest degree violating our contract with the public, that this paper should be conducted on principles strictly neutral, in reference to the various subjects which now agitate this community. The request for the name of the author will be complied with as soon as that gentleman returns to the village, he being now absent.

To the editors of the Daily Adv. & Tel.

GENTLEMEN—As liberal subscribers for the support of your daily paper, upon the pledge given to your patrons in the prospectus of said paper, that it should be conducted on principles strictly liberal, and of inviolable neutrality, on the subject of *religious opinions*, we must confess ourselves surprised and shocked, at the conspicuous "notice" and communication given in your paper of yesterday, of certain "toasts" drank in New York, by an association styled "Free Inquirers."

Whatever combination of names or circumstances that "society" may choose to adopt in giving their "toasts," is a matter between them and their own consciences, so long as they do not violate the sanctuary of others' rights, or *maliciously* libel our public representatives, for which they are amenable to the laws, and there we leave them: but when we find admitted into your columns those "toasts," embodied in the most offensive form, and uniting with them not only the name of Senator Johnson, which, as connected with that act of his life, will be ingrafted in the heart of every friend of his country and of truth; but presenting that name to the public in an association of ideas and characters intended to cover with odium not merely the name of Mr. Johnson, but of the whole senate of the United States, by which honorable body the report of Mr. Johnson was unanimously adopted, and which, as applying to that body, comes home to the feelings and involves the liberty and happiness of every member of the community.—We are at no loss to discover the *great fountain* from whence this impudent and sickly effusion of *pious wit* flowed, as exemplified in the "notice;" but we would know the author, that his name may be held up to the contempt it so justly merits.

We are, therefore, constrained, in justice to ourselves, to call upon you, gentlemen, to surrender up to the public the name of the person styling himself "A. B." and "Coming out," who has thus dared to brave the feelings of his fellow-citizens, and offer this base insult to *the highest of our representative bodies.*

With respect, we are yours, &c.

John Watts, E. Griffin, Samuel Stone, R. Van Kleek, S. Saxton, A. Hubbard, Jacob Gould, John David Walsh, William McKnight, John Griswold, Josiah Sheldon, Evan Griffith, Geo. W. Pratt, E. F. Smith, A. G. Smith, E. Smith Lee, Marshall & Dean, James Evernghim, A. Colman, J. B. Elwood, John R. Clute, F. H. Rice, Avery, Griffith & Co. Rochester, March 5, 1829.

To the editors of the Daily Adv. and Tel.

GENTLEMEN—On my return from the west, I found your note of Saturday, informing me that the name of the author of "Coming out," is requested, and that you presume I have no objection to my name being given. Of this you *rightly judge.*

I do not wonder, gentlemen, that you say, "we did not suppose, when we published the article signed *A Friend to Coming out*, that it contained any thing within it so particularly obnoxious to any portion of our citizens as it seems others suppose it does." And I am as much surprised at the *group* of names of objectors, as you were at their dissatisfaction on account of the article. But the apology in my own mind is, that their communication was written upon the "spur of the moment," and perhaps not fully considered by all; for, it appears to me, if it had been, two or three gentlemen, whom I understand are professing christians—one of whom *has* been, if not now, an Elder in the Church—would hardly have subscribed to the sentiment, "that the name of Senator *Johnson*, connected with that act of his life, (which is referred to) will be ingrafted in the heart of every friend of his country and of truth."

The article which is so offensive was written with *much reflection;* indeed, I meant to have prepared it for publication when in New York, but did not obtain the authentic copy of the proceedings in time for it. I mention this, because I am sometimes accused of acting without sufficient caution, (of which, however, I will *modestly* say, I am not often guilty.) Further, the article was shown to several of my friends, some of whom are *noted* for *prudence*, who approved the "*Coming out*," as correct and proper.

"The *liberal subscribers for the support of your daily paper*," appear very much alarmed lest you should not hold inviolable *neutrality* on the subject of *religious opinions*, and are exceedingly *shocked* at the conspicuous 'notice,' &c. &c.

"Consistency, thou art a jewel,"

Senator Johnson could attack tens of thousands of the good citizens of this community, and charge them with combination dangerous to the commonwealth, and, forsooth, the *liberal* gentlemen are well pleased, and would spread his injustice out on *satin canvass in every hall in the Nation*, that all may see that insult can be added to insult with impunity. But when any man dares to doubt the correctness of his doctrines; and, moreover, has the audacity to publish them there is a great disturbance and outcry about *neutrality*. Now I would ask whether neutrality means any thing on *one* side and silence on the other—"I Trow not."

Such neutrality reminds me of the story of the republicanism of Mrs. McCormick of England, a famous advocate for "liberty and equality."—Doctor Johnson was one day invited to dine with her ladyship; & while the entertainment was preparing, she entertained him with much eloquence in advocating her favorite schemes; when dinner was announced, the doctor declared himself a convert to her "*liberal*" doctrines, and desired that Peter the porter and Nelly the cook should sit down and dine with them. This very much astonished the good lady, who protested that it would not be proper or consistent, to which the *doctor* replied—"Ah, madam, I see the extent of your desire for *liberty and equality*—you are eloquent to *level down, but utterly unwilling to level up.*"

What have I done? I have just told the good people of Rochester that the infidels of New York, when met together to celebrate the *birth* of that great and *famous* man *Thomas Paine*, could not withhold their gratitude to Miss *Fanny Wright* and *Senator Johnson*. Now, surely, they had a right in a free country to *drink* to their friends and those whom they considered their *coadjutors* in the good cause of "*Free inquiry*" and "*liberality;*" and should your "liberal" subscribers also be *toasted* at their next meeting, as they *very possibly may be*—I ask,—Can there be any harm in just noticing the *fact* in an article of a dozen lines, signed "Coming out!" and if it should place my friend *elder Gould*, or any other of the gentlemen, in a group which they might think rather incongruous, I hope I shall not be blamed for leaving them in the company where their *friends place them;* and I hope too, that in this country, both sides may have a fair hearing as long as the press is free.

I have the honor to be the public's humble servant. JOSIAH BISSELL, Jr.

P. S. It will be recollected that Mr. Senator Johnson is the gentleman who made the report in the United States Senate in favor of Sabbath breaking in the Mail department, which has gained him great celebrity.

Rochester, March 7.

Messrs. Editors.—Among the signatures, attached to an article, which appeared in your paper this morning, there is one corresponding precisely with mine, and has been mistaken for such by my acquaintances.

Unwilling that my friends or the public should for a moment suppose me capable of lending my signature to such a paper, I am anxious to correct and prevent such a supposition; and this is my only apology for troubling you with this short note. A. G. SMITH, M. D.

Rochester, March 7, 1829.

Private Journal of Mr. Stewart at the Sandwich Islands.

Second and third editions of this work, noticed at pp. 131 and 257, of the last volume, have been published in this country; both of them containing the introduction, prefixed by Mr. Ellis to the English edition, together with other additional matter. The third edition is specially designed for Sabbath schools, and whatever read by children, will give them much very interesting intelligence respecting the character, manners, rites, and condition of heathen nations; will teach them to feel in behalf of those who have not the Gospel, and interest them early in the cause of missions.—*Miss. Herald.*

Recent Intelligence from the Sandwich Islands.

By an arrival from the Sandwich Islands, intelligence respecting the mission has been received as late as the first of October. It is mentioned that the attention to religion, at Kairua, noticed at p. 50 of the last number, was continuing; and that 20 natives were candidates for admission to the church. The general concerns of the mission were in a prosperous state. The health of Mr. and Mrs. Ely, however, was such, that, with the advice of the physicians and the other members of the mission, they were expected soon to embark for this country. Some extracts from the communications may be expected next month.—*Ib.*

The new Cabinet.—The Washington City Telegraph, of Thursday, says "we are authorized to say, that the new cabinet will consist of

Martin Van Buren, of New-York, as Secretary of State.

Samuel D. Ingham, of Pennsylvania, as Secretary of the Treasury.

John McLean, of Ohio, as Postmaster General.

John H. Eaton, of Tennessee, as Secretary of War.

John Branch, of North Carolina, as Secretary of the Navy.

John McPherson Berrien, of Georgia, as attorney General.

It will be seen, that the Postmaster General is to be included in the Cabinet.

SUMMARY.

The Democratic Press of Thursday, states, that on the day preceding, a boy, in one of the Mathematical schools of Philadelphia, passionately, and with great violence, threw a pair of compasses at another boy of the name of Hart—the sharp points struck his left temple, and penetrating to the brain, caused death in a few minutes. The youth, who had left his parents but a few hours before, in the vigor of health, was returned to them a corpse!!

Another Murder.—A Frenchman by the name of Charles Ritter, was killed lately in Pennsylvania, in an old house, by an inhuman monster, named—WHISKEY—The murderer has been TAKEN—repeatedly—but has escaped to commit further depredations upon the property and lives of the good people of that state. Let them be on their guard.

Western Settlement—The Committee appointed on the subject of this expedition give notice that a Meeting will be held at the Franklin House, in Rochester, on Wednesday, 18th inst. at 2 o'clock, P. M., at which meeting the committee will report the information by them obtained.

A general attendance of those persons who feel interested in this subject is requested.—Citizens in the country, where several in a town wish information, are requested to attend, or at least send a delegate. *W. Farmer.*

Rochester, March 10, 1829.

American Example.—The London Home Missionary Magazine informs us, that the example of American Ladies in constituting their ministers directors of the Tract Society, is imitated in England. The example was made known in the London Tract Magazine, accompanied with three English imitations, and an appeal to British churches. Ladies at Sunderland read, and inquired, 'Can we do any thing like this?' The answer was, 'Try,' and very soon ten guineas were sent to make their pastor a Director.

The Marquis of Anglesea has been recalled from the government of Ireland. His arrival in England is expected the latter part of this month.

The Milledgeville, (Geo.) Statesman of the 7th inst. has this paragraph:—The hostile movements among the Pawnees, Picks, and other neighbouring tribes of Indians, are becoming still more ominous and threatening. We fear that blood will be spilt.

A late Cherokee Phœnix says, "Two emigrating families passed this place last week on their way to the Agency, the place of embarkation.—These are the only families we have seen who have agreed to pass the Mississippi."

Four Irishmen, laborers on the Baltimore and Ohio Rail Road, were killed on the 19th inst. by the falling in of a bank. Their names were Patrick Hatchett, Edward McGreary, Thomas Hughes and Daniel Regan. Two other laborers were materially injured on the occasion.

Strange Fish.—We saw this morning, says the Savannah Republican, a very curious fish about 3 1-2 inches in length, having a head resembling that of a rabbit. It was taken from the shell of an oyster, which is presumed, in searching for food "caught a tartar" and the "biter was bitten," as no trace of the original tenant remained.

A. B. is received and an interview is requested with the writer.

NOTICE.

The Directors of the Western Education Society are hereby notified that their next Quarterly meeting is to be holden at the Chapel of the Theological Seminary in the village of Auburn, on Tuesday the 24th inst. at 9 o'clock A. M. A general attendance of the Board is requested.

By order of the Directors.

JAMES EELLS, *stated Clerk.*

Auburn, March 9, 1829.

NOTICE.

An adjourned meeting of the "Young Men's Missionary Society of Rochester," will be holden at the School house near St. Luke's Church, at 7 o'clock on Monday evening the 16th inst. to take into consideration the expediency of dissolving said Association and uniting with the American Home Missionary Society.

The importance of the proposed measure, it is hoped, will ensure a general and punctual attendance. LEVI BURNELL, *Sec'y.*

March 13.

NOTICE.

The Rochester Presbytery will meet on Wednesday, the 18th of March, at 9 o'clock A. M. at Penfield, for the purpose of attending to the ordination of Rev. Mr. Brooks.

MARRIED.

In St. Michael's Church, Geneseo, on the 4th inst., Mr. Legrand L. Morse, one of the editors of the Ontario Messenger, to Miss Mahala Pierce daughter of John Pierce Esq. of the former place.

DIED.

At Manchester, Ont. Co., on the 7th inst. Mr. Selden Noyes, aged 29 years.

In Canandaigua, on the 4th inst. Mrs. Sybella Adeline Van Rensselaer, relict of the late Jeremiah Van Rensselaer Esq., in the 54th year of her age.

On the 6th inst., an infant child of Rev. John Sellon.

On the 3d of Feb. last, at St. Marks, Florida, where he had gone for the benefit of his health, Mr. Daniel Lynes, late merchant, of the firm of Keeler & Lynes, of New-York.

In Washington, on Monday, the 2d inst. Mrs. Sarah W. Barnard, consort of the Hon. D. D. Barnard, member of Congress from this district; and daughter of the late Henry Gilbert Livingston, Esq.

PHYSIC AND SURGERY.—The subscriber offers his services to the citizens of Rochester, in the practice of *Physic & Surgery*. He has spent 18 years in treating the diseases of this climate, and hopes to merit, and wishes to obtain, a share of public patronage.

He may be found at the Eagle Tavern, or at his office in the new brick building, two doors north, on Carroll-st. RICHARD DIBBLE.

feb 26 11-3w

BY order of Moses Chapin, Esq. First Judge of the Court of Common Pleas, of the County of Monroe, of the degree of Counsellor of the Supreme Court—Notice is hereby given to all the Creditors of Erastus Granger of Brighton, in said County, an insolvent debtor, as well in his individual capacity, as one of the late firm of Campbell and Granger, to shew cause, if any they have before the said Moses Chapin at his office in Rochester in the County of Monroe, on the 2nd 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 for debt in certain cases, passed April 7, 1819. Dated this 10th day of March 1829. 6 w 11

MONROE COUNTY, *Surrogate's Office*, ss. WHEREAS on reading and filing the petition of Chauncey Cook and Phederus Carter, administrators of the estate of David R. Carter, late of Brighton, deceased

IT WAS ORDERED

That all persons interested in the estate of the said deceased, be, and appear before me, at my office in Rochester, on Saturday the 25th day of April next, at 10 o'clock in the forenoon of that day, to shew cause if any they have, why so much of the real estate whereof the deceased died seized, should not be sold as may be sufficient to pay his debts. Dated Rochester, March 11th, 1829. 4w11

O. E GIBBS, *Surrogate*

RAGS.

CASH will be paid for clean Cotton and Linen RAGS at the office of the *Rochester Observer*, in the Globe Buildings.

ROCHESTER MARKET.

WHEAT,	per bushel,	1,25	
Rye,			63
Oats,			25
Corn,		44	50
FLOUR, bbl.		$7, to 7,25	
Beef, fresh,		cwt. 3,50 to 5,00	
Pork, fresh,		cwt. 4,00	
——, mess,		bbl. 12,00	
Potatoes,		25	
Turnips,		18	25
Butter,		lb. 12 to	15
Lard,		6	7
Eggs,		doz. 15	18
Cider,		bbl. 1,50 to	1,75
Salt,			2,00

NEW-YORK PRICES CURRENT.

ASHES,			
Pot, ton	150	a	
Pearl	133 75	a	
CLOVERSEED, lb.		a	
FLOUR AND MEAL,			
N. Y. superfine, bbl.	5 11	a	
Rye flour	3 87	a	4
Indian Meal	2 88	a	3
GRAIN,			
North. Wheat, bush.		a	
Western Wheat		a	
Rye	79	a	72
Northern corn yellow	54	a	56
Oats	30	a	38
HOPS, First Sort, lb.	9	a	
PROVISIONS,			
Beef, prime new	7	a 7	50
Pork, mess	12	a 12	50
Do. prime	9 75	a 10	
BUTTER, N. Y. dairy	14	a	
Lard	6	a	7
Cheese Amer.	5	a	6
TALLOW Amer. lb.	7	a	8

ROCHESTER

HIGH SCHOOL.

THIS is a large and commodious building, 60 by 80 feet on the ground, and three stories high. It is situated about one hundred rods east of the Genesee river, in the most pleasant and healthy part of Rochester, and on the highest ground in the village. The School was first opened in August last, under the direction of S. D. MOOR, Principal. The number of Scholars at the commencement was about 40, which at the close of the quarter, had increased to 200. During the second term, about 300 Scholars entered the School.

The best accommodations are now in readiness for Students in the Junior and Senior classes. Recitations of the Senior class will always be attended to by the Principals of the School. Separate rooms are furnished with seats, tables, and other furniture for the accommodation of Students who prefer retired studying rooms. The price of tuition in the various branches pursued in this Institution, is from *One* to *Five Dollars* per quarter.

It is a request of the Principals, that all who feel an interest in the education of youth, should visit, examine, and satisfy themselves, as to its management, and become acquainted with the merits of the system upon which it is conducted. No charges will be made in either department for fuel, slates, slate pencils, ink, inkstands, or for the use of maps and globes; and for writing books and quills, each Scholar will be charged only 12 1-2 cents per quarter. Students can be accommodated with *Board* in respectable families, on the most reasonable terms.

Rochester, Feb. 17, 1829.

S. D. MOOR, } *Principals.*
R. H. HOGGE, A. B. }

AN APPRENTICE,

HAVING a good moral character and a suitable education, will be taken at this office. Feb. 13, 1829

FOR SALE,

A NEW DOUBLE CARDING MACHINE on reasonable terms by the subscriber.

6 tf S. W. PATCHEN.

THE CASKET.

Flowers of Literature, Wit and Sentiment,

A PERIODICAL Miscellany, issued monthly, each No. containing 48 royal octavo pages of letter press, and embellished with one Copperplate, and several Wood Engravings, forming, at the end of the year, a volume of about 600 pages, when an elegant title page and general index are added

It is now three years since the publication of the Casket commenced, and during that time it has steadily acquired a patronage that has never before, it is believed, been extended to any monthly publication in this country.

To the facts of biography, the description of existing scenery, and the details of past events, will be added, the instructive fiction of moral tales; those especially which are intended to illustrate the manners and customs of particular sections of the Union, and those which are calculated to strengthen virtuous resolution, by exhibiting in its proper light, vice and its pernicious consequences, and showing virtue as affording its own rich reward. As a relief to these presented subjects, all due attention will be given to the light reading, poetry, anecdotes, and those *et ceteras* which constitute the agreeable *melange* of an entertaining periodical, and which give a zest to details of facts, and the graver and severer composition, moral essays.

The Casket is one of the neatest, cheapest and most interesting periodicals in the U. States, and its rich variety of Historical, Biographical, and Miscellaneous matter, make it an invaluable treat to the mind, and a useful work of reference. It is published by Samuel C. Atkinson, in Philadelphia, at $2,50 per. ann. in advance.

BY order of Moses Chapin Judge of Monroe Common pleas, and Counsellor of Supreme Court, notice is hereby given to all the creditors of Samuel Wilcox of Gates in said county, an Insolvent debtor, to shew cause if any they have before the said Judge at his office in the town of Gates in the county of Monroe on the 21st 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 1819.

6w10 Dated this 3d day of March, 1829.

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of Nathan Schofield 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 Rochester, in the said county of Monroe, on the fifteenth day of May next, at 10 o'clock in the forenoon of said 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, 1819—Dated this 21st day of February, 1829. 10w9

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe, and counsellor of the Supreme Court,—NOTICE is hereby given to all the creditors of Abraham Plumb, of Rochester, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in Rochester, in said county on the nineteenth day of May next, at eleven o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819 Dated February 21, 1829. 10w9

JOB PRINTING

done at the Office of the Rochester Observer.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

The following we are aware has often been published, but we flatter ourselves that its re-publication will not be unacceptable at this time to most of our readers. It was composed by W. B. Tappan, and sung on the wharf, at the embarkation of the missionaries for the Sandwich Islands, in 1822.—*Tune, Scotland.*

WAKE ISLES OF THE SOUTH.

Wake Isles of the South! your redemption is near,
No longer repose in the borders of gloom;
The strength of his chosen, in love will appear,
And light shall arise on the verge of the tomb.

CHORUS.

Alleluia to the Lamb, who hath purchased our pardon,
We'll praise him again, when we pass over Jordan.

The billows that girt ye, the wild waves that roar,
The zephyrs that play where the ocean storms cease,
Shall bear the rich freight to your desolate shore,
Shall waft the glad tidings of pardon and peace.
Alleluia, &c.

On the islands that sit in the regions of night,
The lands of despair, to oblivion a prey,
The morning will open with healing and light,
The young Star of Bethlehem will ripen to-day.
Alelluia, &c.

The altar and idol, in dust overthrown,
The incense forbade that was hallowed with blood;
The Priest of Melchisidec there shall atone,
And the shrines of Atooi be sacred to God.
Alleluia, &c.

The heathen will hasten to welcome the time,
The day-spring, the prophet in vision once saw,
When the beams of Messiah will lumine each clime,
And the isles of the ocean shall wait for his law.
Alleluia, &c.

And thou, Onookiah! now sainted above,
Wilt rejoice as the heralds their mission disclose;
And thy pray'r will be heard, that the land thou didst love,
May blossom as Sharon, and bud as the rose.

CHORUS.

Alleluia to the Lamb, who has purchased our pardon;
We'll praise him again, when we pass over Jordan.
We'll praise him &c.

THE BIBLE FROM THE DYING SOLDIER.

The above representation of a scene on the field of battle is the frontispiece to an admirable little work, entitled—"A VISIT TO MY BIRTH-PLACE," which has been published at James Loring's Sabbath School Bookstore. The passage in the book to which the above engraving applies, is as follows:

The morning presented a scene of deep interest; the trampling of horsemen in the streets, the clang of warlike weapons, waving plumes, and arms glittering in the sun-beams, all announced that the work of death was to mark the day; and from the windows, pale mothers, holding their helpless babes in their arms, stretching out to catch a passing glimpse of the husband they might never see again; thence many an anxious eye sent its glance through the long ranks beneath, in search of some object of individual interest.

All was ready, and Ruthven stole a moment to clasp in a farewell embrace his Ellen and his boy; a painful feeling that he should see them no more, hung over him; yet he spoke comfort and hope to them, and then, resuming his post, sought in the spirit that animated others to lose their remembrance. Not so Ellen; she listened to the sound of his martial accoutrements, as he ran down stairs, with such intensity of feeling, that every step seemed to accelerate the death of her husband; she then sat down to think of him, and feel in anticipation the evil she dreaded.

Many a breast felt anxiety on that day, but Ellen thought none felt as she did; and perhaps, she was partly right, for she was endowed with those keenly sensitive feelings, that give to their possessors the largest portion, of sorrows as well as joys that fall to the lot of mortals. At last the cry of 'victory!' struck on the ear; she sprung to the window; in a short time the troops were seen re-entering the town; and Ruthven (all his forebodings false) at the head of a thinned but elated troop, her eager eye soon discovered;—his, passing over all intervening objects, was fixed on the house that contained his heart's best treasure.

"Thank God!" he cried, when he met them once again. "Thank God—thank God!" repeated little Allan, unconscious of the meaning of the words he used, and plucking his father's sword to engage his attention.

"Well, my little soldier!" said the father, raising him, delighted, in his arms.

"No, papa, I'll not be a soldier!" cried Allan, drawing back with a look of disgust, for the plume of his father's cap was stained with blood.

"Ellen, this boy's heart will be as tender as your own, a camp will never suit him."

"Oh, I hope not; I hope his life will not pass in camps," replied Ellen, kissing the fair soft cheek of her darling.

Domestic endearments were soon, however, obliged to yield again to military duties: Ruthven left them almost immediately in order to oversee the removal of the wounded from the field of battle.

Though accustomed to scenes of blood, the soldier's heart is not always steeled.—A groan was bursting from Ruthven's breast as he strode again over the field of death; the Serjeant's words rushed to his mind. A cold shuddering, mingled with a feeling of awe, while he looked round on the thickly-covered ground, and repeated to himself involuntarily the question he had put to him—"What is become of their disembodied spirits?" But he started from the soul-thrilling inquiry. "Peace be to them, poor fellows; they died the death of the brave!" As he proceeded on his way, through ranks of dead and dying, agonized by the groans of the wounded, one deep sigh caught his attention; it was followed by a groan, seemingly wrung by agony from a patient breast. Ruthven turned to the spot from whence it came—a soldier lay bathed in blood. He stopped—it was Morton! "Ah, my poor Serjeant, have you too met your fate?" The dying man unclosed his eyes, knew his Captain, and raised his now enfeebled hand to him. Ruthven grasped it in his. His heart was full; he picked up a knapsack, and placing it under his head, bent again, to say he would call the surgeon. The soldier's glassy eye feebly spoke his thanks; but, after a struggle, he articulated. "No, I am gone!" Ruthven, notwithstanding, flew in search of him, and soon returned. The surgeon looked at the wounded man; one tremendous gash crossed his breast, and his side was wounded in two places. "Ah, poor fellow, he must die," he said, and then turned to give his aid where it might be more efficient. Morton met the distressed gaze of his Captain, a faint smile stole over his stiffening features, he raised his hand upwards, as if by the action he would convey a meaning he could not express in words. Ruthven kneeled on the ground to ask, had he any trust, any message he wished to confide?" "No," replied the dying man, and then a sudden recollection seeming to break on him, he mentioned to Ruthven to open his jacket, and drawing out a small pocket Bible, he collected all his strength to say, "Read this, dear Captain, and tell your friends, the soldier may be a Christian without being a coward!"

The life-blood that had nearly stopped flowing, now burst forth in one crimson torrent, and then again subsided—"To Him who was wounded for me"—Ruthven stooped lower to catch the unfinished sentence, but Morton would have committed his soul to Him who had then for ever received it. He staid a moment to look on the martial countenance of the man he could not help esteeming, although he did not understand him; there was a calmness—a holiness depicted on it, such as he had seldom seen the face of death to wear; he felt he could linger near him with a degree of saddened pleasure, far different from what he experienced on viewing other lifeless bodies. No cold shuddering crept through his veins, as he thought his spirit had even then entered the invisible world; he raised his eye to the clear azure vault with emotions new and indescribable, as if beyond its confines he would trace the flight of the departed soul; then dashing from his eye the tear he would not suffer to disgrace a soldier's cheek, he turned away, saying to himself, "Morton you were right, the true Christian has proved a brave soldier."

He placed Morton's Bible in his breast, and continued his disagreeable task, and on his return he drew it out; and relating to Ellen the substance of his conversation with its late owner, and the manner of his getting it, he gave it into her care, as a relic of his humble friend.

Frances Wright.—Miss Wright was the founder of the institution which she describes, and the "Explanatory Notes" were published herself in the New Harmony Gazette. We copy a small part only of what she says on the subject of marriage, and omit what is most disgusting. She holds the following language.

"The marriage law, existing without the pale of the institution, is of no force within that pale. No woman can forfeit her individual rights of independent existence, and no man assert over her any rights or power beyond what he may exercise over her free and voluntary affections. Nor, on the other, may any woman assert claims to the society or peculiar protection of any individual of the other sex, beyond what mutual inclination dictates and sanctions; while, to every individual member of either sex, is secured the friendly protection and aid of all.

"The tyranny usurped by the matrimonial law, over the most sacred of human affections, can perhaps only be equalled by that of the unjust public opinion, which so frequently stamps with infamy, or condemns to martyrdom the best grounded and most generous attachment which ever did honor to the human heart, simply because unlegalized by human ceremonies equally idle and offensive in the form and mischievous in the tendency.

"The children denominated illegitimate, or *nctural*, (as if in contradistinction of others who should be out of nature, because under law,") &c. "Let us not attach ideas of purity to monastic chastity****nor ideas of vice to connexions formed under the auspices of kind feeling. Let us inquire, not if a mother be a wife, or a father a husband," &c.

We omit the most offensive and indelicate passages; our pages seem to us already defiled, but we have been quoting the language of a *female* who is now lecturing in our city, and who has had among her hearers the intelligent and refined of both sexes! Ought we to have been silent?—*New York Jour. of Com.*

From the Boston Recorder.

CHURCH AND STATE.

The caustic remarks quoted below are addressed by the Editor of the Philanthrophist and Investigator, to those who advocate the running of stages and opening of Post Offices on the Sabbath, whether in Congress or out.

The Senatorial Report on the Sabbath Memorials dreads a Congressional definition of the law of God, which it insinuates, (though it does not assert) would be implied in legislating on the subject of the Mails. "It *rests*," says the Report, "with the discretion of the Post Master General." Is *that* officer, then, empowered to "define the divine law?"

The Report in the House recommends the closing of post Offices on the Sabbath, on the principle that the law requiring the delivery of letters, &c. is an infringement of the religious liberties of the Post Masters. Is not then the regulation requiring the transportation of the Mails on the Sabbath, an infringement of the religious liberties of contractors and carriers?

Mr. Madison, when President of the United States, appointed a National Fast, and no complaint was heard, of its infringing the rights of conscience. But the adjournment of the House of Assembly of New-York, for the purpose of attending a fast, is now thought to be very alarming. Will a distinction be claimed in favor of a *governmental* fast? Is the attending of *religious duties*, when enjoined or recommended by *government*, *less* calculated to favour the principle of uniting Church and State, than the attending of "two or three churches?"

The Editor of the Providence American and Gazette, views the "civil institution of Sunday" so "important to the morals of the community," that he would not on any account, have the National Government respect it, lest it should drive men to disregard it altogether, and make it a day of folly and dissipation."

HAMILTON COLLEGE.

Mr. Editor—The following information will undoubtedly be gratifying to the friends of science, and religion both in this region and abroad:

The Board of Regents of the University of this state, in compliance with a communication addressed to them from a committee of eleven gentlemen, appointed by citizens of Oneida, setting forth the former prosperity of Hamilton College, together with its recent decline and present condition; and requesting them to investigate the causes which have produced that change, and to adopt suitable means for restoring the institution to a more flourishing state; have officially called upon the Trustees, by a letter addressed to the President of the Board, for a developement or explanation of the causes above mentioned.—The Trustees, it is understood, will call a meeting of their body as soon as practicable. It is to be presumed, therefore, that whatever has produced the strange and lamentable reverse in the state of this college, will now be brought to light—that the thick darkness which has of late so suddenly beclouded its prospects, will be dissipated; and that the public will be relieved from the doubts and perplexities under which they have labored.—*Christian Journal.* CIVIS.

From the Western Recorder.

A FEMALE PREACHER.

Infidel scoffers have always been ready to ridicule every thing like female preaching, in connexion with the christian religion. In this they have perhaps been substantially right. Females certainly ought not to assume in any way the clerical character. But mark the *consistency* of Infidels. *Mistress* Frances Wright, a woman of some acquirements, who believes in Mr. Owen's doctrine of "circumstances" who rejects the Bible and publicly sets at nought the institution of marriage, has for some time past been giving lectures on "wisdom," in the Park Theatre of New York, to large houses of the most *moral* inhabitants of that city. Not an Infidel objects to this—all is excellent, and all to be applauded. Mrs. W. is doubtless an excellent preacher! At least, her *pulpit* is appropriately located! What a *select* auditory she must have; and how much good she is calculated to do the rising generation! The infidel club in the city, we understand, are loud in her praises. Who knows but her Reverence may yet visit Utica? The auxiliary club here, it seems, have had a *gentleman* preacher. If they could but acquire a little notoriety: "Ah, there's the rub." These sweepings of society are not yet sufficiently numerous, though it is to be feared they are accumulating.

Massacre at Crete.—A Smyrna article of December 2d, states that the Turks have deluged the island of Crete with the blood of the Christians. The Mahomedans, pursuaded that when there shall be no Greeks in the country, there will be no reason for separating it from the Ottoman dominion, have conceived the project of exterminating this race of people and in two days massacred from one thousand to twelve hundred people in the city of Candia alone. Scarce a sufficient number of christians were left to drag the carcasses of their countrymen to the sea.—That being done, the unhappy wretches who had been spared were assassinated. At Sude, at Spina, Longa, at Retimo, all who were not Mahomedans, were put to the sword. It is said that this horrible massacre was perpetrated in consequence of a secret order of the Grand Seignor, who has formed the project of extirpating Christianity throughout the Empire.

A horrid developement has been made in Edinburgh, of the existence of a house whereat passers by were decoyed and then murdered, in order to sell the bodies to the surgeons. Two persons, a man and his wife, concerned in it, were arrested and tried, and one of them confessed to a series of murders. Sentence of death was passed upon the man, William Burke. There were two others, Hare and his wife, who were implicated in a similar transaction, who were used as witnesses.—*D. Adv.*

On Wednesday last, a sleigh was brought out at Providence, R. I. by the Commercial Coach Company line, built in the style of the car of Neptune, and drawn by six beautiful horses.—The proprietors invited a number of their friends to take a ride round the adjacent country to try the car. The company consisted of fifty gentlemen, all of whom were amply accommodated.

Extract of a letter from a lay member of the Episcopal church, dated—Philadelphia, Jan. 27, 1829.

"The Lord is doing great things for us in this city, whereof we are glad. Sixty persons attended the last inquiry meeting up town; and fifty that in St. Mary's street. Indications of a revival in several congregations are visible. Sunday School teachers are rousing from their long slumber, and appear anxious for the immediate conversion of their children. In two or three schools, many are inquiring what they shall do; and we are praying that we may have a day of Pentecost among us. Pray for us. Why should the work stop? The Amalekites will be conquered, if our ministers' arms are upheld.—*Col. Register.*

Sunday Mails.—With pleasure we announce, that the Post-Master-General has ordered the mail through this county to be discontinued on Sundays. A letter from the post-office department to a gentleman in this village, contains this gratifying intelligence. Post-masters and mail carriers may, therefore, like other citizens, rest upon the Sabbath. We hope the enterprising proprietors of the several lines of stages passing through the county, will follow the example.—*Salem, N. Y. Post.*

Fear is often taken for condescension—and forbearance for pusillanimity.

Prejudice, like a flaw in a mirror,—presents objects in distorted forms.

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil & meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. 25, 1828. 35tf

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Bureaus,
Sideboards, Tables,
Secretaries, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

A HOUSE TO LET. Enquire of J. BISSELL JR.

Rochester, Oct. 23, 1828. 42tf

DR. WILLIS, has taken an office in East Rochester, near the corner of market and main streets opposite the Franklin House. 42tf

DEPOSITORY OF BOOKS,

For the GENESEE SABBATH SCHOOL UNION,

Counting room of Wm. H. Ward & Co.

Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

ROCHESTER LOOKING GLASS

MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices. The assortment consists of Gilt, Mahogany and Foilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

DEPOSITORY OF BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society. The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at $1, per annum.

The subscriber, as Agent for this village and vicinity, will receive subscriptions, and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vol's. on hand and for sale at the publishers price.

SETH D. CHAPIN.

Rochester July 18th 1828.

***The reputation of the above work is too well known to need any recommendation.

THE SIGNS OF THE TIMES.

A SERMON delivered in Rochester, Dec. 4th, 18 being the day of public Thanksgiving; by the

REV. JOEL PARKER,

Pastor of the 3d Presbyterian Church in this place.

For sale at this office. 5tf

H. B. PIERPONT,

DRAPER AND TAILOR.

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will be ter fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8 1828

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 accommodated to the present *pressure* in the *money* market.

Rochester, May 19, 1828. 20tf

NOTICE.

JOSIAH BISSELL Jr wishes those who owe him, to pay as soon as possible. 3w3

CHRISTIAN SPECTATOR.

(Published at New Haven, Connecticut.)

THIS valuable periodical is hereafter to be published quarterly—on the first of March—June—September—and December: each number to contain, at least, 168 pages.

In reference to the future character of the work, the Editor observes,

"While Theology both as a science and as a profession will be made more prominent than it has heretofore been, other objects scarcely less important, will not be overlooked; and whatever subject may have a bearing on the moral welfare of community, will claim the attention of the CHRISTIAN SPECTATOR."

TERMS.

The price is Three Dollars per Annum, payable on the delivery of the first number in March.

3 w 5 E. PECK & CO., Agents

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'

Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER

☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.

dec. 19 51

W. H. WARD & CO.

Marble Building—*Carroll Street.*

Offer for sale at low prices, a full supply of

DRY GOODS, CROCKERY,
GROCERIES, HARD-WARE,
AND HOLLOW-WARE.

June, 13th, 1828. 24tf.

Rochester and Buffalo Stage,

BY the way of Scottsville, Caledonia, Le Roy, Batavia, &c. leaves Christopher's Mansion House, and the office opposite the Clinton House, every morning at 3 o'clock, (except the Sabbath,) arrives at Buffalo same day—returning, leaves Buffalo at 7 in the evening, and arrives at Rochester next day

Jan. 15. 3

HARTFORD FIRE INSURANCE COMPANY,

AND ÆTNA INSURANCE COMPANY—HARTFORD.

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street.

January 9, 1829. LEVI WARD, Jr. 1y4

NOTICE.

WE shall apply to the Legislature of the State of New York at their next session to pass an act to incorporate the Rochester Canal and Rail Road Company with a Capital of fifty thousand dollars.

ELISHA JOHNSON,
JOSIAH SISSELL JR.
ELEAZER HILLS.

Rochester December 29, 1828.

LA MOTTE'S COUGH DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficacious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price 3l.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y. applied to me some time in 1826 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the first Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption. I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used more than 18 bottles, and from my own observation and the testimony of those relieved by them, I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. G. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.

Having been concerned with Doctor Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TURRILL.

Le Roy, July 21st, 1828.

Sold wholesale and retail by G. Hitchcock, & E. Gibbs, Wm. Pitkin and Wm. Worcester Druggists, Rochester, and by druggists generally. 1y51.

By order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Justus Beardsley, of Perinton, in said county, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 4th day of April next at two o'clock in the afternoon, 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 29th day of January, 1829. 6tw5

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the 11 teenth day of June eighteen hundred and twenty nine, executed by Horatio N. Curtiss and Abigah B. Curtiss to Elisha Johnson, of certain premises in the county of Monroe and State of New York, described in such mortgage as follows, viz: "All that certain tract or parcel of Land situated in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of Stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829.

HENRY CHAMPION,
Assignee of Mortgage

E. POMEROY Att'y

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Perinton, in said county, and being part of the south west division of lot number thirty eight, in township number three, in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield and westerly by the high-way running southwardly from said village to Pittsford and easterly by the land now, or lately, owned and occupied by Jabez Matthews, Junior, and southerly by the village lot or mill yard now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich; which is three rods in front and five rods deep. Dated 27th December 1828.

HENRY CHAMPION, Mortgagee.

E. Pomeroy, Attorney. 6m6

By virtue of a power contained in a mortgage executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1828, and for default in payment of money secured thereby, will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe pursuant to the statute in such case made and provided the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid being lot Number two in Section I, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Rexsey house and lot, so called. Dated December, 29, 1828.

S. BALDWIN, mortgagee.

6m1

By virtue of a power contained in a mortgage executed by Ransselaer Marshall to Orrin gh Stone, dated April 18, 1824, and for default in payment of the money secured thereby, will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract or parcel of land lying and being in the town of Brighton County of Monroe and State of New-York, onnely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links, thence east along the north line of land owned by Tinsley or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches—Dated November, 11, 1828.

O. STONE, Mortgagee.

M Chapin, Att'y. 6m50

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach staddle, thence South ten degrees East to the centre of Gulf Creek, from thence East six degrees North to the river at low water mark from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828.

CHARLES PERKINS, Mortgagee.

6m49

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ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. | FRIDAY MARCH 20, 1829. | VOLUME III—NO. 12.

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

The Congregational and Presbyterian denominations have been accused by certain persons, time out of mind, of divers horrid *plots*, against civil and religious liberty. Though our opportunities for knowing have been tolerably good, we have never yet seen the least particle of evidence, that any such plot ever had existence, except on the tongues of liars, and in the disordered brains of alarmists. We are not weak enough to expect that asserting our innocence ever so solemnly, or proving it ever so unanswerably, will stop the mouths of slanderers. Too many are dependant on this kind of talk for all their consequence in the world, and even for their daily bread, to allow any such hope.

Now, we would by no means recommend committing a crime because we must bear the name of it, guilty or not; but we have been laying a plot for accomplishing what our defamers would be as unwilling to see, as the destruction of civil and religious liberty—a plot, to give these two denominations a commanding influence in every corner of the Union, and in every department of society. Its operation, if fully executed, shall give them a complete ascendency in all our Legislative assemblies, and secure for them, so far as they choose, every station of honour and influence in the nation. It shall make all our seminaries of learning from the common school to the University, subservient to their wishes. It shall enable them to control all the operations of internal improvement; and, in short, subject all the resources of the nation to their will. And even if it be but partially executed, it shall still be partially successful.—And now, doubting reader, we will show thee the possibility and the manner of doing this, both at once.

In the first place, we shall need immense wealth; and it is at our command. We have only to discontinue sinful and hurtful expenses, and we have it. Look at the single article of strong drink. It has been plainly shown, that the needless and hurtful use of this one article, has cost our country, not less than 30,000,000 dollars annually. The number of persons, connected with these denominations, is probably about 3,000,000, or one fourth part of our whole population. Let them adopt the principle of entire abstinence, and they will save one fourth of this enormous national rum bill, or 7,500,000 dollars annually. A thorough investigation of needless expenses would probably show us where we might save as much more, and thus command an annual revenue of *fifteen million dollars*, for the common object. But as some may be vain enough to think that we are now no more temperate than some others, we will say *ten* millions. What a fund to do good with! And this, without calculating the saving of time, and health, and mental vigor, and many other things which would result from such a reform. This our annual income should not be thrown at once into a common treasury, but remain in the hands of those who save it, to be used at discretion for the public good. If we only should take this course, nearly all the wealth of the nation would, in a few years, be ours.

Knowledge is also necessary, and we have abundant means of acquiring it. Five millions a year, only half our surplus revenue, judiciously expended, will do wonders. In a short time, it would give every family quite a comfortable little library. And as for *time*, if we lose none by drinking, by vicious amusements, or by idleness, we have enough of it. Few arrive at the age of 30, without *wasting* time enough, in hours, half hours, &c. to go through the whole scientific course at any of our Colleges. If instruction at school is preferable to fire-side reading and thinking, as to some extent, it certainly is, our revenue will enable us to improve existing institutions, or found others to any desirable extent. In the pursuit of knowledge, it would be well to adopt, extensively, something like the "American Lyceum," bringing all our neighbours to join with us, where we can; and when, as will sometimes be the case, any refuse to join us, for fear we should introduce orthodox books on Chemistry, Calvinistic discussions on rail-roads and canals, and Presbyterian devices for raising the best crop of wheat, we must even go on with them. If this state of things should be general, we should soon monopolize the *intelligence*, as well as the wealth of the country. One thing, however, of vital importance to the success of our plot, must be kept constantly in mind.—We must love and pursue the truth *for its own sake*, be willing to receive it, wherever we find it, and on every subject, whether of literature or science, politics or religion, give up our present opinion, as soon as we find evidence of its falsity. In this way we shall save abundance of time, which might otherwise be lost in vain attempts to defend what is not defensible; we shall, by such perfect candor, secure unanimity among ourselves; and shall connect our success inseparably with that of TRUTH, which God has pledged himself to make triumphant throughout the world.

A people so strictly temperate, and so engaged in the pursuit and contemplation of truth, cannot be destitute of a third requisite,—*integrity*. But that integrity, which consists merely in not being a knave, will be insufficient for our purpose. We must have that high and noble integrity, which is careful to "render to all their dues," not only in money, but in esteem, in reputation, in promotion. No mean working of self-interest must prevent us from giving others full credit for all the good they do, and for all their ability and willingness to do good. Especially must this even handed justice govern us at the polls. Give office, without regard to sect, to whoever will serve the public best. Seek no promotion for yourselves; but when it comes, take care to perform its duties, better than other people *can*. In this way, we shall show ourselves able, and in every respect worthy.

"But the multitude are ignorant and wicked, and will not yield to our influence after all." Perhaps this is saying too much. Most people feel the value of such a character as we have described. Still, there is doubtless some force in the objection; and it must be removed by a judicious application of the remaining half of our revenue. Five millions a year, or so much of it as may be needed, must be laid out,—not to buy their votes,—but to enlighten and reform them. Every man, woman, and child, must be furnished with all needful means of instruction. Schools, school books, libraries, Lyceums, Sabbath schools, Bibles, Tracts, whatever can tend to make men wiser and better, must be made to exert their influence on all. To gain their confidence, we must feed the hungry, clothe the naked, and seek out and alleviate every kind and instance of wretchedness. And this must be done in the very spirit of love, anxious for *their* good, rather than our own, or it will be mere hypocrisy, and sooner or later, be detected and fail, as it would deserve.

Let us proceed in this manner, and we shall be hated and suspected, and slandered and opposed in various and cruel ways; but finally, "the kingdom, and the dominion, and the greatness of the kingdom," not only in this country, but "under the whole heaven" shall be given us, and we shall enjoy it undisturbed for "a thousand years."

"But other denominations will take the same course." Let them. So much the better. Pursuing *truth* so earnestly and so honestly, we and they shall soon be substantially *one*, and shall have too much magnanimity to quarrel or be jealous about a name. *The thing* will be effected, and we shall be satisfied.—*Vermont Chron.*

A Youth hurried into Eternity.

Not long since, a young man in the vigor of health, with the fairest prospect of a long and prosperous life, was thrown from a vehicle, and conveyed to the nearest house, in a state that excited instant and universal alarm for his safety. A physican was called. The first question of the wounded youth was, "Sir, must I die? must I die? deceive me not in this thing." His firm tone and penetrating look demanded an honest reply. He was told that he could not live more than an hour. He waked up, as it were, at once, to a full sense of the dreadful reality. "Must I then go into eternity in an hour? God knows that I have made no preparation for this event. I knew that impenitent youth were sometimes cut off thus suddenly, but it never entered my mind that I was to be one of the number. And now what shall I do to be saved?" He was told that he must repent and believe on the Lord Jesus Christ. "But how shall I repent and believe? Here is no time to explain the manner—Death will not wait for explanation—The work must be *done*. The whole business of an immortal being in this probationary life is now crowded into one short hour—and that is an hour of mental agony and distraction." Friends were weeping around, and running to and fro in the frenzy of grief. The poor sufferer, with a bosom heaving with emotion, and an eye gleaming with desperation, continued his cry of "What shall I do to be saved?" till, in less than an hour, his voice was hushed in the stillness of death.—*Wilcox's Sermons.*

INFIDELITY.

"The religious world is awake and stirring," says the Infidel Free Inquirer. Would that it were so! But as far as our observation extends, we regret to say that a criminal slumber seems to have fallen upon those on whom a fearful responsibility is resting. Infidelity is advancing with a steady, and an ominous progress—its once puny dimensions are assuming the size and powers of a giant—the voice that was once uttered only in the darkness and secrecy of midnight, is now sounding like a trumpet-call in our great cities, in the view of our temples of justice, and our altars of religion; and the brow of blasphemy is lifted up, boldly and shamelessly to the very face of Heaven.

We are no bigots to a particular creed—we have never made a profession of our faith—we are opposed to many of the measures which are now advocated by religious men, as impolitic, and unnecessary, but we have looked upon this triumphant march of infidelity with feelings of anxiety and alarm—with a gloomy foreboding of future evil. We tremble for Christianity, when those who should be at this moment, the pillars of its strength, are looking on unconcerned, while the work of destruction goes on around them.—The enemies of religion are concentrating their efforts, and multiplying their resources, and advancing arguments, which it is the duty of those who profess to believe the doctrines of our religion, to answer, not in the spirit of persecution and hatred, but in the earnest and prayerful candor, and sacred regard to truth, which should ever distinguish the profession of Christianity.

That the Christian religion can be defended from all the attacks and cavils of skepticism, we believe, and believing this, we are sorry to see the objections of its opponents treated with levity and ridicule. We wish that argument may be opposed to argument. No person was ever ridiculed out of his deliberate and avowed opinion. He may be exasperated, but he will not be reclaimed. He will but cling with sterner tenacity to his purpose, and the bitterness of personal hatred will mingle with his opposition.

Judging from the effects already produced by the dissemination of infidelity, we shudder at the idea of its gaining ground in our country.—We would lend our feeble assistance in checking it, by every measure consistent with the civil rights and privileges of freemen; but we cannot consent to persecute those who dissent from us in opinion. For their sentiments they are accountable only to their Maker—the invisible operations of the mind are beyond human authority, and chainless as the breezes of Heaven.

But let Christians turn from unprofitable disputations among themselves, and guard against the approach of the common enemy. It is no time to wrangle about creeds, and unimportant points of doctrine, when the standard of infidelity is planted on our shores, and the foot of the spoiler is about to trample down the cross of the Redeemer.

These remarks have been suggested by the receipt of three numbers of the "Free Inquirer," published in New-York. They contain nothing original—their arguments are nearly the same which have always been urged against Christianity—but the very fact that such papers can be supported in this country, is a sufficient ground for the apprehension of danger. The paper seems very like the 'Correspondent' which has been published some time in New-York, but is perhaps better calculated to disseminate the unhallowed principles, which both shamelessly advocate.

After this expression of our opinions, we trust that we shall not again be troubled with this same "Free Inquirer." In plain terms, we do not wish the exchange—and sincerely hope that the good sense and sound principles of the people of the United States, will confine its influence to a narrow sphere of action.

American Manufacturer.

From the Connecticut Observer.

THE POWER OF THE GOSPEL.

Many who have from childhood read in the Acts of the Apostles, what multitudes were in the primitive age, converted from idolatry by the Gospel of Christ, seem to have very faint conceptions of its present efficacy. If they do not say in so many words that it is impossible to convert the heathen now on the earth, by means of the Gospel, still at heart they feel as if efforts are almost hopeless. And if now and then a conversion is reported from among idolaters, they feel as if it were a kind of lucky chance—rather than the natural effect of that divine truth which God has revealed for enlightening and purifying the souls of men. The faith of such may be strengthened by the following extract from a letter of Rev. A. Sutton, an English Baptist missionary in India, to Rev. Dr. Sharp, of Boston. The letter is dated at Balasore, Orissa, July 11, 1828.

"Soon after my letter was sent off, I had the pleasure of baptizing three individuals at Cuttack; two of them, viz. mother and son, were of Arakanese and Portuguese extraction, and one a Jewess, or rather the daughter of a converted Jew, the wife of a young man formerly employed by us as a native preacher. Since that time, my brethren have baptized several others, Europeans and country born, and finally, two Orissas, one of the lower cast, and the other a Brahmun; all together, there have been 14 or 15 different individuals baptized, and one or two candidates remain. Perhaps I cannot occupy a part of my letter better, than by stating a few particulars respecting the Brahmun's conversion.

"Several years ago, there was a large bathing festival in Bengal, which was attended by several people from Orissa; and, as our missionary brethren have often done in Bengal, they embraced the opportunity of distributing tracts, in different languages, to the people who attended; and among others, some Orissa tracts were distributed. Two of these fell into the hands of an Orissa, who carried them down to his native village, and showed them to many of his neighbors. Among others, the Brahmun alluded to, got sight of them, and was so much interested, that he prevailed on the man to give him one.—He read it again and again, till it was nearly fixed in his memory, and particularly some passages on the folly of idolatry. He felt their force and at length showed them to his Gooroo, who providentially was disgusted at much of the popular system of idolatry, and encouraged him in his inquiries respecting the subject of the tract.

Soon after that time our mission was established in the province; and by various ways, the Brahmun collected a considerable stock of our books; some indeed much mutilated, but all esteemed as precious, and particularly a tract which contained the Ten Commandments; with which the Old Gooroo was so much pleased, that he determined to make its doctrines the basis of his system, and employed his disciples to propagate it, and particularly on the Sabbath-day. Hitherto we were unacquainted with what was going forward, though it afterwards appeared that some of the party had made one or two visits to our Missionaries, and in one of them obtained a New Testament. But a circumstance occurred in their attempt to spread the doctrines of the decalogue, which made us acquainted with the pleasing facts.

It appears from their own statement, that some of the disciples went to a neighbouring village, and introduced the new doctrine, which so enraged the Brahmuns that they set on them and beat them unmercifully. This appears to have disconcerted them a good deal, and eventually the old Gooroo determined to send a deputation to the Missionaries at Cuttack, and ask their advice and assistance. Accordingly they came, attended by the Brahmun, who brought with him his whole budget of tracts and the Testament, and made us acquainted with the whole affair.

They went first to brother Lacey, my worthy colleague at Cuttack, who immediately sent for me, and we spent the greatest part of the day with our interesting visitors. It was the first evidence we had seen of good being done in Orissa; and you will readily conceive with what intense interest we spent the day, leading our inquiries from truth to truth, and listening to their apt quotations from the gospels and tracts, which they had read.

The result of this interview was a determination to visit the old gentleman, their Gooroo, the following Monday; and I inclose an account of the visit. We found many things to encourage us in the old man and his disciples, and much also to lament. But the Brahmun highly interested us; and our better acquaintance served to increase our hopes respecting him. His visits were frequent, and a few months after our acquaintance, he accompanied Eliza and myself on a missionary tour, when he gave us great pleasure, and preached the gospel admirably.

Soon after our return, he accompanied brother Lacey on a similar excursion. These were useful seasons to him, and he daily grew in grace and knowledge. He longed to be baptized; and on one occasion, where he witnessed the administration of the Lord's Supper in Orissa, he was much affected, and longed to partake of it. He had, however, great difficulties to break through. His friends were dreadfully opposed to him. His wife was distressed greatly; and perhaps more than all, he was much attached to his old Gooroo. He once said, (before his mind [illegible] forsake my Babrojee; he is to me what Jesus Christ is to you." He was, however, soon sensible of his error, and was ready to do any thing we wished; and finally, after two years investigation, and his having given every proof we can expect of a sincere and disinterested dedication of himself to Christ, he was then baptized. His wife was at first taken away by force, but soon got her liberty, and flew to her husband; and brother Lacey writes me she appears very hopeful. Of course, they have both lost caste; and none of the villagers will thatch his house, or shave his head, or wash for him, &c. In one case, he was beaten by some unmerciful Brahmuns, and a report was circulated that they would make off with him. The other convert also runs well.

The Editor of the Cherokee Phœnix makes the following remarks, and appeals to the Christian community, which we hope will be read with attention and his *request granted*.

To Christian Readers.—We have for sometime been impressed with the importance of engaging the sympathies and prayers of the Christian community for the Indians, particularly for the Cherokees.—We now, at this time especially need the prayers of God's people—The present period is an interesting one with us. We are on one side encouraged by the consideration that our religious and moral improvement is progressing; on the other, we have full reason to think that the measures are in operation, whose tendency is to defeat this improvement. Every true Christian will desire that the happy work commenced among the Cherokees may ultimately be accomplished. This work God will certainly accomplish through the instrumentality of his people—*by means of earnest and fervent prayer.*

But our intention is not to lecture our Christian friends—all that we want is their prayers. We earnestly wish them to supplicate the throne of grace for the Cherokees. We desire them to pray that the hearts of the members of the General Government may be turned "as the rivers of waters"—that the devices of our enemies may be frustrated—that we as a people may be preserved—that the enmity of our neighbours may be turned into kindness—and that religion, education, and the various arts of civilized life may be made to prosper and flourish. Are not these objects worthy of prayer? Do they not *now* peculiarly demand the attention of Christians? "Brethren pray for us."

For the Rochester Observer.

[The following Report, read at the Auburn Theological Seminary, before the Society of Enquiry in relation to the subject of Temperance, has been politely furnished us for publication.]

Is there any danger to be apprehended to the agricultural interests of our country from the entire destruction of Distilleries?.

Those who cultivate the earth, are engaged in an employment no less laudable and important, than those who frame laws and administer justice; or those who proclaim the way of salvation through the death and mediation of Jesus Christ. As we value life and the food that sustains it, so should we regard the agricultural interest of our country. It is this that gives muscular power and strength to our nation. It is this which has enabled us to spread a table for the hungry and extend the arm of relief to the oppressed. It lies hard by the fountain head of our national prosperity, and should be guarded by the nation as the apple of her eye. Nothing should be thrown in the way that would operate as a discouragement to agricultural industry.

As an example of its neglect, we are only to glance an eye at Spain, where scarcely a twelfth part of the land is cultivated, and the finest tracts are suffered to lie waste; where indolence is the condemning sin of the nation,—the mother and harlot of those excesses which disturb her peace and threaten to drive from her shores even the lingering ghosts of happiness which have thus long consented to remain. There are indeed, some men of benevolent hearts and discerning minds, and in our western and middle states, many self-serving agriculturists, who rarely leave their farms except to market their products, and who have no disposition to look at the world and its miseries except for puposes of speculation, who pretend that the destruction of distilleries would have a deadening influence on the agricultural industry of our citizens. Be it so.—We might safely rejoice at the stroke that should lay them into irreparable ruins: for the *shock*, though felt for the moment, would soon be over; and we should rise from it with renewed strength and vigor.

The destruction of distilleries would necessarily effect those who have any considerable capital invested in them; and I would not deny but that destruction, if immediate and entire, might, in some small degree, affect the agricultural interest; but that it would not discourage this branch of industry nor in the least endanger its interest, I think may be satisfactorily shown.

The first and most important point of inquiry is, whether there is not some other channel, into which the surplus of grain in our western and middle states can be turned with nearly or equal profit to the grower; and if no such channel *can be found*, whether some *new* one cannot be opened.

I speak particularly of the *middle* and *western* states, for that their *immediate* and *entire* destruction in the southern and eastern states would be a blessing to every class of the community, is sufficiently evident, from the fact, that they do not raise grain enough to support their own population with bread. Unless, then, it can be shown that whiskey is a substitute for bread, and answers equally as the support and staff of life, (on which let experience testify,) we may safely conclude, that as it respects *some* of the southern states and the whole of N. E. not the least their distilleries forever be comprehended, should Furthermore, there can be no real object in raising grain in N. E. except it be in those parts which are far removed from water communication. It might afford a market yearly for hundreds of thousands of bushels. Grass is by far the most valuable object of culture. One hundred acres of the best grazing-land under the direction of a skilful farmer, are said to yield as much net profit as 150 of the best arable land under the same direction: so that divesting themselves of the desire of living independent of their neighbors rather than lose the 50 per cent. they would look to the west for their bread.

As it is, N. Eng. might safely be relied upon as a permanent market for large quantities of grain; and the market there is constantly improving, from the fact, that the manufacturing interest is rapidly rising in importance. Thousands, now employed in factories, both in N. E. and other states of the Union, *must* be supplied with bread; and this number will soon be greatly multiplied, should not the next Congress, in their wisdom, withdraw from them their fostering and supporting hand.

The principal production of the states south of Virginia and Kentucky, is *cotton:* and this is the most valuable article of exportation in the Union, and their whole attention as agriculturists will be directed to its cultivation. The growing of cotton, sugar cane, tobacco, indigo, hemp and the like, would engross the labors of the southern people to a much greater extent, and even *exclude* those articles of human subsistence which abound at the north, were it not for the *necessity* that is created by the draining effects of distilleries, which steam and smoke, till the last granary is exhausted.

Strike them out of existence, and the system of agricultural industry would not in the least be disorganized. A new and happy order of things would ensue. The earth would bloom with a greater variety of productions, and thousands from their labors at evening, instead of repairing to places of riot and dissipation, would return to their homes to bless their families and friends with their presence and smiles.

Multitudes across the Atlantic live on little more than the crumbs that fall from the rich man's table. Their cry of hunger not unfrequently greets our ears. In the vicissitudes of seasons, their harvests often fail, and their corwded population almost famish for want of the means of subsistence. At such seasons, a propitious market is always open to the granaries of our country, and afford ample encouragement to agricultural industry. If to this it should be objected, that such a market would be fluctuating, in reply I would add, that it is thus with all markets: a good market to day is usually a poor one tomorrow; the scarcity of an article to day, gluts the market and renders the article worthless tomorrow.

Men universally engage in those occupations, which they conceive will best subserve their individual interest, which will enable them the most readily to surround themselves with what they consider the elements of human happiness.

The reason why men are not all merchants, all doctors, or all lawyers, is, that in that case, they would all be sellers & no buyers: all physicians and no patients, all counsellors and no clients. The same reason may be assigned why men are not all farmers or manufacturers. As a general principle, they engage in those pursuits, which, in consideration of their several characters, circumstances and qualifications, seem to promise the greatest good to themselves and families.

If, upon the supposition that the citizens of the southern and eastern states should cultivate those articles to which their climate are best adapted, it should still be urged that they would not, together with the foreign countries afford a market sufficient for all the surplus grain of the middle and western states, I would still insist that no danger was to be apprehended.

All will not be years of plenty as were the few preceding the last. The seven years of plenty in Egypt were followed by as many of famine. And had the Egyptians resorted to those measures for the clearing of their markets which are plead up as necessary in our country, the ill-favored and lean-fleshed kine, in the vision of Pharaoh, would not only have devoured the well-favored and fat, but in the issue would have consumed each other. He who causes the grain to grow, and mercifully crowns the labors of the husbandman with a golden harvest, will at length frown, on witnessing its repeated abuse.

Should it be found on experiment, that the market at home and abroad did not empty their garners with profit to the husbandman, then let him attend in part to the cultivation of some other article. Gov. Clinton, in his last message strongly recommends the culture of flax and hemp. He states that it is estimated that 4 or 5 acres of hemp will produce a ton; that a ton

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of hemp is worth $200, a bushel of seed $4: and that the product of an acre without the seed $40, and with the seed $60. If this be a true estimate, it would constitute a lucrative branch of industry. He observes further, that it is the opinion of good judges, if this interest be properly fostered, that 12,000 tons of hemp, worth two millions four hundred thousand dollars might be annually raised in this state; and that in 30 years the exportation of hemp from the U. S. would be equivalent to that of cotton.

Finally, if after this and every other expedient has been resorted to, it should *still* be asserted that our granaries would groan under their load, (which would be saying what would not be true,) then let them open their stores and proclaim a jubilee to the poor and needy. Better would it be for them than to exchange it for that which contains in it the elements of sorrow, poverty, disease and death. Converting it into whiskey to save it, is acting less consistent than the man who slew his cattle in order to save their lives. It is exchanging the staff of life for the bow and arrow of death.—It is filling the quiver of the pale messenger with poisoned darts, and setting up ourselves, our friends, and a thousand miserable victims as marks for his deadly aim.

But there is no necessity in this case. The agricultural interest is a kind of regulation to all the other great interests of the nation. They are affects them, affects also the other, and the equilibrium is maintained.

This interest can only be endangered by sealing up the mouths of consumers; or by compelling the earth to yield more of her strength than is requisite for the sustenance of man and beast. It is the last interest that *can* be endangered.—The granaries of our country will never run over with grain, until our citizens are compelled by the statutes of government to cultivate this article to the neglect of other vocations.

But a few years have passed since the art of distilling grain became known in our country.—But did *necessity invent* the art, to open a market for the surplus of grain, and furnish employmet for agriculturists? No—though their number in proportion to the population was as great then, if not greater than at present. The sons of the husbandman are not obliged to follow the occupation of their father; neither *will* they if other branches of industry afford a more lucrative field for enterprize.

The merchant will not educate his sons behind the counter, nor the manufacturer of cloth, his among looms and spindles, if other departments are less thronged with laborers, and hold out a more inviting reward to industry.

No one climate or country produces all the necessaries and conveniences of life; yet the earth yields an abundance and a variety sufficient for all her inhabitants, and by a just and equable distribution of her gifts, all may have their reasonable wants and appetites satisfied.—She furnishes no more—and in proportion as we use to excess, her fruits, or devote them to other purposes than the supply of the rational wants and appetites of our nature, in the same proportion do we deprive some of our race of their portion of the milk of their mother earth. And should the business of distillation, as at present prosecuted, *continue*, we have fearful reason to apprehend that the blood of the slain will cry for vengeance upon the guilt of the living, and that the curse of Cain, "when thou tillest the ground it shall not henceforth yield to thee her strength," will fall with ponderous weight upon *this* or some future generation.

We have just received the Nineteenth Annual Report of the American Board of Commissioners for Foreign Missions. It is a document of great length, comprising 132 pages, 8vo. and contains a complete view of all the Missions under the care of the Board. Of many of these we have already published an account, taken from the Missionary Herald; and we propose in this and future numbers, to give further extracts. We commence with the station of

Honoruru, Sandwich Islands.

It is a most interesting fact, that nearly all the highest chiefs are friendly to the missionaries; and those who have the principal influence, are consistent and steadfast in their profession of the Christian faith, and exemplary in their lives.—Several of these chiefs have become more decided in their character within the year past.—This is the more thankfully to be acknowledged, as uncommon pains have been taken to mislead them and pervert their minds.

During last autumn, the high chiefs of all the islands were convened at Honoruru to consult respecting certain complaints of foreigners. While thus together, they seized the opportunity of enacting laws against murder, theft, and adultery, which were adopted unanimously. Three other laws against flagrant immoralities and injurious practices were proposed, and ordered to be published for farther consideration and the intaken, in the face of the most violent opposition on the part of foreigners, & in spite of the grossest falsehoods and misrepresentations, with respect to the character and motives of the missionaries and the laws and usages of Christian countries.

The port of Honoruru is visited by more than a hundred vessels annually, most of them whaleships. In the spring and fall, there are sometimes more than twenty of these ships in port at once, containing 400 or 500 seamen. Some ships remain in port three or four months at a time. A few captains and others have shown themselves friendly to the missionaries and to the cause of morality; and instances of this kind have always been acknowledged with gratitude. But the mass of the sea-faring men, who touch here, including the masters with their crews, exert a most deadly influence against every thing, which tends to the true honor and happiness of the people. It may be questioned, whether there is a place in the world, where so much flagitious wickedness is concentrated, and where, with so little restraint of conscience and principle, it is directed so plainly and openly against the cause of God and his church, as is unhappily the case at this station. When it is considered, that these numerous visiters have, necessarily, constant intercourse with some of the chiefs and many of the people; that their views are seconded by the depraved inclinations of the human heart; that uncivilized men always feel their inferiority, when brought into contact with men from civilized countries; that efforts to deceive, to allure, to debauch, to degrade these poor islanders, are made with unremitting zeal and pertinacity; and that no external means are at hand to resist this flood of evil, except what are under the direction of a small band of missionaries, often comprising but one ordained preacher of the Gospel, even he being sometimes compelled to leave his post by ill health and other causes;—when all these things are considered, it is a matter of special wonder, that divine truth has been brought to bear upon the minds of so many natives, and that so much has been achieved in favor of education, good morals, and religion.

A committee for inspecting the schools had been appointed with the full approbation of the chiefs. It consisted of sixteen young men, selected from the best native teachers, three of them members of the church, and others hopefully pious. They were to make a circuit of the islands once in two months, examining the schools, encouraging the teachers, suggesting improvements and consulting the good of the scholars, and the people generally. The effect of the first visit was an increased application for books, and much benefit was anticipated from the measure.

The cause of truth continues to gain ground in spite of all the opposition experienced, altho' the number of pupils has been somewhat diminished. The congregation on the Sabbath consists of about 2000 persons. The island of Tauai has been left destitute of a missionary by the removal of Mr. Whitney, yet the Governor takes a decided stand in favor of morality. The Report says:

It is a most affecting spectacle to behold these partially instructed chiefs struggling to maintain good order, and to introduce Christian usages against the machinations and threats of men from civilized countries, who boast their superior knowledge and refinement, while they are in fact ignorant of all what relates to their own best interests, and abandoned to low and criminal gratifications.

Of Kaawaloa, the Report says:

The firm hold which Christianity has gained, in the minds of the people of Kaawaloa, where Mr. Ely had resided not quite four years, may be seen from the fact; that valuable goods are left unguarded in an open shed, by night as well as by day, without apprehension, and without actual loss. Before the introduction of the Gospel, the natives were universally addicted to stealing. The people of the village are regular in attending public worship, and at a populous neighborhood three or four miles back from the coast, where Mr. Ely spent some time, about 2000 attended preaching on the Sabbath, in the shade of a grove.

The following extract of a letter from the principal chief at that place to one of the editors, exhibits the purifying influence of the Gospel.

(*Translation.*)

The sentiment I have to express to you, is the continual joy we have in hearing of, (or concerning) the light.—Such is the sentiment of both my companion and myself. We both love you all. Our chief desire is the word of God. We call him our benefactor in our present state. We know the righteousness of his voice, and our determination is, there our thoughts shall ever be. If perhaps the heart perceive not his righteousness, then it would not love him—but now we know his perfect righteousness; that is the ground of our love to him.

Here is this thought of my heart for you which I make known. Ye, all the company of the Missionaries, greatly does my heart rejoice when I see you. My heart desires that my mind may be like yours a mind not soon weary in repelling sin. But how great the sin, my heart knows it every day. I think my deliverance from so great sin must be of God only. God is long suffering towards me in my sin. I fear I shall not be saved—but through God's unfailing care I may be as I journey on in this world. I thank him for his unfailing regard towards me. My heart is thinking that *I* perhaps may faint as to my regard to him. I know not my loving him, but he knows as to my love to him.

I sincerely believe that the light is good, and darkness evil, but the great light, the Son of God, is the true good.

Gambling in Troy.—Since the first of May last, judgments to the amount of $386 78, have been recovered against several individuals in Troy, for violations of the laws to suppress gambling.

The following address on the subject of the Sabbath mails, was handed in at our office the present week by a minister of the Methodist denomination. He remarked in substance that he wished us to see it, that we might be convinced that Methodists were as much in favor of the strict observance of the Sabbath as others, and that the charge that the attempt to prevent the transportation of the mails on that day was a *Presbyterian measure*, might be seen to be false. The writer, Rev. E. Boardman, is a respectable minister of the Methodist Episcopal Church.

While the *enemy* have honored Presbyterians by awarding them all the credit of this measure we have no doubt that all others "who take the Bible as their rule of faith and practice," were in heart with us, and we were willing that they should come in for a share of the honor of being calumniated by the enemies of the cross of Christ.

An Address, to the people of the United States, by E. Boardman, minister of the Gospel.

The writer of these remarks was surprised to learn that the Congressional Committee, to whom were referred numerous petitions for the discontinuance of the mail on the Sabbath, &c. and the Post-Master-General had reported unfavorably to the request of the petitioners.

The writer has examined their objections, and has found them "lighter than vanity."

The writer has no personal feeling on this subject, as he was not one of the petitioners, neither was in anywise concerned in that measure. As the committee do not call in question the authority, or utility of the Sabbath, as is generally held forth, the writer has said nothing on that subject.

The committee pretend to pay great respect to the petitioners, in consequence of the "number and respectability of the signatures," &c. but the result shows that they pay still greater respect to Sabbath breakers and speculators, in their Sabbath speculations.

"Restraints," say the committee, "imposed on the consciences of individuals by human laws, sanctioned by severe penalties, have always failed to produce reformation; they have generally, if not always made men worse instead of better."

Was it ever before understood that to adopt measures to keep holy the Sabbath day, or to suppress Sabbath breaking, was imposing any restraint on the conscience of any man? To discontinue the running of the mail on the Sabbath can in no wise infringe on the consciences of those who disbelieve in the Sabbath; it does not compel them to cease from their labors; if such desire employment on the Sabbath, they need not accept of any stations or office in the mail department—but, if the committee mean by "restraints," the imposition of human laws, to suppress crimes, and punish criminals, why have not the nations long ago found out that to punish Sabbath breakers, blasphemers, thieves, &c. only, "make them worse, instead of better," and abolish their laws and let "every" man do that which seemed right in his own eyes."

"Christianity," say they, "flourishes most unaided by the secular arm," so they take side with its enemies, that it may exert its mighty energies and exhibit to better advantage. The Jewish religion which was established of God, and imposed on the people "till the time of reformation, was not only "aided" but supported by the "secular arm," and the time is yet to come, when "kings shall be nursing fathers & queens its nursing mothers;" "the earth helped the woman" and shall again.

Obj. 3d. "The standard of moral obligations should remain in the Scriptures," and yet this committee openly and avowedly sanction that which the Scriptures manifestly forbid. They are found at variance with that which they acknowledge to be "the standard of moral obligations"

Obj. 4th. "That the federal government was formed for civil and not religious purposes."—What then, is it not based on christian principles? If it is not, it is high time that the people should set it aside and institute a new one; but it will undoubtedly be acknowledged by all, that the federal government, is established on christian principles. What then, though it is of a civil cast, is it to be at variance with christianity? Is it to tolerate something directly calculated to dishonor the christian religion, if not to overthrow it.

Obj. 5th. "In the operations of the mail, every part of the union has a deep interest, and agricultural, commercial, manufacturing and political concerns, are all dependent more or less on this branch of the government." God commands all these men to stop all their avocations on the Sabbath. Yes, God Almighty speaks, therefore, ing and political wheel stop on that day. Let the earth be still, for God is in his holy habitation.

Obj. 6th. "If at New York, for instance, intelligence be received on Saturday evening of a great increase of price in England, or elsewhere, of flour, cotton or any other staples of the country. The mail will not convey this intelligence until Monday morning, after a lapse of more than 24 hours from the time it was received, and under the most favorable circumstances, every one of the six mails must be delayed a day on a route of a few hundred miles by the intervention of the Sabbath.

"Is it to be believed that men of enterprise and capital will, under such circumstances, wait the tardy movements of the mail? Expresses will be sent in every direction, and speculation to an unlimited amount will be made in the products of the country. Here is a great evil, the government has failed to afford the means of information to the honest holders of this property, and they become a prey to the speculator, who takes the property for perhaps one half of its intrinsic value."

First. It would be but seldom, if ever the case that "intelligence of a great increase of price in England, or elsewhere, of flour and cotton would be received on Saturday evening;" and on a moderate calculation the mail would run a thousand Sabbaths to one such occurrence. Here then are a thousand evils on the present plan, to preponderate one evil on the plan desired. The committee appear to consider that the Sabbath was not designed for men "of enterprise and capital," that their affairs are of such vast consequence, and the Sabbath of such little importance, as not to claim the attention of such men.

But if "expresses should be sent out in every direction," the force of religious and public influence, and last of all, the disapprobation of the general and individual governments, would soon put to shame these "expresses," and they would desist, and the land would be quiet, and "enjoy her Sabbaths."

But suppose expresses be sent out, and suppose that men continue to do wickedly, in this way, shall they do it on their own responsibility? or shall the general government countenance and accommodate them, by preparing stages and sending ten thousand "expresses" through the nation every Sabbath. If the "honest holders of property" will have nothing to do with Sabbath breaking speculators, as the time will come when they will not, neither elect to posts of honor those who favor their views and plans, they will not be defrauded out of "one half of the intrinsic value" of their property; thus "the great evil" anticipated will be prevented.

The committee are so sharp sighted, as in their opinion, to foresee that as great or greater evils would arise from the cessation of the Sabbath mail, than from its continuance, so that to prevent one evil, they place another on wheels, that it may run far and wide, swift and sure, and introduce this evil every where, that the other evil may find a place no where. They determine to place evil on a sure footing, and not leave it on a principle whereby it may or it may not arise.

Obj. 7th. "The objection that "the measure would probably produce a greater amount of moral evil than the present system," is lame in every joint—it has neither strength nor soundness to support it. If any evil at all would arise, there is not the least shadow of evidence produced by the committee to show that the evil "would probably be greater," or even as great, but the objections that the evil might arise in consequence of the adoption of "the measure," if it had any weight, would equally have weighed against the introduction of christianity into the world, and against propagating it among the nations. How many mobs and riots have been raised, and tortures invented to expel christianity from the world? and how much trouble has befallen our race, in consequence of these things? What, then, is christianity accountable for these things? Certainly not; christianity was designed to make men better; and this design is always accomplished when it predominates. The design of christianity, is to destroy sin, and hook up the devil's chain; and we are not to cease our operations because the devil may flounce the harder for a while, nor let out his chain to keep him good natured.

Obj 8th. "If, as suggested by the Post Master General, all travelling on the Sabbath in accommodation stages, or expresses were prohibited, to suspend the Sunday mail, would produce an injury of a more limited extent. But such a regulation will not probably be adopted by the States, and if adopted, could not be enforced against public opinion."

The Post Master General, probably designs to follow an example of righteousness, if the States should ever set him one. But he appears to be faithless that the States will ever set such an example; and in substance assigns it as one reason, why he will not, because they will not; but what do individual state regulations concern him? It is for him to exercise his influence over that part of the community over which he is placed, without any regard to what others do; for "those that rule over men" in any respect, "must be just, ruling in the fear of God."

Obj. 9. "The reduction in the revenue of the department is viewed by the committee as the smallest injury that would be likely to result from the change; It would, however, paralyze the operations of the department, and render more uncertain the attainment of the primary objects for which it was established." Though the committee consider the reduction of the revenue consequent on such a measure, to be "the smallest injury that would be likely to result from the change," yet it must be of very great importance if such a change "would paralyze the operations of the department, and render more uncertain the attainment of its primary object;" but the public opinion is, that nothing is gained by servile labor on the Sabbath; but that generally, or always, a curse follows. And where have these men been all their days, that they have not learned that to "hold more than is meet tendeth to poverty?" Therefore to hold the Sabbath in common with other days, will for "the blessing of God is on the house of the upright, but his curse is in the house of the wicked." Not long since a certain Stage Proprietor resolved that he would not run his Stage on the Sabbath, and what was the result? Why, his income was for the 1st quarter, six hundred dollars over and above what it had previously been. When will men learn that "Godliness is profitable unto all things?"

Obj. 10th. "A well regulated Mail Establishment is an indispensible requisite to a free government and to the Commercial, Agricultural, and Manufacturing interests of an enterprising and growing people. Every buyer and seller should be informed of the state of the Market at home and abroad with the greatest possible certainty and expedition. This can only be accomplished through the operations of the Mail, regulated by a discriminating mind, intimately acquainted with the local interest of the country. Every part must harmonize like a well regulated machine, which, though complicated in its structure, has no disorder in its movements."

The committee consider the exigencies of the buyer and seller, and the various speculations, of vastly superior importance to the claims of the Bible; so that not so much as one day out of seven, can be devoted to the latter. They also appear to consider that the transportation of the Mail should be like a clock or watch, or some machinery that should run on the Sabbath as well as on other days. But where were these worldly wise men when the Almighty instituted the Sabbath, and made no exceptions, but forbade all servile labor? What a pity that these men had not been born sooner, that the Lord of Hosts might have consulted them, and made provision for the transportation of the Mail through the United States on the Sabbath day.

The Committee, in view that "no restraint ought to be imposed on the consciences of individuals by the force of human laws," earnestly recommend the repeal of so much of the 11th Section of the Post-Office law of March 1825, as requires Post Masters to deliver letters, newspapers, &c., on the Sabbath."

The Committee appear not to have suspected that Mail Contractors, Carriers, and Stage Drivers might have consciences, as well as Post Masters! Americans! do we live in a Pagan, or a Christian country? Are our rulers Pagans, or Christians? If the latter, why is the open profanation of the Sabbath sanctioned by the General Government? Is this a land of Bibles, an age of unprecented light? If so, why do the Mails and Mail Stages run on the Sabbath, like "a thousand legged" monster, in every direction of the United States, and her Territories? Americans! ye are the sovreign, ye are the arbiters of Legislation. Arise then, and henceforth elect such men, as will second your views. Then shall those whom you elect fear, and those whose prerogative it is to appoint, and those who are otherwise appointed, shall also hear, and depart from iniquity. "What ye do, do quickly."

The petitioners are stigmatized for presenting their "shoals of petitions," their "hypocritical pretensions," as they are called, and the Committee, and Post Master General, eulogized; but by whom? by wicked, shallow-brained mortals, who look for nothing beyond their secular interest. But the time will come, when "the first shall be last, and the last first."

ROCHESTER:

FRIDAY, MARCH 20, 1829.

The good Cotton Mather, once subject to a constant succession of friendly calls, each of which was found to be a long and serious interruption of his studies, finally posted up over his door, in staring capitals, this laconic direction, "BE SHORT;" after which, every one who found it necessary to break in upon his study hours, did his errand immediately and retired.

This anecdote has been forcibly brought to mind, by the succession of long communications with which the Recorder has latterly been furnished, to the occasional exclusion of other matter which ought not to have been omitted. The shortness of our articles this week, affords us an opportunity for giving this hint, without seeming to be invidious. If communications are numerous, they must be short.—*West. Rec.*

We would, in addition to the above judicious remarks of the editor of the Recorder, observe, that there is not perhaps a greater mistake into which writers for newspapers fall, than the notion that the value of their communications, will be estimated by their length. Now, so far from measuring their merits by this rule, we have often been obliged to exclude articles on account of their great length, which contained facts and arguments that we should have been glad to have inserted in our paper, but could not on account of the space they would occupy. And when we have inserted long articles, we have seldom seen them copied into other papers,—a good evidence that other editors judge on this subject as we do. The fact is, there are but few who possess the happy talent of embracing, "*multum in parvo*"—of giving in a conspicuous manner, important and striking ideas in a few words—and this is what we consider the great desideratum in a newspaper writer. But while on this subject, we would make another remark, which we hope will be attended to. We often receive communications with a request, that the editors would "alter, abridge, and correct," &c. &c.—with the excuse that the writer had not *time* to examine and correct his article. Now, we acknowledge that we have often been provoked with such a request as this; which seems to take it for granted, that we shall feel ourselves *much obliged* to any one who may take the trouble to throw a few ideas together, no matter how crudely it may be done, and that we have nothing to do but to correct and prune them. Let such correspondents understand that we are not so destitute of materials to fill our columns as to feel ourselves under any obligation for *such favors*.

"THE PLOT."

We would call the particular attention of our readers to the article under this head, which appears on our first page. Feeling ourselves bound as "*Observers*" of passing events, to notice whatever may materially affect the interest of religion, we cannot pass unnoticed any facts which tend to throw light on the PLOT which Presbyterians are said to have formed to advance their interests and obtain influence with the people. In the article referred to, we have the *plot* spread out before us in black and white. Here is no disguise or equivocation. The secret is out.—Even the most minute details are, without reserve, exposed to public scrutiny. Let the subject be carefully and critically examined, and let those who would arrest its execution, come forward, in its incipiment stages, and boldly erect the standard of opposition.

MEETING AT THE CLINTON HOUSE.

We have neither been furnished with a copy of the proceedings of this meeting, or with a request for their publication, yet, as we have at length, obtained a paper containing them, we are gratified in having an opportunity of giving them to the readers of the Rochester Observer. We do this from a full conviction, that with an intelligent community, who are indeed friends to "TOLERATION and EQUAL RIGHTS," who despise persecution whether it appears in the garb of religion, or partially concealed under the mantle of "*charity*," of "FREE *Inquiry*," of "*Toleration*," or in any other disguise, the avowal of such sentiments is calculated to do good—and we feel confident that we are doing an essential service to the cause of religion in giving them to the public.

We remarked in an article, in our last paper, headed "Church and State," that the party who were arrayed in opposition to the religious movements of the day, would not be satisfied with the discomfiture of Presbyterians—that their hostility was to *religion itself*. As evidence of this, if any is wanting, we mention the fact, which we have from a person who attended the Clinton House meeting, that a gentleman whose name holds a conspicuous place among the members of the committee that reported the resolutions, made a proposition to this effect, that "a committee be appointed to ascertain the number of PROFESSORS OF RELIGION *who hold* OFFICES *in the county of Monroe;* and to what denomination they belonged,—what influence they have upon the press," &c. &. Although not avowed,

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it was understood that this proposition was made with a view of turning them out of office, and supplying their places with the *friends of equal rights and religious toleration*

Yes, we repeat it, of supplying their places with the "FRIENDS OF EQUAL RIGHTS and RELIGOUS TOLERATION." The resolution embraced not merely Presbyterians, but professors of religion *generally*. It however seems, that the proposition was not adopted by the meeting.—Still, it affords an admirable comment upon the ostensible object for which they had assembled, and a foretaste of what we might expect, should they succeed in their projects of reform, in turning out of office and destroying the influence of professors of religion.

We hope the proceedings of this meeting will be read with attention—that they may be *critically* examined.

This Meeting was convened pursuant to the following notice:

"PUBLIC MEETING.

"*All citizens* favourable to the sentiments expressed in Senator Johnson's Report, *and in favour of Civil and Religious Toleration, are respectfully invited to assemble at the Clinton House on Friday evening, the 13th instant, at 7 o'clock, for the purpose of adopting such measures as may be deemed most expedient to preserve, inviolate, the Chartered Rights of Freemen. March* 10, 1829.

ELISHA JOHNSON ESQ. president of the village, was chosen chairman, and Doct. J. B. ELWOOD and E. F. MARSHALL, Secretaries.

After the objects of the meeting were stated, the following persons, together with the chairman and secretaries, were chosen a committee to report a preamble and resolutions to this meeting, viz: George W. Pratt, Henry O Reily, Elijah J. Roberts, Evan Griffith and James Evernghim, who, after a temporary absence, introduced and read the following, which were unanimously adopted:

Your committee have seriously reflected upon the painful subjects, which have convened this assemblage of the people; and respectfully beg leave to report the conclusions and inferences, at which they have been enabled to arrive in as concise a manner as the exigences of the time will allow.

They have observed with sincere regret, the alarming height to which the leaders of a certain religous political party in our country have arrived, and the dangerous and immoral tendencies which must result from the means adopted by them, to effect their objects. Success on their part, if your committee may be indulged in drawing conclusions from the boastings and threats of those men, who have assumed the front ranks as the avowed champions of intolerance, and declared their intentions in language too intelligible to be misunderstood, and of whom it is any longer useless to say, that they are but insulated individuals, not sustained by the more moderate and rational part of that restless and ambitious party, when we find them supported and encouraged by the wealth and patronage of their secret and influential colleagues in intolerance, with the advantage and control of funds equal in amount, annually, to the interest of a capital of more than 700,000 dollars, raised for pretended religious and charitable associations, effecting their stealthy objects, and satiating their lust for power by arrogant dictation in matters of religion, occupying our public high ways by establishing Pioneer Lines of Stages and lines of Canal boats, declaring a non-intercourse in business with all who refuse to bow the knee to their "Dagon," and to fill up the measure of their presumption, call upon our national councils to sustain them in their unholy designs, add to this the most untiring exertions, to bring within the sphere of their influence and control all those means and resources, which are calculated to increase their own strength, and gradually to weaken the resisting energies of the people; and by the most insidious means to acquire the control of that mighty moral lever THE PRESS, which their great wealth, concentrated, and in the estimation of their more humble auxiliaries, consecrated to the work by their subtle and designing leaders, but too effectually enables them to accomplish, and sowing the seeds of discord in society—arraying the son against the father—the wife against the husband, and branding as infidels every honorable and independent christian who questions the propriety of their acts. Their ultimate success, we say, must eventuate in the overthrow of all the well regulated institutions of the country, and the final subversion, and entire destruction of the civil and religious liberties of man. When sectarism arrives at such a pass, as to boast of its ability to "bring half a million of electors in the field" "who understand their duty," and declares its determination to usurp and domineer over our Legislative Halls—to fill all offices of responsibility with its designing and bigotted members, it is time to rally once more around the standard of our country, and protect from violation the only FREE CHARTER OF THE PEOPLE, on the face of the globe. That time, unlooked for as it has been, your committee are pained to say has arrived; and although it may be asserted that the evidences of this determination, are as yet but slight, and their power too weak to be dreaded, it behooves an honorable people, enjoying the rich blessings of freedom, to check the slightest outbreaking of religious or political fanaticism, that bears in the least upon their rights.

Their open and avowed determination to carry their points at the polls by a force that, to use their own language, "*shall govern every public election in our country*," should impress upon every lover of CIVIL AND RELIGIOUS TOLERATION, the necessity of being prepared to "check in the bud" their rising hopes of future domination; and, in doing so, the propriety need not be urged to reflecting and virtuous citizens, of exerting themselves to the best of their ability, to promote harmony and restore society to its wonted healthiness and quietude; and at the same time that we avow ourselves determined to check the overweening spirits of ecclesiastical domination and preserve inviolate our constitutional rights, we would emphatically impress upon our fellow citizens the responsibilly which rests upon us as the guardians of that constitution, lest while we are placing bounds to the encroachments of sectarian bigotry and intolerance we do not incautiously weaken the salutary restraints of religious discipline which so effectually protects us from the more fearful consequences of uncontrolable licentiousness.

Your committee respectfully beg leave to report for your consideration the following resolutions.

Resolved, That we cordially approve of the sentiments contained in the report adopted by the United States' senate, on the subject of Sunday mails and that Senator Johnson as entitled to the thanks of this community.

Resolved, That we look upon the spirit of political and religious intolerance, which prevails in this place, and in the adjoining country, as dangerous to our free institutions, and conceive a necessity of using our best exertions towards restoring peace and harmony to society.

Resolved, That we view the contemplated project of uniting *Church and State* with fear as freemen, and reprehension as friends to true religion.

Resolved, That *Freedom of conscience* is a right vouchsafed to us by heaven—won for us by our fathers—guaranteed to us by our constitution, and which it is our duty to maintain.

Resolved, that it be recommended to our fellow-citizens both at home and abroad to unite under the banner of toleration and equal rights, and, with becoming regard to their privileges as freemen, uphold their institutions.

Resolved, That the proceedings of this meeting be signed by the chairman and secretaries, and published in all the papers in this village.

ELISHA JOHNSON, Chairman.
JOHN ELWOOD, } Secretaries:
ELIHU F. MARSHALL. }

Now, we can hardly imagine that after reading the above, any comment is necessary,—still, we cannot but remark upon the modesty of the men who thus talk about "a religious political party," "lust of power," "ambition," "arrogant dictation," &c. &c.—There can be no doubt of their sincere regard for the public good, or that they would do all in their power to promote it, by relieving "PROFESSORS *of religion*" from the burthens of office, and bearing all the "heat and burthen" of official duties and responsibilities *themselves*. But this is not all that their patriotism and their high sense of "equal rights" would lead them to do for the good of the people. We should see the resolution carried into effect, which was adopted at a former meeting at the Clinton House, that a system of nonintercourse ought to be adopted "in all business transactions" with men who refuse to patronise boats and stages that violate the Sabbath, equally with those that rest, 'according to the commandment.' These are some of the fruits we might expect to see from the triumph of these advocates of "equal rights"—and the time has now arrived when a decision must be made, whether we will serve God, or bow down to the "Dagon" of Infidelity.

As a comment upon that part of the address in which they endeavor to alarm the people by repeating the stale and ridiculous story about a *Plot* to control the press, and influence our elections, we refer our readers to the first article in this paper;—and upon the resolution approving of the sentiments contained in Senator Johnson's report, we refer them to the address of Rev. Mr. Boardman, of the Methodist church, on our second page.

The complaint that the measures adopted to promote religion, tend to create disunion—"to array the father against the son, and the wife against the husband," we presume was intended to be expressed in scripture language; if so, it would have been well to have quoted the *whole* passage, as the address would then have possessed the merit of having one scripture sentiment in it: as it is, we are willing to give them the credit of *alluding* to one, and that it may be seen how expert they are at handling scripture, how appropriately they use it, we will give the passage entire as it is in the New Testament.—"For I am come (says the Saviour,) to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." How conclusively does this passage prove that the followers of the Saviour should never do any act that may *possibly create divisions!!*—and that if they imitate Him, the harmony of families will never be disturbed. Verily this committee must be "second Daniels."

The following letter in reply to that of Mr. Bissell, we did not publish last week, as we thought it of a character unsuited to our columns; but as we are satisfied, that upon the whole, it may be advisable to give it an insertion, we lay it before our readers this week.

From the Daily Adv. and Tel.

GENTLEMEN.—I perceive in your Paper of this morning that the "reflecting, modest" reverend and elder Josiah Bissell, jr., seems to be much surprised at the "group" of names wishing to know the author of the article signed "coming out." He gratuitously apologises for some of their names being attached to the communication—then goes on to speak of his "*reflection*" and, to cap the climax, speaks of his "MODESTY," two qualities, I presume never before attributed to him, by any one, no, not even by himself

"Consistency, thou art a jewel."

As to neutrality on the subject of Religion, "I will modestly say, I am not often guilty" in this respect; and further, that I have great, very great objection to compel people to become Religious, from pecuniary considerations or from RIDICULE. That Religion which is *pure, peaceable*, easy to be *entreated*, full of *compassion*, and without *hypocrisy*, needs no such support, and He, who said, "my kingdom is not of this world," instructed *his* followers different principles. That the "modest elder" should be so personal in his remarks, is to me a matter of surprise, particularly since he has become (if we believe him) *a man* of much "reflection." That he should endeavor publicly (intead of privately as heretofore,) to injure my character as a christian, was to have been expected, as I have dared to question the propriety of his *measures*. That Mr. Bissell is *disinterested* in all that he does, and that he is emphatically what he stiles himself, "the public's *humble servant*," I will not question, but will say, as an humble individual of that public, I desire not his services, believing, as I do, that Religion, Morality, and Good order, are not *solely* dependent on him for support. JACOB GOULD.

Monday March 9.

Cincinatti numbers 21,000 inhabitants.—Churches—2 Presbyterian—2 Baptist—2 Episcopal—and 1 or 2 Methodist. Sabbath School scholars, 1,100. One thousand persons are said to have made a profession of religion in that city during the late revival. The number of Sabbath School scholars previous to this revival, was about 400, and 70 teachers—one half, perhaps, of the latter pious, but none of the scholars—now 56 teachers and 70 scholars are professors.

Death of Rev. Benjamin Allen.—The brig Edward, Capt. Libby, arrived Thursday at Philadelphia, after a passage of *ninety-six days*, having been out of all provisions, excepting potatoes, for the last 20 days. The Rev. Benjamin Allen, of Philadelphia, died on the passage, on the 23d of January. Mr. Allen was a native of Hudson, in this state—or at least a resident there in early life. He first came before the public as a poet, under the signature of OSANDER—but his volume met with no success. He was a very amiable and estimable man, of respectable talents, and warm piety.—*N. Y. Spect.*

From the (New Haven) Religious Intelligencer.

PRESBYTERIAN CHURCH IN LIBERIA.

The novel ceremony of organizing a church on board ship, took place in Norfolk harbor, on the 2d of February last under very interesting circumstances. The *place* was interesting—*a ship* in which any thing but a church is wont to be found; the *church* was interesting,—being composed, minister, congregation, and all, of but five individual members; and more than all, was its *destiny* interesting—being about to sail to Liberia, commissioned as we trust, with glad tidings of great joy for poor benighted Africa.

The following "*sketch of its origin, extracted from the records of the Session Book*," is contained in the Richmond Visitor & Telegraph.

"Mr. Joseph Turner, formerly of the family of Rev. James Turner, Bedford Co. Va. being about to emigrate to Africa, and having been for several years a licentiate preacher, under the care of the Presbytery of Hanover, it was tho't [illegible] before the departure from America, he should receive Ordination to the whole work of the gospel ministry. For this purpose a Presbytery was called, and convened on board the Harriet, consisting of three ministers. Several ruling Elders of the Presbyterian church of Norfolk were also present.—Mr. Turner having passed a satisfactory examination before the Presbytery, was solemnly set apart to the whole work of the ministry by prayer and the laying on of hands. A certificate of his ordination was given by the Presbytery, to Mr. Turner, of which the following is a copy—

On board the Ship Harriet, Norfolk Harbor, U. S. A. Feb. 2d 1829.

The subscribers, regular ordained ministers of the Presbyterian church in the United States of North America, belonging to the Presbyteries of Hanover in Virginia, and Orange in North Carolina, having received ample testimonials in favor of the character of *Joseph Turner*, a licensed preacher of the Presbytery of Hanover, and being fully satisfied of his ministerial qualifications, and the emergency of the case, (he being about to sail for the port of Liberia, in Africa,) not admitting of a regular call of the Presbytery, did proceed, as a Presbytery, to set apart the said Joseph Turner to the full work of the gospel ministry, as an Evangelist, to preach and administer sacraments among his brethren in Africa, whenever and wherever he may be called in the providence of God, by prayer and laying on of hands, and they do hereby commend him, the said Joseph Turner, as a Presbyterian minister, to the blessing of the Great Head of the church, to the word of his grace, and to the affections and prayers of the people of God, hoping that he may be an honored instrument of edifying the people of God, and saving sinners, through the word and ordinances of the gospel.—Signed,

WM. J. ARMSTRONG.
JAMES W. DOUGLASS.
JOSEPH NIMMO.

After the ordination of Mr. Turner, four persons presented themselves for the purpose of being organized into a Presbyterian church, viz.—Joseph Shiphard, late of the 1st Presbyterian Church, Richmond Va.

Lucinda Turner, of the Church of Bedford Co. Va.

Linn Hunt, and Jane Hunt, of the Church of Brunswick Co. Va.

These persons having given satisfaction to the Presbytery, of their good standing, were by public covenant, united for the worship of God, as a Presbyterian Church.

The church thus organized, immediately selected Mr. Shiphard as their ruling Elder, and he having accepted the office, was set apart to the service by prayer and the imposition of hands.

After prayer, the Christian Doxology, and the apostolic benediction, the Presbytery adjourned, and the infant Church went out, like the ancient Patriarch, "not knowing whither they went."—A true record. Signed—

JAMES W. DOUGLASS,
Clerk of the Presbytery.

RELIGION IN STAUNTON, VA.

The facts contained in the following extracts of a letter from Staunton, with which a gentleman has furnished us, will be viewed with deep interest by many. The day, it is hoped, has dawned, when the Lord will send on the valley of our State, so highly distinguished by the blessings of his Providence, the special blessings of his spirit and grace. The letter is dated, Jan'y, 12th:—

"Yesterday," says the writer, "was to some of us a most glorious, and to all a truly *solemn* and *interesting* day. The spirit of Godliness and pious zeal, awakened here at the meeting of the Synod in October, has increased and grown under the efforts of our excellent friend Rev. Mr. Smith, aided by the untiring and efficient efforts of Rev Mr. Nettleton, into a goodly corps of new recruits for our blessed Redeemer's cause. *Seventeen* communicants went forward for the first time, to the Lord's table, and openly sealed their pledge of fidelity, to his government, renouncing their character of subject, or citizen of the dominion of sin." *Visitor & Telegraph.*

The following letter was received by the post master at Pittsford, in this county.

New Bedford, March 3, 1829.

SIR:—I take the liberty to write to you, that your feelings of humanity may insure a speedy information to be carried to [illegible] should [illegible] reside in your vicinity, of the arrival of *Mrs. Car* and 7 children from Liverpool, in brig Diamond, which vessel was wrecked last week at the mouth of our Bay. 46 passengers have reached here. As they are destitute I thought the husband of Mrs. Car might provide some assistance for her journey. The whole are now supplied from the kindness of our citizens—Mrs. Car and her little ones appear of a character to be valuable additions to any neighborhood.

The Huntington Gazette of the 25th inst. says—"We are sorry to learn that a serious disturbance took place at Waynesburgh, on Sunday evening last. A number of 'canal men' attacked the dwelling-house of Mr. Benjamin Walters, a very respectable citizen; broke in the door and beat Mr. W. so that his life is despaired of. A number of the citizens of the place turned out with their rifles in defence of their neighbor.—One of the assailants was shot through the cheek and a bullet passed through the crown of the hat of another, taking a little of the *fur* off his head. This movement had the effect of dispersing the rioters. Two of the leaders have been taken, and their conduct will undergo a legal investigation."

The United States Senate on Friday, the 6th inst. confirmed the nominations of *Martin Van Buren*, of New York, as Secretary of State, and *Samuel D. Ingham*, of Pennsylvania, as Secretary of the Treasury.

The Senate has also confirmed the following nominations:

John M'Lean, the present postmaster general, to be a judge of the United States' Supreme Court.

William T. Barry, of Ky. Post-Master-General.

Andrew Dunlap to be Attorney for the U. S. for Massachusetts, vice. Geo. Blake.

Mr. *Harper* to be District Judge, and Mr. *John Slidell* to be Attorney for Louisiana.

FROM ENGLAND.

The marquis of Anglesea had left the government of Ireland. It was understood he would be succeeded by the duke of Northumberland.

It is stated that *Stephenson*, escaped from England in the Kingston, Wood, which sailed from Milford, Jan. 5, for Savannah. The Nightingale, sloop of war, was dispatched the following day in pursuit of the Kingston, but had not been heard from up to the 22d. It was reported that the Kingston was to touch at the Western Isles, where it was thought the sloop of war would overtake her.

Advices from Ancona express a confident expectation that the negociations carried on secretly to restore a perfect intelligence between the Porte, England and France, would have a favorable termination.

The London Courier of January 22nd, says, "France and England are using every effort to prevail upon the Porte to negotiate upon the treaty of London."

The theatre royal at Glasgow, which cost £18,500, has been destroyed by fire.

The Greek pirates had captured since the 20th of Oct. 4 Austrian, 1 Tuscan, and 2 Neapolitan vessels. A Greek brig which captured two of the Austrian vessels, had been taken by an Austrian frigate.

The Plumer, ship of war, has arrived at Falmouth, from Sierra Leone, having on board forty prisoners, taken out of a schooner under Buenos Ayrean colors on the coast of Africa, for piracy.

Accounts from Gibraltar, to Jan. 1, state that the governor had given official notice, that every symptom of fever had disappeared.

CENTRAL AMERICA.

A gentleman, who has just returned from the Spanish Main, has furnished the editors of the New-York Gazette with the following intelligence from this country:—The civil war which for these five years past, had been raging in this Republic, continues. In the Province of Nicaragua, a counter revolution had broken out.—Gen. Serder, and most of the officers commanding, had been shot in the city of Nicaragua, and the Nicaraguans had quietly surrendered to the Grenadians. On the other hand, Leon had revolted from her league with Grenada. The most oppressive system had been adopted towards foreigners, whether residents or not; forcing them to pay the most enormous contributions, and even exacting it by force of arms.—The whole country was in the most wretched state imaginable, and no prospect whatever remained of a speedy adjustment of the difficulties. No one appeared to know the cause of the present revolutionary state of the country, except a disposition to subvert all order, and follow a system of robbery and plunder. In fine, the country was regarded as upon the eve of a still more sanguinary and terrible revolution. The commerce of the country was annihilated—indigo plantations destroyed, & nought was seen but one continued scene of plunder and distress. The war between San Salvador and Guatemala, still continued. An express had arrived from Guatemala, Jan. 1st, stating that they had gained an important victory over the St. Salvadorians.—This information needs confirmation, but no doubt the St. Salvadorians have met with a repulse.

Public Lands.—The Legislature of N. Orleans adjourned on the 7th ultimo, after a session of 83 days. During the session, a committee appointed upon that subject presented a report laying claim to all the public land within the boundaries of the state, belonging to the United States under the treaty of cession. Similar doctrines have been set up in Illinois; and we should not be surprised, before many years roll round, to hear of attempts to wrest these national domains from the general government by force.

Johnson, who shot Mrs. Newman, some time since, in New York, has been tried and found guilty of murder.

Within the last 12 months, *twenty-two* steam boats have been built at Pittsburgh. Tonage of the whole, 4570 tons.

There was a light fall of snow at New Orleans on the 10th ult.

The Alexandria Gazette quotes flour at $7,02 to 7, 12 1-2, but adds, that owing to the unwillingness of farmers and millers to sell at a low price, together with the obstruction of the navigation by ice, the stock of flour on hand is estimated at 34,000 barrels.

NOTICE.

The Directors of the Western Education Society are hereby notified that their next Quarterly meeting is to be holden at the Chapel of the Theological Seminary in the village of Auburn, on Tuesday the 24th inst. at 9 o'clock A. M. A general attendance of the Board is requested.

By order of the Directors.

JAMES EELLS, *stated Clerk.*

Auburn, March 9, 1829.

The next Conference of Churches, on the west side of the river, will take place on Tuesday the 31st of March, at Riga.

Our request for an interview with the writer of a communication in our paper last week should have been to W. B. instead of A. B.

MARRIED.

At Clinton, Oneida Co., on the 12th inst., by Rev. Dr. Norton, Mr. Myron Adams, of Adams' Basin, Monroe Co., to Miss Sarah Taylor, of the former place.

ROCHESTER MARKET.

WHEAT,	per bushel,	1,18	1,25
Rye,			63
Oats,			25
Corn,		44	50
FLOUR, bbl.		$6,75 to	7,00
Beef, fresh,	cwt.	3,50 to	5,00
Pork, fresh,	cwt.	4,00	
——, mess,	bbl.	12,00	
Potatoes,		25	
Turnips,		18	25
Butter,	lb.	12 to	15
Lard,		6	7
Eggs,	doz.	15	18
Cider,	bbl.	1,50 to	1,75
Salt,			2,00

NEW-YORK PRICES CURRENT.

ASHES,			
Pot, ton	150	a	
Pearl		a	
CLOVERSEED, lb.		a	
FLOUR AND MEAL,			
N. Y. superfine, bbl.	7 75	a	8
Rye flour			
Indian Meal	2 88	a	3
GRAIN,			
North. Wheat, bush.		a	
Western Wheat		a	
Rye	70	a	72
Northern corn yellow	54	a	56
Oats	30	a	38
HOPS, First Sort, lb.	9	a	
PROVISIONS,			
Beef, prime new	7	a 7	37
Pork, mess	12	a 12	50
Do. prime	9 75	a 10	
BUTTER, N. Y. dairy	14	a	
Lard	6	a	7
Cheese Amer.	5	a	7
TALLOW Amer. lb.	7	a	8

PHYSIC AND SURGERY.—The subscriber offers his services to the citizens of Rochester, in the practice of *Physic & Surgery*. He has spent 18 [illegible] this climate, and hopes to merit, and wishes to obtain, a share of public patronage.

He may be found at the Eagle Tavern, or at his office in the new brick building, two doors north, on Carroll-st. RICHARD DIBBLE.

feb 26 11-3w

AN APPRENTICE,

HAVING a good moral character and a suitable education, will be taken at this office. Feb. 13, 1829

THE SIGNS OF THE TIMES,

A SERMON delivered in Rochester, Dec. 4th, 1828 being the day of public Thanksgiving; by the

REV. JOEL PARKER,

Pastor of the 3d Presbyterian Church in this place,

For sale at this office. 52

FOR SALE,

A NEW DOUBLE CARDING MACHINE on reasonable terms by the subscriber.

6 tf S. W. PATCHEN.

BY order of Moses Chapin, first Judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Philip Paddock, of Brighton, in said county, an insolvent debtor, to show cause if any they have before the said judge at his office in Rochester, in the county of Monroe on the second day of May next, at ten o'clock in the forenoon of that day: why an assignment of the said insolvents 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 14th day of March, 1829. 6w12

JOB PRINTING

done at the Office of the Rochester Observer.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

POETRY.

A MOTHER'S LOVE.

From the British Juvenile Keepsake.

Hast thou sounded the depths of yonder sea,
And counted the sands that under it be?
Hast thou measur'd the height of heaven above?
Then may'st thou mete out a mother's love.

Hast thou talk'd with the blessed of leading on
To the throne of God some wandering son?
Hast thou witnessed the angel's bright employ?
Then may'st thou speak of a mother's joy.

Evening and morn thou hast watch'd the bee
Go forth on her errands of industry?
The bee for herself hath gather'd and toil'd,
But the mother's cares are all for her child.

Hast thou gone with the traveller thought afar,
From pole to pole, and from star to star?
Thou hast; but on ocean earth or sea,
The heart of a mother has gone with thee.

There is not a grand inspiring thought,
There is not a truth by wisdom taught,
There is not a feeling pure and high,
That may not be read in a mother's eye.

And ever since earth began, that look
Has been to the wise an open book,
To win them back from the loss they prize,

There are teachings on earth, and sky, and air,
The heavens the glory of God declare;
But louder the voice beneath, above,
He is heard to speak in a mother's love.

From the Vermont Chronicle.

WINTER EVENINGS.—NO. 4.

James. Father, here is a sentence in *Hume's England*, I cannot understand. Pray, explain what he means. The sentence reads thus; "of all Christian sects, this (the Independents) was the first, which during its prosperity, as well as its adversity, *always adopted the principles of toleration;* and it is remarkable, that so reasonable a doctrine *owed its origin*, not to reasoning, but to the height of extravagance and fanaticism." What does Mr. Hume mean by extravagance and fanaticism?

Father. He means the *Christian Religion*, received into the heart and acted out in the life. The "Independents," during the reign of Charles I. and the protectorship of Oliver Cromwell, were much distinguished for the warmth, with which they clung to the system of grace and truth, taught in the Bible; for the promptness, decision, and success, with which they defended the doctrines, obeyed the precepts, and sustained the institutions of the Christian faith.

James. But have I not heard you say, that nothing could be more reasonable than the Christian religion? that it was the *perfection of reason?* And have you not often told us, children, that the great men, in the times we are speaking of, had very strong minds, and a great deal of various and valuable knowledge; that in the parliament and in the pulpit, they were powerful speakers, who in a wonderful manner moved and governed the minds of their hearers?

Father. Very true. Now see what *Mr. Hume*, says. In the first place, he owns, that the "independents" *always*, whether in prosperity or adversity, acted on the principles of toleration; in the next place, that they were the FIRST of all Christian sects, that did so; and then, that their views and habits in this particular *grew out of their religion;* and finally, the "doctrine," which thus had "its origin" in their religion, he pronouces highly "reasonable."

James. Yes, dear father; but I am sadly puzzled after all with Mr. Hume's statement. For he says, that this doctrine "so reasonable owed its origin to the height of extravagance and fanaticism." I don't see how extravagance and fanaticism could lead men on to such a noble "reasonable" discovery? This sounds to me much as would the following statement. And it is remarkable, that this planet was not discovered by viewing the heavens; but owed its discovery to the blindness of a man, who was confined in a cell, twenty feet under ground!

Father. You must know, my son, that Mr. Hume, as well as many other English writers, whom the world sees fit to praise, was a bitter, biting enemy of the Independents. Their holy doctrines and holy lives he could not bear. Still, as a historian, he must record facts, which reflects the highest credit upon the puritans. Nay, he was obliged to own, that these facts were owing to their *religion.* This necessity sorely pinched him; pinched him to madness. For to get relief from his pain, you see, he talks like a fool. Hume knew, that 'extravagance and fanaticism, like a mountain stream, bore whatever fell into its current, farther and farther away from the field of *reason.* And yet the puritans, driven up by this torrent, gather up in this very field the choicest fruits; fruits, which none of Hume's illustrious philosophers, even by the light of paganism, ever found or tasted? But re- [illegible] of Mr. Hume. He is a valuable able witness of the FACT, which he relates. Let his ideot-like manner of accounting for this fact put you on your guard against taking his opinions upon trust. He is not to be trusted. He was a slave to prejudices, which would disgrace a savage. Be cautious against listening to what English writers generally say about the puritans. Amidst all the slander and abuse, they cast upon the memories of these men, they are obliged to refer to their exertions, as the origin of the best blessings which they now enjoy. Even *Cromwell*, whom they so pertly call a *hypocrite*, and an *arch-hypocrite*, they have never shown to be such. The stream of blessings—*blessings of every kind* which flowed from his government, and visited every part of his country, is about as good proof, that he was a most wicked hypocrite, as the very reasonable doctrines of the Independents, that they were the slaves of the most extravagant fanaticism!

A FATHER.

New-Zealand.—Shunghee and Warehum, the ambitious chiefs, are now no more; and the sanguinary tribes of New-Zealand, whose warlike and revengeful spirit seemed ready to burst out to their mutual destruction, have yielded to the pacific mediation of the Missionaries, and their disputes have been amicably settled. Something of the savage nature of these people may be learnt by the following extract from Mr. Clarke, Church missionary,—and many paragraphs of the same general import might be given—

"Shunghee's party took the Pa, or fortified place, where a great number of the Whangarooe Natives had sought refuge: men, women, and children were all massacred without any regard to age or sex. Some of the chiefs were desirous of sparing some of them; but Shunghee gave orders that not one should be spared—except the slaves, who were to be taken as slaves to Shunghee's tribe. During the time our Boys were there, whom we had sent over to inquire into the particulars of Shunghee's wound, several of the Whangarooe natives were dragged from their hiding places and killed: and they had the appalling scene of seeing the bodies of the slain pulled to pieces, and eaten by their countrymen, as dogs would a carcass—and young children, whose heads had been dashed to pieces before their parents' eyes, they saw these poor miserable cannibals preparing to devour. The scenes of cruelty exceed description; for again and again, our Boys said, that we could not think of the horrible scenes which they had witnessed. We learned that the Natives of Whangarooe were destroyed as a satisfaction for the death of Shunghee's wife, and to lead his mind from the gloomy scene.

The Present Time.—Indications of the approach of an important crisis in the religious world are very apparent. Every thing attempted by different branches of the Church to extend her dominion "from sea to sea, and from the river to the ends of the earth," is subjected to the severest scrutiny. We are glad of it. We have no fears for the cause on this account; and even the calumnies which are cast so profusely on every benevolent association will not ultimately injure religion. They will render the church more pure, and do much to guard her charities from perversion and abuse. Howbeit her enemies mean not so, neither do their hearts think so.

It will be a singular fact, however, if all branches of the Church, Episcopalians, Independents, Baptists, Methodists, Congregationalists, and Presbyterians, should be found to have wholly mistaken the will of God, as to the means, which they should employ for the conversion of the world—for all are engaged in prosecuting similar measures for this purpose. If this is building with "wood, hay, and stubble," on the good foundation, why the work will fail while passing through the fiery process, to which it is now subjected; but, if not, it will endure. Let every individual look to his own standing, and see that his own heart is right with God. *Ch. Mir.*

ECCLESIASTICAL POLITY.

From the Rev. Dr. Rice's Letter, published in the National Intelligencer.

It has been my object, and my sole object, to vindicate the following great principles:

1. The Church of Christ consists of all thro'-ought the world who profess the true religion as taught by our Lord and his Apostles.

2. The authority exercised in this Society is vested in Christ alone, as the Head of the Church; and no man or set of men, in whatever station or office, has any right to make laws to bind the conscience.

3. The Scriptures of the Old and New Testament contain the only infallible rule of faith and practice; and are without note and comment *sufficient* to make men wise unto salvation.

4. That the right of private judgment is a natural and unalienable right; and that, from the nature of true religion, every man must exercise it, and, as far as he is a Christian, actually does exercise it continually.

5. That the Christian religion is a *system of truth*, the whole efficiency of which depends on its being known and believed; so that no rights or ordinances can do the people the least conceivable good except so far as they are means of presenting truth to their understandings and consciences—of course the notion that there is any intrinsic virtue in the sacraments themselves, apart from the truths which they represent, is a hurtful superstition.

6. That the ministers of the Gospel are not *substitutes* of Christ on earth, authorized, by administering the sacraments, to bind the Almighty to the fulfilment of his promise; and give to man the assurance of salvation; but *teachers* according to the appointment of Christ, possessing none but the moral power, with which divine truth invests them; and authorized to administer discipline only by the declaration of the truth.

7. All who receive the doctrines taught by Christ, according to the true meaning of the Bible, are Christians and belong to the Church, as defined by Article 1. They ought therefore, to acknowledge each other as brethren, and commune together as such, when opportunity is offered, whether they prefer *free prayer or a form:* administration by *Bishops or Presbyters.* And refusing to do so, they evince a schismatical spirit, contrary to the authority of Christ, and in opposition to the true spirit of the Gospel.

Let any one admit these principles, and "Dr. John Rice" has no controversy with him; whether he calls himself Episcopal or Lutheran, Presbyterian or Congregationalist.

DANGERS ON ALL HANDS.

I almost constantly find the following temptations, the one or the other, assaulting me in the discharge of my office as a minister;—1st. If I think that I am unsuccessful, I am in danger, through an unbelieving despondency, of being discouraged, of becoming remiss and cold and more indifferent respecting the success of the ministry. Though this should have a quite contrary effect: yet this is the use which the devil and my own corruptions try to make of it; 2dly. If I am or think I am successful—this also hath a tendency to take me off my guard, and to make me less careful in watching against sin, and in mortifying universally its whole body. Spiritual pride, I suppose, comes in through my success and applause, by drawing a favorable comparison between me & others, as if I were better than they. And in proportion to my want of constant thoughts of my own vileness in the sight of God, and to the good opinion I have of myself, is always my remissness and want of vigilance and exertions to press forward.—I see now the wisdom of caution which the apostle gives to Timothy, not to admit a *novice*, one who hath but little experience of the workings and deceit of sin, and hath made but little progress in the ways of God—not to admit such into the office of the ministry, lest he should be lifted up with pride, and fall into the condemnation of the devil. The apostle himself was not without some danger from this quarter. 2d Cor. xii. Considering the greatness of my danger, how should I work out my salvation with fear and trembling! None but the Lord can keep me.

Rev. T. Charles.

Popish Liberality.—The British consul at Naples recently made a regular application to the government, for permission to erect a church, or to hire a house in which the English residents and visitors might have the first opportunity of worshipping God according to the dictates of their consciences. He was told that the King had too much regard for the souls committed to his care, to allow of any such heretical proceeding. And that orders were given, in consequence of the application, to the ministers of police, to be on their guard *that no house should be let for such a purpose.* The English minister, it was added, might have service in his own house, and by *special favor*, the English Consul in his—but this latter must not be considered as a right.

Such is the toleration which Protestants receive from their Catholic brethren!

London Magazine.

From the Columbian Star.

ANECDOTE.

Perhaps you may think the following anecdote, from a work entitled "The Pulpit," just arrived from England, suitable for the Columbian Star.

The ways of God vindicated.—A deaf and dumb child when asked, in writing, by a perfect stranger, at a public meeting, "*who made all things*," took up his chalk and wrote on a large board,—In the beginning God created the heavens and the earth. The same child, when asked in a similar way—Why did Jesus Christ come into the world, wrote under it,—This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. The visitor then put a question which many of us would have feared to propose, lest it should have produced an unhappy effect; but by this time he began to have confidence in the child's ability. He asked him 'why were you born deaf and dumb, when I can both hear and speak?' For a moment the boy looked at the question with a countenance rather expressive of sorrow—but it soon beamed with acquiescence in the divine will, and he took up the chalk and wrote, 'Even so, Father, for so it seemed good in thy sight.'"

DIGNITY.

Some time after a clergyman had been preaching at a place on a call or settlement, to the general satisfaction of the people, a murmuring arose, but no distinct charge was made. At length a meeting was called, and a proposition made to dismiss the minister. Some of the members present, unwilling to take such a step without sufficient cause assigned, inquired for the first time wherein the Rev. Gentleman had offended. Had he neglected the duties of his parochial office, or ceased to visit the sick, or to administer consolation to the wounded spirit? No, he was untiring in all these duties. What then was the cause of complaint? Why, the good man *whistled*—yes absolutely whistled. One of his parishioners having occasion to pass his house, saw him in the garden, and actually heard him whistle while removing the weeds from the lettuce! The meeting was dumb-founded—a minister of the gospel whistle! What an unheard-of derogation of dignity! They voted immediate dismission, unless he promised hereafter to desist from the undignified practice. So much for dignity!—*Boston Times.*

From the New England Farmer.

BEE MOTHS.

The sagacity of man enables him to discover the peculiar habits, which instinct leads the subordinate creation to adopt for self-preservation, and his inventive faculty frequently suggests to him, some mode by which the distinctive habits of such as are noxious may contribute to their destruction. Thus we discover that instinct teaches the *Bee Moth* to secrete herself during the day, in the corners of the hive. All therefore, necessary to be done, is to take such advantage of this fact as that this most pernicious enemy shall rush to its own destruction. For this purpose let the orifice of the hive be 4 inches wide, and 1 inch high. At the commencement of the season for the moth, place a shingle on the bottom or floor of the hive. You will find in the morning, that almost every moth has taken refuge under it. They are thus readily despatched. This is the mode I have practiced with my own bees, and not a single hive has been injured.

ANECDOTE.

In the memoirs of Rev. George Whitefield, is the following anecdote of a company of scoffers.

"A drinking club that had a negro boy attending them, who used to mimic people for their diversion, ordered the boy to mimic Mr. Whitefield, which he was very unwilling to do—but they insisting upon it, he stood up and said, "*I speak the truth in Christ; I lie not: unless you repent you will all be damned.*" This unexpected speech broke up the club, which has not met since."

It is said the Russian loss in the last campaign, was upwards of 50,000 men.

The Parliament of Lower Canada, now in session, have appropriated $34,000 to make roads, bridges, &c.

Much of what is called worldly happiness, is misery in disguise.

Doubts should not excite contention, but enquiry.

W. H. WARD & CO.
Marble Building—*Carroll Street.*
Offer for sale at low prices, a full supply of
DRY GOODS, | CROCKERY,
GROCERIES, | HARD-WARE,
AND HOLLOW-WARE.
June, 13th 1828. 24tf.

Rochester and Buffalo Stage,
BY the way of Scottsville, Caledonia, Le Roy, Batavia, &c. leaves Christopher's Mansion House, and the office opposite the Clinton House, every morning at 3 o'clock, (except the Sabbath,) arrives at Buffalo same day—returning, leaves Buffalo at 7 in the evening, and arrives at Rochester next day
Jan. 15. 3

ARTFORD FIRE INSURANCE COMPANY,
AND **ETNA INSURANCE COMPANY--HARTFORD.**
THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street
LEVI WARD, JR
January 9, 1829. 1y4

CASH FOR FLAX SEED.
THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil d meal usually kept on hand.
JA'S. K. LIVINGSTON.
Sept. 25. 1828 38tf

CABINET WAREHOUSE.
FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as
Sofas, § Bureaus,
Sideboards, § Tables,
Secretaries, § Bedsteads, &c.
—ALSO—
Copal Varnish,
a superior article—all of which will be sold on accommodating terms. **FURNITURE** of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves
Rochester, Sept. 1, 1828. 35tf

A **HOUSE** TO LET. Enquire of
J. BISSELL JR.
Rochester, Oct. 23, 1828. 43tf

DR. WILLIS, has taken an office in East Rochester, near the corner of market and main streets opposite the Franklin House. 42tf

DEPOSITORY OF BOOKS,
For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.
A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*
June, 1828.

MONROE BIBLE SOCIETY.
A supply of Bibles and Testaments has just been received from the American Society.
The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.
Depository in the Counting Room of W. H. Ward & Co. Carroll Street.
LEVI WARD JR. *Treasurer.*
June 13th.

H. B. PIERPONT,
DRAPER AND TAILOR,
CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which (strange as it may appear,) he wishes to dispose of for CASH
I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!
Dec. 8 1828.

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.
DOCT. GEORGE ROGERS'
Vegetable Pulmonic Detergent.
THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.
New-York, Jan. 4, 1828.
Doctor George Rogers:
Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man: and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.
☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.
dec. 19. 51

LA MOTT'S COUGH DROPS.
THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.
A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast bleeding of the lungs, and in spasmodic Asthma, is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.
TO THE PUBLIC. *Doctor Almy's Certificate.*
Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y applied to me some time in 1826 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.
S. O. ALMY, Physician.
Le Roy, Genesee Co. N. Y. July 21st, 1828.
Having been conderned with Doctor Almy in the DRUGGIST BUSINESS during the year 1827, I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.
Le Roy, July 21st, 1828
Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally. 1y31.

MONROE COUNTY, } ss, *Surrogates Office.* }
WHEREAS on reading and filing the petition of Chauncey Cook and Phederus Carter, administrators of the estate of David R. Carter, late of Brighton, deceased
IT WAS ORDERED
That all persons interested in the estate of the said deceased, be, and appear before me, at my office in Rochester, on Saturday the 25th day of April next, at 10 o'clock in the forenoon of that day, to shew cause if any they have, why so much of the real estate whereof the deceased died seized, should not be sold as may be sufficient to pay his debts. Dated Rochester, March 11th, 1829. 4w11
O. E GIBBS, *Surrogate*

BY order of Moses Chapin, Esq. First Judge of the Court of Common Pleas, of the County of Monroe, of the degree of Counsellor of the Supreme Court—Notice is hereby given to all the Creditors of Erastus Granger of Brighton, in said County, an insolvent debtor, as well in his individual capacity, as one of the late firm of Campbell and Granger; to show cause, if any they have before the said Moses Chapin, at his office in Rochester in the County of Monroe, in the 2nd day of May next, a. 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, 1819. Dated this 10th day of March 1829. 6w11

BY order of Moses Chapin Judge of Monroe Common Pleas, and Counsellor of Supreme Court, notice is hereby given to all the creditors of Lemuel Wilcox of Gates in said county, an Insolvent debtor, to shew cause if any they have before the said Judge at his office in the town of Gates in the county of Monroe on the 21st 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 1819. 6w10 Dated this 3d day of March, 1829.

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given to all the creditors of Nathan Schofield 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 Rochester, in the said county of Monroe, on the fifteenth day of May next, at 10 o'clock in the forenoon of said 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, 1819—Dated this 21st day of February, 1829. 10w9

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe, and counsellor of the Supreme Court,—NOTICE is hereby given to all the creditors of Abraham Plumb, of Rochester, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in Rochester, in said county on the sixth day of June next, at eleven o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated February 21, 1829 10w12

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Justus Beardsley, of Perinton, in said county, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 4th day of April next at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 17th day of January 1829. 10w4

BY order of Moses Chapin, first Judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Marshall Howe, of Greece, 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 28th day of March next at two o'clock in the afternoon of that day, why an assignment of the said insolvents 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 28th day of January, 1829. 6w6

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Alajah B. Curtiss to Ethan Chase, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows viz. "All that certain tract or parcel of land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section Preference had to Johnson & Seymour's printed map of said village and bounded as follows on the South by a Lot owned by Bissell & Ely distinguished as a part of the number three in section [illegible] on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th June 1828.
HENRY CHAMPION.
E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield and westerly by the high-way running southwardly from said village to Perrinton and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior: and southerly by the village lot or message now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich, which is three rods in front and five rods deep. Dated 27th December 1828.
HENRY CHAMPION, Mortgagee
E. Pomeroy, Attorney. 4w1

BY virtue of a power contained in a mortgage executed by Solomon Cleaveland to Samuel Boldo, dated October fifteenth, 1824, and for default in payment of [illegible] secured thereby, will be sold on the second day of July next [illegible] o'clock in the forenoon at the court house in Rochester, county of Monroe pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one and north by main street, being the Reyney house and lot, so called. Dated December, 2d 1828. S. BALDWIN, mortgagee. 6w1

BY virtue of a power contained in a mortgage executed by Ransselaer Marshall to Jeremiah Stone, dated April 13, 1824, and for default in payment of the money secured thereby will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all the certain tract or parcel of land lying and being in the town of Brighton County of Monroe and State of New-York, namely part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links thence east along the north line of land owned by Tinsler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828. O. STONE, Mortgagee.
M Chapin, Att'y. 6m50

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight executed by Gardner M'Crakey and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach saddle, thence South ten degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee. 6m46

ROCHESTER LOOKING GLASS
MANUFACTORY.
THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.
JOHN H. THOMPSON.

RAGS.
CASH will be paid for clean Cotton and Linen RAGS at the office of the *Rochester Observer*, in the Globe Buildings.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY MARCH 27, 1829. VOLUME III—NO. 13.

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.

From the New-York Observer.

THE POISONOUS CUP.

Mr. Quincy, the late Mayor of Boston, in his farewell address recently published, speaks of it as one mark of the energy of the city government, that they had succeeded in "wresting the *Poisonous cup* from the unlicensed pander."—No doubt it was a valuable point gained, that no person should administer "poisonous cups," without a license from the civil magistrate.—Another favorite item of his praise, is that he had reduced the number of licenses, from 979 to 554. So that now there are only 554 persons in Boston legally authorised to deal out the contents of "the poisonous cup." I hope they will all observe the opinion which this upright and judicious magistrate entertains of their wares, and will remember, when they put the bottle to their neighbor, or hand him the glass, that it is a "poisonous cup." And perhaps it might not be inappropriate or useless, if the licensing authority, when they grant a license, would say to themselves, "Is this man safe to be entrusted with the office of dealing out *poisonous cups?*" And when the accounts of cities or counties are made up, and so many hundreds or thousands of dollars are included under the head of license fees, that city or county should consider every dollar of it as the "price of blood," for it was the price of permission to deal out at pleasure among the citizens a "poisonous cup." We think it outrageous that in France the government should contaminate its treasury with the price of licenses to keep brothels, and that in New-Orleans the city should sell permission to establish gaming houses. But I am unable to discern the difference in point of principle, between this and our system of licensing men to deal out, what all judicious men admit to be nothing but

POISON.

REVIVAL IN AN ENGLISH SABBATH SCHOOL.

In the month of January last, a general concern for their souls was evinced by the senior scholars; and that question was feelingly asked, "*What must I do to be saved?*" We were not at a loss to answer that question, as the scriptures of truth give so direct a reply: but how to point out the most effectual means to conduct them aright to faith in the friend of sinners, required no small share of that wisdom that cometh from above. The plan that was thought most likely to answer, was that of encouraging them to begin prayer-meetings among themselves, after giving them suitable advice, and praying with them. A pious person was appointed to begin and conclude for them: they met together, and we are happy to state to you, that it has answered the desired end. Not less than about forty of them have been deeply impressed with the fear of God, and are now endeavouring to keep his commandments. Many of them are joined in church fellowship, and are adorning the doctrine of God their Saviour. It is truly delightful to hear them engage in prayer! A few Sunday nights ago, while the members of the church were engaged in prayer, a particular feeling was manifested among men, women, and children, and some of the latter loudly cried out for the Lord to have mercy upon their souls; and it was with the greatest difficulty that the meeting could be concluded. The next night, a prayer meeting was held in the chapel, and about fourteen of these children prayed: and we are happy to say; that their manner and expressions delighted every one present. In fact, the school is quite in an improved state, and a pious feeling pervades the whole. We do assure you that the children are become the spiritual instructers of their parents; and we cannot for a moment doubt that it will be more generally felt. One circumstance I shall mention, that one of the parents, a poor widow woman, when laboring under conviction for sin, said very thankfully, that she had reason to bless God for her children being instructed in a Sunday-school, from whom she herself had learnt many a useful lesson.—*High Felling School.*

How to do good.—Persuade your neighbors to order that *religious paper* which you consider best adapted to inform them of the religious aspect of the times, to elevate the tone of their piety, to invigorate the virtue of disinterested action, and to brighten all the incentives of duty. Should they be disinclined, urge the subject upon them with affectionate reiteration, and do as one of our correspondents informs us, he did.—He says—"At a conference meeting at F——C——, I recommended your paper to the patronage of the brethren and friends present, observing at the same time, that if any of them would subscribe and take the paper for one year, and at the end of that time say they were dissatisfied, their money should be refunded. The proposition took, and *seven* subscribed immediately. All have since expressed their entire satisfaction, and some have made the same proposal to others that I made to them.—*Col. Star.*

Chinese Proclamation.—The chief magistrate of the city of Canton, in China, as is usual every new year, has published a proclamation to the citizens. He refers to the infamous practices of thieves, vagrants, and local blackguards, and calls upon his people to reform their habits in the following singular phraseology:—

"After this proclamation let every one arouse, repent and reform; let all aim to renew the skin of their faces, and avoid that repentance, which is as useless as a man's attempting to bite his own navel. Ye dwellers in market places, take good heed to your doors, and shut them carefully morning & evening. If vagabonds, as before, swindle, rob and annoy, seize them, and drag them before a magistrate. If lictors connive and combine, I shall, on the moment of detection, flog them till they die.—I am resolved to show them no indulgence. Let every one trembling obey.—Oppose not. A special proclamation."

Melancholy.—On Friday morning, the 27th ult. the body of Mr. *Abraham Rosecrantz*, (a respectable farmer of this town, aged about 50,) was found lying in the road, and *frozen*, nearly a mile from his house; his horse stood partly over him, with the hand of his unfortunate master clenched to a stirrup of the saddle, in the cold grasp of death! Mr. R. left here on horseback, about dusk of the inclement night preceding, and after riding several miles, is supposed to have dismounted to avoid the piercing cold, and walked, till overpowered by the severity of the weather and fatigue. The deceased has left a wife and numerous friends, to mourn his untimely fate. It is a singular coincidence, that a *brother* of Mr. Rosecrantz died in a similar manner, in Canada, some 12 or 13 years ago.—*Little Falls Gaz.*

SEVENTH DAY BAPTISTS.

We have now before us the Minutes of the last year's General Conference of this peculiar denomination. Their meeting was held in Piscataway, N. J., and the whole number of additions for the year preceding their Conference was *two hundred and thirty five.* Their entire number is *three thousand and thirty five.*

Columbian Star.

Interesting case.—A deaf and dumb lad applied to a merchant in N. York to purchase a hat for a pupil in the Asylum for the Deaf & Dumb, and presented a $10 bill, which the merchant condemned as counterfeit, and immediately took the lad to Mr. Hays, the High Constable, who pronounced the bill genuine, but on a broken bank. Mr. Hays ordered him to appear next morning at the Police Office. He did so, and fully exculpated himself, and left the office with the respect and good opinion of all present.—But not content with this, he soon sent back the following letter:

New York, Feb. 27, 1829.

To the Judge of the Police:

Yesterday afternoon a new pupil told me that he wished me to buy a new hat for him, and he handed a bill to me, and got it from him. I presumed it was good, and therefore I put it into my pocket. I had got it before I had left home.—As I was going somewhere to distribute several notices to the directors for the support of the indigent deaf and dumb, I thought quickly that I would be glad to converse with my aunt, who lives at No. 24 Clark-street—for I was a very little distance from her house. So I went to visit her, and I spent a few minutes with her. Whilst I was coming towards Canal-street, I recollected quickly that I must buy the hat for this pupil. Accordingly, I went into a store to get it, and I took ten dollars out of my pocket and gave them to a hatter, who received them—but he did not understand this bill that was of a broken bank, and he carried it to the other gentleman, who took it. He said it was bad—and I was sorry. Then the hatter, Mr. Harrison, came to me; and he suspected I was a rogue, and therefore he brought me to tell Mr. Hays about me. He showed me some questions. I have some answers to them, namely: Henry H. Cole. My term of four years and five months has expired at school. I live with Mr. Loofborrow. I was born in Red Hook, Dutchess N. Y. and my parents live in Saugerties, Ulster co. now. I told Mr. Hays that I did not know whether the bill was good or not. I supposed that Mr. Harrison knew that I was ignorant of this bill, yet he endeavored to bring me to Mr. Hays' house, for the purpose of giving him a reward. If I had known that it was bad, I would have told the pupil that it was broken—but I know that Mr. Harrison is not reasonable, but ignorant; for he did not give some questions to me. I have endeavored to write this, for I wish you to know about these circumstances, and my character I do not wish to be injured; and I know that some rogues are brought to police. DAVID H. COLE.

Jour. of Com.

Infringement of a Patent.—At a recent session of the Circuit court of the United States, a case was tried between Messrs. Grant and Townsend, plaintiffs, and E. and H. Raymond, defendants, for an infringement of a patent for a machine for making hat bodies. The following abstract of the trial is from the New-York Commercial Advertiser.

We are pleased to learn, that a factory for the manufacture of the above article, using these very ingenious and labour saving machines, has recently been established in this village.

The action was brought for the infringement of the patent right of the plantiffs for a machine for making hat bodies. The defendants contended that a machine acting upon the same principle, and producing the same results, had been invented and put in operation by one Silas Mason, long before the invention of the plantiffs machine, and that therfore the plaintiffs, not being the true inventors could not recover, but that their patent was void.

But if the plantiff, Grant, was the true inventor the defendants contended that the patent was void, for the following reasons: That it was a patent not for a machine, but for an abstract principle; That the specification was false in claiming as an invention that which had been long before known: and that the specification and drawing deposited in the Secretary's office were insufficient, and would not give a mechanic sufficient data from which to make the machine. Upon this latter point, a host of witnesses were examined on both sides, but the decision of the Court rendered the testimony unimportant. A luminous charge was given to the jury, by his honor Judge Thompson, in the course of which he commented upon the various questions of law raised in the cause, and gave his opinion in relation to them. The plaintiff, Grant, had obtained a patent in the year 1821, which he surrendered in 1825, and took out a new one. The Judge decided that he had the right and power so to do, and that his present must be considered in the same light as if no other had been issued.

That an abstract principle was not patentable, the Judge said was clearly law, but this patent was not liable to that objection. He also charged that, the specifications and drawings in the Secretary's office might both be used to make the machine, and if it could be made from the two together it would be sufficient, but the model there deposited could not be used for that purpose. He then compared our Statute with the English Statutes, and decided that the jury must believe [under our Statute] that the specification was defective by reason of the fraudulent or intentional concealment of the patentee, or otherwise the patent would be good. He perhaps would not be perfectly satisfied of the correctness of this position, had it not been already expressly decided in the U. S. Circuit Courts in Boston and Philadelphia.

The question was then submitted to the Jury, whether or not Grant was the true inventor of the machine. The testimony in relation to Mason's invention was fully commented upon, and the Jury were instructed, that it was not necessary that Mason should have taken out a patent in order to take away the plaintiffs' right—and on the other hand, the plaintiffs' right would not be destroyed merely because Mason had produced the same result; but that it must be shown that Mason produced the same results by a machine acting upon the same principle as the plaintiffs'.

As to damages, the Judge said it was a question exclusively for the jury; that the plaintiffs should recover the actual damages which they had sustained, and that the nett profits made by the defendants was probably the best rule to guide the jury in assessing them.

The jury, on Monday morning last, returned a sealed verdict in favor of the plaintiffs *for three thousand two hundred and sixty-six dollars and sixty-six cents*, which the Court are by law obliged to treble—making the judgment $9,799 98, besides costs.

CHARACTER OF THE NATIVES OF NEW ZEALAND, EXTRACTED FROM THE JOURNAL OF THE WESLEYAN MISSIONARIES.

From the Imperial Magazine.

1828, Jan. 26. Nothing pleases Patuone so much as to talk to him about fighting. His eyes instantly begin to sparkle, and he expatiates with great fluency, either on his own exploits, or those of his friends. He told me to-day, that his father had been in upwards of a hundred engagements, in all of which he had distinguished himself by killing the first man, and conquering the chief; that he never fought without being wounded, but neither wounds, nor loss of blood, could chill his heroism; and that, if compelled to flee, he was always seen covering the retreat. He spoke of Taonui, the brother of Muriwai, in the most degrading terms. He said that once, when slinking in the rear, he shot his own nephew by mistake, and that whenever his party were beaten, he was always seen a long way off ahead, making the best of his way to a place of safety;—"last to fight, first to run."

27. A party from the Bay of Islands, who came over last week, stole, on their return, two male slaves, belonging to Ngahuruhuru, and a musket they had with them. The 'Hokianga natives view this as a great insult offered to them. Ngahuruhuru and his son, with two others, are gone to recover the spoil; otherwise a large body would have immediately marched off to Wangaroa, to demand its restoration, by robbing their *comera* plantation, when he was shot. As soon as the report of this young man's death reached the Bay of Islands, it was resolved that it should be revenged; and with this view, four hundred fighting men were collected together, and formed into two divisions, one commanded by Toi, the other by Wareumu, or, as he is usually called by Europeans, King George.—They marched direct to 'Hokianga: Toi arrived first at Waima, where Patuone and several other chiefs, together with many of their men, were assembled. After Toi had robbed the natives of their potatoes, &c. a reconciliation took place, and nothing further seemed likely to occur. But when Wareumu arrived, which was on the next day, he expressed the strongest dissatisfaction with Toi for having made peace on such easy terms, and prevailed upon him to break the league. He was also extremely insolent to Muriwai, intimating that he was a coward, and sneered at the idea of the 'Hokianga tribes attempting to defend themselves against his power.

That day, however, passed over with nothing more than hard words; but on the following day, the 16th of March, a quarrel took place between the Bay of Islanders and the 'Hokianga party. At first it did not appear likely to lead to bloodshed, but "the beginning of strife is like the letting out of water;" so it was in this instance; shots were fired on both sides, till several were killed, and others wounded. At length Muriwai, who was acting as a pacificator, was wounded and fell. Supposing he was killed, our natives, who were unsupported by the Waima tribe, (they having fled as soon as things assumed a serious aspect,) became highly enraged, and tho' they were before giving way, they now turned round upon their opponents with desperate valor, and singled out Wareumu as a *hutu* for Muriwai. Wareumu received two balls, and by the second, which passed through his throat, was killed. As soon as he fell, all his followers retreated, leaving nine of their companions dead upon the field, amongst whom was Oro, the chief who commenced the pillage of our mission premises at Wanagaroa. Here the contest terminated. Patuone and Nene immediately took the body of the fallen chief, and, though an enemy, made great lamentation over him: as a further mark of respect, they have since placed it between the bodies of their own relations.

In the evening, eight or ten natives of the viler sort, came to Waihou, and sung the *pihe*, or funeral ode, as an expression of great joy at the victory they obtained over the Bay of Islanders; proclaiming at the same time, in the most extravagant terms, their own bravery. They likewise intimated that we should be no longer safe at Waihou, as all the tribes intended to remove to a *pa* at Horeke, and there, by uniting in one body, to prepare against an attack from the Bay of Islands. This intimation being afterwards confirmed by Patuone, we resolved upon an immediate removal to Maugungu. In this state of general commotion Warerahi called upon us, and with a countenance which bespoke the concern he felt, expressed his fear as to our being again plundered and driven from the island, assuring us, however, that he would protect us from all personal injury. Having already erected at Maugungu two rooms, we began on Monday the 18th, and finished on Wednesday evening the 20th, the removal thither of all our goods.

On Thursday, the 21st, we received a letter from the Bay of Islands, representing it as possible that the circumstance of Wareumu's death may cause the total extirpation of the 'Hokianga tribes, and the overthrow of the European establishments; that the majority of the Bay of Islanders were for peace, but it was very doubtful whether they would prevail over those who were athirst for war. Muriwai, who lay wounded near us, said it was well we had removed to Maugungu, as we were now within reach of the great body of the natives, who would not allow us to be treated as we had been at Wangaroa. Captain Clarke, whose premises are fortified by several pieces of cannon, resolved, in case of an attack upon his property, to defend himself to the last extermity. We must not omit to state, however, to the praise of this gentleman, that he declared, if he thought one missionary would lose his life, by the natives revenging themselves upon us for any loss that they might sustain in contending with him, he would not fire a single shot.

At nine o'clock on Friday morning, the 22d, a canoe, with about sixty warriors, passed our house, and went up the Waima river, to join the Mahurihuri tribe, who were expecting an immediate atack from the Bay of Islands. In the course of the forenoon, several other parties passed over land, from Horeke to Waima. In the afternoon we received a letter from the Rev. Henry Williams, stating, that he and some of his brethren were to proceed on the following day, to the place where the natives of the Bay of Islands would assemble to hold a general council, as to the measures they should adopt in reference to 'Hokianga; that if peace be determined upon, the missionaries would accompany the natives to Waima, as arbitrators; and that if war should be the result, they would come over without delay to our help. They regarded the posture of affairs as extremely critical.

It seems that the news of Wareumu's death produced at the Bay of Islands a very strong disposition for war, principally, however, among the young and inexperienced. The older chiefs, were, generally, advocates for peace, partly on the ground of family alliance, and partly from a principle of general policy. They felt adverse to the adoption of hostile proceedings against the 'Hokianga chiefs, because many of them were their near relations; and this disinclination to war was confirmed by an opinion, that if the inhabitants of this part of the island were to weaken themselves by mutual quarrels, the natives of the south-east coast, hearing of their dissensions, would come in a large body, and exterminate them. But whilst these considerations powerfully recommended the maintenance of tranquility and friendship, the established customs of New Zealand, which have the force of law, required them to fight; a great chief had fallen, and his death must be avenged. In this extremity they had applied to the missionaries, and desired them to become arbitrators of the matter.

Accordingly, the Rev. Henry Williams, and Mr. Richard Davis, accompanied the Bay of Islanders, who amounted to five or six hundred strong, all well armed, to Waima, where they arrived on Friday, the 22d, and encamped near the *pa* in which the opposite party were posted. It may be necessary to explain what the natives call a *pa:* it is a strong stockade made of the trunks of trees, and usually situated upon the summit of a high hill, difficult of access. It was a fortification of this kind in which the 'Hokianga natives had enclosed themselves; there were about four hundred fighting men, besides the wives and children of the Mahurihuri tribe. Friday and Saturday were spent in deliberating on what should be done. On the latter day, Mr. Clark and Mr. Kemp arrived from the mission station at Kere-Kere. On Sunday we received a note, requesting that our boat might be sent to Waima. The following morning we started at day-break: as we drew near the place, we were gravely informed by some natives in a canoe, that three hundred Bay of Islanders had been killed, and that the rest had fled: but tho' we had heard tremendous firing as we were going up the river, which we could not account for, yet knowing that no reliance could be placed on such accounts from the natives, we proceeded onward. When we got within sight of the *pa*, we met our friends from the Bay of Islands, took them on board, and at six o'clock in the morning arrived safe at Maugungu.

We received an interesting account of what had taken place on the field of action. The chiefs behaved in a becoming manner: those from the Bay of Islands declared, that as the people of 'Hokianga were their relations and friends, they had no wish to fight with them.—After much discussion, it was at length agreed, that peace should be proclaimed on Sunday.—The missionaries remonstrated against this, and recommended that the public proclamation of peace should be deferred till Monday. This was consented to, and both parties remained quiet during the Sabbath, and listened with attention to the instructions of the missionaries. As soon, however, as the flag, which is always hoisted on that day, was taken down, they commenced firing, and ceased not all night. It being customary on such occasions for individuals to single out those whom they dislike, and shoot them clandestinely, there was reason to fear that some mischief would be done. The missionaries, whose tent was pitched in the centre of the Bay of Islanders' camp, had indeed requested the natives, on their deciding upon peace, to break the balls off their cartridges; but this advice was evidently not taken, as balls were kept flying over their heads all night. On Monday morning, the chiefs of note, belonging to both parties, met together in token of good will, on which occasion several speeches were made. It was still doubtful, however, whether an engagement would take place or not, till the Bay of Islanders, at the command of their chiefs, fired several tremendous volleys in the air, and turned their backs on Waima, to return home. The firing was answered by corresponding volleys from the *pa*. An accident occurred at this juncture, which was calculated to interrupt these pacific tokens. A ball struck the ground near an aged chief of the Bay of Islands. It being supposed that this shot was inntended to hit some person, a good deal of irritation was produced. But the Bay of islanders were satisfied with the *hutu* of firing sevleral shots near the people in the *pa*. Had any one been killed, a general engagement would inevitably have ensued. Happily, this was not the case, though it is truly astonishing, that nearly a thousand undisciplined savages should have been brought together under such circumstances, and with their passions so much inflamed, and that they should be firing at random for twelve hours in a hostile manner. Nene said, that Ngahuruhuru ought not to have gone without the concurrence of his friends.

30. An old chief, Tekaweka, observed, that a man who had no daughters obtained but little benefit from the white people. "*Ki te ware paheka?*" said he, who is that at the white man's house? *ko mea ma?* what is his name? *Hae, hae, e tamaine ana;* yes, yes, he has daughters. "Our youths," he added, "have no wives left; the white people are taking them all." I asked a man, whether his son, if allowed to become one of our domestics, would be obedient, having frequently witnessed his disobedient conduct towards his father. He replied, "*Ko tana rongonga ia he tangata ke panei ka tono ia i tana matua ekore e te tamaite ko ta. Nu tirani ritenga.*" "The thing he will listen to is a stranger. But if his father or mother orders him to do any thing, he will not listen, but will throw stones at his father. This is how New Zealanders act.

Feb. 3. I went to Hutakuru, the residence of Taonui. I was conversing with this chief on the goodness of God, when his brother said, "*Ae! ima te tini turore e takoto, nei,*". "Hence the infinite number of sick people lying down." We hardly ever speak of the divine goodness, but they raise some objections. Having a blister in my pocket, which I had prepared for another person, who however I found had recovered, I applied it to a daughter of Taonui's, who is suffering much in her chest, from the effects of the influenza. It is not three weeks since Taonui buried one of his daughters, a very fine young woman. I saw the box in which she is placed. It is ornamented all over with leaves of books and portraits taken out of the magazines. Muriwai overtook me on my return, and wished to talk about buying and selling; but finding I would not converse on these subjects, he said to one of my guides, "This is indeed a sacred day, for this people talk of nothing but the God."

11th. About 2 o'clock this morning a canoe passed up the river, with a party, who exhorted all to go to Tutu's place, and get something for themselves, for that he had shot himself, because his wife had committed adultery.

12th. The natives who returned from Tutu's place, related to me the particulars of the death of this unhappy man. He sat down with his son, a child about five or six years of age, putting the muzzle of a loaded musket to his breast, that the ball, having passed through his own heart, might also kill the child; that not being able to fire off the piece with his foot, he drew the ramrod, and thrust it against the trigger.—The ball passed through his body, and came out at the back of his neck. The child, though unconscious of what his father was doing, was providentially unhurt, and taking up the ramrod, he ran home crying "*E mata ana kara! E mata ana kara!*" Father is dead! Father is dead!" The widow seemed quite unconcerned, and was laughing and jesting as if nothing had happened. "*Had he,*" said the natives, "*shot her as well as himself, that would have been well; but to shoot himself only was foolish.*"

13th. The weather was very wet; the river was swollen as high as the banks, and we were apprehensive of an inundation. The natives regard the river as a god, and call it Taniwa.—When they saw how we treated their superstitious fears, as to its overflowing its banks, they said, "*When you are immersed in the water, you will see whether the Taniwa has no power: this above all rivers is sacred. One ship* (meaning the Cossack, an American schooner, that was wrecked at 'Hokianga, in Jan. 1822,) *has been destroyed by him. He has power indeed.*"

On the 25th of March, through the instrumentality of the missionaries, a permanent peace was concluded between the Bay of Islanders and the 'Hokianga tribes; and now the former have returned home, and the latter are dispersing to their several places of abode.

If a battle had occurred, it would, in all probability, have been the most desperate and bloody that ever took place in New Zealand. There was little disproportion in the forces, either in

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men or muskets, and there was a feeling of deadly exasperation prevailing among them. Many of them were like chained bull dogs, eager to fly upon their antagonists. It is, therefore, a matter of great and peculiar thankfulness that these alarming commotions have been conducted to so peaceful an issue; and that the cloud which wore towards us so black an aspect, has passed away. This could only have been effected by Him who "stilleth the noise of the seas, the noise of the waves, and the tumult of the people." To him, therefore, be the praise!

There is one other circumstance, wich, as it seems to be an instance of providential retribution, should not be omitted. It has already been stated that Oro, the man who directed the plundering of the mission premises at Wangaroa, was killed on the 15th March. His body was found on Sunday, the 23d, and cut up into quarters by his friends, in order to carry it in baskets to his native place, at the Bay of Islands, for interment. This seems horrible to an Englishman; but it was done out of kindness. A day or two before, Muriwai, on observing his dog come home with a full paunch, said to captain Clarke, "Do you see that dog? He is just come home full, after having been feeding on the body of Oro, the fellow that robbed the missionaries at Wangaroa." Kiaroa also said to us, "There now, you have just got *hatu* of the man that robbed you at Wangaroa."

CASE OF LIEUT. PERCIVAL.

From the last Report of the American Board.

A Court of inquiry was ordered by the Secretary of the Navy, to meet at the navy yard in Charlestown on the first of May. The court consisted of three captains of the navy, and was directed to inquire into the conduct of Lt. Percival, while at the Sandwich Islands, in the months January, February, March, and April 1826;—to state to the government what should be proved in the course of the inquiry;—and to give an opinion, whether a court-martial would be necessary for the trial of this officer.

The court met at the day appointed, and continued its session in public till the 5th June, during which time twenty six days were occupied in examining witnesses, and taking down their testimony. The Prudential Committee were allowed to be present, and to propose questions to witnesses, by an agent whom they employed as legal counsel for that purpose. They took full notes of the evidence, and copies of nearly all the depositions; the import and bearing, of which however, it is not thought proper to disclose at present.

About the middle of June, the proceedings of the court were transmitted to the navy department; but what the decision was, and how far the proceedings are approved by the President, the Committee are not able to state, as nothing, so far as they know, has transpired on the subject No agent having been sent to the islands to authenticate written evidence and the letters and statements of missionaries and others, however worthy of confidence, not being legally admissible, it could not be expected that a full developement could be made, at the distance of many thousand miles from the scene of these transactions. The charges preferred against Lieut. Percival by the Committee may be divided into three classes:

1. Those that imply, that he interfered with the government of the islands, for the purpose first of persuading, and afterwards of compelling, the chiefs to repeal a law for the preservation of the public morals.

2. That he assailed the character of the missionaries, obstructed their influence, and instigated his men to acts of violence upon their dwellings.

3. That he lived publicly in habits of vice, which were injurious to the natives as an example, and expressly forbidden by the law for the regulation of the navy.

In the present state of the proceedings, it is not deemed expedient to intimate how much was proved under each of these heads, further than to say, that enough appeared to justify the Committee and the Board for preferring and sustaining their complaints, and the government for making the investigation.

To some persons it may seem unnecessary to have paid so much attention to transactions connected with the visit of the Dolphin. They may think that the misconduct of a subaltern in the navy, even though scandalous and of bad tendency, should receive but little attention from the Committee of a Missionary Society. Such an opinion would undoubtedly be correct, in many supposable cases. But those who would advise to silence and forbearance, in the instance before us, are probably not aware of the serious and permanent evils, which are alleged to have been experienced, both by the missionaries and the natives, from the acts complained of. They probably have not known, or have not duly considered, that the first visit of a national vessel of the United States to the Sandwich Islands was peculiarly important;—that the commanding officer of a national vessel, in a foreign port, is the representative of his country, whatever his own rank may be:—that any of the senior lieutenants in the American navy does in fact hold a very important office, and one which is often highly responsible, as to this class of officers is, in a great measure, committed the care of our largest ships and the management and discipline of their numerous crews;—that Lt. Percival was himself first lieutenant of a large frigate, and is arrived at such a period of life, as ought to insure coolness and consideration in a public officer;—that, as the Committee have learned from highly respectable sources, independent of the missionaries, he put himself, on his arrival at the Sandwich Islands, at the head of the profane, the dissolute, and the vicious, in their open and avowed opposition to the restraints of morality and religion;—that, as the complaints allege, he intimidated the chiefs by threatening physical force, thus compelling them to licence public lewdness, or expose themselves to the fire of his cannon; that as a consequence of his success, in attacking the most important rights of the people, the missionaries declare, that many young females in the mission schools of Honoruru immediately became victims: that in this manner, some of the schools for females were broken up;—that the school system in that place received a deep wound;—that the promoters of vice received a courage, and an impulse, which they had never shown before;—that the time of the missionaries has been much consumed, and their strength exhausted, in efforts to withstand such a deluge of mischief; and that if a victory shall finally be gained in favor of Christian morals, it will be solely in consequence of the blessing of heaven upon the unwearied labors of the missionaries, and not from the want of malignity in the nature and design of the actions here described.—If a merchant, or any person in secular pursuits, should have his business deranged, and his plans of future employment frustrated, by the application of lawless force on the part of a public officer, he would feel himself justified in complaining to the government and demanding compensation. And is the injury less, when missionaries, who are supported by the Christian public at a large annual expense, and who cheerfully wear out their lives for the benefit of strangers and pagans, suffer the extreme inconvenience of being withdrawn from their appropriate and allotted sphere of labor, from their schools, translations, and printing,—in consequence of acts, perpetrated at the instigation of a public officer? Is not their time of some value? Are not their feelings and rights worthy of some regard? And is it a small thing to divert a faithful preacher of the Gospel from his work, to scatter his hearers, to defame his character, and to pluck from his hands the sheaves, which he was bringing home with rejoicing?

BRITISH CHRISTIANS AWAKING

The state of religion in this country has, for some time past, deeply interested the churches in England. The revivals, which have blessed almost every part of our American Christendom have, particularly, awakened their attention and elicited the enquiry—"Why is it that we are not favored with similar proofs of the presence and power of the spirit?—The movements of the *Congregational Board of Ministers*, in London, in reference to this subject (and of other churches and districts in the country) are thus noticed in their last Magazine.—*Philadelphian.*

It is with peculiar thankfulness we have to record our conviction that this subject is now obtaining that influence in the minds of our ministers and churches which its magnitude and vitality demand. The ministers of London who form the Congregational Board, have held three meetings for the special purposes of prayer and religious conference, which we believe, will be ever memorable with those who had the privilege to attend them. We are not at liberty to report all that is likely to result from those frank and fraternal communings, but one resolution will be promptly acted upon, which is, that every minister connected with the Congregational Board be requested to address his people on the subject on the first Sabbath of the present year.

We have received intelligence that individual churches, and whole districts in Essex and Suffolk, Warwickshire and Devonshire, have observed days of humiliation and prayer. We wish not, however, ostentatiously to enumerate these services, now the attention of the churches is awakened to the subject, lest we and our brethren should appear to forget the salutary cautions of the Saviour, Matt. vi. 16—18. At the same time, let us give the Lord, "no rest till he establish, and till he make Jerusalem a praise in the earth."

The *General Baptist Repository* of January last, also mentions the same subject. The following communication from a correspondent to its Editors (dated in December last) shows that other Denominations are also raising their hands and their hearts to the hills whence cometh their help—

As the subject of seeking the Lord, by fasting and prayer for the revival of religion is engaging the attention of the churches of Christ of different denominations, I beg leave to inquire whether any steps are taken by our Conferences to follow the example of our brethren. Are there not sins with us, even with us as with them? Why are we last to seek the Lord in the good old way of our forefathers? I hope that this hint may direct the attention of the churches to this interesting object. The 10th inst was the day recommended to the Particular Baptist churches to be 'set apart for the purposes of fasting, humiliation, and prayer, and more especially with a view to implore the general effusion of the Holy Spirit." (See Bap. Mag. Dec. p. 572.) On that day, the two Baptist and Independent ministers of this town met, and determined on holding a day of humiliation and prayer on the last day of the present year. After the duties of the closet and the family, in the early part of the morning it was recommended to have a prayer meeting in each chapel at ten o'clock—for all the congregations to meet in one place at three o'clock, the pastors engaging in prayer, and in the evening to have a sermon at each place of worship. Praying that our tribe may not be the last in going up to seek the Lord, weeping and mourning,"

I am your's, &c.

BIBLES WANTED IN INDIA.

From a communication received from the Rev. Dr. Marshall, of Serampore, the manner in which Divine Providence has opened the way for the introduction of the Scriptures into India, the facilities for translation now enjoyed, and the readiness with which the Scriptures have been received in a variety of instances, are affectingly portrayed. Whole editions have been exhausted in the Sanscrit, the Hindoo, the Mahratta, and the Orissa Version: no less than five editions in the Bengalee have been required: the nation of the Sikhs have received nearly the whole of an edition printed in their tongue. From Hurdwar, esteemed a holy place, copies of the New Testament have been extensively circulated, and have afterwards been found in different parts of the country carefully preserved: to Allahabad, another station, it is supposed that nearly a million of persons occasionally resort, and the opportunity has been embraced of effecting a wide circulation through the persons assembled; and these distributions, Dr. Marshal states, elicit inquiries from year to year, and the desire for the Scriptures is evidently increasing at Benares: while many who have received the sacred volumes have concealed within their own bosom the feelings excited by its perusal, others, and among them several Brahmins, have been so deeply impressed with the truths which they contain, that they have renounced idolatry, given up caste, and made a public profession of Christianity. *London Record.*

From the Angelica Republican.

The Presbytery of Angelica met and organized in this place on Tuesday 25th Nov. last, pursuant to a resolution of the Synod of Geneva during their sessions at Syracuse in October last. The meeting was entirely harmonious and a deeply interesting one. And served to show the pressing need of more laborers in this new region, for the fields are already white to the harvest, but the laborers are few, very few, and these few labor under great embarrassment.—But the Lord has evidently appeared in the midst of us, pouring out his spirit, renewing christians, awakening sinners, and adding to his people such as shall be saved, as we trust.

Two young men put themselves under the care of Presbytery, to prepare for the ministry; the prospects of Zion seem to brighten, and all things seem to augur that *the time, the set time to favor Zion has fully come, for her children take pleasure in her stones and favor the dust thereof.* Presbytery adjourned to meet in this place on the last Tuesday in Feb. next, at 2 o'clock P.M.

By order of Presbyrery.

M. HUNTER, Stated Clerk.

From the Boston Philanthropist and Investigator.

"THE BOTTOMLESS PIT OF SPECIE."—The Salem Courier says, that "the East Indies is a bottomless pit for specie," and that "all that goes there, goes never to return."

There may indeed be an inconvenience in this. A reasonable supply of the precious metals, as the accredited representation of other property, and for purposes of manufacture, is doubtless needful. But they are neither food nor raiment. In the absence of these, they would be useless.—And their presence, beyond a certain amount, would add nothing in reality, either to wealth or happiness. Our imports from India and China consist, in general, of articles which add to our comfort, and though some articles may be classed with luxuries, they are not the direct means of moral ruin; which is more than can be said in favor of some branches of our commerce.

If the Courier wishes to point out a "*a bottomless pit for specie,*" for all that specie represents, and for treasures which were never purchased by silver or gold, let it turn its attention from the trade in nankins, silks, crapes, porcelain, and the beverages of the cups "that cheer, but not inebriate," to the trade in Jamaica Rum, Cogniac Brandy and Holland Gin. Let it take a peep at the distilleries. Here may be seen, "the bottomless pit," not merely of specie, but of house and lands, and food and raiment. The bottomless pit of domestic happiness and national prosperity, of individual worth and of public freedom.

It is said that a circumstance has recently occurred in this city, illustrative of the value of the *rum-drinking* system, to *political aspirants.* A gentleman desirous of an appointment by the existing authorities at Washington, was procuring signatures to a petition for that purpose, setting forth, (with much truth, for ought we know) the candidate's qualifications for the important trust, &c. In one instance, the signature of one of the "*sovereign people,*" just waking from a brandy nap, was very *readily* given. In another, a *treat* had the effect to enliven the ideas of a worthy patriot, on the subject of the importance of appointing the best men to office. *His* signature was accordingly given, accompanied with the very liberal intimation that the same favor should not be withheld from any opposing candidate who might in the same manner prove himself *worthy* of it. Here is a sample of freemen and statesman, worth having. One word for it, neither of them will be found voting for high duties on imported spirits, taxes on distilleries, prohibitions of lottery, gambling, or the discontinuance of Sabbath Mails. *Constitutional* scruples will prevent. They will understand too well the nature of our republican institutions. They will too highly prize the rights of conscience. *Ib.*

HORID MURDERS.

In the Missionary Herald for the last month, we read the following melancholy tale from Goshen. "Intemperance is a destructive vice, which the people have facilities for indulging.—Many unprincipled white men are settled on the borders of the Indian lands, for the express purpose of selling them intoxicating liquors; and many of the Choctaws barter for whiskey, at an exorbitant price, their horses, hogs, skins, fowls, blankets, and indeed, all that they have. The first year after this station was occupied (by the Missionaries) there were TWENTY MURDERS committed within a few miles of Goshen, in drunken affrays. The last year only *two murders,* in the same compass." From Mayhew, we learn that "two years ago, ten persons, in less than two months, lost their lives in consequence of whiskey; six of them were killed. During the two last years, only one man has lost his life by intemperance—and he was drowned." While we rejoice at the progress of reformation, we cannot but pause and inquire; yes, solemnly inquire; who have been accessary to these TWENTY-SIX MURDERS and *fire deaths?* Say you, those unprincipled white men, who sold intoxicating liquors to the Indians," are accessaries. True, very dreadfully true; but the allegation, in our apprehension, extends much wider. The Christian farmer who can gravely transmute the products of the soil into intoxicating liquors; the Presbyterian Elder who can foster with religious care his distillery, that he may "provide for his own, and especially for those of his own house;" in short, every man, from Ohio to Goshen, who has had any hand in procuring or conveying the deadly draughts to the mouths of poor Indians, must, we fear, be included in the long dark list of accessaries to these and hundreds of similar murders.—*Pandect.*

From the Western Recorder.

Features of Infidelity.—We have often lamented over the infidelity, which is making its way, more or less secretly, into the political papers.—But we have not been alone in our observations. The following, from a cotemporary observer, has reference to a particular journal of some note; yet it may characterise at least a hundred others. After alluding to an article which had just appeared, the writer adds—

"But what I wish to notice more particularly here, is, that of late many articles have made their appearance in the —— ——, bearing the same family resemblance to the one above alluded to. If there is any anti-Sabbath meeting, or an infidel anniversary, or a runaway hypocrite, you will find them standing boldly out in that paper. In one instance, I recollect the very contemptuous manner they remarked, that the Johnstown impostor left home in the Pioneer line of stages, which he always patronised."

We would add another characteistic, which is still more striking in such publications—that of the frequent admission of anti-religious articles in the person of a correspondent, under pretence of candor and liberality; and of the occasional insertion (in some dry corner of the paper) of a sceptical paragraph from an admired author.—This is a characteristic which cannot easily be misinterpreted. Christian reader, is it found in any paper which you patronise; which you throw weekly into your family for perusal?

Seven Days' Work for six Days Pay.—The following illustration of a certain prevalent evil, appears in a late number of the New-Hampshire Observer:—

"We are acquainted with a considerable number, particularly among the drivers, and we well remember, when three or four years ago, some stir was made about Sabbath stage-driving, an intelligent driver said to us—"If they would only put it to vote among the drivers and hostlers, whether the mails should lie by on Sunday, *we would hold up both hands for it.*" It is hard and unjust to make a man do seven days' work for six days' pay; but this *is* done, when a postmaster and his clerks have to lose their Sabbath, and yet take no more postage than if their office were closed on that day."

Quere—Where do certain "pains and penalties" rest in these cases; and where is the "binding of consciences" to be attributed?

REFORM.

A member of Broome-street Church, who was present at the meeting on Sabbath evening to hear Mr: Hewit's discourse on Temperance, as he was coming out overheard a respectable looking female, an entire stranger, saying, "Well, I keep a shop, and I sell liquor; but I never will sell another drop. if I have to beg my bread." How simple is the operation, and how powerful the influence of the PLAIN TRUTH. *N. Y. Obs.*

Progress of Reform.—We have the pleasure of recording another on the list of daily morning papers that are never prepared by Sunday labor. The following notice appeared in the New-York Morning Herald of Saturday last: *N. Y. Obs.*

"Our advertising friends are requested to hand in those advertisements intended for Monday's paper early on Saturday, as no labor is done in our office on Sunday."

OBSERVANCE OF SUNDAY.

One legally authorized violation of the Christian Sabbath naturally leads to another. A Committee of the Common council of this city for instance, cannot see why the reasons for keeping open the Police Office on Sunday are not as urgent as those for transporting the mail and delivering letters on that day, and therefore make a report in favour of the application to the Legislature for the passage of a law authorizing it. This shows how necessary it is that those who would preserve the Sabbath from entire prostration, should oppose strong and ceaseless resistance to the very beginning of the evil; that they should not suffer a single Anti-Sabbath law to blot the pages of any statute book on the contents of which their votes, or arguments, or remonstrances can have influence.—*N. Y. Obs.*

BAD CHRISTIANS.—I consider the principal enemies of the Gospel to be, not the pontiff of Rome, nor heretics, nor seducers, nor tyrants, but bad Christians; because the former exert their rage out of the church, while drunkenness, luxury, perjury, blasphemy, impurity, adultery, and other abominable vices overthrow it, and expose it defenceless to the rage of our enemies. Rome does not constitute the principal object of my fears: I tremble on account of other enemies more dangerous. Of what importance is it to have driven away the wolves from the fold, if the pest ravage the flock.—*Calvin.*

Rev. Phineas Smith was Ordained and installed Pastor of the Presbyterian Church in Portage, by the Presbytery of Angelica, on the 4th inst. Rev. Dr. Lyman made the introductory prayer: Rev. Moses Hunter preached the sermon, from 2 Cor. iv. 7; Rev. Robert Hubbard presided and made the ordaining prayer, and gave the charge to the Pastor; Rev. Jabez Spicer gave the charge to the people, and Rev. Silas Hubbard made the concluding prayer.

THE POLAR SEAS.

Capt. Franklin in his narrative of his second expedition to the shores of the Polar Sea, states that some of the elderly men of that region were questioned as to their knowledge of a Supreme Being, who replied—

"We believe that there is a Great Spirit, who created every thing, both us and the world for our use. We suppose that he dwells in the lands from whence the white people come, that he is kind to the inhabitants of those lands, and that there are people there who never die: the winds that blow from that quarter (south) are always warm. He does not know of the wretched state of our island, nor the pitiful condition in which we are." To the question, "Whom do your medicine men address when they conjure?" they answered—"We do not think that they speak to the Master of Life, for if they did, we should fare better than we do, and should not die." "He does not inhabit our lands."

WINDSOR COUNTY SABBATH SCHOOL UNION.—A Society with this name was organized at Woodstock, Vt. February 24th, auxiliary to the Vermont Union. On the same day they resolved, "to institute a Sabbath School in every town, village, congregation, society, or section, of Windsor County, where it is practicable." Also to employ a Sabbath School Visiter for the County, to effect this object, and to revive schools already established. Three month's labor is supposed to be necessary.

ROCHESTER:

FRIDAY, MARCH 27, 1829.

"For John came neither eating nor drinking, and ye say he hath a devil; the Son of man came both eating and drinking, and ye say he is gluttonous and a wine bibber, a friend of publicans and sinners."

The conduct of these fault-finders, in the days of our Saviour, is forcibly brought to mind by those who in the first place cry out ostentation and hypocrisy, because the names of those who give for charitable and religious purposes, are published to the world, and at the same time reiterate the charge that agents who receive these contributions, can, and do, appropriate them to their own use—that the people do not know how they are expended, or whether they are ever applied to the object for which they were raised. There are very few, we believe, who do not know that this charge is *ridiculously false;*—that the receivers are held to a rigid accountability—that they receipt to the churches the amount given, and that, when practicable, in newspapers in the vicinity,—and when these agents pay over to the *Bible, Tract,* or *Missionary* Society, as the case may be, an acknowledgement is made in the Missionary Herald or in some other publication which is always forwarded to the church or auxiliary society from which the donation was received. We have known instances in which there was a delay of a month in making the acknowledgement of the sums paid by a particular church, and the inquiry was instantly made, "what has become of our money," and the fact was not lost sight of until the answer was given. The truth is, there is not a more systematic or rigid accountability between the merchant, or any other business man and his agent, than between donors to charitable societies and their agents. And as no system has yet been (and probably never will be,) adopted to effect this, except the acknowledgement of receipts in printed publications, these pious souls who manifest so much concern, lest professors of religion should appear ostentatious in their charities, will probably have their eyes pained by an *increase* of this terrible evil; and on the other hand, when they would have it believed that receivers of public charities can, and do, embezzle the contributions which come into their hands, they will have the mortification to see that the people cannot be made to credit their assertion in defiance of the evidence of their own senses.

A Sentiment worthy of serious reflection.

The following paragraph in an article from the Visitor & Telegraph, has struck us with peculiar force:—"Separated as the Church is into different communities, the most credulous enthusiast must forever despair of a religious establishment in *this country*, unless the work be accomplished by an anti-christian party in politics."

Yes, we verily believe, that the only danger we are in, of a "Union of Church and State," is to be apprehended from the organization of an *anti-christian* party in politics: and if the subject of religious creeds is ever brought to the polls of our elections, it will be effected by those who profess to be so much opposed to it. If Christians act *politically* in concert, it will be because those who, under the specious pretext of "toleration and equal rights," are endeavoring to bring religion into disrepute, shall unite in a crusade to proscribe all who do not submit to their dictation in matters of faith.

If Christians are proscribed, and their political rights invaded by those whose principles of *toleration and equal rights*, lead them to coerce men to lay aside what they believe to be religion, before they are deemed worthy of public confidence, we may, and doubtless shall, see professors of religion unite in opposing such doctrines of liberty and equality. We suppose that while religion does not confer political rights under our happy form of government, it does not *disfranchise* those who believe in its doctrines—and we have too high an opinion of the republicanism and discernment of the people to believe that they are prepared to join in proscribing professors of religion, even Presbyterians, although the measure should be attempted under the flag of "*toleration and equal rights.*" Let one thing be borne in mind,—there may be *irreligious* as well as religious bigots.

News!!—The American Traveller, says, the toasts drank in New-York, at a late celebration by the society of "Free Inquiry," in honor of Thomas Paine, Miss Fanny Wright, and Senator Johnson, have been printed on satin in Roch-

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ester, N.Y. " to grace the parlours of those families who *prefer* the doctrines of the persons above named to the scriptures of truth."

We are inclined to belive that a sufficient number of subscribers has not yet been obtained to defray the expense of printing. The editor of the Traveller may obtain some light on t subject by a reference to the Rochester Observer of the 13th inst.

Except Sunday.—The American Traveller, says that the Steamboats Benjamin Franklin, Capt. E. S. Bunker; the Chancellor Livingston, Capt. Caggeshall; the Connecticut, Capt. Tomlinson; and the Washington, Capt. Comstock, have commenced their regular trips for the season, between *Providence* and *New-York*—that one of them will leave New-York every day EXCEPT SUNDAY.

We refer our readers to the article in our advertising colums respecting the Christian Spectator. This periodical has been published several years in New Haven, and has been conducted with ability. Its object is now more strictly that of a theological paper, than formerly, and is declared by its conductors, to be "the inculcator of a sound theology, as regards the friends, as well as the enemies, of truth; and while Theology both as a science or a profession will be more prominent than it has heretofore been, other objects, scarcely less important, will not be overlooked." We have only to add our wishes, that so long as it keeps these objects in view, it may receive a due share of public favor and patronage.

Mr. *Abijah Blanchard*, is now on a tour thro' several of the western counties, for the purpose of procuring subscribers for the Rochester Observer. Those of our subscribers on whom he may call, who are yet in arrears for the paper, are respectfully desired to pay to him the amount which is due.

A number of Communications have been received, but too late for this number.

The following Circular has been sent us for publication.

CIRCULAR.

SIR—At a Meeting of Members of the Legislature and Citizens of Albany, we were chosen a Committee to take measures for the formation of a State Colonization Society, auxiliary to the General Society at Washington. The objects of this Society, which they are pursuing with caution, but at the same time with determined perseverance and unwearied energy, are, to deliver our country from a great and acknowledged national evil; to avert still greater national calamities; to remove from our form of government a blot, or at least a glaring and discreditable inconsistency; to perform, under the name of charity, an act of justice to nearly two millions of people, that have been kidnapped and shackled by the hand of violence; to save at least some of them from probable extermination; and to convey, in the most efficient manner, knowledge, as well as civil and religious freedom, to the oppressed and degraded continent of Africa. Convinced, as we are, that the ultimate accomplishment of these great and benevolent designs, requires only the co-operation of the humane and patriotic in our country, we are anxious that the important trust, which devolves upon us, should be fulfilled in the most judicious and effectual manner. For this purpose we have fixed on the 9th of April, for a public meeting in Albany, to form a State Society, when the subject will be explained and discussed by the General Agent from Washington, and other friends of the cause. We are especially desirous, that the Society to be formed should have nothing local in its character, to injure its ultimate success. We therefore respectfully solicit you to attract, as far as practicable, that attention to the subject, which its importance demands; to be present, with such other gentlemen as your influence may bring; or as may be appointed delegates, at the meeting at Albany; and to exert all such influence in favor of the project, as you may possess, and as your wisdom and humanity may dictate.

B. P. JOHNSON,
WALTER HUBBELL,
A. HAZELTINE,
J. McDONALD,
D. McMARTIN,
P. RANDALL,
JOHN T. NORTON,
CHARLES R. WEBSTER,
H. BLEECKER.

Albany, March 16, 1829.

For the Rochester Observer.

ON SECRET PRAYER.

" Enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly."

Here first it is pre-supposed that the followers of Christ have a closet or retired place for devotional exercise. It seems as if the saviour knew the disciples to have such a place, or else he would not have said "thy closet," which seems to imply that they had one. Now here is an imperious command, obligatory on all christians to perform the duty of secret prayer. How many times in a day is not stated. But, we have some examples from ancient servants of the Lord. Daniel prayed three times in a day, which would seem to be the duty of all those who can, to do likewise. But there are no christians in life, who cannot spend half as much as half an hour, morning and evening, in prayer to God, and in meditating upon the realities of eternity. And there are a great many so situated, that they might spend as much as an hour morning, noon, and night, in this delightful service. God giveth grace according to the day. However, it is not the time thus spent, which renders the service acceptable to God. He looketh upon the heart. But that it is the duty of all to spend some time, in the service, cannot be denied. And he, who undertakes to make excuses, will find himself to be fighting against God. Have we not reason to believe thar Paul was in the act of meditation and prayer, when he was caught up, as he says, into the third heaven; and saw the glorious things thereof. It would appear strange, that any person should be backwards performing this most delightful duty. After he has tasted of the love of Jesus, after he has been adopted into the family of heaven, after he has felt all the groans of the Saviour upon the cross, the blood which ran from his side, the agony which he suffered in the garden, when he sweat great drops of blood, and the agonizing prayer which he put to his Father, during the cold midnight air, were for his sake. And if it had not been for them he would have now been in the gall of bitterness and bonds of iniquity. But oh! how stubborn is the human heart, it may well be said of christians, as Christ said, to the unconverted Jews. That, they would not come unto him, that they might have life. Christians will not keep near the thrones, and therefore they loose all the life of religion. This, Mr. Editor appears to me, to be the great reason, why our churches are not flourishing, and why pure and undefiled religion does not prosper among us. Many are forward to give, many are forward to go to meeting, and many are forward to pray in publick. But when they come to the duty of secret devotion; they are strangers to it, and do not like the task. Therefore, instead of going up upon the mount, to look over into the heavenly Canaan; they are bound down to the valley. Instead of sitting at the feet of Jesus, to learn of him, they follow him afar off. Instead of being always ready to depart and dwell with Christ, they are always saying, I dont know as I am a Christian. Instead of warning their impenitent friends, to flee from the wrath to come; they let them go strait by them pursuing the road to hell. This, is all for want of daily communion with the Saviour. Until those who have been redeemed by the blood of Christ, shall consider it a privilege, and do their duty in this respect; we have no reason to expect that God will pour out his spirit upon our churches. Such christians as I have supposed do not only shut the gate of heaven against themselves, but against the impenitent around them. Oh! christian, whoever you are that shall read these lines, if you neglect the duty of secret prayer daily; or pass over it carelessly, recollect that you are cheating your own soul out of enjoyment, which you might have; you are displeasing God, and cheating sinners around you. For, when you do not pray, you do not feel in what an awful situation they are in; and therefore do not try to help them out of it. Is it not time, for all those who profess to be followers of Christ; to awake to this subject, and come up to the help of the Lord? And, is it not the duty of ministers to awake also, and impress these duties upon the minds of their hearers? Let both answer God, as their conscience shall direct.

A LAYMAN.

To the Editor of the Observer.

SIR, Having lately come through the in the Pioneer Line of Stages from Albany to Buffalo. I cannot refrain from offering through the medium of your paper the following remarks, and should you think them worthy an insertion, you will oblige me by giving them a place.

It has been my lot often, during my life to take long and frequent journeys in stages, and I can say with perfect sincerity, that I never before had travelled in a finer line than is the Pioneer. I almost uniformly found during my journey, that the Horses and Carriages were of the finest and best kind, the drivers civil and skilful, and the Proprietors and Agents Polite and obliging.

Independent of the principle on which this line runs (a strict observance of the Subbath from which I believe it never deviates,) I can with confidence recommend it to the Public, as one in which I think they will always meet with kind treatment and moderate charges.

These few and hasty remarks are made without the knowledge or request of any person concerned directly or indirectly in this line of stages, and I am induced to make them solely with a view of counteracting so far as is in my power, some statements which have lately been put in circulation to the prejudice of this Line, and which I believe are entirely destitute of truth.

I am Sir with Respect,
Your obedient Servant,
A TRAVELLER.

JUVENILE LITERATURE.

To this important subject the public are begining to awake. Our juvenile literature is still found susceptible of improvement. Within the last ten years, it is true, a great change has taken place. We recollect very well when "*Sinbad the Sailor*," and kindred works, constitued a large part of our children's libraries. A few works of better merit were in existence,—but the market was flooded with evil, almost to the exclusion of good.

To the influence of Sunday Schools, may be attributed the change to which we allude. The Sunday School, silently, yet efficiently, works its way, spreading a benignant influence over the country. So efficient, indeed, is this humble institution, in effecting its achievement, that men of the world look on with astonishment; infidelity takes the alarm, and, conscious of its amazing power, and of the danger of her unhallowed interests, raises the alarm, "*Priestcraft!*" "*Church and State!*" "*Down with it—down with it!*"

We have said that the Sunday School works silently. It does so. The change which it has effected in our juvenile literature, has not been done by FORCING its favorite works upon the public. No; it has been done by a fair and manly course of Christian and philanthropic conduct;—by refining the taste, and elevating the sentiments of the young; by giving them a relish for purer and more useful reading, and by instilling early into their minds the principles of our holy religion. This is the glory of our system: that in effecting its greatest objects, it uses only the most honorable means, and aims only at the elevation of our species to a higher eminence in moral virtue.

We have not forgotten our subject. We do not forget, that, notwithstanding the great improvements which have been made in juvenile literature within the last ten years, much yet remains to be done. In our first number of the current year, we introduced the subject to the public. We stated our fears—the dangers to be apprehended—and what the Western Union was doing to arrest the progress of an alarming evil. The subject is now exciting a very general interest, and several of the principal Unions in the country are giving a thorough revision of their Depositories. This revision, we trust, will not be a superficial one. The importance of the subject demands a serious investigation; and though it should result in the rejection of some of the works of our most favorite authors, let it be done. The evil, ere long, will be past recovery; but it lies with the present to give a proper character to succeeding generations.

The Examining Committee are still industriously occupied in the revision of our Depository. *Eighty-five* books (none of them, however, from the press of the American Union) have been examined. Of this number, TWENTY-THREE have been rejected; most of them for containing sentiments at variance with evangelical religion, some for being not adapted to the capacity of childhood, and a few on the ground of sectarianism.

Did our leisure afford us the opportunity, we should take pleasure in giving to our readers a sketch of the character of each book upon our shelves. This we cannot do. So soon, however, as the Committee have completed their examination, a catalogue of approved publications will be printed, and sent to each of the County Societies. Probably by the first of April.—*S. S. Visitant.*

LOSS BY FIRE.

On Friday night last, Redman's Tavern on the Ridge Road 2 miles west of Clarkson, with the out houses and barn, with nearly all their contents were burned. The fire is supposed to have taken from the fire on the hearth by the blowing open of the door of an inner room.—The loss is estimated at $4,000.—*Brock. Rec.*

The arrest of Stephenson, the banker who had left England, as was alleged with an immense sum of money belonging to the Banking house of which he was a partner, has produced a great deal of excitement in New York the last week. It has before been noticed that he had arrived at Savannah, and had taken lodgings at a Coffee house with Lloyd his clerk. They both left there in a gig, for some place in the interior, and were arrested at the tavern where they had taken lodgings for the night, by four armed men, who put them into a carriage, which broke down five times before they reached Savannah. Lloyd was dismissed as the load was found too heavy, and their vehicle too weak, to convey so many with the expedition which the urgency of the case required, for, it must be understood that they had no legal process, but were excited to this lawless act by the reward of a thousand pounds, which had been offered for his apprehension and return to England. He was treated with great rudeness and severity, hurried on board a boat and carried to New York. When he arrived there, he was brought up on a writ of Habeas Corpus before the Recorder, and was discharged, but was immediately arrested on a Capias in favor of Thomas Parkins, Ex-Sheriff of London. Warrants were issued against the persons who had brought him from Savannah, but they made good their retreat. On their arrival at New York, they were offered 1500 dollars as a reward, by Mr. Parkins, who had come to this country in pursuit of Stephenson, they refused this sum, but were soon glad to make a precipitate retreat, without fee or reward, and at their own expense. It is said that Stephenson appears extremely dejected, alledges that he is far from being guilty as has been represented, that the house has long been bankrupt, and that by the bad management of the other partners. Much sympathy is excited in his behalf, and the citizens of New York appear determined that no person whether native or foreigner, while on American soil, shall be deprived of his liberty without legal process.

SUMMARY.

Letters from Panama of Jan. 25th, state that the Peruvian fleet, commanded by Admiral Guise, attacked the Colombian fleet in the port of Guayaquil in December last. The latter was protected by the Colombian batteries. The action was very severe without being decisive to either party. About 500 men were killed, including Admiral Guise, the Peruvian commander, (an Englishman,) whose body had been sent to Lima.

We learn from the U. Canada Herald, that on one of the severe cold days a few weeks since, a party consisting of Mrs. Starkweather and niece, of Newark and Lt. Morris of the U. S. Army, and two boatmen, in attempting to cross in a boat from Fort Niagara to the Canada side, were driven out into the lake by floating ice. Their situation was truly perilous, and excited much alarm among those who saw their danger from the shore. However, in about three hours a person succeeded in throwing them a rope, by jumping from one cake of ice to another, by which they were enabled to reach the shore in safety.

The Powder Mills of Daniel Rogers, Esq. near Newbury, were lately blown up, by which four persons lost their lives. The explosion was tremenduous, the shock being very sensibly felt four or five miles distant.

Last week between 3 and 4,000 barrels of flour were sold in New York, for exportation, at $8,00 per barrel.

The Bills of "The New Jersey Manufacturer and Banking Company" were selling last week in New York at 80 per cent, below par.

A Juror in the city of New-York, while making his way through a crowd, under charge of a constable, had the skirt of his coat cut off, but having had the precaution to secure his pocket book, a moment before, the pickpocket threw away his prize as nothing worth.

Promotion in the Navy.—Masters, Commandants, to be Captains—B.V.Hoofman, Jesse Wilkinson, Thomas Ap Catesby Jones.

Lieutenants to be Masters, Commandants.—Samuel W. Adams, Silas Duncan, Jas. Ramage David Geisingen—Assistant Surgeons to be Surgeons—Stephen Rapalje, Robert P. Macomber.

Midshipmen to be Lieutenants.—John Adams, John H. Marshall, Thomson D.Shaw, Samuel Lockwood, Hillary H. Rhodes, Cary H. Hansford, John W. Moses, Charles C. Turner.

Negro Insurrection.—A large number of negroes lately revolted at New-Orleans; they took their station about forty miles above the city—a general alarm was produced in the city, but the last National Intelligencer, says, that two of the ringleaders have been hung, we conclude that the insurgents have been subjected.

The Boston Palladium, says, that a writer in the Nova Scotian is endeavouring in a series of essays, to impress on the people of the province, a belief that war between England and America is inevitable—but the Boston Editor adds, though Sempronius may exclaim, "*my voice is still for war*," it is to be hoped the party of *Lucius* and peace will prevail.

Revivals in New-Jersey.—A letter from a clergyman in New-Jersey, to his friends in this city states, that there are at present revivals in Morristown, Bottlehill, Chatham, Medham, Chester, Baskenridge, Lamington and Elizabethtown.—In Morristown, the number of anxious inquirers have been more than 400. In Baskenridge above 800. In Elizabethtown, about 100, and in most of the other places the work appears to be powerful.

The city of Charleston has recently lost, within one week, three of her eldest and most respectable citizens: Col. Morris, Major Garden and Mr. Florian C. Mey.

The Massachusetts Legislature have passed a bill repealing all laws to exempt from taxation, the polls and estates of Ministers of the Gospel, Officers of Colleges, &c. and also those which empt Machinery in cotton and woolen factories and sheep.

At Edenton, N.C. on the 28th of February, snow fell nearly six inches deep, and sleighs were out for the first time in six or eight years. According to the Edenton Gazette, the usual inquiry, among the neighbours is, "have you any wood to lend?" the answer always, "I am out myself."

Gen. Porter, late Secretary of War, with his family, has left Washington.

The melancholy account of the Rev. Lot Cary and nine others of the colonist at Liberia, is confirmed.

The annual average consumption of each individual in the U. States is equal to the 100 dollars. The whole annual consumption is twelve hundred millions.

Greece.—Despatches from Egina, dated Dec. 26, state that the port of Salona, on the North coast of the Gulf of Lepanto, had surrendered to the Greeks, with 800 men Albanians, who had been allowed to return to their homes.

Lord Cochrane, on his resignation, relinquished £90,000 of the sum which the Greek had engaged to pay for his services, on the condition that he might retain the title of Grand Admiral of Greece.

Portugal.—An arrival at Philadelphia brings intelligence from Lisbon to February 1st. A revolution was daily expected. The prisons being full, the city frequently disturbed, and the troops having been long without pay, it would seem as if some change must shortly take place. It was expected that Don Pedro would send a squadron to blockade the port of Lisbon, and that the Portuguese fleet would join them, as they had received no pay for six months, and several of the crews of those lying in the Tagus had mutinied, and were afterwards put in prison. Press-gangs and an armed police were continually parading the streets.

On the 19th of January, an attempt was made to dethrone Don Miguel and effect a revolution. The scheme was to have obtained possession of the tower of St. Julian near the bar and Castle of St. George in the city; to liberate prisoners, and proclaim Donna Maria II. The cause of the failure of the plot was treachery. The streets were filled during the night with Miguel's soldiers and hordes of police. A Brigadier General, named Moriëra, was arrested and sent with a number of other officers to the dungeons.

Buenos Ayres.—The news from this country is, that Dorrego, the late Governor, has been shot by order of Lavalle, by whom the late revolution was affected. This act creates some suspicions respecting the designs of Lavalle. A letter says, " When Dorrero was taken, (which was in consequence of his joining a body of men whom he took for his friends and by whom he was delivered up,) at the solicitation of his relatives, Mr. Forbes, our Charge d'Affairs, and also the British Charge d'Affairs, requested of the new and self-exalted authorities that he should not be put to death, and received a positive assurance that he should not, but agreeable to his desire, should be permitted to depart for the United States, (which appears the asylum of the oppressed of all countries,) but he was nevtheless, immediately shot by order of General Lavalle."

It is stated by an intelligent writer, that, while the population of England has increased 38 per cent, the poor rates have extended to upwards of 220 per cent.

The armourers attached to Messrs. North and Starr's establishment, Middletown, Ct. have formed themselves in a Temperate Society.

The Newburg Gazette says that, the Powder Mills of Daniel Rogers, Esq. about four miles North west of that village, were blown up last Saturday. The explosion was tremendous, shaking the village to its foundation. Four men are missing, supposed to have been killed; the mutilated remains of two have been found scattered throughout the woods near the mills.

MARRIED.

On Tuesday evening, by the Rev. Joseph Penny, Mr. Henry H. Brown, merchant, to Miss Mary B., daughter of John W. Strong, Esq., all of this place.

On Thursday evening, the 19th inst. by the Rev. Z. Paddock, Mr. Oren Collar, son of Rufus Collar, Esq. of this village, late of Bennington, Vt., to Miss Ruth Trumbull, daughter of D. Trumbull, Esq, of this village.

Married by Rev. Mr. Paddock, In this village on the 23d inst. Mr. Elisha L. Williams, to Miss Priscilla F. Wylie, daughter of C. Wylie Esq. of Rome, Oneida Co.

The next Conference of Churches, on the west side of the river, will take place on Tuesday the 31st of March, at Riga.

ROCHESTER MARKET.

WHEAT,	per bushel,	1,25
Rye,		63
Oats,		25
Corn,		44 50
FLOUR, bbl.		$6,75 to 7,00
Beef, fresh,	cwt.	3,50 to 5,00
Pork, fresh,	cwt.	4,00
——, mess,	bbl.	12,00
Potatoes,		25
Turnips,		18 25
Butter,	lb.	12 to 15
Lard,		6 7
Eggs,	doz.	15 18
Cider,	bbl.	1,50 to 1,75
Salt,		2,00

NEW-YORK PRICES CURRENT.

ASHES,				
Pot, ton	150	a		
Pearl	136 25	a		
CLOVERSEED, lb.		a		
FLOUR AND MEAL,				
N. Y. superfine, bbl.	7 62	a	7	75
Rye flour	4			
Indian Meal	2 88	a	3	
GRAIN,				
North. Wheat, bush.		a		
Western Wheat		a		
Rye	63	a		71
Northern corn yellow	54	a		56
Oats	30	a		38
HOPS, First Sort, lb.	9	a		
PROVISIONS,				
Beef, prime new	7	a	7	37
Pork, mess	12	a	12	50
Do. prime	9 75	a	10	
BUTTER, N. Y. dairy	14	a		
Lard	5	a		6
Cheese Amer.	5	a		7
TALLOW Amer. lb.	7	a		8

ROCHESTER ACADEMY.

The undersigned having been requested to act in the capacity of a visiting and examining committee in the Rochester Academy, under the direction of Messrs. Freeman and Benedict; from our attendance at the late examination, and general knowledge of the Teachers in the several departments, the methods of government and instruction pursued, and the actual proficiency of the pupils in solid learning, and useful accomplishments, have the pleasure of reporting to the public, their entire satisfaction with its management, and the confidence that this school merits public patronage.

J. PENNEY,
ABNER BENEDICT,
O. C. COMSTOCK,
WM. B. ROCHESTER,
Z. PADDOCK,
ASHLEY SAMSON.

Rochester, March 24, 1829.

CHRISTIAN SPECTATOR.

PUBLISHED Quarterly, at New Haven, Conn. The subscribers, agents for the above work, have received the first number of the new series for March, 1829.

This valuable work is much improved in its mechanical execution, and increased endeavors have been made by its conductors to elevate its character. The new form which it has assumed, being published quarterly, will give it a decided advantage over a monthly publication.

TERMS—Three Dollars per annum, payable on the first number, or Four Dollars at the end of the year.

E. PECK & CO.

Rochester, March 26, 1829. 13-3w

Four Houses to Rent

By March 24th, 1829. J. BISSELL, Jr.

TO HATTERS.—The manufacture of Hat bodies, by Grant & Townsand's patent for bowing, is now in operation in this village under experienced workmen. Wool will be received and manufactured to order at the usual rates.—Hat bodies of all descriptions made from the best Saxony, Spanish and American wool for sale.—Application to be made at the store of the subscriber

F. M. JENKINS.

Hatters' wool wanted—also experienced Basiners.

feb. 26-13

FOR SALE,

A NEW DOUBLE CARDING MACHINE on reasonable terms by the subscriber

6 tf S. W PATCHEN.

PHYSIC AND SURGERY.—The subscriber offers his services to the citizens of Rochester, in the practice of *Physic & Surgery*. He has spent 18 years in treating the diseases of this climate, and hopes to merit, and wishes to obtain, a share of public patronage.

He may be found at the Eagle Tavern, or at his office in the new brick building, two doors north, on Carroll-st. RICHARD DIBBLE.

feb 26 11-3w

LA MOTT'S COUGH-DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y applied to me some time in 1825 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.

Having been concerned with Doctor Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828.

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally. 1y

Central Library of Rochester and Monroe County
Historic Newspapers Collection

CHURCH YARD POEM.

By Herbert Knowles.

"It is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses and one for Elias." Matt. xvii 4.

Methinks it is good to be here,
If thou wilt, let us build: but for whom?
Nor Elias nor Moses appear,
But the shadows of eve that encompass the gloom,
The abode of the dead and the place of the tomb.

Shall we build to Ambition? O no!
Affrighted he shrinketh away,
For see, they would pin him below
In a small narrow cave, and begirt with cold clay,
To the meanest of reptiles a peer and a prey.

To Beauty? O no! She forgets
The charms which she wielded before,
Nor knows the foul worm, that he frets
The skin that but yesterday, fools could adore,
For the smoothness it held and the tint which it bore.

Shall we build to the purple of pride?
The trappings which dizzen the proud?
Alas! they are all laid aside,
And here's neither dress nor adornment allowed
But the long winding-sheet and the fringe of the shroud.

To Riches? Alas! 'tis in vain,
Who hid, in their turns have been hid,
The treasures are squandered again,
And here in the grave are all metals forbid,
But the tinsel that shone on the dark coffin lid.

To the pleasures which mirth can afford?
The revel the laugh and the jeer?
And here is a plentiful board,
But the guests are all mute as their pitiful cheer,
And none but the worm is a reveller here.

Shall we build to affection and love?
Ah no! they have withered and died,
Or fled with the spirits above,
Friends, brothers, and sisters, are laid side by side,
Yet none have saluted, and none have replied.

Unto sorrow? the dead cannot grieve,
Not a sob nor a sigh meets mine ear,
Ah! sweetly they slumber, nor hope love, nor fear;
Peace, peace is the watchword, the only one here.

Unto Death? to whom monarchs must bow?
Ah no! for his empire is known,
And here there are trophies enow,
Beneath, the cold dead—and around, the dark stone,
Are the signs of a sceptre that none may disown.

The first Tabernacle to Hope we will build,
And look for the sleepers around us to rise;
The second to Faith, which ensures it fulfilled,
And the third to the Lamb of the great sacrifice,
Who bequeathed us them both when he rose to the skies.

A RETROSPECT.

I left the God of truth and light,
I left the God which gave me breath,
To wander in the wilds of night,
To perish in the snares of death.

Sweet was his service, and his yoke
Was light and easy to be borne;—
Through all his bonds of love I broke;
I cast away his gifts with scorn.

I danc'd in folly's giddy maze;
And drank the sea, and chas'd the wind;
But falsehood lurk'd in all her ways;
Her laughter left a pang behind.

I dream'd of bliss in pleasure's bower,
While pillowing roses stayed my head;
But serpents hiss'd among the flowers,—
I woke and thorns were all my bed.

In riches then I sought for joy,
And plac'd in glittering ore my trust;
But found that gold was all alloy
And worldly treasures fleeting dust.

I woo'd ambition—climb'd the pole,
And shone among the stars—but fell
Headlong, in all my pride of soul,
Like Lucifer from heav'n to hell.

Now poor, and lost, and trampled down,
Where shall the chief of sinners fly,
Almighty vengeance, from thy frown?
Eternal justice, from thy eye?

Lo! through the gloom of guilty fears,
My faith discerns a dawn of grace;
My Sun of Righteousness appears
In Jesus' reconciling face.

My suffering, slain, and risen Lord!
In deep distress I turn to thee—
I claim acceptance on thy word,
My God! My God! forsake not me;
Prostrate before thy mercy seat,
I dare not, if I would, despair;
None ever perish'd at thy feet,
And I will lie forever there.

WHAT THINK YE OF CHRIST?

"What, then, think ye of Christ"—as exhibited in the Scriptures?—"whose son is he?"—Some will readily answer with the Pharisees, to whom our Lord addressed the question, "he is the son of David"—a man; and with great confidence appeal to the Bible, and produce a multitude of passages in support of their reply. We promptly assent to the truth of their position:—we cordially concur with them in their belief; Jesus of Nazareth *was a man;* "in all respects like unto others, sin only excepted." He was possessed of all the corporeal organs, animal senses, and mental faculties of human nature.—Though miraculously conceived, he was born into the world like other men. He was, like others, subject to the helplessness and sorrows of infancy. Like others, he yielded submission to his earthly parents. Like other men, he ate, and drank, and slept. He was often oppressed with weariness and fatigue; with hunger and thirst. His soul was tenderly alive to all the partialities of friendship, and the endearments of love. As man, he sympathised in the joys and sufferings of his relatives and friends. As man, he acknowledged and felt his dependence on God;—and in every season of difficulty and trial, implored the blessing, the support, the protection of his Heavenly Father. As man, he was often borne down with sorrow and acquainted with grief, he was overwhelmed with agony in the garden, and at last, yielded up his spirit upon the cross.

From all these facts, it evidently appears, that Jesus Christ was a man. But, was he nothing more? Can any person, with an unprejudiced mind, read the history of his life, and still maintain the conviction that he was possessed of human nature only;—with nothing to distinguish him from Moses, and the prophets, and other inspired messengers and servants of the Most High. Did he, as man, heal the sick independently of ordinary means, without supplicating aid, and acknowledging that he acted by delegated authority? Did he, as man, impiously and blasphemously assume the prerogative of Jehovah, by forgiving sins? Was it a mere human voice which issued the imperative mandate, "Lazarus, come forth!" and compelled a putrid corpse to start from the tomb, arrayed in all the freshness and beauty of healthful existence? Was it the death of a mere man, who, by a word, hushed the boisterous tempest into a calm—made the winds and waves obey him, and received instant submission from the most tumultuous elements of nature? Was it a mere man, that caused the vail of the Temple to be rent in twain, shook the earth to her foundations, and shrouded the noonday sun in darkness?—Ah! had we like the centurion, who watched his cross, witnessed the indescribable horrors of that mysterious scene, should we not instinctively have exclaimed like him, "truly this was the son of God!"

When I contemplate these promises which Christ has made, and these wonderful works which he is to perform, the conviction is irresistibly fastened upon my mind, that He is the eternal, self-existent Jehovah; and I exclaim, with the convinced, and no longer unbelieving Thomas, "My Lord and my God!" My hopes of salvation stand or fall with the belief of his divinity. Amidst all the conflicts and trials of the Christian life, I delight to view him as "God over all, blessed for ever." And when this body is prostrated upon the bed of death, and eternity, with its untold solemnities, is opening before me, I hope, with devout and holy resignation, to breathe forth the prayer of the martyred Stephen—"Lord Jesus, receive my spirit!" But, oh! if this Jesus is not Lord, he cannot fulfil his promises:—my hope is vain: my immortal soul is ruined for ever!—*Rev. Mr. Henshaw's sermon. Theol. Rep. Feb..*

THE PIOUS PLOUGHMAN.

In the parish where Mr. Hervey preached, at the time when his views of divine truth were obscure, there resided a ploughman, who usually attended the ministry of Dr. Doddridge, and was well informed in the doctrines of grace.—Mr. Hervey being advised by his physician, for the benefit of his health, to follow the plough in order to smell the fresh earth, frequently accompanied this ploughman in his rural employment. Mr. Hervey understanding the ploughman was a serious person, said to him one morning, "What do you think is the hardest thing in religion?" To which he replied, "I am a poor illiterate man, and you sir, are a minister; I beg leave to return the question." "Then," said Mr. Hervey, "I think the hardest thing is to deny sinful self," grounding his opinion on that solemn admonition of our Lord, "If any man will come after me, let him deny himself." "I argued," says Mr. Hervey, "upon the import and extent of the duty, showing that merely to forbear the infamous action is little; we must deny admittance, deny entertainment, at least, to the evil imagination, and quench even the enkindling spark of irregular desire." In this way I shot my random bolt. The ploughman replied, "There is another instance of self-denial, to which the injunction extends, which is of great moment, and the hardest thing in religion, and that is, to deny *righteous* self. You know, sir, I do not come to hear you preach, but go every Sabbath to hear Dr. Doddridge. We rise early in the morning, and have prayers before we set out, in which I find pleasure; walking there and back I find pleasure; under the sermon I find pleasure; when at the Lord's table I find pleasure; we read a portion of the scriptures and go to prayers in the evening, and find pleasure; but to this moment I find it the hardest thing to deny righteous self; I mean the renouncing of our own strength, and of our own righteousness, not leaning on that for holiness, nor relying on this for justification." In repeating the story to a friend, Mr. Hervey observed, "I then hated the righteousness of Christ; I looked at the man with astonishment and disdain; and thought him an old fool, and wondered at, what I then fancied, the motley mixture of piety and oddity in his notions. I have since seen who was the fool; not the wise old Christian, but the proud James Hervey. I now discern sense, solidity and truth in the observations."—*Life of Hervey.*

From the New York Observer.

A TALENT BURIED.

"And I was afraid, and went and hid, thy talent in the earth."

There is one talent committ'd to the care of professing Christians so badly employed, or rather so seldom employed at all, that it may be a serious question how they will escape the doom of the servant who uttered the unbelieving speech here quoted. It is the talent of speaking for God.

Great numbers seem *afraid* to do this, and so they hide their Lord's money. How many do not for months speak to a fellow Christian about any thing more than the circumstantials of religion—as to comment upon a preacher's delivery, or to discuss some article of religious intelligence—never once coming to religion as a business of life and death between the soul and God.—Their feelings have not kindled into rapture while discoursing of a Saviour,s love, or soared above the perishable dust of earth while speaking of heavenly joys. They have scarce been heard to utter a note of praise, in view of that love with which God loved the world when "he gave his only begotten Son to die for it." Such persons seem to differ essentially from those mentioned by Malachi, who "spake often one to another" upon subjects no doubt suitable for those "who feared the Lord." And if they differ so much in character, may they not fear a corresponding difference, when the Lord makes up his jewels?—

A common deficiency in professing Christians in regard to another modification of the talent under consideration, calls for serious attention. Neglect of warning sinners prevails in the church to an alarming extent. This assertion needs no support by reference to facts: for those who have suffered as much as the writer from the lashes of conscience, will not look abroad for those to whom they may apply these remarks. Those who have not suffered thus, if their escape has been the result of indifference, will feel little concerned in this subject; and if faithfulness has shielded them, they have too often lamented the evil in question to need any hints as to its prevalency.

But how shall we account for the acknowledged fact? These reasons may perhaps be assigned. 1. A want of concern for the souls of sinners. 2. Fear of man. 3. The belief that it is of no avail to warn sinners.

Those, to whom the first reason may apply, ought seriously to inquire, whether they have any evidence of union with him who so often wept over sinners while on earth—who felt such concern for them, though rebels against his Father's government, as to leave the realms of bliss to suffer and die for their salvation.

To those who fear man, the commandment is, "Fear not ye the reproach of men, neither be afraid of their revilings, for the moth shall eat them up like a garment." Again, the Lord says "I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die." Isaiah li. 7, 8, 12. Besides, "the fear of man bringeth a snare;" and who would willingly be caught in so visible a snare as this?

Once more. Is it of no avail to warn sinners? Is there no probability that we may be the means of awakening them to a sense of their wretched situation as condemned sinners? To answer this in the negative, would be not only to dishonor the truth and word of God, by denying its power, like a hammer to break in pieces the flinty rock, but to shut our eyes against the experience of every day. How often is a word spoken in season blessed to the conversion of a soul! Instances will occur to every reader's mind. Besides, did Christians fear for the condition of sinners, the slightest prospect of arousing them would be caught with eagerness. But I need not dwell upon this point; for those who look upon sinners as condemned criminals, and know how often they are persuaded to accept pardon, will hardly fail often to urge them to do so.—Those who do not feel, will find abundance of reason for their own backwardness.

But a day of reckoning will come. We must then give an account of our use of the talent of which we have spoken. How many may see at the bar of God, numbers who by their warnings might have been saved from eternal death. Let every professor of religion seriously inquire, whether either of these reasons stated above, will, at the bar of God, be found a satisfactory excuse for neglect of dying sinners! C. S. A.

THE CHARACTERS THAT DISLIKE FAITHFUL PREACHING.

One of these characters, who never bridled his tongue, observed to me, that he had not been troubled with a doubt of the safety of his state for fifteen years. Yet this man was in the habit of lying, charging his bills twice, and putting articles into them which his customers had never received. He was daily at the public house, railing against the best characters in the church. He delighted in railing against practical religion, to which his conduct proved him a stranger.

A second, who was intoxicated three or four times a week, was cruel to his wife and neglected his children, was continually complaining that I did not preach experimentally; that is, I did not preach his experience, as consistent with the character of a Christian.

A third left my ministry, as he himself informed me, because he found no encouragement to hope for mercy. He lived in adultery with his wife's sister: and had read the Bible twice, from Genesis to Revelations, in search of some passage to countenance his conduct. His last words to me were, 'the meeting is too hot for me; I cannot stand it.'

A fourth left me because when I preached against extortionate charges, the indulgence of pride, passion, lying and misrepresentation, swearing and scandal, he said I was personal in preaching.

A fifth complained that I was personal, because I remarked that drinking to excess was worse in a woman than in a man; charged me with personality, and added, "I am sure you meant me."

A sixth was offended when I preached against covetousness, and illustrated its fatal effects in the conduct of Judas: he was sure I aimed at him.—*Cooke's Memoirs.*

LEGH RICHMOND'S ADVICE TO HIS DAUGHTERS.

Books.

Characters are speedily discerned by the choice of books. Novels in prose I need not now forbid; ignorant as you are of their bad tendency by experience, you, I am persuaded, trust me on that head, and will never sacrifice time, affection or attention to them. But beware of novels in *verse.* Poets are more dangerous than prose writers, when their principles are bad. Were Lord B——no better poet than he is a man, he might have done little harm; but when a bad man is a good poet, and makes his good poetry the vehicle of his bad sentiments, he does mischief by the wholesale. Do not be ashamed of having never read the fashionable poem of the day. A Christian has no time, and should have no inclination for any reading that has no real tendency to improve the heart. The finest rule I ever met with in regard to the choice of books is this: "Books are good or bad in their effects, as they make us relish the word of God the *more* or the *less*, after we have read them." There are too many valuable books on a variety of subjects which ought to be read, to allow of time to be dedicated to unworthy and useless ones.

"Crazy Bett."—The original of this interesting character, from the pen of Miss Sedgwick, passing one morning the store of a well known hypocrite was accosted by the merchant with, "Bett, have you heard the news this morning?" "No, what is it?" "Why the devil is dead!" "Indeed!—poor fatherless child, I pity you; now add another weed to your hat and you will have one for your sins and one for the loss of your much loved father, so a good morning to you, deacon!"

To reason with the angry is like whispering to the deaf.

ROCHESTER
HIGH SCHOOL.

THIS is a large and commodious building, 60 by 80 feet on the ground, and three stories high. It is situated about one hundred rods east of the Genesee river, in the most pleasant and healthy part of Rochester, and on the highest ground in the village. The School was first opened in August last, under the direction of S. D. Moor, Principal. The number of Scholars at the commencement was about 40, which at the close of the quarter, had increased to 200. During the second term, about 300 Scholars entered the School.

The best accommodations are now in readiness for Students in the Junior and Senior classes. Recitations of the Senior class will always be attended to by the Principals of the School. Separate rooms are furnished with seats, tables, and other furniture for the accommodation of Students who prefer retired studying rooms. The price of tuition in the various branches pursued in this Institution, is from *One* to *Five Dollars* per quarter.

It is a request of the Principals, that all who feel an interest in the education of youth, should visit, examine, and satisfy themselves, as to its management, and become acquainted with the merits of the system upon which it is conducted. No charges will be made in either department for fuel, slates, slate pencils, ink, inkstands, or for the use of maps and globes; and for writing books and quills, each Scholar will be charged only 12 1-2 cents per quarter. Students can be accommodated with *Board* in respectable families, on the most reasonable terms.

Rochester, Feb. 17, 1829.

S. D. MOOR.
R. H. HOGGE, A. B. } *Principals.*

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, § Bureaus,
Sideboards, § Tables,
Secretaries, § Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. **FURNITURE** of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

H. B. PIERPONT,
DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

W. H. WARD & CO.

Marble Building—*Carroll Street.*

Offer for sale at low prices, a full supply of

DRY GOODS, | CROCKERY,
GROCERIES, | HARD-WARE,
AND HOLLOW-WARE.

June, 13th 1828. 24tf.

Rochester and Buffalo Stage,

BY the way of Scottsville, Caledonia, Le Roy, Batavia, &c. leaves Christopher's Mansion House, and the office opposite the Clinton House, every morning at 3 o'clock, (except the Sabbath,) arrives at Buffalo same day—returning, leaves Buffalo at 7 in the evening, and arrives at Rochester next day.

Jan. 15. 3

HARTFORD FIRE INSURANCE COMPANY,
AND **ÆTNA INSURANCE COMPANY—HARTFORD.**

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street.

LEVI WARD, Jr.

January, 9, 1829. 1y4

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. 25, 1828. 35tf

DEPOSITORY OF BOOKS,
For the Genesee Sabbath School Union,
Counting room of Wm. H. Ward & Co.
Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD Jr. *Treasurer.*

June 13th.

THE CASKET.

Flowers of Literature, Wit and Sentiment,

A PERIODICAL Miscellany, issued monthly, each No. containing 48 royal octavo pages of letter press, and embellished with one Copperplate, and several Wood Engravings, forming, at the end of the year, a volume of about 600 pages, when an elegant title page and general index are added.

It is now three years since the publication of the Casket commenced, and during that time it has steadily acquired a patronage that has never before, it is believed, been extended to any monthly publication in this country.

To the facts of biography, the description of existing scenery, and the details of past events, will be added, the instructive fiction of moral tales; those especially which are intended to illustrate the manners and customs of particular sections of the Union, and those which are calculated to strengthen virtuous resolution, by exhibiting in its proper light, vice and its pernicious consequences, and showing virtue as affording its own rich reward. As a relief to these presented subjects, all due attention will be given to the light reading, poetry, anecdotes, and those *etcetera* which constitute the agreeable *melange* of an entertaining periodical, and which give a zest to details of facts, and the graver and severer composition, moral essays.

The Casket is one of the neatest, cheapest and most interesting periodicals in the U. States, and its rich variety of Historical, Biographical, and Miscellaneous matter, make it an invaluable treat to the mind, and a useful work of reference. It is published by Samuel C. Atkinson, in Philadelphia, at $2.50 per. ann. in advance.

A HOUSE TO LET. Enquire of
J. BISSELL JR.
Rochester, Oct, 23, 1828. 43tf

ROCHESTER LOOKING GLASS
MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices. The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

THE SIGNS OF THE TIMES,

A SERMON delivered in Rochester, Dec. 4th, 1828 being the day of public Thanksgiving; by the
REV. JOEL PARKER,
Pastor of the 3d Presbyterian Church in this place.
For sale at this office. 52

MONROE COUNTY, } ss. *Surrogates Office,* } WHEREAS on reading and filing the petition of Chauncey Cook, and Phederus Carter, administrators of the estate of David R. Carter, late of Brighton, deceased
IT WAS ORDERED
That all persons interested in the estate of the said deceased, be, and appear before me, at my office in Rochester, on Saturday the 25th day of April next, at 10 o'clock in the forenoon of that day, to shew cause if any they have, why so much of the real estate whereof the deceased died seized, should not be sold as may be sufficient to pay his debts. Dated Rochester, March 11th, 1829. 4w11

O. E GIBBS, *Surrogate.*

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe, and counsellor of the Supreme Court,—NOTICE is hereby given to all the creditors of Abraham Plumb, of Rochester, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in Rochester, in said county on the sixth day of June next, at eleven o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7. 1819. Dated February 21, 1829. 10w12

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Justus Beardsley, of Perinton, in said county, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 4th day of April next at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1819. Dated this 17th day of January 1829. 10w4

BY order of Moses Chapin, first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Philip Paddock, of Brighton, in said county, an insolvent debtor, to show cause if any they have before the said judge at his office in Rochester in the county of Monroe on the second day of May next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvents 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 14th day of March, 1829. 6w12

BY order of Moses Chapin, Esq. First Judge of the Court of Common Pleas, of the County of Monroe, of the degree of Counsellor of the Supreme Court—Notice is hereby given to all the Creditors of Erastus Granger of Brighton, in said County, an insolvent debtor, as well in his individual capacity, as one of the late firm of Campbell and Granger; to show cause, if any they have before the said Moses Chapin, at his office in Rochester in the County of Monroe, in the 2nd 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. 1819. Dated this 10th day of March 1829. 6 w 11

BY order of Moses Chapin Judge of Monroe Common pleas, and Counsellor of Supreme Court, notice is hereby given to all the creditors of Lemuel Wilcox of Gates in said county, an Insolvent debtor, to shew cause if any they have before the said Judge at his office in the town of Gates in the county of Monroe on the 21st 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 1819.

6w12 Dated this 3d day of March, 1829.

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas, in and for the county of Monroe, and Counsellor of the Supreme Court, notice is hereby given to all the creditors of Nathan Schofield 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 Rochester, in the said county of Monroe, on the fifteenth day of May next, at 10 o'clock in the forenoon of said 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, 1819—Dated this 21st day of February, 1829. 10w9

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829.

HENRY CHAMPION.
Assignee of Mortgage

E. POMEROY Att'y

DEFAULT having been made in the payment of the money secured by an indenture of morigage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield; and westerly by the high-way running southwardly from said village to Perrinton; and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior; and southerly by the village lot or messuage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich; which is three rods in front and five rods deep. Dated 27th December 1823.

HENRY CHAMPION, Mortgagee
E. Pomeroy, Attorney. 6m1

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824; and for default in payment of money secured thereby; will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reyney house and lot, so called. Dated December, 26, 1828.

S. BALDWIN, mortgagee. 6m1

BY virtue of a power contained in a mortgage executed by Ransele Marshall to Orringh Stone, dated April 15, 1824, and for default in payment of the money secured thereby; will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract or parcel of land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links, thence east along the north line of land owned by Tesler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828.

O. STONE, Mortgagee.
M Chapin, Att'y. 6m50

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach staddle: thence South ern degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark, from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee. 6m19

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY APRIL 3, 1829. VOLUME III—NO. 14.

ROCHESTER, MONROE COUNTY, N. Y.
PRINTED AND PUBLISHED WEEKLY, BY
ELISHA LOOMIS.
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An Essay on the Sabbath by a Layman [understood to be Myron Holley, Esq.]—A Review of the Layman's Essay on the Sabbath, by Rev. Evan Johns, and a Reply, by the Layman, to Rev. Mr. John's Review; have severally been issued from the press in Canandaigua within a few months. The following is Mr. John's answer to the Reply of the Layman.

For the Observer.

A SHORT AND EASY METHOD WITH THE LAYMAN.—*By Evan Johns, A. M.*

The real utility of the exordium, I have often doubted; though it has engaged much of my attention. Besides, the Layman has so much exceeded a fair average of himself in the commencement of his 'Examination,' &c. as to cause me to despair, in that branch of discourse, of maintaining my present superiority. I shall, therefore, take for my model, the home-spun preacher; who said, "I shall come slap dash at my subject." Nevertheless, I may be permitted to deplore the painful necessity, under which I am laid, to make a further exposure of the Layman's utter incompetence to write on the Sabbath.

I say, then, the basis of the Sabbath is a fact, recorded by the inspired historian: that, the eternal God, having finished the creation, rested on the seventh day; and also that, "God blessed the seventh day and sanctified it." The Layman, having, of his own accord expressed his ignorance of the import of this language, it is taken for granted, that he now knows better; and that, he will not deny that, to sanctify a thing, is to separate it for some sacred purpose. Indeed, in the common use of language, the epithet *sacred* designates all religious matters. We are, therefore, authorised to say that, the seventh day was separated from the six days of the week for religious service. Now, my Review expresses a full confidence, that, the establishment of such an institution, from the beginning, is demonstrated by the various uses made of the Hebrew word denoting *seven*, so as to become an inwrought feature of the language. But the Layman asks, with a triumphant air, "What became of the sole language of mankind, and, particularly, of the important *sebong*, when the confusion at Babel was miraculously produced?"

This question, though presented in such a manner, has not excited the least alarm, for the following reasons. First—the proper names, *Seth, Methuselah, Noah, Peleg*, are Hebrew words, expressive of appropriate ideas in that language, and do demonstrate that it has undergone no material change. It is now what it was before and after the deluge.

Second. The confusion of language was confined to the rebellious multitude, engaged in the great work at Babel. They were the posterity of Ham. Some apostates, indeed, from the other two great families, may have joined them; but the great mass were under the influence and command of Nimrod. They are called "children of men," to designate their profligacy, in contradistinction to the "sons of God." Hence Babylon became the fountain head of idolatry, whence that awful evil spread itself to a great distance.

Third. The change in language, which did occur at Babel, consisted not in the annihilation of one language, and the introduction of languages, substantially and radically new, by the creation of new words; but in the superinduction of such new modes of pronunciation, as, necessarily, gave rise to new dialects. The original phrase, as nearly as it can be rendered in English, runs thus; "Let us go down and confound their *lip;* so that, each man shall not recognize the *lip* of his associate."

Fourth. All this is fully apparent from a fact now existing: all the languages of which a competent knowledge has been acquired bear visible and—if represented by palpable figures—palpable evidence of being the offspring of one common stock. I mention these several particulars, without fear of contradiction from any linguist, who has had an opportunity, and made it his business, to examine the subject, so as to form notions distinct and clear. The common origin in question is Hebrew. A volume might, easily, be written to exemplify and illustrate these material points.

Hence we see that, "the foundation of God standeth sure." Yes, the basis, on which the Sabbath rests, in its dimensions, infinitely exceeds that of the Egyptian pyramid, and its component parts are, proportionally, excellent, in their nature and compactness. No power or art, under human control can effect a disruption.—The superstructure, is of equal excellence, and its height reaches to heaven. The glory of the exterior, indeed, may, for a season, be obscured by the foul aspersions of men, as ignorant as they are depraved. But, such adventitious impurities cannot adhere to the temple of truth. A single brush, even from a mortal hand, removes them with infinite ease. Meantime, on the top are seen the friends of truth, full of confidence; and to every assailant they address the following language; "The virgin daughter of Zion hath despised thee, and laughed thee to scorn. The daughter of Jerusalem hath shaken her head at thee. He that sitteth in the heavens shall laugh: Jehovah shall have thee in derision."

But the Layman says that, "some intimations of the weekly divisions of time" may have been impressed on the languages of the nations, "as early as the oldest proof, which can be produced of the existence of such an impression."—His meaning is that, the other nations might receive such an impression, from the written laws of Moses, after the communication of them at Sinai.

The averment, thus made by the Layman, may, justly, be called an arbitrary assertion; marked by an effrontery, not often witnessed; and calculated to impose on the credulity of their ignorance.

Before we proceed further, it is proper here, to remind the reader of the notice taken, in my Review, of the reference to the Sabbath, evident to minds rational and candid, in the history of Noah.

Now, we ought not to pass over, unnoticed, two extremely curious extracts from an East Indian history of Noah, translated by Sir William Jones, and published in the "Asiatic Researches." These extracts are characterised by a like division of time. Any person may, for himself, examine them at my house, and also see something, very much like a demonstration of the existence of writing long before the birth of Moses.

It is also material, no longer to forget the clear evidence of the division of time by weeks of seven days in the history of Laban and Jacob, recorded in the 29th of Genesis, and narrating an event which occurred hundreds of years before the age of Moses. I refer to the marriage-feast on occasion of the marriage of Leah to Jacob.—It lasted seven days, according to an oriental custom; of conspicuous prevalence both in its duration, and the extent of country, over which it reigned. See Judges xiv: 10—15, inclusive.—Will the Layman condescend to enlighten the public concerning the *origin* of a usage so remarkable?

Whatever course my opponent may take, it is my duty to call the attention of my readers to a few things, which will enable them to form a just estimate of the Layman.

The Apostle Paul tells us, Galatians iii. 16, 17, that, from the confirmation of the covenant with Abraham to the giving of the law at Sinai were four hundred and thirty years. We find Abraham, Genesis xxiv. 7, declaring that Jehovah the God of Heaven *sware* unto him. Sebong is the word used by the patriarch. At *that time* therefore, the word, so despised by the Layman, was a visible and audible representation of an oath. Now I ask, *how* did a simple numeral term acquire that acceptation? Was it not through the influence of the sabbath instituted at Eden?

If any one religious institute, known to have existed from the beginning, has obtained universally, or nearly so, among the nations, may we not fairly presume that another aboriginal ordinance would prevail to the same extent? The separation of a seventh day, for religious purposes, is the very first divine institute recorded in the Mosaic history; and since some time must have been occupied in the offering of sacrifices, it is natural to believe that, the day of sacred rest would be used for that end. Hence the known continuance of sacrifices among the nations, affords the highest degree of attendant probability, that, the sabbath was not neglected.

Again, we know that in the time of Moses very numerous laws were enacted concerning sacrifices, though, undeniably, they were a part of the patriarchal religion. Hence it is evident that the promulgation of the fourth commandment, at Sinai, affords no ground of presumption, that the sabbath did not exist in the patriachal age. Furthermore: many known facts shew the moral impossibility, that, the establishment of a sabbath among the Israelites at Sinai could, *after* that time impress marks of its existence on the languages of other nations.

Many of those nations, whose languages testify in favor of the Sabbath, were very remote from the land of Canaan; whether we seek for them in the north of Europe and Asia, or to the east and the south of Palestine.

To arrive at a rational result on this subject, we must not forget the state of society in ancient times. "In ancient periods there was not so free a communication among neighbouring states as in modern ages. There prevailed no regular intercourse by established posts; and there were no ambassadors residing at distant courts." Barbarous nations in the north of Asia and Europe, were, more or less, ever, in a state of mutual warfare. Hence in the language of the Romans, the same name is given to a stranger as to an enemy; and in Hebrew the word denoting bread is that which represents war. For the same reason, in Latin, Greek and Celtic, the phrase, which conveys the idea of a meeting, if literally translated into our language, would express hostile opposition. Hence also the Roman Empire, in the East and West, was, often thrown into a sudden panic by the unexpected incursions and ravages of vast hosts of barbarians. Among the latter there was no commerce. The remote nations of the north, therefore, had no intercourse with the Jews. To each horde the surrounding clans, leaving mountains and rivers out of the question, formed a wall of separation from more remote tribes.

Besides all this, it is well known that, the Jews were hated and despised, and most grossly calumniated, on account of their peculiar institutions, by surrounding nations. Of the treatment experienced by the Jews, from neighboring nations, we may form an estimate, from the abuse now received by consistent christians from the oppugners of the Sabbath.

What is the conclusion to which we are thus rationally brought? On a variety of grounds, we perceive the wild extravagance of the Layman's position: that, the indications of a seventh day of sacred rest, were impressed on the languages of remote nations by the institutions of Moses. Really, this is well adapted to excite laughter enough, to expel a bone from the throat of a despairing patient. Such relief has been administered to a very eminent physician in London by the very eccentricity of the prescription given by a female practitioner.

Concerning the remarks, which the Layman has committed to paper, that, his readers might be induced to disbelieve the coincidence, alledged by me, of the first passover with the origination of the Jewish Sabbath. I shall without transcribing them give my readers a solemn assurance of my firm reliance on the correctness of the representation found in my Review. Having carefully re-examined all the references to scripture there made, I can truly say that they are correct. Of the divine enactments, there exhibited together, the true result appears to be what I have stated. To that result I was brought, without consulting the history of the evangelist; concerning which, a general recollection alone, admitted a feeling of uncertainty. But on reference to the record of John xix. 31, and 42 (the other gospels of course contain nothing to the contrary) the CORRESPONDENCE between the view given by Moses and the narrative of John banished all doubt. Perhaps the reader will make the same experiment upon himself. Let it be remembered, that, our Lord was crucified on the afternoon of our Friday, and his body was consigned to the sepulchre before sunset. On the night and day following was the Jewish passover.

The Layman crows aloud, on account of an imaginary victory over me, in consequence of an extract from President Dwight's Sermons. The extract is a condensed recapitulation of what the venerable man has spread over some preceding pages. Dr. Dwight, in the first place, rejects all the instances where *sabbaths* are mentioned in the period between Moses and the captivity as irrelevant; and, avowedly, considers the examples of the mention of the word *sabbath*, in respect to one transaction or state of things as one instance only. Without examining my author's correctness, I relied on it, and do so still. Had the Layman attended to the true grammatical construction of my language, he could not have felt himself at liberty, to say that, I have made myself reponsible. In the *Review "President Dwight"* is the immediate antecedent to, "*having examined.*" Besides, the Dr. refers expressly to the time between the age of Moses and the captivity, in an exclusive manner. But the Layman in his quotation, includes Ezekiel, who prophesied as a captive in a foreign land. Nevertheless, were this the only proof of the Layman's ignorance he would be pardonable.

As to what my opponent says concerning the sabbath as *a thing*, I fear not to pass over it as unworthy of notice. Whoever expressed a doubt about the evidence concerning individual Jews as subjects of piety during the time in question?

Concerning the collection enjoined by the Apostle in First Corinthians xvi. 2. the Layman says, "that it was undoubtedly a private collection." To avoid as much as possible the use of appropriate language, where ever the simple exposure of fact may seem severe; I shall content myself with the following notes by Drs. Doddridge and McKnight, in the order of their respective names.

Ekastos par eauto titheto thesaurizon. "We" says Doddridge, "render it, 'let every one of you lay by him in store.' But the following words shew that it was to be put into a common stock. The argument drawn from hence for the religious observation of the first day of the week, in the primitive churches of Corinth and Galatia, is too obvious to need any further illustration, and yet too important to be passed by in silence." So much for Doddridge. Now for McKnight.

"The Apostles meaning is that every first day of the week, each of the Corinthians was to separate from the gains of the preceding week, such a sum as he could spare and put it into the treasury, that there might be no occasion to make collections when this Apostle came. By this method, the Corinthians without inconveniency, might bestow a greater gift, than if they had given it all at once. The common translation viz. "*lay by him in store,*" is inconsistent with the last part of the verse, *that there may be no gatherings when I come:* for according to that translation, the collections would still have been to make at the Apostles coming. The Apostle means the treasury of the church, or some chest placed at the door of the church to receive their gifts. From this passage it is evident that the Corinthian brethren, were in use to assemble on the first day of the week for the worshipping of God. And as the apostle gave the same order to the Galatians, they, likewise, must have held their religious assemblies on the first day of the week. See Whitby's note on this passage."

Trifles need but a slight notice. Such is the notion concerning David's being a seventh son.

It was a borrowed idea which floated across the mind, and was incautiously admitted. But let the Layman be assured, that I can well afford to give it up most merrily. It is the shadow of a shade in the mass of my authorities.

Had the Layman been endowed with the faintest shade of candor, he would have perceived that the monosyllable *or* after *manner*, in the 15th page of the Review, was not designed by the writer to be there; and my readers are requested to omit it as an error. The severest critics are in the habit of doing thus much unsolicited. I have not the least disposition to feel unpleasantly at the Layman's efforts to pay me in my own coin at verbal criticism. He evinces himself to be a lad of some spunk. But I cannot accept of the tender made, because it is in a *spurious* article.

The Layman, in the use made of the prophetic phrase, "Day of the Lord," has placed himself, almost beyond my reach: virtually, he requires of me a demonstration of axioms or self-evident propositions. I had adduced, in my Review, the best evidence conceivable, that, the "Lord's day" was the proper name of the day called Sunday. I had cited Justin Martyr, the disciple of Polycarp, himself the pupil of the Apostle John, for my voucher. Nevertheless, the oppugner of the sabbath, virtually says,—actions speak louder than words.—You old Dotard! If you do not demonstrate your own existence; I will aver that, you are nothing; and so overwhelm you with the Sardonic laughter of the hooting multitude, who worship me. Internal evidence! thou art a jewel, the extravagance of Soame Jenyns notwithstanding. Thou dost befriend me. It is granted, then, that the phrase in question has one common feature, whether used by the ancient prophets, or the beloved Revelator. It gives us an idea of the *illustrious;* the epithet applied by heathens to Sunday. But when used by the former, in connection with other words, it is clothed with all the majesty of the prophetic style. Employed by the latter it retains all the simplicity peculiar to himself. In ancient prophecy, it points to coming events, which though rapidly approaching, are still enveloped in the clouds and darkness of futurity. In the Apocalypse, with the naked finger, it indicates the day on which an event *has* occurred. Uttered by the ancient prophets, the sound is the thunder of divine wrath; used by the lovely apostle, it falls on the ear like the most soothing melody. In it we, of necessity, recognise the current language of christian cotemporaries. Judge, candid reader, canst thou perceive, here, the shadow of artifice? No; none of the cloaks and coverings of ignorance, are, here needed.

Ye, who feel, glowing in your bosoms, the love of country and of man; who have seen the chase of liberty round the world, from the east to the west; Will ye submit to see the fugitive deprived of her last asylum? Are ye prepared to witness the disappearance of the only preventive to the return to barbarousness and of despotism? Shall not your united voices be heard: Yes, your thundering NO shall roll through the air. You will say, humanity shall not be robbed of her last hope. The "entering wedge," of ignorance and tyranny shall be destroyed by a counter enactment.

Ye truly christian believers! who, full of perplexities at the mysteries of divine Providence, have in "the Sanctuary of God, seen the end of the ungodly;—seen them set in slippery places, cast down into destruction, brought into desolation in a moment, and utterly consumed with terrors;"—Ye, who, trembling like criminals, under a load of conscious guilt, have in the temple of christian truth, found yourselves released from your burden, and filled with consolations, strong as their Divine Author;—who, there, have learned to overcome the world, to conquer yourselves and to triumph over death;—who have been heard exclaiming, "Lord we love the habitation of thy house, even the place where thy honor dwelleth;" are ye prepared servilely to have the christian sabbath taken from you by the wiles of Sophistry? I hear you say, No. Then "quit yourselves like men. Be valiant for the truth in the land." Permit not your posterity, to be expelled from the precious inheritance, left you by your brave and pious forefathers. Say to the enemies of human improvement, Christianity has not degraded us into slaves. We are raised to the most exalted liberty; and we will maintain it.

A Premature Ministry.—"Facts are full of instruction on this subject. Not a few young men of bright promise, who might have become champions of the truth, have been so impatient to hasten into the ministry, that they have fatally blighted their own prospects; and instead of attaining to distinguished success, have scarcely reached the point of mediocrity. The minister now, whose maxim is to expect little things, and attempt little things, mistakes the day in which he lives. What was *knowledge*, in the thirteenth century, is *ignorance* now. What was *energy* then, is *imbecility* and *stupidity* now. As was said in another case, it becomes not our sacred profession, in this period of intellectual progress, to remain like the ship that is moored to its station, only to mark the rapidity of the current that is sweeping by. Let the intelligence of the age outstrip us, and leave us behind, and religion would sink, with its teachers, into insignificance. Ignorance cannot wield this intelligence. Give to the church a feeble ministry, and the world breaks from your hold; your main spring of moral influence is gone."—*Dr. Porter, Quar. Jour. of Ed.*

THE NINTH COMMANDMENT.

"Thou shalt not bear false witness against thy neighbour." It not only requires of us to avoid the smallest deviation from truth,, if called upon to give our testimony respecting the conduct of others, but to avoid saying any thing even though true in private conversation that may be prejudicial to their characters; unless when necessity or expediency may require it. This precept is violated where men either invent or circulate malicious stories respecting others, though often done for the sake of amusement. All those sallies of wit or of satire which tend to bring reproach upon another, or turn him to ridicule, every misrepresentation of his actions, or a disposition to ascribe them to false motives, or to such as there is not the fullest evidence are the true ones: in short, every case in which we are not as tender of our neighbour's reputation as we should reasonably expect according to the law of love, he should be of ours; may be considered as violating the spirit of this commandment. Lev. xix. 16; Matt. vi. 1; John vii. 24; Eph. iv. 25, Col. iii. 9; James 11.—*Rich. Herald.*

CHINESE HELL.

Among the Chinese, the anticipations of death are distressing. Their imagination has invented no fewer than ten hells: one consists of hills stuck full of knives; another, of an iron boiler filled with scalding water; a third, is a hell of cold ice: in another, the punishment is pulling out the tongue of those who are guilty of lying; another is a hell of poisonous serpents; in another, the victim is drawn into pieces; another is a hell of blackness and darkness; and you may hear them praying—one, "May I not fall into the hell of swords?" and others, into this place or that place of torment. I bring this forward to show that they are crying out, *What shall I do to be saved?* And since Christians know the right way of salvation, and the Most High God hath given to us the knowledge of the way of salvation by Christ Jesus, whatever infidels and the enemies of Christ may say, I ask any one who professes the least regard to Christ, whether HE can refuse to say, "Exert yourselves to the utmost to carry the gospel to every human creature. *Rev. Dr. Morrison—At the Wesleyan Anniversary.*

MISSIONARY INTELLIGENCE.

Rev. Cyrus Byington, missionary at Aukhuna, Cherokee nation, in a letter published in the Cincinnati Pandect, after giving an account of a wound which for some time prevented his labors, and threatens his life writes as follows:—

Never did the people of God seem so dear as when I lay lowest, and they stood looking upon me as one that might soon leave them.

While I was sick, my brethren held a four days meeting for the benefit of the Choctaws. They came from a great distance. The Spirit of the Lord was present, as we hope. Many were awakened and continue so. About 13 persons sat on the anxious seat. David Folsom, the Chief, took an active part. Before the meeting commenced, he wrote me a note, expressing a hope that I would be able to attend, "and do something to the glory of God." He also remarked, "I would be willing to preach two sermons a day during the meeting." He is a great speaker. His heart became much affected during the meeting. He entreated all who felt themselves to be *lost*, to sit on a bench by themselves. Several came forward, and he went and sat with them. One of his brothers has since said, "I do not know what was the matter with David that day; for when he began to talk, all our hearts bounded and bounced." One man who had never heard the gospel before, was much affected, lay awake all Saturday night, and in the morning went to Folsom and told him his feelings, who related them to the missionaries. When the meeting closed, the man wept, went home to his family and talked to his friends, who did all they could to persuade him to "throw away" what he had heard. But he said, "how can I? it is in me; it hangs to my heart; and my heart goes after it and after God, and how can I throw away the gospel? He remained at home some days, called his family together, talked to them till he wept, and then started off for Folsom's to hear more.

You remember Samson. His father's family is one of our most interesting families. His father and a brother were, as I am told much affected. One of his sisters sat on the anxious seat, and is a very interesting young woman. While the anxious were seated, old Tunupinchufa was requested to tell them how he had found mercy, &c. So he arose and talked to them in a very simple but affecting manner. He told them when he first heard the gospel "he thought of it, and tried to pray; but his heart got it into a knot," &c. At the meeting he was asked some questions; among others whether his heart was ever cold, and felt unwilling to pray. He replied, "I am a red man. I do not know much. I do not know how white men think. But I pray, I love to pray. I pray in the morning and at noon—I pray at night; and if I wake up I pray then, and when I am in the field at work and sit down to rest I pray—And I am happy." And from all I know of him, I do think he told the truth. Since my return I have had much conversation with him. He often calls to see me. I now hope to be able to attend a two days meeting at Mr. Cushman's, on the first Sabbath in January. There are several in that neighbourhood who are serious. David Folsom's father and two of his sisters we hope are pious.

From the New York Journal of Commerce.

MR. KING'S JOURNAL IN GREECE.

Engina August, 1828.

When I arose in the morning, I found many persons standing at my door, wishing for New Testaments. After breakfast, several boys came in with a Priest; and on my asking what they wished? the reply from all was—books, books—the Gospel, the Gospel. In order to satisfy myself with regard to the truth of their assertion, that they were able to read, I made them stand up in a row, and proceeded to hear them read from the Gospel, one after another, and made remarks to them upon the truth which it contains.

While thus occupied, eight or ten boys, from ten to eighteen years of age, came in and announced to me that their teacher was below, and wished to see me. I, of course, invited him to come in. On his entering, all his scholars took their stand together, in order; and these, together with the others who had previously entered, formed an interesting group of 30 or 40 boys, of the age above mentioned.

The teacher, Nicephoros Pamboukes, told me that he was a native of Argos, the place of Agamemnon—that he was regularly employed by the President, Capo d'Istria, as teacher of the Ancient Greek, and that he had in his school about eighty scholars.

After he had taken his seat, and the usual compliments had passed between us, he addressed me in the following manner:—"How much labour you have taken to come from America, five or six thousand miles, to bring us aid! We are indeed in affliction. Pass over into the Morea, and you will find our cities laid waste—many without house, without food, or raiment. Truly your reward will be great from Him who rewards those who give only a cup of cold water in the name of a disciple. But we are unworthy. With regard to our religion, we are fallen from the elevation where we once were. We have borne long, the Turkish yoke;—have become ignorant,—have not the Gospel;—and war has introduced many evils. I have come this morning, with a part of my pupils, for the purpose of having the pleasure of your acquaintance, and of expressing our gratitude for your great benevolence; but especially, we wish to thank you for bringing us the Gospel." You may well suppose, that such an address, on my entrance into Greece, could not be heard by me without some emotion.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

I replied:—"Sir, it is but little that we do. You know what our Lord Jesus Christ did for us. He came from heaven to earth. He saw us poor, wretched, and miserable; and though rich, he became poor for our sakes—took upon him our natures, and died upon the cross, that we might have life. If we are Christians, we ought to follow him—to imitate him; and, like him, do good to those who are in affliction & want." I then turned and addressed those, who were present:—"You see my children," said I, "how much Christ loved us: he has given his life for us! How much then, should we love him?—how ought we to obey him?—walk as he walked?—avoid every evil thing?—pride, lust, lying, stealing, strife, &c.; and, like him, be meek and lowly in heart? 'Take my yoke upon you,' said he 'and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

In this manner I addressed them for some time. All appeared solemn—all listened with the most profound attention. The teacher seemed affected; and as I interpreted to Judge Woodruff what we had said, he seemed to be quite moved even to tears.

After these went away, others came and begged for the gospel. If Christians in America could have witnessed the scenes which I have witnessed to day—the earnestness with which youths and old men plead with me for the Bible, I am sure there would be no want of money to print it in sufficient numbers to supply all Greece. I suppose that there have been at my room to day, begging for that inestimable treasure, more than a hundred persons, from the age of nine years to fifty-five or sixty. Among them was a Priest, with a long white beard, who came with his son to beg a New Testament. Several old men, whose hairs began to whiten with age, came and begged the same; saying that they had children who knew how to read, but they had not the gospel in their houses. Some from Athens, some from Hydra, some from other places, came for the purpose.

Before granting them their request I examined them all, to see if they could read; and in presenting to them the books, I addressed them, in a few words, on the importance of reading the Gospel daily, with prayer to God, through Christ that he would enlighten them—that they might understand the Scriptures—that he would renew their hearts—that they might love the truth, and practice it in their lives: and spoke to them of the love of Christ, our sinfulness, the importance of living for heaven, and of avoiding every thing sinful. Parents who could read, I addressed on the importance of reading the Scriptures daily with their children, and of training them up for heaven.

From the Vermont Chronicle.

SANDWICH ISLANDS.

Mr. Tracy,—I have just received a letter from the Rev. E. C. Clark, dated Honolulu, Oahu, Oct. 13, 1828. The Rev. Mr. Ely and wife were then just embarking for America, in quest of health. "In this," says Mr. Clark, "they have the approbation of all the members of the mission; and we trust they will receive the approbation of the Christian public. It is exceedingly trying to our feelings to part with them; but we certainly cannot urge them to remain, in the certain prospect of speedy death." The Capt. of the whale ship Enterprise, a vessel with very good accommodations for passengers, very generously offered Mr. Ely and his family, and Mr. Bingham's eldest daughter, a *free passage* to America, so far as he was concerned. This captain with nearly all his officers, and a part of the crew, are considered pious; having been blessed with a revival of religion while at sea.

The natives at Kaawaloa, Mr. Ely's station, had been visited with a season of refreshing from the presence of the Lord, and were extremely loath to part with the messengers of his mercy. Kapiolani, the chief woman in the place, accompanied them to Oahu, and earnestly entreated the missionaries there to pity and help them; for, said she, "we have no teacher, no one to preach to us the precious word of God." Mr. Clark speaks of her as a very superior woman, a mother in Israel; and says "could you have heard her entreaties, and seen the efforts she made to remove all objections to our going you would have panted to be a missionary." If Mr. Green went to the N. W. Coast, two more missionaries would be immediately needed to supply the wants of the present stations. Many new stations might be occupied with every prospect of success. Pray the Lord of the harvest to send forth more laborers.

The two Catholic priests with their companions, who went out to these Islands from France, prove to be mere private adventurers; and are doing but little to propagate their religion. Our brethren do not anticipate much evil from them; "for if they withhold the scriptures from the people, they will rank them at once with unbelievers; and if they give them the scriptures, they will overthrow their own cause."

Burmah.—*Extract of a letter from Rev. J. Wade, dated Maulaming June* 6, 1828.

On the 20th of April, we heard from the disciples at Rangoon, by a letter from Ko-Thaba, who it seems, though cautiously, has been preaching Christ to a number, some of whom formerly listened and considered the subject, more or less, and others were entire new cases. He says that sixteen persons have acknowledged their belief in the Lord Jesus Christ, and given evidence of true piety.—*Chr. Watchman.*

INDIAN IMPROVEMENT.

The *Columbia Register* contains letters from two Indian young men, of the *Choctaw Academy* at the Blue Springs, Ky. addressed to a member of the United States' Senate. One of them states that more than 500 have, in that vicinity, recently declared themselves subjects of the king of saints. The following is an extract from his letter.

"But it will be more interesting to every friend of Christ, when he learns that even the tawny sons of the American forests, compose a small part of this happy number; this is truly and literally fulfilling that portion of Divine Scripture, where one of the ancient apostles said, 'The Lord is no respecter of persons.' There are eighteen of the Choctaw, and two of the Creek students of this institution, who have united themselves to the Baptist society, and twelve of the Creek students, who have joined the methodist denomination.

"We have lately received intelligence from the Choctaw nation, stating—that there had been upwards of three hundred of the natives there, who had bowed to the mild sceptre of Prince Immanuel, within the space of a few months: and they have written on here to Bro. Sampson Birch to return home to his native land, and preach the gospel to them in their own language; and as a proper and necessary preparation for the business, he has been ordained a minister of the gospel at the Crossing's church, and probably will leave these parts some time in the Spring to return, and tell his people of Jesus Christ and him crucified. We have great evidence to believe that the Lord is faithful to his promises, in regard to the human family, and will show forth and carry on his mighty works until the day of Jesus Christ.

"When I cast my eyes some half a century back, to the early period when North America began to be inhabited by the white population, and see the hostility that existed between the red and the white man, I am struck with astonishment and admiration at the great changes that have been effected by the almighty hand of Providence among mankind in the course of a few annual revolutions of time—yes, when we reflect with how much eagerness the gun and sword were employed by those two classes of men in destroying the lives of each other, and now see them both worshipping the same one God, and flocking around the standard of King Jesus, as doves to their windows, it should cheer and revive every christian heart. And now methinks the period has fully arrived, when we might emphatically say, the lion and the lamb have lain down together under the same vine and fig tree. Yes, I look forward with pleasing anticipation, to the time when the fierce savage yell will be calmed, from the shores of the Atlantic, to the Pacific, be converted into the song of Zion, echo through the healthful vallies of North America, and be heard from pole to pole."

CONFERENCE IN ENGLAND FOR PROPHETIC DISCUSSION.

Another annual conference has been held, of various clerical and lay individuals, who have devoted much attention to the subject of prophecy. The following seven subjects were discussed.—What light is thrown upon the purposes of God, by his Revelations previous to the giving of the Law? by the law given to the children of Israel? by the history of the Jews as a nation? in the Gospels and the Acts of the Apostles? and in the Epistles of the new Testament? the structure of the Apocalypse; and the Signs of the Times, as connected with unfulfilled Prophecy.

The sentiments of the conference are stated as follows, in a respectable periodical journal, (The Record.)

"Amidst the variety of sentiment which was expressed as to the period of the Millennium, there was one point, in which all, with one voice, concurred; we mean, in the certainty that judgments must first come on the earth; that these judgments will be, while they last, of a most awful and portentuous character; and that it seems probable that they will begin with the Protestant nations, as having been the most highly favored.—There was another point in which, we also understand, there was a general coincidence of sentiment, namely that the very efforts which have been making for the diffusion of the Gospel are preparing the world for judgments although they will at the same time, redound to the glory of God, and operate as a testimony against those by whom His word is rejected? that men have been too exclusively accustomed to regard the Gospel as 'the savor of life unto life,' without also remembering that, to others, it is 'the savor of death unto death;' that this view of the subject manifests the necessity of great solemnity of mind in engaging in the great works of christian philanthrophy, so popular in the present day, and the necessity of well considering the means which are employed to forward certain important objects, lest the Lord refuse to bless these means in the way intended, and so that, while His Word shall not return unto him void, those very means should take effect in a way very different from what is expected by their promoters, lest they should prove to the world a curse, rather than a blessing,—a message of condemnation, rather than the Gospel of mercy."

We leave these statements as we find them, to the deliberation of our readers. We have been recently animadverted upon, in print, by a respectable individual, because we indulge the cheerful hope that a bright day is beaming upon the world, and that our Bible, Missionary, and Education Societies, are messengers of mercy, rather than of wrath, though doubtless messengers of wrath they are—as are all blessings abused—to those who abuse them. But that hope we still do indulge; and while we mourn over the defects which may belong to our religious societies, or their promoters, and earnestly desire their perfection, most joyfully still do we hail them as instruments in the hands of God for great and increasing good—a 'blessing,' and not a 'curse' for 'mercy,' and not except by abuse—for 'condemnation.'—*Christian Observer.*

NOBLE REVENGE.

When I was a small boy, there was a black boy in the neighborhood, by the name of Jim Dick. Myself and a number of my play fellows were one evening collected together in our sports and began tormenting the poor black by calling him Negro, Blackamoor, and other degrading epithets; the poor fellow appeared excessively grieved at our conduct; and soon left us. We soon after made an appointment to go a skating in the neighborhood, and on the day of the appointment I had the misfortune to break my skates, and I could not go without borrowing Jim's skates. I went to him and asked him for them; O, yes, John, you may have them and welcome, was his answer. When I went to return them, I found Jim sitting by the fire in the kitchen, reading the Bible. I told him I had returned his skates, and was under great obligations to him for his kindness. He looked at me as he took the skates, and with tears in his eyes, said to me, "John, don't never call me Blackamoor again," and immediately left the room. The words pierced my heart and I burst into tears, and from that time resolved not to abuse a poor black in future.—*Southey.*

We some time since gave a somewhat detailed account of the murder of Mrs. Newman, of New York, by a printer of the name of Johnson. He has lately been tried and convicted, and sentenced to be executed on the 7th May next.—When asked by the court what he had "to say why sentence should not be pronounced according to law," he made an address to the court, in which he acknowledged that, to the judgment of the *law*, he had nothing to say, but most solemnly declared that he had no recollection whatever of the circumstances attending the murder.—It will be recollected that he was intoxicated at the time.

Catherine Cashier was also tried and convicted at the same court, of the murder of Susannah Anthony. Both were intoxicated at the time of the murder. The remarks of Judge Edwards, on passing sentence, we think well worthy a place in our columns, and of an attentive perusal by all who feel an interest in arresting the progress of crime, by removing one of the principal causes which contributes to fill our criminal calendar.

Before I proceed to sentence the prisoner, I conceive it to be my duty to address some remarks to this numerous audience, which most forcibly pressed themselves upon my attention during and since her trial.

Upon a former occasion, I expressed, from this bench, my sentiments upon the subject of the deplorable consequences attendant upon the facilities afforded in this city, for the vending of ardent spirits. We were then called upon to sentence seven young men to the state prison, for killing one of our fellow citizens in a wanton and unprovoked manner, in the public streets. It appeared that prior to sallying out they had each been helped to seven or eight glasses of spirituous liquors by one of our licensed retailers; and that the crime was committed under the influence of the delirium necessarily consequent thereon.—During the present court we have been called to pass upon two cases of homicide, in one of which, both the prisoner and the deceased were at the time the offence was alledged to have been committed, in a state of beastly intoxication. And in the other, the case of the miserable being who is now arraigned at this bar, it was also proved by one of our licensed retailers, that he sold her on the night of the murder 3 or 4 glasses, although at the time she came into the store, she was so intoxicated that she staggered. Thus prepared, in a state of mind thus phrenzied, this crime was committed. If, as we are taught to believe, it is a crime to tempt as well as to be tempted, how can those escape moral retribution, who hold forth lures to intemperance and by assisting to overthrow the reason of the vicious prepare them for the work of iniquity? It is undeniably true, that a very large proportion of the crimes which are committed, are traceable either directly or indirectly to the influence of spirituous liquors: and I will add, that the poverty and wretchedness which prevails in society are to be ascribed more to this than all other causes united.—These facts are matters of notoriety, and yet the evil continues, spreading and extending a baneful influence. In probing the sources of this evil we are met with the appalling fact, that there are at this moment three thousand persons in this city, who are licensed to retail spirituous liquors. Licensed to pursue a calling the direct tendency and necessary consequences of which, is to ruin the health and deprave the morals of thousands of our fellow beings. While such facilities are afforded for depraving morals and dethroning reason, is it matter of surprise, that "blood stained murder" stalks abroad among us? If the power of applying a correction was not in the hands of the people, if the government under which we live was independent of, and superior to the will of the people, "if an enemy has done this thing," there might be some excuse for us. But as all power is either mediately or immediately derived from them, and is in their hands, it is but necessary for them to will that a correction should be applied, and it will be done, and how can we stand acquitted in neglecting to apply a remedy. In our ardent and headlong career through this world, in the pursuit of property or honor, let us pause for a moment to consider the cause of suffering humanity; let us devise the most judicious measures for the correction of this evil, and by a firm, united and determined concert of action, carry those measures into effect. It is the cause of public justice, of public morals, and of suffering humanity, which demands our aid. Vain are all the expectations which are formed, of its being in the power of the ministers of justice to restrain the workers of iniquity—to stay the hand of violence, until this evil is corrected. Fifty are corrupted by ardent spirits, to where one is corrected by the law.

She was then sentenced to be executed on the 7th of May.

The spirit of Liberality advancing Westward.

A citizen of Nashville (Ten.) in comparatively moderate circumstances, has recently given five hundred dollars to the College of New-Jersey:—Also five hundred dollars to the University of Nashville—fifty dollars to the Academy at Elkton, in Kentucky—besides sundry liberal donations to the various benevolent and religious institutions of the day.

Western Luminary.

To corrupt men, the truth is as insupportable as the radiance of the sun is to weak eyes.

ROCHESTER:

FRIDAY, APRIL 3, 1829.

We are requested to say, that, at a recent meeting of the *Monroe Bible Society*, a resolution was passed to cause the county to be thoroughly explored, and the number of families still destitute of the sacred volume to be ascertained. Agents for this purpose, are now traversing the county, and it is hoped that all who feel an interest in the object, will afford them every aid and facility in the discharge of their duty. It is important that all returns should be made by the 10th of April inst.

CHURCH AND STATE.

We cannot lose sight of this interesting topic of popular excitement.. A word however, is all that is necessary at present. We have a right to expect that those who are so continually endeavouring to alarm the people, lest the religious part of the community should monopolize the honors and emoluments of office, & obtain an undue influence in political concerns, should be able to point out the facts indicating such an intention; and when this is done, before they can be fully justified in alarming the fears and disquieting the people, they should show that such an event as the union of church and state is actually *practicable*, even if these guardians of the public weal should happen to slumber on their posts.—For should they, per chance, be caught napping, the good people, as the case now stands, might not know to what place to fly to resist the attack of this covert enemy. It is time therefore that the *manner* in which the attack is to be made should be made public. It is said, to be sure, that Presbyterians are to be the actors in this dreadful tragedy—but we should like to know in what shape they are to appear—what arms they are to use in the combat—on what part of the citadel of our liberties they are to make the first assault.—How they are to dispose of the 300 thousand Baptists, 418 thousand Methodists—more than all, of six or eight millions who are not attached to any denomination.—Surely they must possess more than Spartan valor, to dream of success. Into what Thermopylæ is it expected they will throw themselves? It is time that we had some of the details of their treasonable projects. We shall certainly begin to think that the whole is a mere farce, and that those who are making all this alarm, are endeavoring to turn the attention of the people from some covert design of their own against our liberties, unless they give information on the subject, which may enable us to direct our attention to some definite point. High sounding words and bold assertions will no longer answer. Let us have *facts*.—"If the trumpet give an uncertain sound, who shall prepare himself for the battle?" Let us know to what quarter we are to look for the irruption of this Presbyterian horde. It is certainly the bounden *duty* of those who *see* our peril and sound the *alarm*, to give us such information as to enable us to avert the threatened danger.—Our liberties were bought at too high a price to be tamely surrendered, to such a feeble force. Yes, and those who possess the necessary information and yet withhold it and suffer two hundred thousand Presbyterians to trample on the liberties of twelve Millions of freemen, will surely have a dreadful account to render. We repeat it therefore GIVE US FACTS.

PITCAIRN'S ISLAND.

On this island exists perhaps, the most interesting colony in the known world. It owes its origin to the mutiny which took place on board the British armed vessel Bounty, in 1789. The mutineers, after putting Capt. Bligh and 18 others into an open boat, with a small quantity of provisions, proceeded with the Bounty to the Island of Tahiti, where after taking on board a number of natives of both sexes, they sailed for Pitcairn's island. On their arrival the most valuable articles were taken from the ship, which was then set on fire and consumed.

In the course of time dissensions arose among them respecting the females; and some of the men from Tahiti considering themselves basely treated, retaliated by murdering some of the Englishmen. Others afterwards were killed in the quarrels that took place in consequence of drinking rum, an article which they distilled from the root of the *Ti*, a species of dracæna. By the year 1801, all the men except one named John Adams, had died, and mostly by the hand of violence.

Until this time Adams had spent his life much as other sailors; but he now began to feel the importance of reformation. Whether he had ever been the subject of religious instruction in his younger days is not known. He resolved on an immediate amendment of life. He applied himself diligently to the study of the Bible, and there is good evidence to believe that his heart was renewed while thus removed from all Christian society, and with no other guide than the holy Scriptures. A numerous family, the descendants of the mutineers, was now rising up around him, and he determined to do what he could to imbue their minds with the principles of religion. Nor were his efforts in vain.

Capt. Bligh and those who were with him in the boat, when turned adrift from the ship had only about a fortnights provisions. Yet by practising the utmost abstemiousness, under the care of Divine Providence, they succeeded in reaching the island of Timor, having been at sea about 50 days, and having sailed nearly 4000 miles in an open boat, enduring almost incredible hardships. On Capt. Bligh's return to England a frigate was despatched in pursuit of the mutineers. Those who had left the vessel at Tahiti, were secured and sent to England for trial, but all the efforts to discover the Bounty proved unavailing. The place of their retreat was not discovered till about eighteen years had elapsed, and then by mere accident.

Pitcairn's Island is situated in Latitude 25 deg. 4 min. south—Longitude 130 25 west. It is about 6 miles long and 3 broad, but has no harbor. The Breadfruit-tree, and cocoa-nut, are indigenous; and taro, plantains, yams, with hogs, fowls, &c. were introduced by the crew of the Bounty.

The number of inhabitants now amounts to about 60. Adams and 5 Tahitian women are all that remain of the Bounty.* They dwell in a village, situated on a gentle declivity, on the north side of the island. Probably there is no community in the world where more real happiness is enjoyed. They are strictly religious,—have prayers three times in a day, and it is said care little for any but religious books. Almost all the knowledge they possess seems to have been gathered from the Bible. One of them said to an American Captain, "I suppose there are plenty of Jews in America." On being told there were some, he said, "if they had not been so naughty they would not be dispersed so over the world." We have seen it stated that a young man, a native of Nantucket, being asked by one of those young men to give an account of his religious experience, and having nothing to say, was so struck with the circumstance of being thus questioned by one whom he considered a kind of heathen, and with the conviction of being more of a heathen himself, that he was led to a serious consideration of religious truth, and in consequece became a pious and good man. Two other instances have recently occurred in which officers of vessels, becoming hopefully pious, attributed it to what they witnessed at Pitcairn's island, that they were induced to examine the subject of religion.

Only one of the little colony have as yet left the island. A wretch of the name of Bligh, commanding a vessel from Valparaiso, touched at Pitcairn's island about the beginning of 1827, and brought away a female. He stopped at the island of Tahite, where one of the editors of this paper, saw and conversed with the woman. She appeared to be about 23 years of age, and spoke the English language fluently. She was large and robust, and her features resembled those of the Welch people. When asked respecting her leaving the island, she said she was going to England. The captain who was an Englishman, had doubtless promised to take her to that country, but it is needless to add, he had no such intention. It is not known whether he brought her away with her consent or not, but in either case, his conduct merits the severest reprobation. Previous to this, it is believed there had been no act of unchastity among any of the colony.

We have heard many anecdotes of the inhabitants of this island, from Captains of vessels who have touched there. They are represented as being remarkably athletic. Nothing has occurred to disturb their peace, and the utmost order is observed, all being governed by Adams, who is looked up to as a kind of patriarch, and to whose word they pay the utmost deference. It is possible they may, after his death, have dissentions among them, though it is believed their differences of opinion will not be productive of any serious evil. The seeds of *republicanism* are already visible among them, as the following anecdote related to us by a gentleman of veracity, who spent several days at the Island, will show. Adams told the young people that as he was old and must soon go the way of all the earth,

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* Two foreigners have lately joined the colony with the intention of spending their lives there. One of them whose name is Bassett appears to be usefully employed as a teacher. Adams is very desirous that some clergyman might visit him for the purpose of baptizing the young people; and in 1825 sent a pressing letter to the Rev. Mr. Bingham, of the Sandwich Island Mission, urging in the most importunate language, that he or some of his associates would make them a visit: a request with which it was impossible to comply, they being separated by 3000 miles, and the opportunities for passing from one to the other, occurring but seldom.

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Historic Newspapers Collection

it was desirable that some one should be fixed upon as a leader, when he was gone, and he had accordingly selected his only son George, for this office. This was not at all relished by the young people. They replied, "No father; we will obey you as long as you live, but when you are dead we are all alike. George is no greater than the rest of us."

A Special Concert—Christians in England have set apart the 17th April(Good Friday) as a day of humiliation and fasting for the out pouring of the Spirit on their churches.—It has been suggested from various quarters that the American churches should observe the same day for the same purpose—we think the suggestion well worthy of serious consideration—and what is done should be done quickly as the proposed time is near at hand. It must be obvious to every one who has noticed what is doing by their friends in England, that the movements among christians in this country have produced great effects there, and that the same measures which have been used and blessed for the promotion of revivals in this country have been adopted to a considerable extent by our brethren in England. It appears to us therefore, that the proposal to observe the 17th of April, as a day of fasting and prayer for the revival of religion, both in our own and the English churches, must commend itself to every friend to Revivals—to every one that can say in sincerity, "*Thy kingdom come.*"

REVIEW OF JOHNSON'S REPORT.

Editions of this valuable Essay have been printed in Utica and in this village. They may be had at the Bookstore of E. Peck & Co. and at this office.

This Review, first appeared in the Spirit of the Pilgrims, and is attributed to Dr. Beecher.—Whoever may be the author, it is one of the ablest productions of the day. The subject is examined in all its bearings,—is treated dispassionately,—the utility and indispensable importance of the Christian Sabbath to the existence of our free institutions, and the well being of society are clearly demonstrated, and the perfect fallacy of the reasoning of the Committee, and the unsoundness of their conclusions. We hope that a copy may be placed in the hands of every person in the community who can read, is capable of understanding, and can feel the force of argument.

PERPETUAL MOTION.

Richard Vandyke, of Medina, Orleans co. has invented a Machine, which is now exhibiting at the Clinton House and Rochester House, in this village, which is said to possess a *self-moving* principle—will continue to move as long as the materials, of which it is composed, shall last.—"Its powers are applicable to many valuable purposes."

A Certificate to this effect, has been published, signed by Rev. J. Penny, W. Staunton, jr. Hon. Wm. B. Rochester, Doct. J. B. Elwood, L. Fairman, T. H. Rochester, Jonathan Child, Simeon Ford, Chas. Perkins and others. They observe, "It is a very ingenious arrangement, by which a *current of air* is excited in any situation, and so directed as to produce motion with some force."

The case of Stephenson, again.—We mentioned, last week, the excitement occasioned in New York, by the illegal arrest of this man—that he was discharged by the Recorder, but was immediately taken on a *capias* in favor of Ex-Sheriff Parkins. We now learn from the New York Spectator, that the *legality of this second arrest* has been argued before the Supreme Court, and that he has been discharged on the ground, that as he was *illegally* brought within the jurisdiction of our courts, the laws of the state could not hold him in duresse, until he had had sufficient time to return to the place (Savannah,) from which he had been forcibly taken.

SANDWICH ISLANDS.

By Mr. Ely, who has returned to this country on account of ill health, we have received a letter from a chief at Oahu, a translation of which we lay before our readers, that they may perceive the improvement in one who previous to the establishment of the Mission, was involved in all the darkness of heathenism, and destitute alike of the comforts and usages of civilized society.

Translation of a letter from Laanui, a Sandwich Island chief, to one of the editors of this paper.

October, 8, 1828.

Affection to you Mr. Loomis, together with Mrs. Loomis, and your children, and Kapule.* This is my sentiment of affection to you and to your friends. To repent of the sins of the heart, and of the body; to follow with my whole desires, and my affections, and my thoughts, and my rejoicings, and my entire devotion, the Saviour of my soul, Jesus Christ, who leads me in a straight (or correct) path, and who directs me to that which constitutes the evidence of my salvation. This is what I seek after by night and by day, in the morning, at noon, and in the evening; that I may obtain true happiness, then shall my soul be refreshed with the perfect righteousness of Jesus Christ. This part of my letter is finished. Here is another brief thought respecting you my friend, even you. My copy of Matthew, John and Mark,† let them be bound together, so as to form one book. This is what I particularly desire of you. This is all. Great love to you two. Do you two express my affection to your relations, both male and female. It is my desire that you would pray to God for me, and I will pray for you, that we all may be saved by Jesus. Lidia Namahana sends her love to Mrs. Loomis, and also to you Mr. Loomis saying, 'Love to them and love (from them) to us; let our affections be concentrated in Jesus Christ, the great Savior, by whom we are saved. The sentiment of Lidia is ended.

GIDEON LAANUI.

* A native of the Islands who resides in the family of Mr. Loomis.

† An edition of these three gospels in the Hawaiian language are now in press, under the superintendence of Mr. Loomis.

For the Rochester Observer.

A CLUE TO THE "PLOT."

Sitting and musing by myself, the thought struck me, that I had found a clue to the "Plot" which is machinating against the "rights and liberties" of our free citizens and our free government. The clue may answer as the key to the great measures of the day, and may sufficiently alarm the consciences of all who wish well to the other side. Would you believe it Mr. Editor, would you believe it Americans, and all you good people of Rochester. The secret is out, and the *plot* is to hoist the standard of Treason against —— the Devil.——A Plot, in which, to promote the great measures of this insurrection, it is intended to hoist the Bible upon every "Book-Case;" and what adds to the presumption and "arrogance" of this "Bigotry and Fanaticism," is, that in its progress, it counts "numbers," yea, a "host" already, of all "denominations," including of course, "Presbyterians and Congregationalists" who have begun the work and accomplishment as steady as time, to bring about, as far as may be effected, his overthrow in our happy land. I speak boldly and without disguise, and would give the clue to all Americans, that a motion may be made for a "Bill of Attainder," and that all who are adverse, may be prepared for opposition.——May the time never come, when Americans shall be entrammelled by Popes, Councils, Mosleism, Transubstantiation, Potentates, the Church of England, and the King of England (whom we all know is afflicted with the "gout," and other Hierarchies, all of which, and any of which, would find no resting place for the "sole of their foot," but would meet with the grand united opposition of us all.

Yours in haste
Church and State.

FOR THE OBSERVER.

"*And when he (Jesus) was come near, he beheld the city and wept over it.*" Luke xix. 41.

What do the wicked stand in fear of.

1st. That the Bible is true.

2nd. That the real servants of Christ will multiply.

3rd. That the benevolent institutions of the Gospel will abound.

4th. The accomplishment of the Prophecies respecting the Millennium in the advancing designs of God's Providence.

5th. That Infidelity will be smothered and crushed by the prevalence of growing light.

6th. Revivals of religion.

7th. That the people of our land will more regard the Laws of God than the laws of man.

8th. ——Of conscience —— hell —— eternity.

Inference or Corollary.

Let the righteous be as bold as a lion in the cause of truth and in promoting good works;—and let their hearts say, and their prayers constantly be uplifted, "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I do not prefer Jerusalem above my chief joy." And then, in the fear of God, and in the love and "looking for the glorious appearing of Jesus Christ" who will judge both the "quick and the dead," they will have "a peace which passeth all understanding"

—— And then,
O what my soul? ask not the tongues of men,
For angels cannot tell. Let it suffice
Thyself, my soul, art safe. Thy own full joys
Shall feel, and hold them fast forever."

Money! Money!! Money!!!

There is an incessant call upon the Christian public to pour into the different Treasuries, the funds necessary to print Bibles and Tracts—to sustain Sabbath Schools and Indian Schools and Foreign and Domestick Missions.

Now I do not object to these calls, for I find in my Bible that the Prophet Isaiah bringing accusations against Israel for her sins, names particularly the *possessing and retaining money* as a sin of the same class as the following, "their land *also* is full of *Idols;* they worship the work of their own hands,"—nor is it to be forgotten that our mills will not give paper nor our printers work without money—which somebody must furnish if the work of the Lord goes on.—Yet I am inclined to think that there is at this time more especial need of *labor* and *prayer* than of attempts *directly* to obtain money—and I want to suggest a few things which should particularly engage the hearts of Christians, and if they are in earnest for them—there will be abundance of men who are now "*bound up in their covetousness,*" who will *rejoice* at opportunities to pour their treasures down at the foot of the Cross—to be used to promote the cause of the Redeemer among men. Then let Christians who are *praying all they can*, drink into their souls the fulness of the spirit of our Lord when the first desire of his soul was "Let thy Kingdom come and thy will be done on earth as it is in Heaven"—that is throughout the *whole earth.* And this is the first grand point I would urge upon all Christians —That they *plan* for, *pray* for, *look* for, and *expect*, the conversion of the WHOLE WOOLD, now in this "accepted time and day of salvation" Remembering that is the *least* sum they are allowed to purpose to be instrumental in accomplishing.

I know the conversion of individuals promotes directly the great object, but the Christian who says, as I have heard multitudes express themselves, that if they could be the instrument of saving one soul they should think their exertions thro' life well compensated.—But how much better is that man or woman's purpose who desires not merely to save *a soul from death*"—but to look upon the multitudes of degraded dying Heathen and resolve to do all that in them lies to promote the enlightening and instructing of their minds and the conversion of their souls to the Lord.

I say let christians *look for* the accomplishment of this great object. Is there any meaning in the instructions of Christ when he has caused them to be recorded "*according to thy faith be it unto thee?*" Surely there is a most important lesson here for *practical use.* Again our *abilities* for doing good increase with our desires—"thy pound hath gained *ten* pounds," was the account of the faithful steward and he had his "dominion," or *influence* "over *ten cities*" and thus a tenfold ability to do again the amount of *ten* times *ten* greater good—until his powers are lost in Infinity.

Yes, let every christian *plan* and *work* and *pray* for the conversion of the world in *this generation* and mony will be ready in abundance to do the needful. PROGNOSTICATOR.

Paying up and paying down.—There is, as every printer must be aware, a surprising difference between *paying up* and *paying down.* When a long-standing subscriber, of whose money you have never fingered a cent, threatens to *pay up*, the inference is forced upon you, that he intends to *discontinue*—and though your empty pockets are crying for cash, you cannot help considering the threat of *paying up* as the knell of a departed *patron.* But *paying down* on the contrary, causes a sensation of pleasure without alloy. *Paying down*, presupposes no discontinuance of favors; no interruption of flattering prospets; but a hearty encouragement to go on your way rejoicing, in the hope of being paid down from year to year as your labors deserve.—*Berk. American.*

From the Philadelphia Episcopal Recorder.

BISHOP HOBART'S PASTORAL LETTER ON THE SUBJECT OF CLERICAL ASSOCIATIONS.

Five reasons why clergymen should not meet together for purposes of private prayer, for the promotion of personal piety and their official usefulness! Was ever a Christian Bishop at pains before to print reasons why ministers should not pray together? And yet it will be said that the Bishop is entitled to his private opinions as to the usefulness and tendency of such meetings. So he is! He has an equal right to publish those opinions to the world. None can doubt it! And we presume that the Christian public will take the same liberty of deciding how far they comport with the standing and the title of a Christian bishop. Our present object is simply to announce the anomalous production. We presume it will not pass unnoticed by those to whom it chiefly relates.

New cause of pain to a pious mind!

Bishop Hobart in a late pastoral letter says:

"Of the many harassing events of a trying episcopate of eighteen years, none has given me more pain, than the formation of an association having for its object, the promotion of the personal piety, and the official usefulness of its members by devotional exercises, and by conversation on missionary, and such other subjects as may conduce to mutual edification!!!

Dr. Beecher on National Prosperity.—The National Preacher for the present month contains three Sermons by the Rev. Dr. Beecher. The subjects are "The Gospel the only security for eminent and abiding national prosperity"—"Propriety and importance of efforts to evangelize the nation"—and "The pre-eminent importance of the Christian Sabbath"—the whole forming the most appropriate Tract for circulation just now—with reference to the exertions of infidels and others to discredit evangelical effort, and to the great question of the public observance of the Sabbath—that we are acquainted with. It has been deservedly *stereotyped*, and the proprietor offers extra copies, by the hundred or the thousand, at the usual price of religious Tracts. It ought to be circulated by tens of thousands.—*N. Y. Obs.*

The Slave Trade.—From the London Courier of January 26, we have news from the British frigate Sybille, Com. Collier, employed in cruising upon the coast of Africa, for the suppression of the slave trade, to the 30th of November.—The Sybille was then on the point of proceeding to the Bight of Benin, in search of vessels employed in the slave trade, which were known to be actively engaged in that cruel traffic. The squadron on the station was healthy—the Sybille particularly so. Commander Turner, late Lieutenant of the Sybille, who was promoted for his gallantry in the command of the Black Joke, tender to that frigate, returned to England in the Plumper, with forty pirates, taken out of a vessel captured by him on the coast, of whose atrocities it is hoped evidence will be adduced sufficiently conclusive to bring them to punishment. Commander Turner has been presented by the officers of the Sybille, with a sword, of the value of two hundred guineas, in token of the high estimation in which they held his courageous and active conduct whilst in command of the tender. This deserving young officer, during that command, has rescued from slavery upwards of two thousand of his fellow-creatures.

N. Y. Spectator.

The following is a letter written by Gen. Dorrego, the Ex-Governor of Buenos Ayres, to his wife, previous to his execution, which we copy from our Buenos Ayrean papers, recently received.—*Balt. Gaz.*

My Beloved Angelita.—It has been just intimated to me that within an hour I must die:—I am ignorant for what cause, but Divine Providence, in whom I confide in this critical moment, has so determined it.

I pardon all my enemies, and beseech my friends not to take any step to avenge me.

My life, educate those amiable children: be happy, which you have not been able to be in the company of the unfortunate

MANUEL DORREGO.

Further removals and appointments by the President.

Mr. Isaac Hill, of New Hampshire, to be second comptroller, vice Richard Cutts removed;

Mr. Amos Kendall, of Kentucky, to be fourth auditor, vice Tobias Watkins, removed;

Mr. William B. Lewis, of Tennessee, to be second auditor, vice William Lee, removed.

SUMMARY.

Legislative Dignity.—In the Pennsylvanian Legislature, a member brought in a Resolution to purchase one copy of Webster's Dictionary for the use of the members—another offered to amend by inserting *two* copies—a third proposed to add 100 Cobb's spelling books for the use of the members, and a fourth to add "ten copies of Bibles with Concordance."—The original resolution was negatived.

The Boarding house establishment attached to the Ontario Female Seminary at Canandaigua, which was lately under the care of Mr. and Mrs. Van Renselaer, now deceased, is placed under the direction of Mr. I. R. Hall.

The citizens of Savannah have had a meeting to devise measures to save the enormous sums (said to be between 2 and 300,000 dollars) expended annually in journeys to the different states, in the sickly season—a place has been selected between Little Ebenezer and Effiingham Court House, about 27 miles from the city for the purpose of a Summer Retreat, where it is said that "as great a degree of health can be secured as in any part of the world.

More trouble in Canada.—After an animated discussion in the Parliament of U. C., an address was carried by a majority of 34, petitioning the Governor to remit the sentence passed upon the Editor of the Canadian Freeman, imprisoned for an alleged libel. The Governor refusing to comply with their request, a resolution was unanimously passed, to suspend all business until the answer was taken into consideration.

In the newly invented Rail Road Car, which has been exhibited at Washington, 8 persons were recently drawn across the Rotunda of the Capitol, with *a single thread of common sewing cotton.* This immense saving of propelling power is produced by the application of one friction wheel resting upon the main axle, and revolving thereon, and sustaining the whole weight of the load. The inventor is a Mr. Isaac Knight, of Baltimore.

A steamboat has been burnt between Augusta, and Savannah, loaded with cotton, of which only 10 bales were saved.

The Cherokee Phœnix states, that a Cherokee family had been robbed by white people eight miles from Carrol county, and that the poor Cherokee has no redress in the courts of Georgia, because no Indian is admitted there, either as a witness or party.

A Temperance Society has been formed in Washington Co., Maine, on the principle of entire abstinence.

At a meeting of the Temperance Society of Middlesex Co. Conn. recently held at Saybrook, there was an addition of 132 male, and 231 female members—making 744 male, and 592 female members—total 1336.

True Heroism.—The dwelling of Mr. Jacob Harris, Perry Co. Ohio, was burnt during the absence of himself and wife on the night of the 18th ult., and two of his five children *burnt to death!!* One, a hero of 12, awoke and found the house in flames—carried out three of the children, and when after the fourth, a fragment of the roof fell upon him, and he was barely able to crawl out. He died in two hours after, expressing his regret at not being able to save his little brother.

Gov. Tomlinson of Conn. has appointed the 17th April as a day of fasting &c. for the suppression of Intemperance.

The Western Recorder says—"a new edition of the "DIFFICULTIES OF INFIDELITY," by Ms. Faber is now issuing from one of the presses in New York. We hope the Infidels will *read* it—to *answer* it is out of their power."

The same paper mentions the following places in which Revivals of Religion, or unusual solemnity exist at the present time.

A powerful revival is in progress at Reading, Penn., Doct. Spring's Church in the city of N. York, and in the village of Skaneateles.

In Lowell, Mass. between March 1827, and Jan. 1829, the number of hopeful converts was about five hundred, 460 of whom have made a publick profession.

The religious paper of the Methodist Episcopal Society, in New York, is extensively patronized; 200 hands are employed in this office; 25,000 papers are issued weekly, besides 11,000 magazines, for adults, 800 juvenile magazines, for adults, 800 juvenile magazines, and other printing.

We understand that a revival commenced last October, in the First Society in Preston, under the Pastoral care of Rev. Augustus B. Collins. The number of hopeful converts is from fifty to sixty. Thirty-two have been recently added to the church. The revival appears to be still advancing.—In due season, a more particular account may be expected.

Jan. 16th was observed as a day of thanksgiving at Gibraltar, in consequence of the restoration of health at that place.

The beggars in London are estimated at 15,000. They get a good living, and some grow rich.

The weavers at Spitalfields & Bethnal Green, (Eng.) are suffering the extremities of hunger.—More than 7000 looms are unemployed.

The communication of "Delta" is rec'd. Alth' the sentiments are generally in accordance with our views, we somewhat doubt whether its publication would *do good.*

MARRIED.

On the 22d ult., in Brighton, Mr. Daniel S. Morse to Miss Lucy Jeffords.—Also on the 31st Mr. Daniel Mann to Miss Mary Ann Jeffords.

In Clinton, N. Y. Rev. James Abel of Oswego to Miss Laura G. Bogue.

In Phelps, on the 19th ult. by Rev. H. Strong, Mr. Dennis Hammond, to Miss Eliza Ann Powers.—Mr. W. Math, to Miss Betsey Homan.

On the 26th by the same, Mr. D. P. Standish, to Miss Elizabeth Allen.—Mr. Upton Nelson, to Miss Charlotte Standish; all of Waterloo.

DIED,

In Richmond, Ont. Co. on the 23, after an illness of 2 weeks, Mr. Wm. Richmond Pitts, aged 33 years.

In Jericho, L. I. on the 17th inst. JEMIMA, consort of Elias Hicks, in the 79th year of her age.

Judge Hooker of Springfield, Mass., one of the oldest and most active members of the A. B. C. F. M., died on the 7th ult. aged 69. He continued until the close of his life *an humble teacher in a Sabbath School.*

ROCHESTER MARKET.

WHEAT,	- per bushel,	1,25
Rye,		63
Oats,		25
Corn,		50
FLOUR, bbl.		$6,75 to 7,00
Beef, fresh,	- cwt.	3,50 to 5,00
Pork, fresh,	- cwt.	4,00
——, mess,	- bbl.	12,00
Potatoes,		25
Turnips,		18 25
Butter,	lb.	12 to 15
Lard,		6 7
Eggs,	doz.	15 18
Cider,	bbl.	1,50 to 1,75
Salt,		2,00

Mr. Johnson's Report.

A Review of the "Report of the Committee in the Senate, relative to the Stopping of the Mail on the Sabbath," supposed to be written by Dr. Beecher just published and for sale at the Bookstore of E. Peck and Co.

April 2d, 1829. 3 w14

For Sale at this Office.

A Review of Mr. Johnson's Report in the Senate of the United States, relative to the stopping of the Mails on the Sabbath. This Review was first published in the Spirit of the Pilgrims, and written as is supposed by Dr. Beecher. It is considered the most able production of the kind that has yet appeared.

ROCHESTER ACADEMY.

The undersigned having been requested to act in the capacity of a visiting and examining committee in the Rochester Academy, under the direction of Messrs. Freeman and Benedict; from our attendance at the late examination, and general knowledge of the Teachers in the several departments, the methods of government and instruction pursued, and the actual proficiency of the pupils in solid learning, and useful accomplishments, have the pleasure of reporting to the public, their entire satisfaction with its management, and the confidence that this school merits public patronage.

J. PENNEY,
ABNER BENEDICT,
O. C. COMSTOCK,
WM. B. ROCHESTER,
Z. PADDOCK,
ASHLEY SAMSON.

Rochester, March 24, 1829.

CHRISTIAN SPECTATOR.

PUBLISHED Quarterly, at New Haven, Conn. The subscribers, agents for the above work, have received the first number of the new series for March, 1829.

This valuable work is much improved in its mechanical execution, and increased endeavors have been made by its conductors to elevate its character. The new form which it has assumed, being published quarterly, will give it a decided advantage over a monthly publication.

TERMS—Three Dollars per annum, payable on the first number, or Four Dollars at the end of the year.

E. PECK & CO.

Rochester, March 26, 1829. 13-3w

Four Houses to Rent

By March 24th, 1829. J. BISSELL, Jr.

TO HATTERS.—The manufacture of Hat bodies, by Grant & Townsand's patent for bowing, is now in operation in this village under experienced workmen. Wool will be received and manufactured to order at the usual rates.—Hat bodies of all descriptions made from the best Saxony, Spanish and American wool for sale.—Application to be made at the store of the subscriber

F. M. JENKINS.

Hatters' wool wanted—also experienced Basiners.

feb. 25-13

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at $1, per annum.

The subscriber, as Agent for this village and vicinity, will receive subscriptions, and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vol's. on hand and for sale at the publishers price.

SETH D. CHAPIN.

Rochester July 18th 1828.

***The reputation of the above work is too well known to need any recommendation.

DR. WILLIS, has taken an office in East Rochester, near the corner of market and main streets, opposite the Franklin House. 42tf

DEFAULT having been made in the payment of a certain sum of money, secured to be paid by Indenture of Mortgage, bearing date the fourteenth day of August in the year of our Lord one thousand eight hundred and twenty seven, executed by Amos Soper to Henry Jeffords, and the said indenture of mortgage having been duly assigned to Austin Steward,—NOTICE is hereby given, that by virtue of a power contained in said mortgage, and of the statute in such case made and provided; the following described premises will be sold at public vendue, at the court house in the village of Rochester, in the county of Monroe, on the seventh day of October, next, at ten o'clock in the forenoon of that day, viz all that certain piece or parcel of land; situate lying and being in the Town of Brighton, in the county of Monroe and State of New York, and being a part of lot number fifteen and Bounded as follows; beginning at a stake in the centre of the Willson road, so called, ten rods south twenty four degrees west of the centre of the road leading from Eli Benkard's past William Billinghurst's saw mill to Giles Scott's. Thence south twenty four degrees west in the centre of said Willson road two chains and twenty seven links to a stake, thence south eighty eight degrees west five chains to a stake; thence North twenty four degrees east two chains and twenty seven links to a stake; Thence north eighty eight degrees east five chains to the place of beginning, containing one acre of land. Dated March 31, 1829, AUSTIN STEWARD,

H Humphrey, att'y. 6m24 Assignee.

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Silas Saxton, of Mendon, in said county, as well in his individual capacity as one of the firm of S. & A. Saxton, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 20th day of June next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed, April, 7, 1819. Dated this 2d day of April, 1829. 10w6feb

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POETRY.

From the Western Recorder.

SOLILOQUY OF A DRUNKARD'S WIFE.

——Time was, when much he loved me.
When we walk'd out, at close of day, t' inhale
The vernal breeze—ah, well do I remember,
How then with careful hand, he drew my mantle
Round me; fearful lest the evening dews
Should mar my fragile health. Yes, then his eye
Look'd kindly on me, when my heart was sad,
How tenderly he wip'd my tears away,
While from his lips the words of gentle soothing,
In softest accents fell.

How blest my evenings too, when wintry blasts
Were howling round our peaceful, happy dwelling.
O, it was sweet, the daily task perform'd,
By the swept hearth, and cheerful fire, to sit
With him I loved; to view with glistening eye,
And all a parent's fondness, the budding graces
Of our little ones.

——Then ye had a father,
My lovely babes! Now more than helpless orphans!
Thy mother more than widow's grief has known:
Yes, sharper pangs than those who mourn the dead,
Seiz'd on my breaking heart, when first I knew
My *lover, husband*—O, my earthly *all*,
Was dead to virtue! When I saw the man
My soul too fondly lov'd transform'd to brute,
O, it was then I tasted gall, and wormwood!
Then, the world look'd dreary; fearful clouds
Quick gather'd round me; dark forebodings came,
The grave before was terror; now it smil'd,
I long'd to lay me down in peaceful rest,
There to forget my sorrows. But I liv'd:
And O, my God! what years of woe have follow'd!
I feel my heart is broken. He who vow'd,
To cherish me—before God's altar vow'd,
Has done the deed. And shall I then upbraid him—
The husband of my youthful days—the man
For whom I gave my virgin heart away?
Patient I'll bear it all.

——Peace, peace my heart!
'Tis almost o'er. A few more stormy blasts,
And then this shatter'd, sickly frame will fall,
And sweetly slumber—where the weary rest,
The wicked cease from troubling! BETA.

From the New York Observer.

"ANSWER A FOOL, ACCORDING TO HIS FOLLY."

Mr. Wiseman. But neighbor Goodman, I am astonished that you will submit to be so *priest-ridden*.

Mr. Goodman. How is that neighbor? Priest-ridden!—priest-ridden! What do you mean?

W. I mean, that you take your faith and morality from your hireling priest, who gets his living by declaiming to you every Sunday about religion.

G. Not exactly by declaiming on the Sabbath, for our minister has much to do besides what is connected with his public performances. Few men are more industrious than he.

W. Well, I don't pretend to say that he has not a sufficiency of work, and is not busy enough in doing it; but I wonder that a man of your sense and independence should be led about by him.

G. Indeed! How came you to know that I am led about by him or by any other person?

W. From your daily conduct, neighbor. You are so observant of his directions, and so like what he considers a paragon of virtue, that it is impossible to deny the fact of your being his devoted follower.

G. Mention, if you please, some of the things in which I betray the servility of which you accuse me.

W. You betray it in your manner of keeping Sunday, following church up so closely, making so much of the Bible, and wasting your funds on I don't know how many religious charities. I could mention other things—

G. You need not, till we have disposed of these. How, I ask, do you ascertain that I do not sanctify the Sabbath, attend upon public worship, &c. from choice?

W. I have not *ascertained* it, I confess.

G. Do you certainly know, from any source, that I should prefer being released from these Christian duties?

W. I confess I do not.

G. How then am I priest-ridden, as you term it? Prove to me the truth of your assertion.

W. I should think you must be so, to persevere in your course of life.

G. That is, it would require some such influence to lead *you* in it.

W. It would indeed. There is nothing I should dislike so much.

G. But I have as great an aversion to your infidelity and irreligious course.

W. And what then?

G. I conclude you must have the same aversion to this course, and be "ridden" by somebody to be kept in it.

W. There is no such thing; I am as free as air. I am a *freethinker*.

G. According to whom, pray?

W. According to Miss Wright and the other freethinkers of our city.

G. You are, indeed! You attend their meetings, I suppose, and read their productions?

W. Yes, every one. And I don't believe any thing about the existence of a devil, or any god but what I see.

G. You acknowledge, then, that your *belief* is shaped by them?

W. What if it is. I do as I like in the affair; I believe or not, just as I please.

G. That is, they give you instruction on these subjects, and you swallow it down pretty much as it comes.

W. I do nothing, I tell you, against my will.

G. Admitted;—but do you not perceive yourself in the very predicament, in which your charity places me and other Christians? The fact is, neighbor, I am a Christian from choice. If I follow the directions of my minister, it is because I perceive their agreement with truth and witness their effects in himself and others. The claims of infidels to be more free in their investigations than other men, or more open to the influence of truth, are, I am persuaded, without foundation. I go farther. The infidels of my acquaintance are in general subject to strong prejudices, and servile beyond other men, in their belief. They are astonishingly credulous. They take for granted the dogmas of men and women, of doubtful morality, and superficial acquirements.

W. But they are not priest-ridden.

G. Oh no,—they are under the influence of no one who teaches them the Christian virtues. Thomas Paine and a Christian minister, to adopt your illustration, would not agree to ride the same animal. The question with me is, how much you infidels gain, by putting Paine and the choir of infidel apostles, in the place of Christ and his inspired disciples, or even of his uninspired but pious ministers. I perceive as yet in your system, no sufficient substitute for the moral instructions of the Gospel, and I must say, in infidels themselves, no very promising example of a moral influence.

W. But I have adopted Miss Wright's opinions on these subjects.

G. Is it so! You are then bravely free from the danger of being "priest-ridden;" and have an elegant substitute for the influence of Christians of any class!

W. I shall not say any more to you on this subject.

G. I should hope not, unless you contrive to conceal the *pillion* upon your back. To change the figure, which you know is not of my invention—they who live in glass houses, neighbor, should be the last to throw stones.

THE SABBATH.

A correspondent observes that the perplexities which he once felt respecting the change of the Sabbath from the seventh to the first day of the week, were removed by considerations similar to those suggested by the following extract. The object of the original institution having been the hallowing, not of the *seventh day* of the week, but of *one day in seven*, a change in the day to be observed might be made without at all impairing the obligation to keep it holy.

You might sail to the West, and I to the East, till we arrived at the other side of the globe; and we should find on meeting, that our Sunday, though carefully kept every week by each of us, would be on different days. It would be a question for casuists, if we resided together, whether we should agree to let them be on one and the same day; but I apprehend in the sight of God there would be no sin in such an arrangement for our mutual comfort and convenience; the spirit of the command, and not its letter, as to the exact day, being that to which we are bound to attend. Is not therefore, a name, which marks, if I may so express myself, the oneness of the precepts under both dispensations, very suitable and proper? Nor have I stated an imaginary case; for at Manilla, the capital of the Phillippines, or Spanish India, the days of the week are one day behind those of Macoa, the Portugese settlement. Thus the Monday of the latter, is the Sunday of the former. This is owing to the different routes, by which the Spaniards and the Portugese advanced to the Asiatic seas; the one by Cape Horn, and the other by the Cape of Good Hope.—*Ib.*

ON OVERCOMING EVIL WITH GOOD.

Bishop Latimer, in his seventh sermon on the Lord's Prayer, says, "When I was in Cambridge, Master George Stafford read a lecture there, I heard him; and in expounding the Epistle to the Romans, coming to that place where St. Paul saith, that "we shall overcome our enemy with well-doing and so heap up hot coals upon his head;" now in expounding that place, he brought in an example, saying, that he knew in London a great rich merchant, who had a very poor neighbour, yet for all his poverty he loved him very well, and lent him money at his need, and let him come to his table whensoever he would. It was at the time when Doctor Colet was in trouble, and would have been burnt, if God had not turned the King's heart to the contrary, Now the rich man began to be a Scripture man, he began to perceive the Gospel; the poor man was a papist still. It chanced on a time, when the rich man talked of the Gospel, sitting at his table, where he reproved Popery and such kind of things; the poor man being then present, took a great displeasure against the rich man; insomuch that he would come no more to his house; he would borrow no more money of him, as he was wont to do before times; yea, and he conceived such hatred and malice against him, that he went and accused him before the Bishops. Now the rich man not knowing any such displeasure, offered many times to talk with him, and to set him at quiet; but it would not be, the poor man had such a stomach, that he would not vouchsafe to speak with him; if he met the rich man in the street, he would go out of his way. One time it happened that he met him in so narrow a street that he could not shun him, but must come near him; yet for all that, this poor man had such a stomach against the rich man, I say, that he was minded to go forward, and not speak with him. The rich man perceiving that, caught him by the hand, and asked him saying, 'Neighbour, what has come into your heart, to take such displeasure with me? what have I done against you? tell me, and I will be ready at all times to make you amends.'

"Finally, he spake so gently, so charitably, so lovingly, and friendly, that it wrought in the poor man's heart, so that by and by he fell down upon his knees, and asked his forgiveness. The rich man forgave him, and took him again to his favor, and they loved as well as ever they did before. Many a one would have said—Set him in the stocks, let him have bread of affliction, and water of tribulation—but this man did not so. And here you see an example of the practice of God's words, so that the poor man, bearing great hatred and malice against the rich man, was brought, through the lenity and meekness of the rich man, from his error and wickedness, to the knowledge of God's word. I would that you would consider this example well, and follow it."

THE WAY TO ESTIMATE SIN.

I have seldom read so appropriate an illustration of the sinfulness of that man whose heart is not right in the sight of God, as that contained in the following extract from a late work by Erskine. "Men are apt to consider sin as consisting merely in this or that particular action. But the word of God teaches another sort of morals. According to it, sin consists in the absence of the love of God from the heart as the dominant principle. So sin is not so much an action as a manner of existence. It is not necessary to go to the expense of an action in order to sin—the habitual state of most minds—of all minds indeed naturally—even in their most quiet form, is sin—that is to say, the love of God is not dominant in them. The centripetal force constitutes an element in every line which the planet moves in its orbit. Were the influence of this force to be suspended, we should not think of reckoning the number of aberrations which the planet might make in its ungoverned career; we should say that its whole manner of being, severed from the solar influence, was a continued and radical aberration. In like manner, the soul ought to feel the love of God as a governing element, along the whole course of its existence—every movement of thought and feeling and desire ought to contain it as an essential part of its nature. And when this principle is wanting, we need not count the moral aberrations which the spirit makes; its whole existence is an aberration, it is an outlaw from the spiritual system of the universe, it has lost its gravitation."

BEMAN ON INTEMPERANCE.

Men who are fond of drinking, are the frequent subjects of religious impressions; but these impressions are of a peculiar character. This excitement is not a saving conversion to God; for, the conversion of a drunkard is an event of rare occurrence. It seems not to be *conviction*, but rather the stirring up of a kind of morbid sensibility. There is a melting of the heart by *unholy*, as well as by holy fires; and it is by no means an uncommon event to meet with a man who wants to talk about religion, and drink rum, and be good, and go to heaven. These are the men who have hung mourning around the church of God, and sometimes, around the pulpit. Others are excited by a morbid fear of perdition, or more frequently by the apprehension of some undefined and nameless evil. But in all this there is little or no conviction—no distinct views of sin—no recognition of its turpitude—no impression of its deep and everlasting ill-desert. And while the attention of the hard drinker, is, in some measure, rivetted by the truth of God, he is miserable in the extreme. He cannot think of himself, of his life, of his moral character, or of his companions, with feelings even bordering upon composure. He cannot think of his mother, if she is yet alive, to pray for him; of his broken-hearted wife who is bending over the sepulchre; of his children who are disgraced by a father's sottishness, but with feelings more excruciating than those of martyrdom. The wheel or gibbet would inflict a punishment of a milder type.—These tortures soon become intolerable; and the last resort is the bottle. Here ends the drunkard's religion. After a careful examination of a vast variety of facts, connected with the religious impressions of the intemperate for more than twenty years, I have almost ceased to take any encouragement, when a man asks me, *what he shall do to be saved*, if his breath tells me, that he lives in communion with the bottle. I see, in that one fact, the almost certain germ of that man's perdition. Here, then, is the last and worst feature in the character of this malignant foe. It marks the soul as its victim, and its inflictions are eternal. It robs heaven, and peoples hell. It places its slave in the attitude of everlasting rebellion against God. Let the Christian contemplate this effect of ardent spirits, and turn pale and tremble as he surveys the mighty ruin. Lift up your eyes, and look around upon this fair heritage of God, and behold 300,000 of your fellow immortals—and just behind them 300,000 more—and, if nothing is done to annihilate the cause, an increasing and a still increasing number, through every successive generation—and this multitude, mocking all human calculation, borne along by that broad and deep and burning torrent which foams and rages as it empties into hell.

A unitarian editor in a long, but unsuccessful struggle to extricate himself from the horns of a dilemma, tells us, that the "term infidel is far more offensive than Deist," and that "it implies the opinions of Thomas Paine, &c. in opposition to all forms of christian profession." What! do Deists hold to any forms of christian profession." Did not Paine profess to be a Deist? And have not his opponents treated him as such? But it would seem from the distinctions drawn between the terms Deist and Infidel, that Unitarians consider themselves more nearly allied to Deists than to Infidels. But if "Infidel" implies "opposition to all forms of christian professions," is not the Editor himself involved in the charge? He says, (W. M. Re. Jan. 1829, page 474,) "When a man lives a good life, he need make no professions; and when he does not, his professions with discerning men will be likely only to fix on him the mental stigma of hypocrisy." Strip this sentence of its circumlocution and what is it? The profession of a bad man is hypocrisy—of a good man useless! If then infidelity be what the editor has stated, "an opposition to all forms of christian profession," has he not fallen into the ranks? Take another view. Unitarianism implies some form of christian profession, nearer akin to Deism than infidelity; which esteems profession useless or pernicious. How near is this affinity? Deists "deny the Lord of Glory" Unitarians degrade him! Can Infidels do more! who, think you, was the greatest Infidel, the Jew who accused Christ of blasphemy because he made himself God; or Judas, who called him Lord and master, and yet betrayed him; or Pilate, who found no fault in him, but condemned him? The Jew was a professor, Judas an apostate, Pilate a pagan, all were infidels—unbelievers. *Pandect.*

The following is a regulation of Windsor College, Nova Scotia—"No student shall frequent the Romish Mass, or the meeting-houses of Presbyterians, Baptists or Methodists, or the conventicles or places of worship of any other dissenters from the church of England."

Piety which does not sweeten a man's natural temper, may be compared to fruit before it is ripe—good in its kind, but not arrived at perfection.

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society. The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD Jr. *Treasurer.*

June 13th.

DEPOSITORY OF BOOKS,
For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

HARTFORD FIRE INSURANCE COMPANY,
AND **ETNA INSURANCE COMPANY--HARTFORD.**

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street. LEVI WARD, Jr.

January, 9, 1829. 1y4

W. H. WARD & CO.
Marble Building—*Carroll Street.*

Offer for sale at low prices, a full supply of
DRY GOODS, | CROCKERY,
GROCERIES, | HARD-WARE,
AND HOLLOW-WARE.

June, 13th 1828. 24tf.

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, § Bureaus,
Sideboards, § Tables,
Secretaries, § Bedsteads, &c.

—ALSO—
Copal Varnish,

a superior article—all of which will be sold on accommodating terms. **FURNITURE** of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

H. B. PIERPONT,
DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. 25, 1828. 35tf

Rochester and Buffalo Stage,

BY the way of Scottsville, Caledonia, Le Roy, Batavia, &c. leaves Christopher's Mansion House, and the office opposite the Clinton House, every morning at 3 o'clock, (except the Sabbath,) arrives at Buffalo same day—returning, leaves Buffalo at 7 in the evening, and arrives at Rochester next day.

Jan. 15. 3

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'
Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.

dec. 19. 51

LA MOTT'S COUGH DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y. applied to me some time in 1826 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption; I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.

Having been concerned with Docter Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828.

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester Druggists, Rochester, and by druggists generally. 1y3 1.

FOR SALE,

A NEW DOUBLE CARDING MACHINE on reasonable terms by the subscriber.

6 tf S. W. PATCHEN

ROCHESTER LOOKING GLASS
MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

THE SIGNS OF THE TIMES,

A SERMON delivered in Rochester, Dec. 4th, 1828 being the day of public Thanksgiving; by the
REV. JOEL PARKER.
Pastor of the 3d Presbyterian Church in this place.
For sale at this office. 52

MONROE COUNTY, } ss WHEREAS on reading and filing the petition of
Surrogates Office, } Chauncey Cook, and Phederus Carter, administrators of the estate of David R. Carter, late of Brighton, deceased

IT WAS ORDERED

That all persons interested in the estate of the said deceased, be, and appear before me, at my office in Rochester, on Saturday the 25th day of April next, at 10 o'clock in the forenoon of that day, to shew cause if any they have, why so much of the real estate whereof the deceased died seized, should not be sold as may be sufficient to pay his debts. Dated Rochester, March 11th, 1829. 4w11

O. E GIBBS, *Surrogate*

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe, and counsellor of the Supreme Court,—NOTICE is hereby given to all the creditors of Abraham Plumb, of Rochester, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in Rochester, in said county on the sixth day of June next, at eleven o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated February 21, 1829. 10w12

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Justus Beardsley, of Perinton, in said county, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 4th day of April next at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1819. Dated this 17th day of January 1829. 10w4

BY order of Moses Chapin, first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Philip Paddock, of Brighton, in said county, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester, in the county of Monroe on the second day of May next, at ten o'clock in the forenoon of that day—why an assignment of the said insolvents 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 14th day of March, 1829. 6w12

BY order of Moses Chapin, Esq., First Judge of the Court of Common Pleas, of the County of Monroe, of the degree of Counsellor of the Supreme Court—Notice is hereby given to all the Creditors of Erastus Granger of Brighton, in said County, an insolvent debtor, as well in his individual capacity, as one of the late firm of Campbell and Granger; to show cause, if any they have before the said Moses Chapin, at his office in Rochester in the County of Monroe, in the 2nd 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, 1819. Dated this 10th day of March 1829. 6w 11

BY order of Moses Chapin Judge of Monroe Common pleas, and Counsellor of Supreme Court, notice is hereby given to all the creditors of Lemuel Wilcox of Gates in said county, an Insolvent debtor, to shew cause if any they have before the said Judge at his office in the town of Gates in the county of Monroe on the 21st day of April next at ten o'clock in the forenoon when 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. 6w12 Dated this 3d day of March, 1829.

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of *Nathan Schofield 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 Rochester, in the said county of Monroe, on the fifteenth day of May next, at 10 o'clock in the forenoon of said 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, 1819—Dated this 21st day of February, 1829. 10w3

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829. HENRY CHAMPION.
E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield and westerly by the high-way running southwardly from said village to Perrinton and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior, and southerly by the village lot or messuage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich, which is three rods in front and five rods deep. Dated 27th December 1828. HENRY CHAMPION, Mortgagee.
E. Pomeroy, Attorney. 6m1

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824, and for default in payment of money secured thereby; will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe pursuant to the statute in such case made and provided; the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reyney house and lot, so called. Dated December, 24, 1828. S. BALDWIN, mortgagee. 6m1

BY virtue of a power contained in a mortgage executed by Ransaler Marshall to Orringh Stone, dated April 15, 1824, and for default in payment of the money secured thereby; will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract, or parcel, of land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links; thence east along the north line of land owned by Tissler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828. O. STONE, Mortgagee.
M. Chapin, Att'y. 6m39

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach standing; thence South ern degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark; from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee.

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ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY APRIL 10, 1829. VOLUME III—NO. 15.

ROCHESTER, MONROE COUNTY, N. Y.
PRINTED AND PUBLISHED WEEKLY, BY
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FOR THE OBSERVER.

The *Executive Committee of the American Temperance Society*, deeming it important that a publication should be commenced under the patronage of the Society, and for the promotion of its particular objects, issue the following Prospectus of a weekly Paper, to be entitled,

THE JOURNAL OF HUMANITY,

And Herald of the American Temperance Society.

Our nation is making the only experiment which has ever been made on an extensive scale, whether civil freedom and equal rights can be permanently enjoyed, under a form of government strictly *republican.* It is an experiment of inexpressible interest to the cause of humanity, and of a joyful or fearful aspect, according to the light in which it is contemplated. When we compare the civil, social, and religious state of our community with that of other nations; we find many things which would lead us to regard the great experiment we are making in a cheering light. On the other hand, when we cast our eyes over the land, and survey the *vices* which abound; we cannot have but fearful forebodings as to the result. For all judicious statesmen and historians, and all reflecting men are united in the opinion, that *a republic can be preserved and become permanent, only by the intelligence and virtue of its citizens.* This truth is recorded on the melancholy monuments of those republics, which have risen with a fair and cheering light, but have speedily been eclipsed, or sunk forever in total darkness. The causes of such a catastrophe have always been found in the corruption and moral degradation of the people.

Every enlightened Christian, and every man of sober consideration, who is acquainted with the state of our country, must look for great and fatal evils at some future period, unless a check can be given to some of the vices which are spreading so widely among our citizens.

Should we specify *one particular vice*, which seems to us *most prevalent, most threatening, and most ruinous to the bodies and souls of men;* we should say, IT IS INTEMPERANCE.

The prevalence of this vice is very evident from general observation, and from the enormous quantity of spirituous liquors actually consumed within these United States; which is computed from the best authorities to be not less than fifty six millions of gallons a year. Foreigners, who have visited our shores, have been witnesses of this predominant vice; and have returned to the old world, and published, to our disgrace, that *we are a nation of drunkards.* Though this statement is indeed exaggerated and injurious; yet do not existing facts evince, that there is much ground for a reproachful imputation against our national character?

This wide-spread intemperance is an evil of a most threatening nature, and opens very gloomy prospects before us. It is, in itself, a deadly enemy to the happiness of society. What is said of the tongue, may truly be said of spirituous liquor; "It sets on fire the course of nature." Anger, revenge, ambition, envy, sensuality, and all the irregular passions of men are inflamed by strong drink. Private feuds and contests, duelling and murder, are not the only evils which it has produced. Its effects have been seen in our publications; in our courts of justice; in our halls of legislation; in our churches; and (must we say it?)—in our pulpits too. This vice has pervaded all ranks, sparing neither station, age nor sex. It has shown itself in the man of high intellectual culture, of polished manners, of graceful and winning deportment. Even the female character has not unfrequently become its victim. And from these higher ranks it has descended through all classes, down to the lowest scavenger of our streets, and the inmates of the dwellings of perdition.

Who needs to be told that intemperance is ruinous to the health and comfort of individuals, and to the peace and prosperity of families? And that it brings awful peril upon the soul, is evident from the declaration of eternal truth, that "drunkards shall not inherit the kingdom of God."

It is then an inquiry, in which every well wisher to his country must feel a deep interest, *whether there is any remedy for this desolating evil.*

Shall a remedy be sought in legislative interference? Shall the importation and distillation of spirituous liquor be prohibited by law? Or shall duties to such an amount be laid upon it, as will render it impracticable for common people to procure it? In theory, this might seem to promise a happy result; but in practice, it would undoubtedly fail of success, and might prove very mischievous.

The remedy, and the only effectual remedy is to be found in *the reason, the moral sense, and the piety of the community.* Of this the Executive Committee and the Agents of the American Temperance Society have from the beginning been fully persuaded. And all the efforts which they have made, efforts which have been crowned with such unexpected and animating success, have consisted in earnest, affectionate appeals to the understanding, conscience, and piety of their fellow citizens.

In pursuance of the same measures for accomplishing the great object of the Society, and in conformity with the wishes of great multitudes in different and distant parts of the country, the Executive Committee have at length concluded to publish a weekly Journal, with the title which is presented at the head of this Prospectus.

The JOURNAL OF HUMANITY is intended to be a vehicle of intelligence respecting all the Temperance Societies in our country. It will lay before the public the plans, and methods of operation, adopted by the Parent Society, and by others. It will contain communications adapted to general utility, on the subject of temperance, and Reviews of well written books and pamphlets relative to the same subject. It will also pay particular attention to the subject of *pauperism* and of *prison discipline.* In short, this Journal will make the public acquainted with all facts, suitable for publication, and adapted to promote the success of the cause of humanity.

This Paper will not only oppose intemperance in the use of spirituous liquors, and in all its other forms, but will aim to suppress all kindred vices. As its title imports, its object will be to advance the cause of *humanity*, in the largest sense; to alleviate the sufferings and woes of man, and to promote his domestic, social, and civil welfare.

It is proper to say explicitly, that neither *religious* nor *political controversy*, is any part of the object of this Paper. Whatever religious principles are introduced, will be such as are directly adapted to promote *Christian Morals*, and such as will meet the approbation of all who fear God, and reverence the sacred Scriptures.

This Journal will contain summary accounts of interesting events in the moral, religious, and political world; and will notice whatever relates to improvements in useful arts, and especially in the education of children and youth.

Finally; it is the intention of the Executive Committee that the JOURNAL OF HUMANITY shall be enriched by the most important information which can be derived from foreign Journals of various kinds, and in the different languages of Europe,—that information especially which relates to the cause of benevolence, humanity, letters, and civil society. And with special reference to this department, it is the intention of the Committee to add another Editor, as soon as the prospects of the Journal will justify the measure. It is hoped that, in this way, the Journal will ultimately secure a patronage widely extended, and extended among the reading and intelligent classes of community.

This publication is not in any degree a matter of personal interest or gain. The avails of it will be applied faithfully and exclusively to promote the benevolent object of the American Temperance Society, as set forth in its constitution.

It would be a subject of sincere regret with those who are concerned in this publication, if it should interfere with the circulation of any of the useful and excellent papers, already devoted to the cause of temperance and humanity. But a regard to the judgment and wishes of wise and good men in different portions of our country, and to the paramount importance of the object of the Society, has prompted the publication, for considerations.

The Committee indulge the hope that the designs and arrangement mentioned above, will meet the approbation of the community, and will be carried into speedy execution. If this country is to be saved from ruin, it is high time for those who love its precious interests, to awake to vigorous, united, and persevering exertion.

A more particular developement of the plan and principles of the Journal will be given in the first Number.

In behalf of the Executive Committee of the American Temperance Society, and with their concurrence. EDWARD W. HOOKER,
Editor, and Associate General Agent.
Andover, Mass. March 10, 1829.

CONDITIONS.

The Journal will be published on Wednesday of each week, at Andover, Mass., from the office of Flagg & Gould, in a style such as shall commend itself to good taste; price $2,00 a year, in advance, i. e. if paid within two months; $2,50 if not paid before the end of the year; 3,00 if not paid till after the close of the year. It is contemplated to issue the first Number on or before the first Wednesday in June.

DIFFERENT METHODS OF PREACHING THE GOSPEL.

When we compare the circumstances and effects of apostolic preaching, with those of the preaching of the present age, and see, as we think we do, the superior advantages, and yet the inferior success of the preachers in these days of light, we look with concern for the cause of this difference in results; and we think we find it, in some degree, in the different *method* in which the same gospel is now preached. We think that there is one impression of vital importance to the success of the gospel, which is not made on the minds of men by the preaching of the one, which was distinctly and strongly made by the preaching of the other; and, to speak specifically, we think the gospel is *not* now, as it was by the apostles, brought before the human mind in the character and relations of *a cause which is to produce an immediate effect.* It is extensively true that preachers do not preach, and hearers do not hear the gospel with such an impression of its efficacy. The sword of the Spirit is used under the conviction that God in his sovereignty has withdrawn from it its etherial temper, and the anticipation of its powerlessness, by palsying the hand that wields it, becomes the means of its own fulfilment. Actual events which should prove the gospel to be a cause of *immediate* influence on the minds of men, would be looked at with the amazement due only to the distant wonders of a miraculous age; and we hardly know of an announciation from the pulpit that would be more startling to many, for its supposed extravagance, than that every sinner may become, and is authorized to believe that he may become a Christian on the spot. Instead of looking for actual facts in accordance with such a declaration; instead of hearing the gospel as a cause whose benign influence may be realized in the immediate transformation of the human character, carnal security sits secure as at a safe distance from its power, and the most sanguine expectations of Christian love, under the most powerful preaching, are that some *one* of its fortunate hearers may possibly be awakened. The everlasting gospel is preached from Sabbath to Sabbath—a cause perfectly fitted by divine wisdom to secure the transformation of human character is employed, and though faith may faintly hope that the preaching will show its power in the remote effects of future months or years, yet the balance of probability, in the more common estimation, is as a thousand to one, that it prove as water spilt on the ground. Thus the work of the preacher has, in the view of multitudes, little more connexion with any appropriate effects of the gospel which he preaches, than to stand over the graves of the dead and call them to life, could be supposed to have with the general resurrection at the last day. And dull work it is, and dull work it must be, so to preach and so to hear the gospel.

In proof of some great dissimilarity between the mode of preaching the gospel in the apostolic age and at the present day, we ask whence the undeniable fact, of the straight-onward, unembarrassed call to repentance by apostles, contrasted with the conscious hesitation and embarrasment in uttering the same unqualified message, on the part of many a modern preacher? Why, in the one case, do we find the open broad announcement of duty, just as if the preacher intended and expected that men should perform it; and why, in the other, is this annunciation always modified and always weakened by other doctrinal associations, just as if the preacher was afraid that men would do their duty at once? Why no objections from a cavilling world about doing nothing, and waiting God's time under an apostolic summons to duty; and yet scarcely any thing else heard on this subject from many in our day, but the inconsistency and folly of attempting any thing in the work of their salvation? We ask also, whence all this discussion about *using the means of regeneration by sinners*, of which, in the form and design of it, we find no trace either in the preaching or writings of apostles; and whence this palpable departure from their mode of preaching the gospel to sinners, by telling them *how* to repent, instead of telling them outright *to repent*, and making them feel that this is *now* to be done? We are not saying that there is no necessity for some philosophical analyses and explanations on this subject, for the purpose of meeting cavils and objections to doctrines according to godliness. But we are constrained to ask, who has created this necessity? And why did not apostles encounter the same embarrassments and objections from those to whom they preached? We believe the true answer to these inquiries is to be found in some peculiarity in *the mode* of preaching the same gospel in these latter days; a peculiarity which so falls in with the tendency of the human mind result in the anti-apostolic impression on the minds of many, that nothing is to be done in the work of conversion, but quietly to wait for a divine influence as the first moving cause of all doings, which are not worse than useless. We farther believe that under this impression, a multitude of the ungodly in this land of gospel light are sleeping away their probation.—

Quarterly Ch. Spectator.

WANT OF MINISTERS.

A writer in the Episcopal Watchman says—"While other denominations have more clergymen than they can find employment for, the growth of the Episcopal Church has outstripped the increase of its ministers."—Again, he says, "that at least *one hundred* would readily find employment in the different dioceses in the union."

Taking this estimate of the writer respecting the number of ministers needed in his own denomination, as correct—and for aught we know, it is so—a part of his statement can scarcely be substantiated. "*While other denominations have more clergymen than they can find employment for.*"

In 1828, there were 800 ministers, and 250 vacant churches among the orthodox Congregationalists of New England. In the same year, there were in the Presbyterian Church, 1829 ministers, and 193 licentiates, and 1946 churches—leaving a deficiency of 364 ministers, In the Episcopal Church of the United States, there were, at the same period, 507 clergymen, and about 600 churches. To supply these churches, an addition of one-fifth to the present number of ministers, is needed. *More* than one-fifth addition is needed to supply either the Congregational or the Presbyterian churches in the United States.

In the Baptist denomination, are more than 4000 churches, and less than 3000 ministers. An addition of one-fourth is needed. The German Reformed Church of North America, has "something like 400 organized churches, with only about 90 ordained ministers." More than three times the present number of ministers is needed in that church.

The truth is, that "the growth" of every denomination of much size, "has outstripped the increase of its ministers"—and though some have turned their attention to the subject of supplying this deficiency, earlier than others, with all their efforts, they seem as far from a supply as their neighbours, whose efforts have been less. Whether this is owing to their more "rapid growth"—or to some other cause, we shall not pretend to decide. We know of no denomination which must not put forth more efforts in this business, if they intend to be supplied with a learned and efficient ministry.

BIBLE CLASSES IN ENGLAND.

On account of the frequent inquiries, which have been made in England respecting American Bible Classes, the London *Congregational Magazine* has published copious extracts from a printed sermon of the Rev. Justin Edwards on this subject, and has also transcribed the "Key" to the Rev. Mr. Wilbur's *Reference Bible*, which "contains (say the editors) a useful series of questions, and will further elucidate the operation of a system, appears to have been eminently blessed in the advancement of true piety among the rising generation in the United States.

In the same Magazine we observe a department, with the title of *The American Monthly Record*, in which will appear "a fair report of the number and present state of the various religious denominations, Theological Seminaries and Christian Societies, which exist throughout the Union, together with such announcements of the progress of religion amongst them as will be acceptable to every Christian mind."—The *Monthly Record*, for January, contains, as a preparative to future details, a brief sketch of the Constitutions and present state of the leading religious sects in this country, including a particular account of the number of their ministers, churches and communicants; and concludes with the following extract from Cooper's *Notions of the Americans*, a work recently published,—

"You may be inclined to ask, if such a competition does not lead to strife and ill-blood?—Just the contrary. Each party knows that he is to gain or to lose influence, precisely as he manfests the practice of the doctrines he teaches; and that, I apprehend, so far as Christianity is concerned, is charity and forbearance. At all events, great apparent good will and cordiality generally exists among the clergy of the different sects. The people of this country manifest great zeal and interest in behalf of religion; I honestly think more than any other nation I know, and I believe it is simply because they are obliged to depend solely on themselves for its comfort and security."

The partiality of our countryman has led him, in the above paragraph, to say *rather* what a sound *a priori* reasoner might say *would be*, than what existing facts fully authorize. An excellent hint, however, is furnished in the extract, which, if improved, would present a scene of holy emulation, from which the church would come forth "fair as the moon, clear as the sun and terrible as an army with banners."

[*Philadelphian.*

From the Irish Chronicle.

IRELAND.

From the Rev. J. P. Briscoe to the Secretary.

Ballina, Nov. 17, 1828.

I have been fully employed since I last addressed the committee, in visiting the schools and preaching in different places, as opportunity offered. At this season of the year, when the people are so generally employed in digging the potatoes, a large attendance, either in the schools or on my preaching, is not to be expected; besides which, we are now so strenuously opposed by the priests, that it is matter of greatful surprise that a vestige of the Society's institutions is left in the country. Still, however, the number of inquiry seems to augment—and the spirry opposition with which it has to [illegible] the ye-

The state of public feeling is, I am sorry to say, more than a little alarming. It would be at considerable hazard that any of us ventured abroad after nightfall. Both Brother Willson and myself have made up our minds not to appoint any night schools this winter, because, while we are of opinion that few would attend, we also fear that the lives of those who inspected them would be in jeopardy.

About a fortnight ago, in the middle of the night, we were thrown into a state of considerable alarm by a loud noise which awoke the whole of us. I immediately sprang from my bed to ascertain the cause, which I found to be the throwing of a large stone through one of our windows, and which was thrown with such violence as to break not only the glass, but also the wood work of the sash. This is the fourth time our house has been attacked in a similar way.

What is to correct the evils that superabound in this wretched country? Nothing but the powerful and universal operation of spiritual truth, and, (if you believe me,) I am endeavoring to diffuse the knowledge of that truth, by public preaching, and by teaching from house to house.

My congregations in Ballina are, as to numbers, better than ever they were. On the evening of the Lord's Day, our house of worship is literally crowded, and the congregation is not fluctuating, but steady, and includes in it several Roman Catholics.

To-morrow, if the Lord will, I shall leave home for a few days, for the purpose of visiting the schools and preaching. My next shall inform you as to particulars, and in the mean time I remain. Yours sincerely,

J. P. BRISCOE.

From the Philadelphian.

AN INTERESTING SCENE.

"Go up, thou bald head."

These words were announced, on the last Sabbath morning as the subject of an address, in an Episcopal church in this city, when a collection was to be taken up for the support of Sunday Schools; how they were to be made applicable to the occasion many were at a loss to imagine.

The Preacher is remarkable for his lucid and interesting manner of illustrating a subject, as well as for the simplicity and plainness of his style. His design in part was to show the awful condition of those children, who, without religious instruction, are permitted to spend their time in worse than habits of idleness;—acquiring habits of profanity and every species of crime which lead to ruin for time and eternity.

The speaker did not say much in praise of Sunday Schools, perhaps he deemed it needless; or thought it better that they should be left to speak for themselves. Towards the close of the sermon he stated to the congregation, to enable them to judge whether the children present had attended to what had been said, he would propose to them some questions arising from the present subject. It was distinctly understood that the children previously to coming into church, had no intimation of what was to be said and no knowledge whatever of the questions which were now to be put to them.

Some, doubtless, thought this a hazardous experiment to be made in the presence of the congregation: and when the speaker elevated his voice to be heard more distinctly in the children's gallery at the most distant part of the church, the first question was unexpectedly to all, answered by infant children, about one hundren of whom were seated below the pulpit: this gave confidence to the children in the gallery, who were told to speak out and not be afraid.—The remaining questions were answered by the children with great facility and with a surprising degree of correctness, showing plainly that they had not only been attentive to the sermon, but that they also possessed much acquaintance with the Holy Scriptures.

The singular application of the subject by a few simple questions may be here stated, not indeed in the words used, for they are not now remembered, but the ideas are nearly correct. After describing the irreverent and sinful behavior of the children of Bethel and its awful consequences, the question was asked,

Do you think they would have acted so if they had been Sunday School children?

Children. No sir.

Minister Then you think they did not go to Sunday School. What do you suppose was the reason they did not?

Chil. There were no Sunday Schools at that time.

Min. No; these children had no such advantages as you now have. Then, of course, you think Sunday Schools are very good and useful?

Chil. Yes sir.

Min. Do you think that our Schools are in want of money to procure Library Books and Testaments, and Hymn Books, &c. for so many hundred children?

Chil. Yes sir.

Min. Do you not think that these good people should be liberal to-day, that the school may not want?

Chil. Yes sir.

Min. And dont you suppose they will give liberally now that the school may be supported?

Chil. Yes, sir, (by a hundred voices.)

Yes, said the minister, and I think so too.

The Minister took his seat and the collection was taken up; and, notwithstanding the day was unfavorable and the congregation unusually small above one hundred and eighty dollars were contributed. It was understood that if more funds should be wanted, an opportunity to give would be afforded in the afternoon.

These people contribute liberally to have their schools well supported, and I could not but feel interested to know how many were willing to give their personal services, and to offer up their prayers for the blessing of God on these interesting nurseries of Zion.

It was stated that there were nearly 800 children and youth, now receiving instruction in the [illegible] me more than all, Mr. Editor, and led to these remarks is, that the minister is deeply interested in the Sunday Schools, and spends no small portion of every Sabbath in visiting them: I presume he talks with parents on the subject when he calls to visit them; and on the above occasion, from the pulpit he urged upon them if there were yet any children not connected with the school, that their names should be sent to him, that he might see that they were entered in the proper classes. No children who can walk are too young; and none are too old to be received into these schools. None are too rich in this congregation to need religious instruction; consequently they embrace all ages and all classes, except, indeed, those who are really poor, and these ever have, at least in our country, excluded themselves from the salutary influence of Sunday School instruction.

These Schools have had one advantage over some others, they were not commenced until long after the time had passed away when some individuals were ignorant enough to believe that Sunday Schools were only designed to teach poor children to read.

THE CROSS AGAINST THE CRESCENT.

The most sanguine hopes, it is known, are generally indulged by the church at this time, that the day is not far distant, when the banners of the cross shall make successful war against the crescent of the false prophet. And it would seem from the voice of prophecy in connexion with passing events and the expectation which prevails, to no inconsiderable extent, among the Turks themselves, of some fearful overthrow which awaits their nation,—that these hopes are not baseless. The note of preparation, notwithstanding the earnest mediation of other European powers, still sounds throughout the embattled hosts on the continent,—a token of continued conflict, to be, probably more bloody, desperate and vigorous by reason of the unexpected reverses which have humbled the pride of the Northern invader. The obstacles, however, noticed by the Rev. Mr. Brewer, in the annexed paragragh, to the rapid success of Christianity, by reason of the victories which may await the Russian arms, doubtless exist, but they will vanish when the set time to enlarge the borders of Zion shall come. *Ib.*

"Where the political prospects of these countries even darker than is here represented, they do not seem to justify high raised expectations of greatly accelerating the progress of the Gospel. Subduing the Mahometan to the service of a Christian prince, is not converting him to the faith of the Saviour. It is far from being clear, that the Turks themselves would be more accessible to the influence of truth, under the sceptre of Nicholas, than under that of Mahmoud. Embittered as their minds must be from the evils brought upon them by the different nations of Christendom, their former enmity to the cross would be increased from remembering it as the standard under which their conquerors united.

The Albanians and Northern Mahometans, owever, may in some scattered thousands in

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various parts of Greece be induced to listen to the Gospel. A few have already been faithfully engaged in fighting her battles, and received the public thanks and rewards of the government. Others are manifesting a disposition by a peaceful return, to secure their former possessions in the only possible way.

Conn. Obs.

The following is an extract of a letter, which we copy from the last Missionary Herald, written by Tannoos Shidiak, to his brother Phares. They are the brothers of *Asaad*, whose sufferings, on account of his embracing the protestant religion, are well known to our readers. The letter of Shidiak, having commenced the persecution of Phares on account of his attachment to the Missionaries, it was thought by them advisable to send him to Malta to avoid the effects of bigotry and intolerance. We cannot but notice in the *style* and *scrupulous regard* to truth, which this extract exhibits, a striking resemblance to some of the choice productions of our own country, which have for their avowed object the enlightning the eyes of the people with regard to the evils of Sabbath Schools, and Missionary Societies, &c. &c.

To your question respecting those who call themselves protestants, but are called here the followers of satan, whether their party has increased, we answer that, (eternal thanks to God,) they reached their limits, their limits have been stated, or rather the hand of violence has repressed them and their followers, and driven away all the impious of every sect, that were with them; so that they have actually become more desolate than the sea of darkness. Even that has thrown out what they had put into it respecting *him** that is without understanding and without religion, the author of all evils, he continues imprisoned, and in chains his tongue ceases not from blasphemy. Verily his heart is harder towards him than iron, that he cannot God most high and the heavenly powers to restore to him his understanding enlightened, that he may return from his past sins the right way, so that the ancient beauty of the house may return, which he has annihilated the vast number of his enormous crimes, and that he be made an example and a warning to Simon, who was bruised to death; not like that filthy Constantine, the enemy of our lady Mary, who, when dreaded death overtook him, cried in torment, and turned from side to side crying, thou hast thrown me alive into unbearable fire: nor like the cursed Arius, whose bowels flowed out while he was yet alive; nor like Nestor, the wretch, whose tongue was eaten by worms on account of his blasphemy; or like the cursed Luther, that right one of the devils, who after his unparalleled death fell down and broke his neck, and when his body was taken to the great multitude of ravens assembled to it, and only the vilest and wickedest of the inhabitants of one of the villages were present at his funeral. Nor like Calvin, the wretch, who was consumed by a variety of diseases, and finally perished, the food of lice and worms, like Herod. And like them, many of the heterodoxies, whom, were we to mention them one by one, a multitude of books could not contain. All those went away into everlasting sensible fire in hell! A most horrid end! May God preserve us and all the world from it. Amen. Be astonished, therefore, and contemplate the vengeance of God upon the wicked; and see how severe and how dreadful he is, in that he was pleased to distinguish their death from that of the martyrs and the just, by afflictions and torments, that it might be an example and a warning to all who have eyes to see. We, therefore; curse them with a double curse, saying, May they receive from God, a thousand times a thousand curses twice repeated.

"I hear some of the ignorant and the wise, both believers and heretics, judge that *this fellow* is not possessed. The ignorant of the believers say, that his imprisonment is owing to some other person than the patriarch, which is a sheer lie. The wise of the believers say, that this is owing to his hypocritical obstinacy, and that he inwardly does not believe as he professes, which is a still greater lie: and the heretics, both wise and ignorant, declare that he is filled with wisdom and holiness, and that he may not be silent, even were he to do no good by speaking, and to die for it, because God has said preach. This I consider real foolishness, though it be spoken by devils. I beg to know if it is possible that God should give orders to the injury of man, when no good will result from it to that man? And if he has said preach, or teach, or reprove, or fear not, or be not a hypocrite, can he mean, do this, even if it is of no use to any one, you die for it? For one not to be silent respecting that which will be of no use to him, is the highest act of foolishness and madness. Moreover, his revealing secrets, his delirious talk, his love of the cave, his crying and laughing together, his frequently breaking promises, his tearing of his clothes, his confession that his head was turned, his asking for ordination, his thoughtless attack upon the pictures, his firm belief that the patriarch would embrace his opinions, his perpetual prating about the English, his declaration that he would do wonders not to be found among the authors of this base creed, and that the Spirit teaches him, his changing opinions written by his own hand, his groaning for the rise of the Greeks against the Roman Catholic Franks, his lying against the pope, or rather his blasphemy, his confession that Bird, and not the religion of the company,† had turned his head, and other things of a similar nature, have appeared to us to be proofs, clearer than light and plainer than fire in darkness, that he is actually possessed. But the strangest thing is, that he wishes not to hear the plain truth, just like the company and their followers, the deluded of the cursed devils, who keep at a distance from those who could convince them, and seek not to dispute with the learned, nor to read their writings; thinking erroneously that children can understand the holy Scriptures, the obscurity of which sciences cannot explain; as it has happened to them in distributing their books which God has burnt to the limiting the spread of their doctrines, and the cutting off their tongues, which blaspheme the high priest,‡ and all his followers, and give license to cursing and backbiting, &c., and lay great stress upon two things: the first of which is natural to every tribe of the Franks, viz. *speaking the truth:* and the second is *faith*, which we esteem worth nothing without works."

* Asaad.
† The missionaries.
‡ *The Pope.*

CEYLON.

Mr. Winslow makes the following remaks respecting the progress of truth at Oodooville, and in other parts in India.

There is no special attention to the concerns of the soul in the natives around us, but there are some hopeful appearances; such as a more general desire to hear the word, a readiness to receive books, and to some extent a spirit of inquiry. Two candidates for the church are to be admitted in a few days. The one lately received from this station, the superintendent of schools gives us much hope of his usefulness. His mouth is now open to speak for Christ, though he was so long kept from professing him openly. He has been once prevented from attending a communion season by his relatives collecting in a body and detaining him, his mother placing herself in the gateway and saying, "You are my only son, and you shall not go without trampling on your mother." All his family friends are much enraged that he has escaped them and united himself with the people of God.

We hear from Palamcottah, that the work of the Lord still prospers there. At a late festival in Tinnevelly, the people who were drawing the car of the idol, and who had been pressed from the country, ran off and left both the cars standing outside of the temple all night, in consequence of a detention in passing the corner of a street. Part of a house was pulled down the next morning to let the car pass; but the people did not return to their work. The brahmins, therefore, much chagrined, ran about from house to house, knocking at the doors of all, and crying out, "The god has been out hungry and sleepy all night, and can you sleep and eat? get up, and convey the god to his place." All rallied, men, women, and children, high and low, and soon brought the smaller car in; but returning to the larger, and pulling at that, the axle broke and must be repaired. This was done, and all exerted themselves again, when behold one of the ropes broke, and the multitude who were drawing fell upon each other on the ground. At last, this also was got in; but some who did not relish the labor, proposed they should no more have such large cars. The difficulties attending upon this festival were charged upon the prayers of Christians; and many say they will prevail: but they comfort themselves that their shasters have foretold the downfall of idolatry. May it speedily take place.—*M. Herald.*

SWEDEN.

Some time since one of our gazettes reported, "We have occasionally made mention of a *sect* in one of the North Eastern provinces of the kingdom, known by the name of *Readers;* as well as of many little vexatious occurrences, which they have occasioned by their zeal in their cause, perhaps well intended, but certainly unenlightened. We must now report a new branch of the same sect, under the same name, recently sprung up in the Southern provinces. This branch of the Readers, however, according to the information we have received, has learned to make a better use of what they read. These, in common with the others, hate and reject pride and pomp of dress, dancing, gaming, and grog-shops; they employ themselves industriously in reading the word of God, without however transgressing the command, that man must eat his bread by the sweat of his brow. But they differ from the former in one thing—the former despise the clergy, whom they consider unworthy of their office, but these on the contrary, go so far in their enthusiasm for their pastors, that after hearing a fine sermon, they throng around him to kiss his hands and his clothes, and do not hesitate to travel many miles to be edified by their conversation and instructions. A traveller, whose veracity we have no reason, to question, gives the following charming picture of the happy influence which this extending religious spirit is exerting on the moral character and habits of the people. Having lodged in the neighborhood at the house of a friend, he recollected on rising in the morning that he had in the preceding evening forgotten and left in his waggon some valuable articles, and he expressed his fears that they had been stolen, but his friend assured him, that there was no room for uneasiness, and the event proved the assurance correct. He added, if he had hung his watch to his waggon, it would have been as safe, as in his own pocket. Among other circumstances he was told of one man, who had long been suspected of stealing, but could never be convicted, and who, after he was converted to a Reader, not only restored to the owners what he had stolen, or the value, but also legal interest from the time he had taken it."—We might here inquire, whether in all this there is one trait, which justifies us in attaching to this people the odious name of *sect*, or rather, whether there is in it any thing more than the natural influence of a regular and appropriate application of the divine word to the upright mind.—*Algemeine Kirchen-Zeitung.*

From the Boston Recorder.

EDUCATION IN GREECE.

Greece, which is now considered as emancipated from the Turkish yoke, is exciting much attention as a field of beneficent operations.—That people are prepared no doubt, to welcome to some extent the Missionaries of the cross, especially from Americans who have been their friends in deep tribulation; and we have abundant evidence that the way is wide open for introduction of schools, the press, and all that is connected with education and the diffusion of knowledge. If we mistake not, it is a field of which our countrymen will soon take possession. The plans of the American Board in reference to sending them the Gospel, will probably await the result of Mr. Anderson's investigations, who is gone on a special tour of survey in the Mediterranean. We perceive, however, that the idea of imparting immediately the light of literature and science, is taken up at New Haven, and that a proposal for organizing a Society to supply the means and take the direction has been laid before the public. We have heard it intimated that the Rev. Mr. Brewer, late Missionary of the Am. Board in the Meditterranean, will probably be employed in that service. His acquaintance with the people & with all that belongs to the subject, must render the appointment peculiarly proper; and we should imagine the whole project, wisely conducted, will become a favorite one in the American churches. The New Haven gentlemen propose that the Society have its origin and its centre at New York. Be it so; New England will be willing and ready to co-operate. "The chief object" of the New Haven plan, is "to prepare native teachers of schools." For this purpose it is proposed to establish in Greece a central high school, to be conducted by two or three well-educated men from this country, associated with some learned Greeks, whose assistance it is hoped may be obtained at a reasonable rate."

Our readers will perceive how warmly Mr. King appeals to his countrymen on this subject; and what strong evidence he has had among that people, in not a few instances of a thirst for knowledge. Count Capo d'Istria has expressed in strong terms his desire for such assistance; and there is no country to which he looks for it with so much confidence, as to the U. States.—The testimonies of Dr. Howe, Mr. Brewer, Mr. Hartley and others, have also been frequent and explicit. To these we will add the appeal of the Rev. Mr. Fisk. More than three years ago, after speaking of their ignorance and vice, and the scarcity of the sacred Scriptures that prevailed, made such statements as the following: "The Greeks offer many excellent materials to be wrought upon; powerful intellect, lively imagination. zeal, energy, enterprize, enthusiasm, love of learning and liberty, which four hundred years of barbarous slavery have not been able to destroy, an earnest desire for civilization, a remembrance of what their fathers were, and the hope of being what England and America now are; and all these traits of character brought into action by the idea that the present is the period of their national regeneration." "The present is the time for a mission to Greece. The nation is roused. The elements of national and individual character are all in motion. An impression, a turn of public opinion, the commencement of institutions, which at another time would require years, might now be effected at once." "*Americans* should undertake this mission. The prejudices of Greece are all in their favor, and strongly so in preference to every other nation on earth, except the English. There is no time to be lost. It is even now too late."

And if, in the language of the Christian Spectator, "we would spread the truth through Syria which are making, with so much success, in every part of our country, to check the alarming evil of intemperance.

Resolved, That we consider it our duty, as individuals, to unite with "all well-wishers to social order and family quiet; to health, industry and the arts; to religion, morals and good government;" in all proper efforts to exterminate this great evil.

Resolved, That we consider the use of ardent spirits unnecessary to health, and dangerous in practice; and that we disapprove of its use for the purpose of ordinary refreshment, or as a stimulus to labour.

Mr. Editor—A Temperance Society has recently been formed in Laurens, Otsego county, and has a number of able advocates.

Gen. Erastus Crafts, a man of wealth and influence, from a sense of duty, has stopped his distillery, which has been in operation in the above named place for more than thirty years. Would not all distillers do likewise, were it not for the love of money?—*West. Rec.*

THE LAST ACCOUNT.

A minister preached a sermon a few years since, from this text: "So then every one of us shall give account of himself to God." In a visit to a family in his parish, he met with a fashionable young lady, with whom he conversed upon the subject of the sermon.

"Are you prepared, my dear friend," said he, "to give an account of yourself to God?"

"I trust I shall be, Sir, when my account is called for," was her reply.

The clergyman thought that the answer was somewhat rude; he felt that he could weep: it was unkind.

In the course of conversation, he informed her that he should hold a special inquiry meeting that week, and invited her to attend, provided she could ask sincerely what she must do to be saved.

"O," said she "I have engaged to attend Mrs. E.'s ball on that evening."

I know not whether she found an opportunity, amidst the gaiety and mirth of the ball room, to seek and obtain an interest in Christ; but on that very evening, she was called to give an account of herself to God!—*N. H. Obs.*

Enlisted during the War.—I asked a Sunday School Teacher if he expected to continue his efforts of that kind during life: "Certainly," says he, "unless Satan's kingdom is destroyed first;—*I have enlisted during the war.*" A good example for others.—*American S. S. Magazine.*

While at Woburn, Mr. F. a brother in the ministry, gave the following account of E——, a town near Salem, Massachusetts. Mr. F. went there as an agent, to solicit charity for a feeble congregation, where he was laboring. The pastor received the agent very cordially, and went with him from house to house, for the two-fold purpose of soliciting charity, and conversing with his people respecting the welfare of their souls. The first week they visited eighty families; and the Holy Spirit evidently accompanied them. A meeting of inquiry was appointed. At the first meeting five attended, at the second fifteen, at the third forty, and at the fifth, one hundred. The seriousness became general, and about one hundred souls were in the judgment of charity, born into the kingdom of Christ.—*Vt. Chronicle.*

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*Where liberty dwells, there is my country.

From the Connecticut Observer.

VERY GOOD.

Mr. Hooker,—While great exertions are making for the promotion of temperance I beg to mention the pleasing intelligence I lately received from a director in the steam boat Oliver Ellsworth. When the boat was first built and placed upon the river, the profits of the *bar* were as regularly counted upon as the freight, for passengers and goods. Champaign and other wines were furnished, and it was fashionable and almost necessary to persons travelling in style, to call for the same. The disbursements for liquors were several thousand dollars. The officers, and hands too, were admitted to treat themselves; and the amount of liquors consumed by the boat's crew was truly astonishing.

But things have now entirely changed. For months together wine is not ordered for the table, and the bar frequenters are nothing; indeed the regular bar made in the forward cabin, is given up; but liquors are furnished to passengers if requested. The officers and crew are employed with an express stipulation that no liquor is to be furnished them. The wages are, however, a little advanced.—So great a change has not been effected at once, but the result of continued exertions. No difficulties are experienced from this change; on the contrary, the confidence of the passengers is much increased by the consideration that every man has possession of his reason and bodily faculties to perform his responsible task. How many lives are thus saved from dangers of carelessness and inattention!

We understand, also, with great pleasure, that the Macdonough will adopt the same regulations. We venture to hazard the assertion, that many of the accidents which occur on board of boats arise from the effects of drinking. Liquor stupifies the faculties which should be every moment awake, to guard the precious charge—the lives of many human beings. Such, indeed, are the multiplied dangers which arise from a drinking crew, that hardly any one can be found who would not cheerfullly pay more for a passage in a boat conducted upon temperate principles.

To vindicate error, is to adopt it.

ROCHESTER:

FRIDAY, APRIL 10, 1829.

We last week, published an extract, which we headed "*a new source of pain to a pious mind,*" copied from the Philadelphia (Episcopal) Recorder. The article from which this paragraph was taken, was headed "Bishop Hobart's Pastoral Letter," and the sentence immediately preceeding the extract which we published was, "We have of late seen a singular complaint from one of our Bishops. He says

[Here follows the article we published last week.]

Now, as this was given with *quotation* marks, we had no doubt that such a sentence was contained in the Pastoral letter alluded to, but having ascertained that this is not the fact, we take the first opportunity to correct the mistake into which we were led by the correspondent of the Recorder. It seems that the sentiment attributed to the Bishop, was an *inference* which the *writer* drew.

The above was written immediately after our last paper was issued, on being informed of our mistake by a person who had seen the Bishop's letter. We have since had an opportunity of perusing it ourselves, and would now further remark that we cannot justify the liberty taken by the correspondent of the Recorder, in giving as an *extract* from the writings of another, what the writer *infers* from the general scope of an article, however correct the inference may be.

The "Association" which produced the Pastoral Letter, professes to have for its object, as stated by the Bishop, "the promotion of the personal piety of its members, by devotional exercises, and by religious conversation on missionary and such other subjects as may conduce to mutual edification." This design, the Bishop acknowledges to be "laudatory," but endeavors to show that the "plan which they proposed for accomplishing it was *inexpedient* and *unnecessary.*"

After giving his reasons in detail, he says, "Of the many harrasing events of a trying episcopate of eighteen years none has given me more pain, than that which in my most conscientious judgment has rendered necessary this letter to you."

As we have inadvertently been led to notice this subject, and as the Bishop appears apprehensive that his motives will be misrepresented, we give the reasons that he assigns for opposing this association. They are as follows:

1. "Though every Clergyman should aim at the greatest piety and zeal, and with this view should devote himself habitually, and earnestly, and fervently, to private reading, meditation, and prayer, and should avail himself of *occasional* opportunities of counsel and converse with his brethren; yet organized clerical associations for prayer, and spiritual conversation, and expounding of Scripture have a strong tendency to become the theatres of spiritual vanity and ostentation, and of that peculiar and artificial language of religion which is significantly denoted by the term, *cant;* and than which, there is not any thing more offensive to the delicacy, simplicity, and purity of genuine piety.

2. "As in these associations, *excitement* is the object, a more than *ordinary* glow of religious feeling, begin, as they may, in chastened spiritual conversation, in a well ordered prescribed form of devotion, the excited fervor of some at least will soon require conversations more impassioned, and devotions more ardent. The heats of enthusiasm will soon inflame religious conversation; and extempore prayers stirring up the animal passions, displace the dull routine of prescribed formularies. Reason may remonstrate—but what is the still small voice of reason amidst the storms of enthusiasm. Some may oppose, and strive to check, the departure from sobriety—but they will soon be set down as *formalists;* and retiring from a whirlwind which they had been instrumental in exciting, but which they cannot control, they must see it assailing, and weakening, if not subverting, those barriers which public reason has established against private fancy, and those provisons which the wisdom and the piety of the Church have settled for the preservation of Christian unity, and the regulation of the devotion of her members. All this is in the ordinary course of human nature—all this is abundantly exhibited in the history of the Church of England, in the reign of Elizabeth and the first Charles; and at a much more recent period. In the earlier part of the last century, Clergymen of that Church, with precisely the same plea that is now urged, the defective piety and zeal of the Clergy, formed an association for the "promotion of personal piety and for mutual edification." Nor further is it from the intention of those engaged in the association which has occasioned these remarks, to do ought against their Church, than it was from the view of John Wesley, and his associates, to weaken or to injure the Church of England. Professing, and doubtless *entertaining*, the sincerest attachment for her *ministry*, and her liturgy, had John Wesley been told that the measures which he was pursuing would produce a schism in that Church, which would displace both her ministry and her liturgy, he would have exclaimed, in an honest indignation, "Is thy servant a dog, that he should do this thing?" Yet John Wesley lived to see all this.

3. "*Conversation* on religious subjects, and particularly amongst Clergymen, on the spirit and the duties of their office, on its high destinys its infinitely momentuous objects, on all the va-

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rious topics of Theology, when it takes place in the ordinary course of those occasional meetings which Clergyman always have, and always will have; and especially that converse, in which congenial friends pour into each others bosoms their thoughts and their trials, many of those feelings, which a delicate mind would reluctantly more publickly expose, is highly inspiring, consolatory, and edifying. These artless, unpremeditated effusions, this "sweet counsel," these "words in season," "how good they are." —But send me to a meeting organized with its presiding officers, its secretary, its book of minutes, &c. &c. in which I *must* talk spiritually, in which I am to *prepare* to talk spiritually, in which (such is poor human nature) the emulation may be, who can talk *most* spiritually—the charm is gone. Formality takes the place of simplicity; stateliness of ease; artificial or enthusiastic fervour of genuine feeling; the Clergyman as he would fain others should think him to be, of the clergyman as he really is. And as there is to be *discussion*—discussion on subjects formally proposed, it is well, if a spirit does not creep in very different from that of *mildness*, meekness, and humility—well, if "they who are of like passions with other men," do not begin to contend for victory instead of truth; and to take the field as opposing champions of this or that opinion, this or that system of policy, this or that minute point of theological criticism, this or that mode of phraseology. Well will it be, if what begun for "mutual edification" does not end in mutual strife. Is all this imaginary? I could lay open a "clerical association," which once existed in our own country, at a period not very remote, which would prove that the picture here drawn is taken from the life.

4. "But most exceptionable are these "clerical associations" when viewed as to the ease with which they may be made the powerful *instruments of intrigue, and engines of party.*"

5. "These associations for promoting personal piety and mutual edification, by devotional exercises and religious conversation, &c. will become not only the instruments but the invidious *badges of party.*"

Near the close of the letter he adds,

"There is no reason for supposing that there is such a deficiency of piety and zeal among us as to render necessary these associations. Without their aid the assiduous labors of the Clergy have been blessed to the prosperity and general harmony of the Diocese. Why run any hazard of interrupting this prosperity and union?"

For the Observer.

PLEA FOR PERSECUTION.

Solomon says wisely and accurately when he says, "There is nothing new under the sun." It is no new thing for persons to declare that religion will endanger the liberties of the people and destroy civil government.. For proof see the following comparison.

PLEA IN FORMER TIMES.

"But the Jews which believed not moved with envy—gathered a company and set all the city in an uproar —crying These that have turned the world upside down are come hither also; and these all do contrary to the decrees of Cesar, saying that there is another king, one Jesus. *And they troubled the people and the* RULERS *of the city when they heard these things.* Persecutors in Thessalonica. Acts xvii. 5—8.

"Be it known ,unto the king that if this city be builded and the walls set up again, they will not pay toll, tribute and custom, and so thou shalt endamage the revenue of the kings.—Persecutors in Samaria. Ezra. iv. 13.

"And they began to accuse him saying, we found this fellow perverting the nation and forbidding to give tribute to Cesar, saying that he himself is Christ, a king."—Meeting of Persecutors at Pilate's house. Luke xxiii. 12.

"But the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend.—Persecuting Jews,John xix. 12.

"If we let him thus alone all men will believe on him, and the Romans shall come and take away both our place and our nation." John xi. 48.

TO THE PERSECUTED.

Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you. *Jesus Christ.*

PLEA IN THE 19TH CENTURY.

"All citizens favorable to the sentiments expressed in Senator Johnson's Report and in favor of Civil and religious Toleration *are respectfully invited to assemble at the Clinton house* for the purpose of adopting such measures as may be deemed most expedient to preserve inviolate the chartered rights of Freemen."—"The President of the village was called to the Chair," &c.–*Meeting in Rochester.*

"Their ultimate success we say must eventuate in the overthrow of all well regulated institutions of the country and the final subversion and entire destruction of the civil and religious liberties of man."–*Committee at Rochester.*

"Resolved, That we look upon the spirit of political and religious intolerance which prevails in this place and in the adjoining country as dangerous to our free institutions."—*Meeting at the Clinton House.*

"Resolved that it be recommended to our fellow citizens both at home and abroad to unite under the banner of toleration and religious right." *Ib.*

"Enabling these same men to lay a foundation for the establishment of an American Hierarchy, which if not opposed, will at no distant period tread with the weight of a war elephant upon the necks of a prostrate people."— *Persecuting Quakers.*

TO THE PERSECUTORS.

Then I sent unto them saying, There are no such things as thou sayest, but thou feignest them out of thine own heart.–Nehemiah.

D.

For the Observer.

ACCUSATIONS WANTED.

Our enemies appear to be in great want of matter of serious charge against us. Many indeed bear false witness but their witness do not agree together. We have had laid at our door again and again,the treatment of the Quakers and Baptists in Massachusetts two hundred years ago, but as this was done when persecution was in fashion, and long before we were a free people, and as none of us approve of that conduct, the public are not yet ready to hang us for a crime in which we had no more agency than our *accusers*. In this want of materials, necessity which is the mother of invention, has devised an expedient which, however, does not entirely accomplish their object. They have looked into *futurity* after matter against us, and seeing there, church and state united, they are ready to have us tried and executed for tying them together even before we have done,or attempted,the overt act. They have also assumed the divine prerogative of searching our hearts, for they undertake to tell who are hypocrites, and by what motives their opponents are governed. In this state of things a little plain-matter-of-fact testimony against us—something which is creditable, or something at least,which is not too absurd for credulity itself to swallow, is a great desideratum.

D.

For the Observer.

CATECHISM.

Question. To whom belongs the guilt of profaning the Sabbath by the transportation of the mail on that holy day?

Answer. It belonged to the whole nation while none protested against it. But since the late movements, it belongs to those who justify the practice, continue in it, or will not use their influence to procure the repeal of the law.

2. How shall the people clear themselves of this sin:

Ans. By repentance and reformation. They must hate it as a sin against God and call upon their servants, the rulers of the people, to remove it, and if they refuse we must still continue our efforts by praying, reasoning, and remonstrating—"and never be weary in well doing" while this great national sin remains."

D.

For the Rochester Observer.

THE IMMEDIATE CONVERSION OF THE WORLD. No. 2.*

Is this a desirable object? Truly it is; will every Christian say, and I wish with all my heart and soul that it may be accomplished—but I cannot begin to believe that it can be effected these *many* generations.

Take care, my dear brethren—take care—walk softly before God,—and use not such language, unless it is true.

Again,—take care that your unbelief do not make the truth of God of none effect. What right have you to limit the designs of God, and put off the day of salvation for years and generations to come?

Realize, that if *this very generation* is not saved, the blood of their souls may be found upon the skirts of the church of the same generation.

To-morrow, and future time, and future generations that *may* arise, are not committed to us. "Give us *this* day our *daily* bread," and our daily *duty* and lesson of obedience to *thee*, and thy will we will do; is the proper language for us to adopt. And is there any thing in all this,that looks like sitting down in slothfulness, and ease and procrastination?

Christian, who is thy neighbor and thy brother? Read the story of the abused—neglected—poor man, who was passed by the Priest and Levite, and taken care of by the good Samaritan, and learn that all the needy and suffering children of Adam are thy brethren and neighbors, and that to do them good is your *high privilege and bounden duty.* And what good can you do them without the Gospel? You may send them temporal aid, but it will be like casting salt into the river to purify and cleanse the fountain.

No, Christian, the Gospel, and the Gospel only, can make men happy. The mines of Potosi will still leave a nation miserable and degraded, without the knowledge and love of Christ.—Yea more, their very wealth shall corrupt and ruin them.

Send, then, the Gospel to the ends of the earth, that it may be preached in *every* language and to *every* kindred and tongue and people under heaven;—and *hasten* to this work with all your might, as you value salvation, look not behind you in all the plain; but hasten and bless the WORLD, the *world*, the WHOLE WORLD.

IT CAN BE DONE—IT MUST BE DONE; and in the NAME OF OUR LORD JESUS CHRIST, IT SHALL BE DONE—should be the holy purpose and determination of every follower of the blessed Redeemer. *Say thus, resolve thus,* and *act thus*, dear brethren and sisters in the Lord, and "*all* things" shall be found to be "*possible to them that believe.*"

Is this presumption? Is it tempting God?—Would this language, these holy purposes, be displeasing to Him who came down from heaven to offer even "His life a ransom for many?"—*Oh* NO—fellow disciple—for such resolutions all heaven is waiting and bending with anxious eye and ear:—and to effect that mighty object, the Holy Ghost is hovering over this revolted word and crying to every sleeping Christian, "*awake thou that sleepest* and *arise from the death of thy spiritual sleep and Christ shall give thee life—and strength to go out in his power,—and then shall you know that "through Christ Jesus strengthening you, ye can do all things.*"

For one, I resolve to live for this object, and hope to see it fully accomplished—even to have the gospel preached to very kindred and tongue and people under the whole heaven, this very generation.

Ye ministers of Jesus—awake. Ye officers of churches, ye ministers of humble rank, arise.

Ye brethren, shake of the sleep of centuries. Ye mothers in Israel and sisters in the Lord—so act as to receive the plaudit of your Master, as one of old, of whom he said, "*she hath done what she could*" in alms, and then pour out with more abundant joy your *prayers* and *tears.*

Come all disciples, come—and say not there are yet four months, and then cometh the harvest—and LIFT UP YOUR EYES and SEE, FOR BEHOLD! THE FIELD IS WHITE, READY TO THE HARVEST. But THIS FIELD IS THE WORLD!—Enter then to the work, and God, even our God, shall bless your labors.

DUTY.

*No. 1, was signed "Prognosticator."

PROGRESS OF THINGS AT THE WEST.

In a late number we stated that a Sabbath School had been formed in some part of Ohio, on the special condition that "*no tenets whatever should be taught,*" and that the school should never be opened nor closed with prayer.—The following extract from the Journal of the House of Representatives of the State of Illinois, copied from the Illinois Republican, will show the progress of things in that state:—*Vis. and Mag.*

"THURSDAY, DEC. 21.—The bill for 'An act for the prevention of vice and immorality,' was read a second time, when Mr. Jones offered the following amendment to said bill; viz. 'That if any person, on the Sabbath or first day of the week, should attempt to disturb the peace or good order of the congregation or body of people gathered together for the purpose of worshipping Almighty God, by offering to sell pamphlets or books of any description whatever, or by begging money or any other thing for the support of Missionary Societies, Bible Societies, or Sunday Schools, shall be fined in any sum not more than fifteen dollars, nor less than five dollars."

A fair specimen this of the *kind* of religious liberty which those would establish, who are raising the cry of 'bigotry' and 'intolerance.' They would grant us liberty to *oppose* but not to *support* religion.

In the first American Congress, embracing, in the opinion of Lord Chatham, greater wisdom, patriotism, and talent, than any deliberative body of ancient or modern times, the following resolution was adopted by a large majority:—*Visitant and Magazine.*

IN CONGRESS, *Monday, Oct.* 12, 1878.

"Whereas true religion and good morals are tne only solid foundation of public liberty and happiness—*Resolved*, That it be and is hereby *earnestly* recommended to the several States, to take the *most effectual* measures for the encouragement thereof, and for the suppressing theatrical entertainments, horse-racing, gaming, and *such other diversions* as are productive of idleness, dissipation, and a general depravity of manners.

WE HAVE BUT ONE SUNDAY IN THE WEEK.

A person being pressed to join a friend in an excursion of pleasure on the Sabbath, replied, "No: much as I should like the excursion, I have but one Sunday in the week, and I can't spare that." Such will be our language, also, if we feel the worth of our souls and the necessity of salvation.

LOUISIANA.—The New-Orleans papers contain an account of a meeting which was held in that city on the 8th Feb. to adopt measures for the more general circulation of the Scriptures in the State of Louisiana. Addresses were made by Judge Smith, J. A. Maybin, Esq. Gen. Ripley, Louis Lislet, Esq., and Rev. Messrs. Clapp and De Fernex.—The sum of $779 was subscribed at the meeting, and measures were taken to increase the amount.—*Jour. Com.*

Second Presbyterian Church, Southwark, Philadelphia.

The following facts relative to this church, we gather from the Philadelphian.

It was organized in April 1827, at which time there were 14 communicants.—138 have since been added, making in all 152.—Deduct on account of deaths and removals 14, leaving 138. Since April last, 62 have been added by examination, and 9 by letter—in all 71. Proportion of female to male communicants, about 3 to 1, or 106 females to 44 males—single persons 94,—heads of families 45.

The corner stone of a church 50 by 65 feet for this congregation, was laid in May last.—Worship was commenced in the basement story in December, and the house was regularly opened for worship in January.

The following is an account of the first execution which took place in the cherokee nation, under their new code of laws. It happened about a year and a half since, and was communicated by Mr. Chamberlain.

We were informed by Mr. L., who returned last night from Chatooga, that Roads, a Creek man, residing in this nation, had a regular trial last Friday, for murder. He was condemned about noon, and executed on Saturday, between the hours of 12 and 1. He says the jury were all in tears when they brought in their verdict. The judge was much affected when he pronounced the sentence. All the men, women, and children present, fasted from the time he was condemned till after the execution, and were most of the time engaged in praying, singing, and exhortation. The prisoner took an active part in the devotional exercises. He stood in the cart under the gallows, and delivered an affecting address, after which he joined with the people in singing a hymn, and then kneeled down over his coffin and prayed. Some of his last words were written down by a young Cherokee man. He has favored us with a copy of what he wrote, and perhaps a few extracts from it will not be uninteresting.

"My friends, I want you to look at me and take warning. My bad conduct and wickedness have brought me to this afflictive situation.

"We are all mortal. My life is short, but I can speak a few more words. I think my mind is very much altered: I plead with my Saviour for pardon. There is no one but God who knows whether I obtain it. I know I am going into eternity, and if my mind is not right, I shall go where it burns (as we hear) with fire. But if my mind is good toward the Saviour, I shall go to the right hand of my Father. Christians strive to do as much good as you can for your fellow creatures. Sinners turn your hearts and seek after religion. I hope my soul will be saved in the day of judgment, but I cannot say I am good, because the Bible tells us plainly that there is none good. I hope my friends who are standing round me will all turn and love one another, and love the Saviour more than any thing else. Let us sing. This is the last time I shall sing the praises of my Saviour with you in this lower world, but we shall sing his praises for ever and ever, if we will do right and love him. We must not speak merely because we can speak, but we must have the matter in our hearts, firm as the rock on the mountains. Now I leave you and die. Our Saviour died for us poor sinners. I am not afraid to die."

This person was the first that was ever hung in the nation; and if we compare the order and feeling manifested on this occasion, with scenes that have taken place in former years, we shall see that the Gospel has had a very sensible effect on their minds.—*Miss. Herald.*

AN APPEAL PROMPTLY ANSWERED.

In our last No. of the Missionary, was inserted the "interesting appeal" of the Rev. Mr. Bergen, for $100 to aid in the erection of a church in Springfield Illinois (see p. 182.) The Treasurer has since received the following note, enclosing $25 of the sum required.

"MR. KNOWLES TAYLOR,

Dear Sir—Having read Mr. Bergen's, interesting "appeal," I hasten to send you the enclosed, towards complying with his moderate request.

I remember his faithfulness at Bottle-Hill, and sincerely hope he may be made the happy instrument of much good to the people of Springfield."

Since the above was handed in, another individual has pledged the remaining $75; so that we are permitted to say that, the $100 is *now ready* to be paid to the order of Mr. B. as soon as we are assured that it is needed by the people of Springfield to *finish* the building, which we understand they are taking measures to commence.

Home Miss.

A discovery.—The Georgians, having come into possession of the Creek Indian lands lying within the state, and finding a little more difficulty in securing the Cherokee lands,—it has been all at once discovered that *a large tract of said lands was once the property of the Creeks, and "now, of right, belongs to Georgia!!"* The tract in question, "embraces the best part of the Cherokee lands in the State;" and is sufficient "to make three or four respectable Counties." The evidence, to be sure, is wholly *ex-parte;* but no matter, the testimony of an Indian is good for nothing: and indeed it is a positive injunction of the statute, that "no Indian, and no descendant of an Indian, not understanding the English language [which very few of them do,] shall be deemed a competent witness in any Court of Justice created by the Constitution and laws of the State."—*Journal of Commerce.*

Trial for Libel.—On Monday, at the Municipal Court in this city, came on the trial of the Editor of the *Anti-Universalist*, for a libel on the character of George B. Beals, deceased.

The proceedings in the case were interesting, on account of the nature of the matter charged as libellous, it being a contradiction of an obituary notice published in *The Trumpet*, a Universalist paper. The Anti-Universalist said the deceased "was habituated to profanity,"—but that he died penitent. The defence was, that the accusation was true, and that it was made with the view of correcting the misrepresentation of the Trumpet.

After a tedious examination, which continued for two days, the jury returned a verdict of *Not Guilty.*

This case derives additional interest from the strenuous attempt of the defendants, to have Universalists excluded from the right of taking an oath. The witnesses being all Universalists on the part of the government, he labored to have them rejected from the stand; but the Court overruled the objection, deciding that "if a man believed in the existence of a God, who would reward the good and punish the wicked, he had all the qualifications required by law for admission as a witness or juror, though proof migh be brought, concerning his religious opinions, as matters to discredit his testimony.

[*Boston Bulletin.*

Sabbath Schools.—The St. Lawrence County Union reports 152 schools, 1,000 teachers and 4,800 scholars, more than one half of which have united with this Union. Ninety schools have been organized during the year. The increase of scholars is 2600. Four thousand two hundred and eighty-five Testaments have been distributed among them, furnished by the American Bible Society.—*Bapt. Reg.*

The first of January last was observed, by the Ministers and churches of the Countess of Huntingdon's connexion, in the Reading district, England as a day of humiliation, fasting and prayer, for the revival of true religion throughout the world.

Albemarle Co. Va.—A revival commenced here last spring, and continued until this winter, during which time, between 80 and 90 were hopefully converted to the Lord, and united to him in a solemn covenant.

The best way to deal with most slanderers is not to notice them. Nine times in ten they will die quicker than you can kill them.

Swearingen, who murdered his young wife in Maryland, last fall and eloped with his paramour Rachel Cunningham, was arrested in New-Orleans on the 17th ult. He was armed to the teeth, and drew his dagger upon Capt. Dutilet, of the guards, who arrested him.

Quarterly return for April 1st, 1829.

Since my last acknowledgement I have received for the Am. B. C. Foreign Missions as follows:—

Elihu Ewers & son, Manlius,	$100	
Parma & Greece, M. C. Pr. $13 82 and $8,	21	82
Ogden, M. C. P.	46	00
3d Pr. Ch. Rochester, S. S. children,	4	00
TUSCARORA INDIANS, M. C. Pr.	16	00
1st Pr. Ch. Roch. M. C. Pr. $42,27 & $52, 4 mos.	94	27
2d " " M. C. Pr. 2 mos.	32	21
3d " " M. C. Pr. 2 "	73	95
Aaron King, Holley Orleans Co. Miss. Herald,	1	50
Bergen, Rev. R. Clapp, Miss. Her.	1	50
" M. C. Pr.	12	25
Shelby Female Miss. Soc.	6	50
Medina, Harriet J. Pierce, Miss. Her.	1	50
Madison, Geauga Co. Ohio, M. C. Pr.	25	
Riga, " "	15	00
Lima, " "	32	50
Scottsville, $5,63 and $11	16	63
W. Bloomfield, m. c. pr.	9	00
Ira West, Miss. Her.	2	00
	$511	63
Also for the Boston Recorder, A. Fitch $1,25, Ira West $3,	4	25

JOSIAH BISSELL, JR.

Rochester, April 1, 1829.

MARRIED.

On the 3d ult. at the Ashbury Missionary Institution, near Fort Mitchell, Creek nation, by the Rev. Mr. Hill, Mr. James Hill, of the U. S. army, to Miss Amanda Doyle, a Creek pupil of the institution.

ROCHESTER MARKET.

WHEAT, per bushel,	1,25	
Rye,		63
Oats,		25
Corn,	44	50
FLOUR, bbl.	$6,75 to	7,00
Beef, fresh, cwt.	3,50 to	5,00
Pork, fresh, cwt.	4,00	
——, mess, bbl.	12,00	
Potatoes,	25	
Turnips,	18	25
Butter, lb.	12 to	15
Lard,	6	7
Eggs, doz.	10	12
Cider, bbl.	1,50 to	1,75
Salt,		2,00

NEW ARRANGEMENT.

THE subscribers having purchased of Mr. Seth D. Chapin, his interest in the HUDSON & ERIE LINE, inform the old friends of ALLEN & CHAPIN, and the public generally, that they are now rebuilding some of their Boats, and thoroughly repairing the whole, and on the opening of navigation, will have them prepared in substantial and genteel style for carrying *Freight* and *Passengers.*

The business of the firm will be done under the name of ALLEN, TIBBITS, & Co. who are now ready to receive, at the former Warehouse of Allen & Chapin, property destined for Troy, Albany, New York, or any other part of the country, and forward the same as may be directed.

The Hudson & Erie Line will continue to run *six days in the week,* and *rest on the Sabbath.*

PLINY ALLEN,
GEORGE B. TIBBITS,
ALLEN WHEELER,
JOHN C. DAVIES.

Rochester April 6, 1829. 15tf

MAPLE SUGAR.

CASH will be paid for a quantity of *Maple Sugar.*—Inquire at this office. April 10, 1829.

INFORMATION WANTED,

Of the place of residence of one *James Jones,* a joiner, by trade, and late of Rochester.

Observer Office, Rochester, April 10, 1829.

For Sale at this Office.

A Review of Mr. Johnson's Report in the Senate of the United States, relative to the stopping of the Mails on the Sabbath. This Review was first published in the Spirit of the Pilgrims, and written as is supposed by Dr. Beecher. It is considered the most able production of the kind that has yet appeared.

Mr. Johnson's Report.

A Review of the "Report of the Committee in the Senate, relative to the Stopping of the Mail on the Sabbath," supposed to be written by Dr.Beecher,just published and for sale at the Bookstore of E. Peck and Co.

April 2d, 1829. 3w14

Rochester and Buffalo Stage,

BY the way of Scottsville, Caledonia, Le Roy, Batavia, &c. leaves Christopher's Mansion House, and the office opposite the Clinton House, every morning at 3 o'clock, (except the Sabbath,) arrives at Buffalo same day—returning, leaves Buffalo at 7 in the evening, and arrives at Rochester next day.

Jan. 15. 3

FOR SALE,

A NEW DOUBLE CARDING MACHINE on reasonable terms by the subscriber.

6 tf S. W PATCHEN.

HARTFORD FIRE INSURANCE COMPANY, AND ÆTNA INSURANCE COMPANY—HARTFORD.

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street.

LEVI WARD, JR.

January, 9, 1829. 1y4

DEFAULT having been made in the payment of a certain Sum of Money secured by Indenture of Mortgage bearing date the first day of October, in the Year one thousand eight hundred and twenty seven, executed by Joseph Thompson of the Village of Rochester, in the County of Monroe, to Elisha Ely of the same place, and said Indenture of Mortgage having been duly assigned to the subscriber. Notice is hereby given that by virtue of a power of Sale contained in the said Indenture of Mortgage and in pursuance of the Statute in such case made and provided, the following described premises will be sold at Public Auction at the Court House in the Village of Rochester in the said County of Monroe, on the tenth Day of October next at one o'clock in the afternoon of that day (viz.) All that certain piece or parcel of land situate in Ely's platt so called, in the Village of Rochester aforesaid and known and distinguished on said platt as Lot number seven, being twenty five feet on Ely Street, and running south 66½ feet. Dated April 7th, 1829.

JUSTIN ELY, Assignee.

S. MATHEWS, Attorney. 6 m 25

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Boston Christian Register.

The following lines were composed soon after visiting a little girl in the south part of this city, who for more than a year past has been suffering with the hip complaint. Those who have had an opportunity of visiting her frequently during her sickness; who have witnessed her unceasing affection for a tender and anxious mother; her patience under severe and protracted suffering; her calm resignation to her fate, will only regret that greater justice has not been done to her real merits.

THE LAME GIRL.

Propt on a pillow, pale and motionless
As marble statue; and too calm and still
To seem the child of real wretchedness;
The little sufferer lay. No human skill
Could save. She lived, still ling'ring unrelieved,
Feeling that she must linger still, and die—
Yet was she calm—no sigh her bosom heaved,
No tear-drop damped the lustre of her eye.
She spoke of death—but not as others speak—
For death to her was happiness and Heaven.
She spoke to bid it welcome—and her cheek
Glowed like the west, in the first flush of even.
A weary year had passed—Winter and Spring,
Summer and Autumn, all to her the same,
Alike dark, dreary, cheerless, withering;
Unblessing each passed by, unblessing came;
The morning sun shone not for her. Her eye
Looked not on smiling nature. But her soul
In its still dwelling, worshipped the Most High,
Who made for others, suns and seasons roll.
She heard her former play-mates' noisy mirth—
The merry group herself no more could join—
And she, whilom the gayest child on earth,
Lay helpless, joyless—felt her strength decline,
Saw in her mother's tender eye, no ray
Of hope—hear'd in her mother's soothing tone,
No note of joy—the smile was chased away—
The cheering whisper hushed—the last hope flown,
Still her own sunken eye beamed bright and clear,
Her own soft voice lost not its silver tone;
Her mother's suffering only drew a tear,
She thought not, sigh'd not, wept not for her own—
Heav'n bless the little sufferer! and the hand
That soothes thy pillow; and those pitying friends
Who bring thee peace—There is a happier land,
Thy home, thy rest—there every sorrow ends. C.

From the Journal of Commerce.

The wilderness and the solitary place
Shall be glad for them: and the desert
Shall rejoice and blossom as the rose.
Isaiah xxxv. 1.

Press on ye dauntless pioneers,
Into the trackless wild;
And he who far the standard rears
Of him, the God revil'd,
Shall slake his thirst at fountains sweet,
Pure from the living spring,
Which none but the redeem'd shall meet,
And the redeem'd shall sing.

Press on, the field is large indeed,
The plants of sin are strown,—
Be yours t'expel the bitter weed,
And nurse your Father's own.
O! tread the tares, ere yet they rise
And choke the bitterest seed,
Which blood has nurtur'd from the skies,
Its source and life to feed.

Press on, the current of the world
Is set against your course;
But with that glorious cross unfurl'd,
Resistless is your force.
On, on, the captives bless your eyes,
Their chains are falling now;
And light that shines above the skies,
Is wreathing each fair brow.

Press on, o'er the extended earth,
And spread that volume wise;
And thousand souls shall wake to birth,
Nurs'd with its mysteries:
Shall lisp the accents of a tongue
Taught in its Maker's love,
And His redeeming grace be sung,
And ye—your labours prove. ARION.

THE SCOTCH MOTHER TO HER NEW BORN CHILD.

Wee, bonnie bud, how didst thou dare
To shoot amid this scene of care;
Upon the shore o' time to stand,
A' feeble frae thy Maker's hand;
Where thou maun tak' the dews that fa',
As they are openin', saft an' new,
A' spotless, to receive their hue;
An' thy light form, sae frail and fair,
Is waving' wi' the mornin' air!

Thou art a shinin' lovely gem,
Alone upon a parent stem;
Where, Heav'n permit thee lang to bide,
Its joy, its ornament an' pride;
Withhauld fra thee its blight an' stain,
An' let thee catch unchanging dies,
An' draw thine odours frae the skies;
Avert thee frae the noisome weed,
An' let thy heart nae canker feed;
But keep thy health an' strength secure
Thy head erect, thy bosom pure;
That He who gave the blossom birth,
May hae the fruit, matur'd from earth.

WESTERN INTELLIGENCER.

This paper, published at Hudson Ohio, is nobly and ably, and we trust successfully, fighting the battles of Temperance. It has probably had more to contend with than any other paper, in advocating this cause, yet the Editor appears to be nothing daunted, but is ready to throw himself into the breach, and seems determined to make no compromise, and give no quarter. The following from that paper affords gratifying evidence, that his labor has not been in vain.

Friends of Abstinence take courage!—The editor of this paper in a late tour through the counties of Geauga, Ashtebula and Trumbull, came to the knowledge of many facts in relation to the subject of ardent spirits, which were calculated to inspire the hope, that the friends of *entire abstinence*, will soon see the object of their most ardent wishes so far accomplished, as that no man, who has any well grounded claim to respectability, or who makes any pretentions to piety or common benevolence, will be found habitually drinking ardent spirits, nor using them occasionally except as a medicine.

In one Township, in which it is well known that a large amount of whiskey was annually consumed, it was said upon credible authority, that the quantity drank there had diminished nine tenths in the course of the last year. In another, a farmer who harvested last season 100 acres of hay and grain, used for the purpose *five gallons of whiskey*, and gave it as his opinion that even that *moderate use* did more hurt than good. He seemed to be pretty well convinced that he had used among his hands, just five gallons too much. There is reason to hope that he will diminish the quantity this year by five gallons, and tell us if his work goes the better or worse for it.

In another, a farmer said that the whiskey which he carried into a meadow last season to mow it, spoiled the stack made of the hay, worth at least, 15,00. The same man gave it as his opinion that the whiskey used in his wheat field, wasted one fifth of the whole, amounting to more than fifty bushels; and all this havoc was made without any body getting so drunk that they could not do their business—that man thinks he has paid a sufficient tax to the whiskey makers and retailers, and that he shall try to do his work hereafter without whiskey.

In another, a gentleman of standing said, that they had entirely left drinking ardent spirits, not because they could not afford it, nor because they themselves were afraid of becoming drunkards as they had no particular thirst for it, nor because they considered it so wrong a thing to take a cocktail; but because the practice was forsaken by the virtuous and substantial part of society, and retained by the low, and vulgar, and vicious, and unprincipled, with whom they could not consent to rank themselves by sharing with them the gratification of their favorite lust. They said they were ashamed to be seen drinking spirits abroad, because they could not endure the odium which they considered to be attached to the practice of dram-drinking. What they were ashamed to do abroad, they were above practicing at home; and they considered it more an insult than an act of hospitality or good feeling, to offer to others, or have offered to them, a *dram*. It was the same as to say, "we consider you among the dram-drinking rabble, help yourself sir."

In another, where, a year ago, nobody thought it *decent* to raise a building, though it were no more than a hog-sty, without passing the dram once, twice, or thrice, we were told that a number of large frames were erected the last season, and all without the help of whiskey, and very few thought amiss of it. The buildings were put up expeditiously—say in an afternoon. But it happened that an *anti-temperance* man lived among these reformers, who had a barn to raise, and who could not, out of regard to his friends, think of doing it without whiskey. Accordingly he invited his neighbours to come and raise his barn—they came, and the owner, to show his gratitude and hospitality, brought out the whiskey—but, the cool water folks, as we understand, not feeling themselves at liberty to countenance a practice which they deemed at once injurious, and of immoral tendency, took the liberty to return quietly to their own business, leaving the whiskey and its friends to put up the barn; which they effected by dint of three days labor, refreshing themselves and cheering up their spirits ever and anon, by a drink of whiskey.

We saw with great satisfaction in almost every place, friends to the cause of abstinence rapidly multiplying. Some of the most respectable merchants too, have, with a noble spirit of disinterestedness, expelled the article of ardent spirits from their stores, and refuse any longer to retail for common use, the means of common ruin.

From the Christian Mirror.

Being in company with a tradesman not long since, he told me that he had come to a full determination never to sell any more ardent spirits, adding, if I cannot get along without selling rum I will shut up my store. "And now," said he, "will you not try to encourage me? I expect that I may find rather hard getting along at first, but I am fully determined to abide by my resolution." This was a powerful appeal indeed to me, and I might as well have annihilated myself as not to promise him my patronage. And now, Mr. Editor, I think that if the friends of temperance do not give the preference in their dealings, to such men, who deny themselves, as far as we can see, purely for conscience sake; I say, if the friends of temperance do not give such the preference, they act a most unreasonable part. They are very ungenerous; they are very inconsistent.

A FRIEND OF TEMPERANCE.

We think so too—and yet many would call this *coercing* men to be temperate, as they call it *coercing* men to be religious, or to observe the Sabbath, when preference is given to stages and boats, that rest on the Sabbath.

ANECDOTE.

A little boy on being told that there was to be a building raised, was very anxious to go and see it. And after overcoming the scruples of his parents as to the danger he would risk, he had leave to go. But after being informed by some one, that they would drink *rum* there, he replied "then I won't go." And no persuasion could induce him to alter his determination. Surely he was wise compared to many others.

Chr. Mir.

From the Christian Watchman.

YOUR MINISTER.

Though you may love your pastor, and express your attachment by acts of special kindness, *do not flatter him.* If he pray like a seraph, never tell him of it. If he be as pious as Baxter, as profound as Newton, or as eloquent as Whitfield, proclaim it not in his ears; let him remain so. If he is esteemed as a prodigy of intellectual strength; if he be admired for his ingenuity at interpretation; if his style should charm the fastidious ear of taste; if his voice be as melodious as the dulcimer, Satan will inform him frequently enough to prevent his being too humble. If you flatter him at first, and afterward should neglect it, he will naturally suspect you of alienation of feeling, or dissatisfaction with his performances, and consequently will be unhappy. If you are gratified with his services, there are a thousand methods in which you may express your satisfaction, preferable to that of fulsome adulation. Ministers' hearts are much like yours—capable of inflation by pride and self conceit.

On the other hand, you will never be the medium of communicating information to him that will tend to perplex his mind, unless you have special reason to believe that he ought to know it. If there be petty differences among yourselves, endeavour speedily to adjust them. Unless it be positively necessary, in order to guard him against deception, do not expose the particular character of his hearers. If any speak against him, and you know the insinuations or charges to be false, let him be a stranger to the calumnies, and be yourselves the defenders of his reputation. By neglecting these cautions, you will subject him to so much solicitude and perplexity of mind, that it will in its tendency, unless counteracted by extraordinary grace, prove highly injurious. He will be discouraged; he will imperceptibly acquire toward those individuals a secret dislike; and his preaching will possibly become too personal. His mind should be kept perfectly free from every extraneous consideration, that can disturb his equanimity, or throw his feelings out of their true polarity. If his soul must ever be agitated, let the causes of excitement be such as belong to his lofty vocation—the brevity of life—the value of the soul—the holiness of God—the listlessness of a perishing world.

From the Kinderhook Herald.

An interesting service took place in the Methodist Chapel in Chatham, N. Y. on Sunday which drew together a large concourse of hearers. Elder William Case, of the Methodist Society, who has laboured several years as a missionary among the Indians in Upper Canada, was present on the occasion, accompanied by two female teachers and nine of the aborigines. The appearance of these children of nature excited much interest, and created in the breasts of all a deep sympathy for their race, and a desire to witness an amelioration of their condition, by communicating to them religious instruction, thus rendering them useful members of civilized Society.

In the morning, after prayer by the Rev. Mr. Hall, Elder Case arose and addressed the meeting at some length, giving an interesting account of the success attendant on his efforts in the cause of Indian missions. He was listened to with attention, and the flattering success which he represented as having attended the labours of missionaries among the Canadian Indians, was received with no less satisfaction than surprise. Peter Jones, a native Indian, and a missionary among his benighted brethren, followed Elder Case with an address in the English language, which was delivered with perspicuity and evinced that he possessed a mind above the ordinary cast, in which the seeds of eucation had taken root. The Indian children, of whom there were seven in number, read portions of scripture and went through recitations in the catechism.

In the afternoon, a sermon was preached by Peter Jones, which was correct in its style and which breathed a meek and humble spirit, such as becomes the christian character. A collection was then taken up to aid the cause of Indian Missions.

Elder Case will leave Chatham, his former residence, in the course of the present week, for the city of New York, accompanied by seven of the natives.—The female teachers will take their departure for Connecticut, with two of the children.

A SABBATH SCHOOL CONCERT FOR PRAYER MADE INTERESTING.

A superintendent of a Sabbath school in Massachusetts recently informed us, that the number attending the Sabbath school, continued to decrease, during the last summer and autumn, until many, even of the *teachers*, abandoned the meeting as unworty their attention. At last, finding that remonstrance and entreaty were alike unavailing, he resolved to try an experiment. During the month he collected all the facts he could find in religious newspapers and Sabbath school periodicals, which showed the utility and importance of Sabbath schools.—These facts were arranged in proper order, interspersed with a few remarks and inferences, and read at the next concert.

The same was done during the following months and concerts. The effect was what might have been expected. At the last concert, when the evening was so extremely unpleasant and stormy that the superintendent could hardly expect any to attend, and almost doubted whether it was best for *him* to go, he found between two and three hundred present.

Nothing short of this, or some other plan, can long sustain a suitable interest in any concert. For this is not an age to be excited by a simple appeal to the passions or feelings. It must have facts. That facts respecting the importance and effects of Sabbath schools may be within the reach of every superintendent and teacher, we would advise every Sabbath school to take at least one of each Sabbath school periodical in the country. Four or five dollars is all that is necessary to pay these subscriptions. And surely this is a mere trifle, when we consider the important object to be attained, and the fact that each work will make an interesting book for the library at the close of the year.—*S. S. Treas.*

It is said that the Duke of Newcastle, England, has had a clause introduced into some of his leases, "that, in none of the houses to be built shall be held prayer-meetings, or any conventicle for the diffusion of sentiments contrary to the doctrines of the church of England."

[Philadelphian.

A covetous person is always in want.

CHRISTIAN SPECTATOR.

PUBLISHED Quarterly, at New Haven, Conn. The subscribers, agents for the above work have received the first number of the new series for March, 1829.

This valuable work is much improved in its mechanical execution, and increased endeavors have been made by its conductors to elevate its character. The new form which it has assumed, being published quarterly, will give it a decided advantage over a monthly publication.

TERMS—Three Dollars per annum, payable on the first number, or Four Dollars at the end of the year.

E. PECK & CO

Rochester, March 26, 1829. 13 3w

TO HATTERS.—The manufacture of Hat bodies, by Grant & Townsand's patent for bowing, is now in operation in this village under experienced workmen. Wool will be received and manufactured to order at the usual rates.—Hat bodies of all descriptions made from the best Saxony, Spanish and American wool for sale.—Application to be made at the store of the subscriber

F. M. JENKINS.

Hatters' wool wanted—also experienced Basmers.

feb. 25–13

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Sideboards, Secretaries, Bureaus, Tables, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

W. H. WARD & CO.

Marble Building—*Carroll Street.*

Offer for sale at low prices, a full supply of

DRY GOODS, GROCERIES, CROCKERY, HARD-WARE, AND HOLLOW-WARE.

June, 13th 1828. 24tf.

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. 25, 1828. 35tf

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

DEPOSITORY OF BOOKS,

For the GENESEE SABBATH SCHOOL UNION,

Counting room of Wm. H. Ward & Co.

Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

H. B. PIERPONT,

DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'

Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.

dec. 19. 51

LA MOTT'S COUGH-DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y. applied to me some time in 1826 for advice, he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y, July 21st, 1828.

Having been concerned with Docter Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally. 1y31

ROCHESTER LOOKING GLASS MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices. The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Silas Saxton, of Mendon, in said county, as well in his individual capacity as one of the firm of S. & A. Saxton, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 26th day of June next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 26 day of April, 1829. 10w11cjc.

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe, and counsellor of the Supreme Court.—NOTICE is hereby given to all the creditors of Abraham Plumb, of Rochester, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in Rochester, in said county on the sixth day of June next, at eleven o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated February 21, 1829. 10w12

BY order of Moses Chapin, first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Philip Paddock, of Brighton, in said county, an insolvent debtor, to show cause if any they have before the said judge at his office in Rochester, in the county of Monroe on the second day of May next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvents 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 14th day of March, 1829. 6w12

BY order of Moses Chapin, Esq., First Judge of the Court of Common Pleas, of the County of Monroe, of the degree of Counsellor of the Supreme Court—Notice is hereby given to all the Creditors of Erastus Granger of Brighton, in said County, an insolvent debtor, as well in his individual capacity, as one of the late firm of Campbell and Granger, to show cause, if any they have before the said Moses Chapin at his office in Rochester in the County of Monroe, in the 2nd 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, 1819. Dated this 10th day of March 1829. 6w11

BY order of Moses Chapin Judge of Monroe Common pleas, and Counsellor of Supreme Court, notice is hereby given to all the creditors of Lemuel Wilcox of Gates in said county, an Insolvent debtor, to shew cause if any they have before the said Judge at his office in the town of Gates in the county of Monroe on the 21st 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 1819.

6w12 Dated this 3d day of March, 1829.

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas, in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of Nathan Schofield 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 Rochester, in the said county of Monroe, on the fifteenth day of May next, at 10 o'clock in the forenoon of said 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, 1819.—Dated this 21st day of February, 1829. 10w9

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829. HENRY CHAMPION.

E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield, and westerly by the high-way running southwardly from said village to Perrinton, and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior, and southerly by the village lot or messuage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich, which is three rods in front and five rods deep. Dated 27th December 1828.

HENRY CHAMPION, Mortgagee

E. Pomeroy, Attorney. 6m1

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824, and for default in payment of money secured thereby, will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reimy house and lot, so called. Dated December, 20, 1828. S. BALDWIN, mortgagee.

A 6m1

BY virtue of a power contained in a mortgage executed by Ranselear Marshall to Orringh Stone, dated April 13, 1824, and for default in payment of the money secured thereby, will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract, or parcel, of land lying and being in the town of Brighton County of Monroe and State of New-York, namely part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links; thence east along the north line of land owned by Tissler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828. O. STONE, Mortgagee.

M Chapin, Att'y. 6m50

DEFAULT having been made in the payment of a certain sum of money, secured to be paid by Indenture of Mortgage, bearing date the fourteenth day of August in the year of our Lord one thousand eight hundred and twenty seven, executed by Amos Sutper to Henry Jeffords, and the said indenture of mortgage having been duly assigned to Austin Steward,—NOTICE is hereby given, that by virtue of a power contained in said mortgage, and of the statute in such case made and provided, the following described premises will be sold at public vendue at the court house in the village of Rochester, in the county of Monroe, on the seventh day of October, next, at ten o'clock in the forenoon of that day, viz all that certain piece or parcel of land situate lying and being in the Town of Brighton, in the county of Monroe and State of New York, and being a part of lot number fifteen and bounded as follows; beginning at a stake in the centre of the Wilson road, so called, ten rods south twenty four degrees west of the centre of the road leading from Eli Benkard's past William Billinghurst's saw mill to Giles Scott's. Thence south twenty four degrees west in the centre of said Wilson road two chains and twenty seven links to a stake, thence south eighty eight degrees west five chains to a stake; thence North twenty four degrees east two chains and twenty seven links to a stake; Thence north eighty eight degrees east five chains to the place of beginning, containing one acre of land. Dated March 31, 1828. AUSTIN STEWARD.

H Humphrey, att'y. 6m51 Assignee.

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows; beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach stadtler thence South on line of said lot about six rods to a beach stadtler thence South ern degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November 14, 1828. CHARLES PERKINS, Mortgagee.

6m49

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. | FRIDAY APRIL 17, 1829. | VOLUME III—NO. 16.

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.

For the Observer.

SETTLEMENT OF MINISTERS.

MESSRS. EDITORS:

Among the evils which in this part of the country hinder the progress of religion in many of our Presbyterian Churches, is the sentiment and consequent practice that it is no matter whether a church has a Pastor or not as long as they can have a supply for the Pulpit by hiring a minister for a year, and when that term has expired, hire the same or another to supply the vacancy as soon as they can. While this practice may gratify some by affording them an opportunity to hear a variety of preachers, it is not in general so well calculated to edify the body of Christ and give stability to the Congregation as where the Pastoral relation exists.

If you make the inquiry why a Congregation is destitute of a Pastor, or why they do not have a settled minister you will meet with such objections as these.

1st. "We are not able to settle a minister, nor even to hire one all the time for a year, without missionary aid."

2d. "There is no novelty about a settled minister to excite the curiosity and attention of the hearers."

3d. "If a difficulty occurs between the Congregation and the minister, the latter can be more easily disengaged if hired for a year, than one who is settled for an indefinite period."

In some Congregations you may meet with these three objections and in other Congregations, a part of these and some others. I suppose however that these are the most plausible in general and will therefore endeavour to reply to them. The first objection supposes that it will cost more to support a settled minister than one who is hired for a year, and that missionary aid cannot be had where a minister is settled. Neither of which is true.

The second objection seems to suppose that the novelty which is produced by a change of ministers, and which gratifies the curiosity, and excites attention for a while, is beneficial. But this I could not admit, for the persons who are attracted by mere curiosity or novelty will soon be satisfied and the minister hired for a year will be as uninteresting to them as though he were permanently settled over the Congregation. As to the third objection, I would remark, that it would in all probability be as hard to settle a difficulty with a minister hired for a year, as with one who was settled. Perhaps the Congregation might be more easily rid of such an one, but there is no difficulty in effecting the dissolution of the Pastoral relation through the medium of the Presbytery when the interests of religion evidently require it.

It is to be presumed that a Congregation which settles a minister will have a sufficient trial of the Candidate and be fully satisfied as to his fitness to teach, &c. and of the favorable disposition of the people towards him as a minister before his settlement. Having the minister of their choice placed over them in the Lord, they would feel a greater interest in him than they would in one who was only to sojourn a year with them. The minister would apply himself to his sacred calling not only with the same zeal and faithfulness, doing every thing which he would do were he only employed for a year, but also prosecuting such plans for the promotion of Godliness in his Congregation and for the extension of Christ's kingdom as require time for their accomplishment, and which would be inexpedient or impracticable for a minister located for one year to undertake. The whole machinery of the Congregation would move with order and regularity year after year, while in those Congregations where the other plan is pursued, order and regularity are frequently interrupted, and the society exposed to divisions and inroads by sectarians, during the time which generally elapses between the discontinuance of the labors of one minister and the employment of another. The new minister cannot take hold of business where his predecessor left off, but has to begin almost anew in every thing. The conference and prayer meetings, the Bible class, Sunday School, &c. are a part of the machinery which are affected by an exchange of ministers, and they are certainly injured by an exchange unless the Congregation in every instance obtain a minister more skilful in these departments than the last.

I think it must appear upon reflection to those persons who are opposed to settling a minister in those Congregations where this measure is practicable, that they have not hitherto duly considered the subject. They know and every person of observation knows that they conduct their worldly business on a different principle. What landlord prefers having a new tenant every year to occupy and improve his estate to one equally faithful for a term of years?

In this County there are fourteen churches destitute of Pastors. About one half of these are able to support the Gospel without any foreign aid,—five might now support the Gospel for three-fourths of the time without aid, and two would scarcely be able to support the Gospel for one fourth of the time. But it may be asked "what shall those Churches do which cannot support the Gospel but three fourths of the time without missionary aid?" Let these have Pastors also, and when the assistance is withdrawn and the Congregation cannot afford him a full support, let him labor in some of the new congregations which are springing up for one fourth of the time and let the church over which he is settled exert themselves and obtain the services of their Pastor the whole time as soon as they can. W. M.

FOR THE OBSERVER.

Messrs. Editors:

In your paper of January 23d, you stated that twenty one of the Pope's Missionaries had arrived at New-York, destined for the valley of the Mississippi, and that his Holiness had appropriated for their support the present year, one hundred thousand dollars. I have read the same in several papers, but have never seen any comments upon it. I might make comments of some length upon this subject, both in a political and a religious point of view, but I will briefly state some things for the consideration of those whom it may concern.

In many parts of our country there is a great lack of religious teachers, and as people will have religion of some sort or other, what religion is it desirable they should have in order to the preservation of our civil and religious liberties?

To help answer this question look at the different systems of church government, and see which is the most congenial with the spirit of our republican government? whether Popery or some other?

The destitute situation of some parts of our country as to religious teachers is well known at Rome, Paris and London. And that the Pope has near his heart the business, of supplying a part of our country at least with teachers, is evident from the following.

In 1824 the Pope made an appropriation of $24,000 a year, for the promotion of the Roman Catholic religion in the United States and established three new Bishopricks.

He has since made a large donation to the Catholic College in Ohio.

The Priests whom the Pope has sent over as I am informed by one who has had on opportunity to know something of them, are not a whit behind the Jesuits in zeal, address, &c. A letter from Louisiana lately published states "Conversions from the Catholic faith are almost unknown, but *they* can boast of many proselytes. Individuals and families from the Northern States having emigrated to this, have become connected with Catholic families, and their children are instructed in that faith. Public education too, where the modern languages are taught is in the hands of the priests. Nunneries have also been successfully employed in reclaiming the daughters of heretical Protestants; and great pains are taken to obtain students for their northern Colleges."

These twenty one priests, as I am informed are a reinforcement to twenty others who arrived in our country about a year before. If any should doubt whether there be any want of zeal in the Pope's Missionaries let them read the history of the Jesuits and learn their true character.

Learned, subtle, acquainted with the world, trained to the most absolute submission to their head, and bound by the most solemn vow to the interest of the see of Rome, they penetrate all countries, are found in all disguises, and put on all appearances to accomplish their purposes. In Europe they are devoted monarchists, in America flaming republicans, in China Mandarins, in Hindostan Bramins. They flatter the powerful, caress the rich, and indulge the young to gain influence." As a friend of the political and religious liberty of my country, I would say success to every protestant denomination which may send Missionaries to the south-west. W. M.

ORDINATIONS.

At the meeting of the Presbytery of Rochester, on the 19th of February, Rev. Ralph Clapp was ordained Pastor of the Presbyterian Church of Byron, Bergen, and Clarendon; and Rev. William Jones, and Rev. Eber Child, Evangelists.—Sermon by Rev. A. Sedgwick of Ogden.

At the meeting of the same Presbytery in Penfield on the 18th of March Rev. Samuel Brooks was ordained Pastor of the Presbyterian Church in that village. Introductory Prayer and Sermons by the Rev. W. Jones of Mendon, Rev. J. Penny, presided, put the usual questions to the Pastor and people, and offered the ordaining Prayer.—Charge by the Rev. S. Pratt, of Brighton. Address to the Congregation by the Rev. W. Johnson, of Victor.

From the New-York Observer.

NEW ORLEANS.

[*Correspondence of Mr. Christmas.*]

MORALS AND RELIGION.

I have already mentioned that the French Theatre throws open its "way to the pit" every Sabbath evening. Indeed the Sabbath seems to be the day in which the reins are thrown upon the neck of multiform dissipation. By other portions of the community, business is not even ostensibly suspended. Vessels are not unfrequently loading at the levee, many stores are open, blacksmith shops are in blast, and the cotton presses propelled by steam are in operation, beneath the very eye of the Presbyterian church in time of worship. I copy from the Louisiana Advertiser, now lying by me, dated Saturday morning, January 24, 1829, the following notification: "The members of the *Crickett Club* are particularly requested to attend on the ground, to-morrow, the 25th inst. at half past 9 o'clock." Every Lord's day, when the weather will admit, do the members of this association meet on the green at an earlier hour than even king James' "Book of Sports" would have required.

But of all the vices of this place, not even excepting licentiousness, gambling is the most pernicious and high-handed. Judge from this single fact, that six gambling establishments pay $30,000 per annum for their licences. Here hundreds and hundreds of persons may be found crowding about a *roulette*, and staking all their money upon a game of mere chance. How many strangers have here been rendered beggared desperados by the manœuvers of experienced knaves, who live by their success at the gaming table! Perhaps no passion of the human mind acquires so unconquerable an ascendency as the lust of gambling. This practice is here carried on in another form equally pernicious; that is, by lotteries. You may meet with lottery offices at almost every turn. Think of my surprise when on the day of my arrival, one of the first sign boards which arrested my attention, was inscribed in capital letters, *French Evangelical Church Lottery!* Tell it not in Gath, that an effort to evangelize a community shall begin with a process of demoralization! Another office I observed, superscribed "Baton Rouge Catholic Church Lottery;" and the advertisement of another to be conducted "on the good old Presbyterian plan." Whenever a new church is to be built, or some public undertaking is to be accomplished, it is proposed to raise the money by the profits of a lottery. The Legislature is petitioned, a lottery is chartered, an appeal is made to some of the worst passions of the human mind, and the temple is erected by what the Scriptures would term "the price of a dog, and the hire of a prostitute."

Of the arcana of the masquerades which commence every Saturday night, and trespass largely on holy time, of the cock-pits in the contests in which many citizens of respectability are deeply interested, I know yet but little, and shall therefore say nothing.

In the midst of all this wickedness we are cheered to find some good institutions, and some good people—"a few names even in Sardis which have not defiled their girments," whom we may hope "shall walk with the Redeemer in white, for they are worthy." There is one circumstance which we must bear in mind, in contemplating the situation of the churches and religious in this city. It is the great and perpetual discouragement arising from the nature of the climate. Upon the accession of cold weather the season of business begins, and men in commercial employments flock hither in great numbers. Till the hot weather commences, business is pushed with unceasing activity. Few person have an hour to spare, and it is with great difficulty that the Committee of a Bible Society can be convened. Thus it happens that while there are many to give with a commendable liberality, there are few to work and forward the interests of a Society by personal exertion. As the Summer advances, thousands leave the city, which now suffers a syncope of all operations, unless in some years when death is doing tremendous work. At the commencement of Winter, when survivors re-assemble, the friends of evangelical institutions feel as though they had lost most of the ground gained the last year, and must begin every thing afresh. Thus year after year they apply themselves anew to heave the stone of Sisyphus up hill. This fact, while it reflects credit on those who "listed during the war," have labored on without fainting, explains to us why, after all the exertion that has been here applied, so little remains of the palpable effects.

Five Sabbath schools on a small scale exist in the city and its immediate neighborhood. A Tract Society is organized, and possesses a well supplied depository. Few places present more facilities for Tract distribution. The Rev. Mr. Cox, who has been laboring here during the past Winter, in the service of the Home Missionary Society, has put large numbers into circulation among the shipping and elsewhere. He has given me very interesting accounts of the avidity with which the Spanish Tracts were received by strangers from Mexico and South America. A Bible Society has been in existence in New-Orleans ever since the year 1817, but from various causes has not been very efficient, the donations to the American Bible Society during the past eleven years, being but $1,208 88.—A brighter dawn however has risen upon the Biblical cause in Louisiana. On the 8th of the present month, a meeting of the friends of Bible distribution was held in the Presbyterian church. The members of the Legislature, and a large number of respectable citizens were present. The addresses, which were of a most interesting character, were made in French and English, by both Protestants and Catholics, and it was unanimously resolved that the State be supplied with Bibles as soon as possible. The amount of $779 was subscribed on the spot, which was speedily increased to $1,000. Never since New-Orleans was a city, was a meeting for religious purposes, attended with such animating auspices.

There are four Protestant churches here:—the Methodist, Baptist, Episcopal and Presbyterian. The Methodist congregation, which is small, is regularly supplied with a preacher. The Baptist church being without a pastor, their place of worship remains at present closed. The Episcopal church is a small neat building, where the Rev. Mr. Hall performs divine service. The Presbyterian congregation, which is the largest among the Protestants, occupies the commodious edifice erected for their use in the St. Mary Fauxbourg, and now owned by Mr. Judah Truro, an Israelite, who, having purchased it at auction, lets it to the congregation for the consideration of $1,800 per annum.

This congregation was founded by the Rev. Sylvester Larned, whose admiration and praise is still in the American churches. This devoted minister came to this city in the year 1817, and with the blessing of God upon his commanding talents, soon succeeded in organizing a church, and collecting a large and respectable congregation. The first year he retired into the interior while the annual scourge of the yellow fever was upon the unacclimated inhabitants. Meanwhile some caustic remaks were inserted in a city newspaper, most ungenerously reflecting upon a pastor having forsaken his flock in a season of calamity. Larned's feelings were stung to the quick. He came, most unwarrantably I think, to the conclusion, that another season he would maintain his ground, at all hazards. He did so. Never was there a fairer mark for the arrow of pestilence. Young, sanguine in his temperament, and extremely athletic in his frame, it required little sagacity to foresee that in a season of ordinary mortality he would fall. As the season advanced, he evidently entertained a melancholy presentiment of the result, and influenced by such feeling, his last sermon was from these words, "To me to live is Christ, to die gain." On Sabbath evening he visited a parishioner suffering under the epidemic. Early the next morning he was seized himself, and the following Thursday his remains were in "the house appointed for all living." I have conversed with a gentleman, one of the elders of his church, who was with him most of the time of his illness. He described the dissolution as more like an execution than any death-bed scene he had ever witnessed. Twelve hours before he died, he had strength sufficient to have dug his own grave. When questioned concerning his eternal hopes, "All is right," said he, "all is right." His wife, a lovely woman, since gathered to the dead, came into his room and having deliberately embraced her and exchanged a last farewell, she retired. He afterwards requested pen, ink and paper, and having written about a line or two in a very illegible manner, his strength and senses failed. The only word that could be deciphered was the name of the Saviour. On Thursday morning, after extreme suffering, he breathed his last, and the church on earth lost a minister in the flower manhood, of undoubted piety, and powers of pulpit eloquence rarely equalled. His body lies in the old Protestant burying ground, but not an inscription informs us in what particular spot.

His successor, the Rev. Theodore Clapp, is a young man of New-England birth and education. Few men in the church occupy a more immensely responsible station, and few have maintained their ground amidst more discouragements and difficulties. The communicants in this church amount to about fifty in number, A desire for an outpouring of God's spirit begins to be felt by the praying few. Some seriousness exists. I am acquainted with one case of deep conviction which has occurred since my arrival, and I sometimes begin to hope that the set time has come for Zion's king to arise and favor his cause in this place: How immensely desirable a revival of religion is in New-Orleans, I am prepared to appreciate from having witnessed a like event in a city very similarly circumstanced.

The trade of New-Orleans is immense; the exports of native produce amounting annually to eighteen or twenty millions of dollars. Four or five thousand sailors are frequently in port at one time. Add to this the large number of flat bottom boats from the States lying North, together with a number of the hundred steamboats plying the waters of the Mississippi. These facts show what a field is here presented for exertion among the sea-faring and navigating population. The inhabitants of the city have taken in hand a noble enterprize in the erection of a Mariner's church. It is a large brick building on a fine model, situated on ground belonging to the government of the United States, in one of the most conspicuous stations on the banks of the ... When finished, it will cost $25,000. Twelve thousand five hundred have already been expended, and the building is now enclosed, and the basement story rented for $1,800 a year. A new effort is now making to raise money to complete it. The second impulse was given by a few ladies, who subscribed several hundred dollars, and engaged to raise the money by the efforts of the needle. One lady, the wife of the Agent of the American Tract Society, sent out this Winter, subscribed $100, and bids fair to redeem the pledge in a very few weeks. The Rev. Mr. Cox, late a student of the Theological Seminary at Princeton, N. J., arrived here early in the Winter, under the direction of the Home Missionary Society, with the expectation that the Mariner's church would be ready for the reception of a congregation of sailors, but was disappointed. He has not been idle, but with every qualification for a city missionary, has been preaching aboard the shipping, distributing Tracts and Bibles, superintending Sabbath schools, and at the upper port, two miles from the city, has gathered a small congregation and Sunday school, for whose accommodation a wooden building will be erected without delay. Oh! that our Northern churches would but pour a phalanx of such men into this city, and their influence, though noiseless, would be speedily felt.

(Concluded on page 62.)

NATIONAL PROSPERITY.

Propriety and Importance of efforts to Evangelize the Nation.—By Dr. Beecher.

Jeremiah, ix. 23, 24.

Nothing is to be feared, but much is to be hoped for, from the efforts of Patriots and Christians to evangelize the Nation.

Infidels and profligate men affect great trepidation, lest the efforts made to spread the Gospel should lead to combinations dangerous to our liberties, and rear up another hierarchy, and bring back priestcraft and the dark ages. But do they *really believe* any such thing? Do they fear any such thing? Do they not *know*, that wherever the Gospel and its institutions have been most revered, men have been most intelligent, most free from superstition, and most incapable of ecclesiastical domination? Do they not *know*, that superstition and priestcraft have in all climes and ages increased, just in proportion as the moral energy of the Gospel has declined? It is the testimony of history, that principles of civil and religious liberty have always accompanied evangelical religion, and made their most desperate resistance to arbitrary power and achieved their most glorious victories under its auspices. And it is equally true, that there never was a religion but that of the Gospel, which did not darken and debase the mind, and lend its influence to despotism and to a corrupt and abominable priesthood.

The ascendancy of that terrible form of *nominal* Christianity, which arose in the dark ages, and whose persecutions have kept the heavens gleaming with their fires, and the earth flowing with blood, was the result of a long declension of evangelical light, and has held, and still holds indissoluble alliance with ignorance of the pure Gospel, and passive obedience to despotic power.

But are those among us, who affect so much apprehension of danger from clerical influence, aware of the inviduous imputation which they thus cast upon their countrymen? Are they as ignorant as the people of the dark ages? Do they need conservators to prevent their giving up their money, and their civil and religious rights, into the hands of the clergy? Are our citizens so far gone, that they have no guardians between them and destruction, but the volunteer aid of those keen-sighted, kind-hearted gentlemen, who have discovered that the Bible is a cunningly devised fable, and that after death it shall be as well with the wicked as with the righteous? What possible danger to liberty can arise from clerical influence, exerted by enlightened men upon a virtuous community? There is an influence inseperable from talent, piety, and fidelity in the pastoral office, which none but wicked men fear, and which can never be prevented, but by such general ignorance and profligacy as will render good men odious, and ruin the nation. A new kind of conspiracy, indeed, against civil liberty must that be, which proposes, by the dissemination of Bibles, and the preaching of the Gospel, to enslave the country!—The very means by which the Reformers emancipated half Europe, and by which to this day all the civil liberty which exists in the world has been preserved! An unparalleled deliverance, too, from priestcraft and popery must that be, which shall be achieved by undermining the public confidence in evangelical ministers, stopping the circulation of Bibles and tracts, and abolishing missionary societies and Sabbath Schools!—thus leaving the land in darkness, and open to the invasion of Papal missionaries, and the influence of those ample revenues which "his Holiness" so unsparingly consecrates to the establishment of his dominion in North America.*

Are those enemies of revelation which clamour so loudly against the means which achieved the reformation, and which alone can prevent the spread of popery in our country, in the pay of his Holiness? Has the secret service money reached its destination, and does the mystery of iniquity already begin to work? We make no pretensions to prophecy, and we do not need that gift to foresee, that if Popery shall ever gain in this land an ascendancy dangerous to our liberties, it will be accomplished only through the aid of infidels, and the virulent haters of evangelical religion, and those multitudes to whom evangelical instruction is not extended.

Already has the loud tone of execration against popery been turned from "his Holiness" and his American emissaries, to that class of Protestants who in Europe broke down his dominion, and in this country are raising the only effectual barriers against his usurpation.

Is it darkness, then, or is it light, which they so much fear, who cry out against charities which are destined to evangelize the nation and the world? Have *they* any objection to the dark ages who oppose the propagation of that Gospel—the extinction of which produced them, and the restoration of which has kindled the only light and restored the only civil and religious liberty which now cheers the world? Do not the infidel and profligate *know*, that the general prevalence of the Gospel would create an atmosphere of light and purity that would pour shame on the wicked? And is not *this* the *real* ground of their alarm?

But our countrymen are too intelligent to be the dupes of a feigned alarm. They understand the motives of those who make the outcry—in many instances men who for a mess of pottage would sell their country—men who, should a tyrant ever rule the nation, will, by their bad example, prepare the way and be the first to hail the usurper, and to become the ministers of his despotism. For, those who blush not to practise treason against the government of God—who acknowledge the obligation of Divine institutions only to insult Heaven and a Christian community by violating them, have no conscience and no patriotism, and can give no security that they would not in times of temptation, sell their country.

But will the future Cæsar of our country, should one arise, be able, think you, to call to his stand the patriotic band, who, amid obloquy and self-denial, are laboring to transmit to future millions our colleges and schools, and sabbaths and sanctuaries? Were such means and such men ever employed to subvert the liberties of a nation? Preposterous! The Gospel, instead of degrading, is the only power which elevates the people above the influence of demagogues, and diffuses intelligence, independence, and a vigorous morality among the middle classes in society. It is the only power which detects imposture, supplants idolatry, and pours a hated daylight on superstition and the works of darkness. It is the only power which can keep down the plethora of a luxuriant prosperity, and restrain the paroxysms of mad ambition.

As to the outcry, then, if sincere, of a national religion, to be reared by clerical intrigue and pecuniary influence, it is the most chimerical and laughable imagination that ever danced in the brain of a lunatic. The permanent funds held by charitable institutions are but a drop of the bucket, compared with those which are allowed to be held by companies associated for secular purposes, *and their annual accounts, rendered to the public, of receipts and expenditures, are more minute, and such as more entirely preclude the possibility of perversion, than those rendered by any secular institutions in the land. No man who pays taxes for the support of government, has any thing like the same evidence that the public income is not perverted. And it is this open, honest course, which satisfies a virtuous community, whose charities will no longer be continued than this confidence in their wise appropriation is sustained.*

The Christian population of the United States is divided chiefly between four or five large denominations; each sustained and protected by its

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Historic Newspapers Collection

own religious Magazines, Newspapers, Theological Seminaries, Education and Missionary Societies, and Sabbath Schools—neither of which could supplant the others, or be supplanted, without a moral miracle. And though, in regard to objects in which all Christians and all patriots are agreed, it may be amiable, and very proper, that these denominations should cheerfully unite and co-operate, yet their amalgamation into one denomination, even for religious purposes, would not indeed be desirable. In their emulation they banish sloth and covetousness, and provoke one another to love and good works; and thus with increased zeal they put forth those efforts which are needed to evangelize the land. The funds raised by them for charitable and religious purposes are under the management of boards of trust, composed of ministers of approved character, and laymen possessing the highest confidence of the denominations to which they belong, and of the candid and virtuous of every name.

Instead of threatening the liberties of our country, then, if our liberties are to be preserved, it is eminently by the instrumentality of such associations that the work must be done. Government cannot superintend the religious and moral interests of the country. And the churches, though adequate to the purposes of a stated ministry, are not, as such, sufficiently imbued with zeal and harmony of character to act, as churches, with the activity and vigor demanded for the general diffusion of the Gospel. But these volunteer associations concentrate the best hearts, the most willing hands, and the most vigorous and untiring enterprise. And being united by affinities of character, they move with less impediment and more vigor than any other bodies can move, and constitute, no doubt, that form of the sacramental host by which Jesus Christ intends to give freedom to the world.

So far from being dangerous to our liberties, these benevolent associations constitute just that kind of attraction which our circumstances demand. Our national compact is a compromise of local interests, exposing us to sectional jealousies and competitions, as well as to the feverish agitations of passion and ambition. Religion is the only principle of universal benevolence, whose eye pervades, and whose heart feels for the entire nation. And Christians are those members of the nation whose views and hearts are most in unison, and who act for ends, and under the influence of principles, which constitute the cement by which the nation may be held together.

It is by means of these associations, to spread the Bible and distribute Tracts, and educate ministers, and establish schools universally, that Christian friendships are formed, and a national influence exerted, and that charity extended which is the bond of perfectness, and which, if any thing can do it, will save the nation from civil war and commotion. And should we be ever driven by mad ambition to the perilous edge of destruction, it will be found, that the love of Christians for one another, and for the cause of God and their country, will afford a powerful tranquilizing influence, and will probably be the cause without which the nation had not been saved.

A peculiar motive to effort now, is found in the consideration that we are fast becoming a *manufacturing*, as well as an agricultural people, and, with the increase of temptation, need that augmented preserving influence of the Gospel, which experience has shown to be able to avert the evils which have attended the manufacturing establishments of Europe, and to render this class of citizens as intelligent, industrious, respectable, and pious, as any whose labors bless the land.

Indeed our Republic is becoming too prosperous, too powerful, too extended, too numerous, to be governed by any power without the blessed influence of the Gospel. The bayonet, in despotic governments, may for a time be a substitute; but ours must be self-government, or anarchy first, and then despotism. The prevalence of Christian philosophy may save us, as certainly as that of infidel philosophy would be our ruin.

If, then, wisdom, and power, and wealth, are not able, and the Gospel is able, to secure abiding national prosperity, why should we, with pertinacious obstinacy, rely upon causes whose impotency to preserve has been demonstrated by the experience of ages? And why that slowness of heart to rely on a cause, whose efficacy has been most happy every where, and uniformly, just in proportion as it has been fairly and faithfully tried? Whence that idolatry of patriotism, and talent, and forms of government, and that continual jealousy of the Gospel and its institutions and ministers, when it brings to the disordered state the only remedy which can prevent dissolution? And why should we tremble with forebodings of evil to our beloved country, when we possess the infallible means of rendering her prosperity durable as the luminaries of heaven, and abundant as the waves of the sea? And why should our time be spent, and our efforts comparatively wasted, in a partial and dilatory application of these means, instead of an immediate and universal effort? The Bible and the Sacred Sabbath in every family of the land, would be the salt of the nation and the light of the world. The experiment is eminently practicable, and the result is certain; and why should the work of self-preserving mercy linger? Why should not the whole nation awake to its real danger, and make full proof of the power of the Gospel to save—not by governmental aid—but by the voluntary efforts of philosophers, and statesmen, and patriots, and Christians? Why trim the poisonous upas, when the axe may be laid at its root, and its circumference of desolation be filled with trees of righteousness? Why tamper with diseases of which so many nations have died, when the mercy of Heaven has provided One Tree, whose leaves are for the healing of the nations?

* It is understood that "his Holiness" has sent over at least twenty-seven Missionaries, and one hundred thousand dollars to aid in this good work the past year.

Promises made in hours of affliction, are but seldom remembered.

(*Concluded from page* 60.)

SLAVERY IN NEW-ORLEANS.

[Correspondence of Mr. Christmas concluded.]

By the census in 1820, the State of Louisiana contained 153,000 inhabitants, of whom 73,000 were whites, 10,000 free blacks, and 69,000 slaves. The proportion of slaves has probably much increased since that time. It being unlawful by a statute of the legislature, to bring slaves into Louisiana from any other State, after the 1st of the approaching April, great numbers have been crowded in, in anticipation of the prohibition. Labor is so much more available in this State than in most others, that slaves bring a high price. A healthy young man will sell for 5 or 600 dollars. Curiosity led me one day to attend a sale of my fellow men, which takes place daily at the Exchange, at 12 o'clock. In some of the adjacent buildings you may see whole rows of the poor creatures, dressed in their best clothes, that they may appear well when put up at auction. Here are places where they are taken aside and stripped to nature's nudity, in order to ascertain their perfect soundess. When the sale begins, the auctioneer is mounted on a platform, four or five steps high. The slave ascends the steps nearly to the top in view of the whole crowd. His name is announced, assurance of bodily soundness (if the fact) is given, and his particular qualifications mentioned.—Bidders approach, scan defects and take hold of a limb, exactly as they would in buying a horse. The blacks themselves, for the most part, appear unconcerned. In one instance I saw a woman about 30 years of age, placed on the platform with her little daughter about 4 years old, both were bid off together for $400. During the whole transaction the mother wept and sobbed as though her heart would break. In some instances there would be no little difficulty in distinguishing the slave from a white person, as however small may be the tincture of African blood, if the mother is a slave, the child is one also. If the law should so interpret an heirship to servitude, in the course of a few generations, we shall have no small proportion of white slaves.

Bunyan and the Quaker.—Bunyan had a native turn for wit and repartee, which appears in the following story. Towards the close of his imprisonment, a Quaker called on him, probably hoping to make a convert of the author of the Pilgrim. He thus addressed him. "Friend John, I am come to thee with a message from the Lord, and after having searched for thee in half the prisons in England, I am glad that I have found thee at last." "If the Lord had sent thee," returned Bunyan sarcastically, "you need not have taken so much pains to find me out, for the Lord knows that I have been a prisoner in Bedford goal these twelve years past."

Columbian Star.

From the Springfield Republican.

LETTER FROM DR. HOWE.

A friend of Dr. Howe (whose letters from Greece are familiar to the public) in this country has politely furnished us with the following amusing extract of a letter from the Doctor, lately received by a relative of his in Boston, dated *Malta, Nov.* 3, 1828

"What shall I tell you about Malta? for I suppose you will insist on knowing something about it. You will recollect that Paul was shipwrecked upon an island called Melita, which in the modern vernacular, signifies Malta—& here is the very cave in which he took refuge, and where the barbarians built a fire, and you may see the very seat on which he rested—that is if you believe the priests, and (for what I may know) they have the very viper that bit him, preserved in a bottle of spirits; for they show you so many wonderous things, that you cannot doubt; why, they have here in their churches not only bones of the Saints, the exhibition of which will yet perform miracles, but several hundred weight of the true Cross—and one of the thorns, out of the crown of thorns; but don't laugh, sinner, as they would call you, for these things are all so—aye! and the linch pin of Pharaoh's Chariot, which you may see—and an identical scab from one of Job's sores! If you doubt all this, go and ask yonder Monk, with a long black rope fastened round his waist, by a knotted cord, which he uses to whip himself with; *him* I mean with a long beard, and the little black skull-cap on his head, and with sandals on his *naked* feet, *he* told me all these things were so, and crossed himself most devoutly as he looked at each article, and begged me (poor heretic that I am) not to neglect my soul's salvation, but let him have some money, which he would faithfully expend in prayers and masses for me; though he said, "I do not promise more than to get off a few thousand years from your purgatorial roasting." A holy man that—for he opened his bosom, and showed me the hair shirt he was wearing, "and look," said he, pulling up his coarse robe, "how my knees are worn by the hard stone on which I kneel to pray day and night, and with this knotted cord which I wear around my waist, do I flagelate my body every night." Of course I could not doubt the holy father; but I thought to myself if I had the holding of that cord, I would make the old fellow dance to a different tune. The half dollar that I gave him I presume was expended to buy wine, and as soon as I was off, I will venture the hair shirt was off too; and the cord again threshed the bed post instead of his back, to give it the appearance of having been used.

You know that the relic of the brave and chivalrous Crusaders, the Knights of St. John, after being driven from Palestine to Rhodes, and then to this Island, made their gallant stand against the Infidels here—and I assure you I started and a thrill of pleasure mixed with a sensation of awe came over me, as I entered the armoury of the Knights. It is still in perfect order, and on entering the hall, you start to find yourself surrounded by steel clad figures, with helmet and breast-plate, and greaves and shield, and lance and sword! There they stand, just as they stood when living, with their armour polished bright, the vizier down, the spear projected, or the mailed hand on the ponderous sword; all leaning forward and seeming ready to start & punish the intruder on their solitude. Seldom have I passed an hour so pleasantly—yet so *sadly* pleasant, as in this armoury. Here is no fiction, for it is the identical armour worn by those gallant spirits, who shone in battle field or tourney gay; and were ready to risk life itself, for lady's love or honor's call. I buckled on the ponderous breast-plate of one, I put on the heavy helmet, girt around me the greaves and the steel bands, and lifted the long sharp pointed sword, but felt like a pigmy handling the armour of a giant; and I put them off quickly, ashamed of my own weakness—and with consciousness that I was trifling with what should be respected,—and that I had almost been guilty of irreverence."

INTRODUCTION OF CHRISTIANITY INTO ENGLAND.—To whom this country is indebted for the blessed boon of Christianity, the mists with which antiquity has naturally enveloped the event, and the intervention of a long period of barbarism and ignorance, prevents us effectually from ascertaining, "The light of the word," observes Fuller, "shone here, but we know not who kindled it." The Apostles Peter, Simon Zelotes, and Paul, have each been mentioned as the evangelist of Britain. Of these the Romanists are most strenuous for the first; but the last is generally considered as having the best claim of the three. Venutius Fortunatus, an old Latin poet, in the life of St. Martin, thus speaks of the travels of the great Apostle of the Gentiles—

"He traversed ocean too, and preached his Lord
In every isle that could a port afford:
Through Britain's wide spread realm the light he spread,
And utmost Thule brightened at his tread."

Southey, the latest and one of the ablest of our ecclesiastical historians, thinks that tradition most deserving of credit which ascribes the first introduction of Christianity into the island to Bran, the father of the celebrated Caractacus, who having heard and received the Gospel at Rome, while a captive there along with his son, became, on his return, the means of delivering many of his comtrymen from a worse bondage than that it had so lately been his lot to endure. This was a short time before the great insurrection under Queen Bodicea. Certain it is, that before the close of the first century, and in all probability about the middle, Britain received the glad tidings of a Saviour. The inference arising from the comparison of a certain epigram of Martial with the twenty-first verse of the fourth chapter of Paul's second epistle to Timothy, seems decisive as to this point. The inspired writer desires his son in the Gospel to salute Pudens and Claudia, and the heathen poet, who was his cotemporary, speaks of Claudia Rufina, the wife of Pudens, a Roman Senator in the days of Domitian, as the daughter of a Briton. The following version of his compliment to her, is close enough to our purpose:—

"How comes it Claudia, sprung of British race,
Excels at Rome so much in Roman grace?
What matchless charms adorn the Picktish fair!
In form and face, ye Latin dames confess,
Ye attic, that in mental loveliness,
No matron with Rufinia can compare."

Pomponia Græcina, the wife of Plautius, a Roman General, who had the honor of defeating Caractacus, in the early part of his career, is also supposed to have been a Christian, from a remark of Tacitus, who speaks of her as a lady of distinction, whom her husband indulged in the practice of the *foreign religion* with which she was tainted. She as well as Claudia, would be "of the saints that were in Cæsar's household," mentioned by St. Paul.—*Spirit and Manners of the Age.*

"*Have I not a right to make as good a bargain as I can?*"—In order to solve this question, let the reader ponder the two articles which follow, and compare the conduct they describe, with the injunction, "Thou shalt love thy neighbor as thyself."

Matthew Carey the benevolent, of Philadelphia, is quite busy in elucidating the condition of the seamstresses of that city. He says the hardest working among them only earn $58 a year, out of which they pay for rent and fuel $32. The balance, $19, is expended in the purchase of food, clothing, shoes, stockings, for themselves and children for one year. The fashionables who spend $1000 on a single party, will please stick a pin here, and think a little upon it next Sunday morning before they go to Church, that is if they get up as early as ten o'clock. The reflection won't give them the head-ache.—*N. Y. Enq.*

To the Editors of the Morning Courier.

Gentlemen—From your known kind disposition, and the charitableness towards the poorer class of the community, I respectfully beg leave to call your attention to a few facts, with which I have recently become acquainted.

A Mr.——, on Monday morning last, advertised in the Enquirer for "50 Tailoresses," to apply immediately. As the times are hard, and work scarce, I, in conjunction with numbers of others, made application, and was furnished with two pair of pantaloons to make, for which I expected the usual price. When the work was finished, I returned it, and received the enormous sum of *six and a quarter cents* each pair! If persons in affluence can thus trample upon, and grind the face of the poor, I can only say that I think them possessed of a very small share of humanity.

A. TAILORESS.

APPROACH TO CALVINISM.

Methodist preachers (says a writer in the N. Y. Methodist Advocate and Journal) believe, that the Spirit of God *first finds* the sinner, and by its influence opens his eyes to see his sinfulness and his danger. It also shows him the necessity of a new heart, and enables him to repent of his sins and comply with the requirements of the Gospel. Until such supernatural aid is afforded a sinner, he has neither *power* nor *will* to do any thing acceptable to God. The Holy Spirit first enlightens the sinner's mind, "melts his heart," gives the "word a saving power" and enables him to believe unto righteousness. It is God who gives the penitent a new heart, and renews within him a right spirit. All this Methodist preachers believe, as every one knows who knows any thing about their "theory of conversion."

Chr. Jour.

AMERICAN BIBLE SOCIETY.—We have the pleasure of informing the friends of the Bible cause, that the Board of Managers of the American Bible Society have voted the sum of $1200 to the Baptist General Convention, to assist in printing the sacred scriptures in Burmah. Blessed be God for this aid! Burmah, much loved Burmah will yet read in her own tongue the wonderful works of God! *Bap. Register.*

The Burmah Mission is under the care of the Baptist Board of Foreign Missions.

From the World. [*A London paper.*]

"Among many of our clergy are held stated meetings for prayer and praise; and a short address is given by the clergyman. To these meetings the pastor invites his flock, and inculcates on his hearers the duties of the christian religion, according to the forms of the Church of England. These meetings are held generally at the minister's private house, but always under the direction of the clergyman. Many are the blessings derived from this union of pastor and people: but it is a lamentable fact, that the Bishop of London not only discourages these meetings, but has actually sent an order to the Rev. Mr. P.—— *commanding him to discontinue the meetings hitherto holden in his own house!!*— Comment is unnecessary. How far does the jurisdiction of a Bishop extend? Has he the power of prohibiting any religious service in the private sanctuary of a man's own dwelling?"

ROCHESTER:

FRIDAY, APRIL 17, 1829.

"THE WEAPONS OF OUR WARFARE ARE NOT CARNAL."

When christians are about to commence an undertaking for the promotion of religion, which appears to worldly men hazardous,—in which sacrifices must be made, and self-denial practised—where it is obvious that a return for the bread cast upon the waters, is not to be expected until after many days, they feel their dependence for the divine blessing upon their exertions and are ready to ask assistance from God. But when after a desperate struggle not only "against foes without, but foes within," against the open enemies of the cross, and the deadening influence of luke-warm friends, they realize their most sanguine anticipations, and are applauded for their boldness and perseverance, poor human nature is apt to cry out with self-complacency "my own right hand hath gotten me this good."

We have been led to these reflections by the present aspect of the religious and benevolent enterprises of the present age. Bible Societies, Missionary Societies, and Sabbath Schools have been established and brought into successful operation amidst discouragements, and difficulties and opposition. The prayers of God's people have importunately pleaded for their success.—Their friends have felt that without the blessing of God they could do nothing—that with it, nothing was too difficult to be achieved. They have felt that with the wisdom of the serpent, the harmlessness of the dove must be united.—That the weapons of their warfare must be drawn from the magazine of heaven, and kept bright by faith and prayer—that they must be spiritual,—That the cause of these institutions was the cause of God, and that carnal policy was unsuited to such holy enterprises. Feeling thus, and acting thus, the work has gone forward until it appears too firmly established to be checked in its progress, until the work of emancipating a world from the dominion of sin and Satan, shall have been completely accomplished, until "that tree whose leaves are for the healing of the nations" shall have extended its branches over every spot on the globe where there is a soul to be saved or lost.

That all this will be ultimately accomplished, and that too by the instrumentality of the church of Christ—by her prayers and labors amidst difficulties and discouragements and dangers, is rendered sure by his word who has said that "the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the servants of the Most High God."

Of this glorious result there can be no doubt. While christians of former ages with an eye of faith, looked forward to this day and rejoiced, how should we rejoice who not only see it, but are permitted to be instruments in the hands of God in hastening on the accomplishment of the glorious things which are "spoken concerning you?" That great events are about to take place which shall give a powerful impulse towards the universal triumph of the cause of the Redeemer, is not only anticipated by its friends, but the rage of its enemies gives unequivocal testimony that they see in the aspect of the times, something which threatens their defeat and final discomfiture.—They appear determined to improve their time. *They* act consistently with their avowed principles. They have a fearful foreboding that their time is short.—They are at their posts.—Their weapons are suited to the warfare in which they are engaged—such as their *master* has furnished them with, and are brandished with an energy which desperation alone can give.

But our object is not to deprecate their assaults or excite their rage. We leave them in his hands who "can make the wrath of man to praise him."—We have another object in view—It is to caution our brethren (and we would take a great share of it to ourselves) "not to return railing for railing,"—not to lean to their own understandings—not to use worldly wisdom nor resort to carnal policy or to use carnal weapons in supporting his cause who has said "My kingdom is not of this world else would my servants fight."

You have been ready to acknowledge your dependence on the blessing of God upon your exertions to commence, and prosper thus far, all those enterprises which constitute the glory of the church at the present day—and are you less dependent for future than for past success? Having begun in the spirit, can you now perfect these great objects by an arm of flesh! It is only the spirit of the gospel which can promote the cause of the Gospel. When we grasp the weapons of the enemy and attempt to wield them in defending the cause of righteousness, the cause may go forward, but it will be by other hands than ours.—When the christian ceases to pray, his locks are shorn and he becomes weak like other men.—He casts away the sling of David and encumbers himself with the harness of Saul.

Our danger is that we should "return railing for railing." It is true that we may have great provocation. Our enemies may reiterate falsehoods which have often been refuted. They may misrepresent our motives and acts—may calumniate our characters and may deceive the ignorant by their unceasing misrepresentations. They may organize a party to put down and exclude from office particular denominations may on the flag of "*bigotry and proscription*," inscribe "TOLERATION AND EQUAL RIGHTS," and lead captive at their will the ignorant and the vicious, and render it incumbent upon us to explore their designs, but in doing this let us never forget that we are the professed followers of Him who has commanded us to *pray* for our enemies—who has set us an example of meekness and forbearance.

As we cannot expect to advance the cause of God by means which he will not approve; we cannot be too cautious lest in our zeal, we should suffer the adversary to get an advantage over us, by leading us from the simplicity of the Gospel, and from a humble reliance on the divine promises.—

Let us remember too, that the humility of the Gospel does not require us to fold our arms in sloth lest we should, in fighting the battles of the Lord, disturb the peace of the enemies of the cross, or the slumbers of those who are at ease in Zion. Until the doctrines of Christ shall be acceptable to the carnal mind, it cannot be the duty of his followers to cease to proclaim and vindicate, and to yield obedience to them, even should such a course be followed be the result which our Saviour predicted; should they "set a man at variance against his father and the daughter against her mother and the daughter-in-law against her mother-in-law." Stephen in the agonies of death could pray for his murderers, "Lord lay not this sin to their charge," although a sense of duty led him but a few moments before to address the same persons in a very different language; "ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did so do ye."

Finally, let us while we pray, "Thy Kingdom come," discharge our duties and avail ourselves of the privilege of being co-workers with God in hastening the accomplishment of his glorious promises.—If much has been done, immensely more yet remains to be done.—If God has hitherto heard the prayers of his people in promoting the great plans of christian benevolence, he will still hear them.—If they have prospered in the use of the appointed means, these are the means which he will continue to bless.—If we have been successful while relying solely upon the divine promises, be assured that we are still as dependent and shall only receive his smiles and his blessing while we cherish the same feeling, and ascribe all our prosperity to his sovereign arm.—Let not the weapons of our warfare be carnal.

LABOR LOST.

It appears from the following article that the recent election of the Rev. Mr. Finney, to the office of Constable of Reading, Pennsylvania, was the work of his enemies. Some of our editors who have commented very sapiently on the circumstance, and have endeavored to make the people believe that it was the work of Mr. Finney's *friends*, and therefore af-

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Historic Newspapers Collection

forded undeniable testimony of the *intention* as well as of the practicability of uniting Church and State, on finding that this was done by men of their *own stamp*, must we imagine, if they are not lost to all sense of shame, feel rather chagrined.—But after all, their arguments founded on this *perversion* of truth, are worth quite as much as any we have seen, to prove the existence of a design to form such a union.

"It has been stated in the papers, that Rev. C. G. Fenney was elected Constable of Reading, Pa. on his own request, as he wished to exhibit a specimen of the manner in which a Christian should execute that office. The Pennsylvania Gazette of April 4, contains a correction of this statement. The plot of voting him into that office is said to have been "the work of his bitter enemies, in order to send the report abroad, that he had been elected with his consent, and thus to mortify and disgrace him and the congregation of which he is pastor."

We have this week given entire one of Rev. Doct. Beecher's three Sermons which appeared in *the last National* Preacher—on "National Prosperity." We flatter ourselves that our readers will excuse the want of our usual variety, which we are prevented giving, by occupying so large a space with this Sermon.—We are perfectly confident that our readers will approve of its insertion when they have read it, and have reflected upon the great importance of the subject of which it treats.

For the Rochester Observer.

LOOK HERE.

When we see a superintendent of a Sabbath School, who can after he has opened the School, spend his time in walking about, and doing not much of any thing until school is to be closed;—one who does not try to interest the scholars by asking them a few questions on the lesson; one who does not make it a practice of talking every Sunday, with some one of the scholars about their soul's salvation;—one who does not try to have absentees visited, either by the teacher or himself, and brought into school;—one who does not search out those who are sick, and languishing, and visit them, and talk and pray with them,—one who can never find any providence of God, or interesting matter to impress upon the minds of the children, however pious he may be: we may be assured that his school will not prosper. The effusions of the Holy Spirit will never be poured out upon it; and the children instead of being engaged to attend, will many of them have to be urged, yea, even compelled to go, by their parents. Who is to blame in all this. Are the children? Surely that cannot be. The teachers? no. Who then? The Superintendent. And now we see, what a great fire a little matter kindleth. For if this superintendent was only engaged, and would do his duty; the teachers would also be engaged; and if they were, the scholars would be; and if the scholars were, the parents would be so too. But as it is, no one is engaged. And you will hear the enemies of the cause of Christ saying, "what good does your Sabbath Schools?" The children swear,and behave as bad as ever, out of school. And no wonder, for they dont get much good, by going to such a cold place. Now in consequence of the lack of duty in such a superintendent; the school, the village which it is in, the cause of Christ, and the souls of the children have to suffer. O would to God that every superintendent of a Sabbath School would keep in mind what God says in Ezekiel to the ministers of his word. "If thou wilt not warn them faithfully the blood of their souls shall be required at thy hand," which although addressed to ministers, is a warning and admonition to all who are engaged in religious instruction.

From the Rochester Daily Advertiser and Telegraph.

"A LIVING DOG IS BETTER THAN A DRUNKEN MAN."

On the evening of the 8th instant, as we were coming from Le Roy to this place in the Pioneer, the night being uncommonly dark, we discovered for some distance before we reached Allen's Creek, in Wheatland, that a dog not known to any of the passengers, was frequently running about the sides of the carriage and evidently very uneasy, and seeming to look with deep interest, for some notice from the passengers within. When we had come to within ten or twelve rods of the creek, the dog got before the stage and in the middle of the road, set up a most earnest barking and crying, which attracted the notice of the passengers and driver, who apprehending that all this concern of the strange dog might mean something, stopped his horses, and looking under his coach and within six inches of his wheel, saw a man lying across the path in such a position, that had he drove two feet further, the wheel must have passed directly over the neck of the poor creature and terminated his existence. The man was old and gray headed, and the secret of his exposure was, he was drunk, so drunk that when aroused he could not speak! As soon as he was drawn from under the coach, the faithful dog was in an extacy of joy—his first motion was to stretch himself at full length upon his beastly master, fawning with more interest than language can describe, then jumping across his body backward and forward, as if to shield him from danger, or to infuse animation into his almost lifeless body. We state these facts for two reasons;—first to shew the danger of rum, and secondly the sagacity of the animal; the faithful interest manifested by the dog could not have been more fully expressed, even if he had possessed the power of speech—and we must add one word more to set the disgusting drunkard before the reader—he held in his hand the neck of a *broken bottle!*

PASSENGERS.

P. S. There are 8 living witnesses of the above facts, which happened only two days since.

Rochester, April 10, 1829.

Extract of a lette from a coloured man, recently of Baltimore, died Monrovia, Africa, Jan. 6, 1829.

DEAR FRIEND,—I now recollect one duty that I have omitted, that is to inform you of the death of Mr. Lot Cary, who with seven other persons were blown up on the night of the 5th of November, in the old Agency house, about 12 o,clock at night, while in the act of preparing cartridges to take up a march on the Beach to Digby Factory to prevent a slaver from landing his goods and taking possession of the factory. A few boys happened in the house, and on the table there was some damaged powder, which fell from the cartridges that had been made, and a candle was sitting on the same table. Mr. Cary came into the house to tell them to be particular with the powder, &c. also stated that this loose powder would flash if fire got to it; one of the boys it appeared tried it; as soon as it flashed he drew his hand back which knocked down the candle, it ran to the floor where laid 3 or 4 barrels of powder called fixed ammunition, and in a short time the house was asunder. Mr. C. had just turned his back to go out of the room, and got into the piazza. I thought when the report was, it meaned to march & came out equipped, but when I got to the spot never did my eyes behold such a sight or my ears such cries. Nothing was heard but "*Lord save me,*" "*Lord help me.*" There was the poor creatures burnt until the skin had pealed from head to foot, and some with their feet blown off. My good friends apprehended that I was one of the number as my office was in the house, and being a commissioned officer, but I had adopted my poor father's rule which he often told me, always strive to observe, that is "to be at home or in bed at bed time," and by my so doing, I am spared to write you this melancholy news.

Masquerades.–This licentious species of amusement seems to have taken root—there being, we believe, no less than three or four every night above ground. How many below, we know not. But the reader may not perhaps understand what we mean by this remark. We will tell him. The other night, as it will be recollected, there was an assault committed upon Assistant Alderman Strong, as he was wending his way to his domicil. And it has been stated, *that in searching for the ruffians, upwards of sixty sinks of iniquity were explored, and one of them contained a dance house twenty-five feet under ground, where a subterranean* FANCY BALL was going on at the time.—*N. Y. Com. Adv.*

We are happy to learn that our Legislature have interposed their authority, having passed a law prohibiting Masquerades in the city.

From the Western Luminary.

A DEATH BED SCENE OF A MORAL MAN.

Mr. Skillman :—On the — day of this inst. I witnessed the death-bed scene of Mr. ——, my neighbor for near 30 years. He was what is usually termed a Moral Man. He lived respected in his neighbourhood; was humane, affectionate and honest. His word was as good as his bond to all who knew him. He was industrious and economical, and his circumstances comfortable; his family creditable. He was temperate and charitable; he was friendly to religion; his wife and daughter were professors, and he frequently had preaching at his house. He was naturally a man of benevolent feelings, and his conduct was in unison with his feelings; no man more willing to oblige his neighbour than he was, either with his personal attention or his purse. (And the writer of this essay is free to acknowledge himself his debtor, in both these respects.) He loaned his money at *legal interest*, when 10, 12 or 25 per cent. was given in his neighbourhood.

He was in friendship with all who knew him; he discharged the duties of father, brother, husband and neighbor, with uniformity; and his conduct was of such a character as to put *many professors* of religion far in the back ground. He never made any profession of religion; but gave his assent and consent to all the leading truths of christianity. He was, in fact, "Almost a Christian." I was with him during his last days; and although I have witnessed many death-bed scenes, this was of a different character from any I ever witnessed before. I have thrown the prominent occurrences of that day into a

NARRATIVE.

On the — day of ——, Mr. —— departed this life. On the morning of that day I visited him. He was in the possession of his senses, but evidently near eternity. He knew me, and when I asked him 'how he did this morning,' he answered, 'S———, I shall die, and I am not prepared to die.'—This declaration excited my feelings, and a pause ensued. In a few moments the subject was again mentioned by him in the same words, 'I am not prepared to die.' Believing, from his manner, that he wished to converse with me on the subject of religion, I endeavoured to comfort him, by presenting some of the gracious promises and doctrines of the gospel to him, in my feeble and plain manner. He appeared to obtain no comfort. His wife (a pious woman) requested prayer. He listened with profound attention, after the conclusion of prayer he remarked, 'I cannot pray: my Saviour has left me, and I cannot pray.' After a solemn pause, his affectionate wife, leaning on the side of his bed—commenced a conversation with him on the subject of religion. Her language and manner was impressive. She dwelt on the gracious promises and doctrines of salvation by free grace through Jesus Christ and feelingly and affectionately urged the necessity of his immediately embracing the proffered mercy. He listened to her with the most solemn attention. To myself, and I believe to all the company, it was loud preaching. After a short pause, he threw his arm around her neck, in the most affectionate manner, and in a clear voice uttered the following sentence: "Ah! my dear, for nearly thirty years have you thus affectionately urged me to attend to this matter, but I have put it off, and still PUT IT OFF; and now I have sinned away my day of grace, and I am given up." Turning his face to the wall, he added, "my Saviour has given me up." Mute with astonishment, the company gazed on each other, until a groan of anguish burst from the heart of his wife, and was re-echoed by all present. I remained with him; and after some time renewed my endeavors to comfort him. I told him that Satan, the grand enemy, would endeavor to persuade us that our Saviour had left us. But the Saviour was always present, and that the sly suggestions of Satan ought not to be believed. His reply was, "my Saviour has left me."

His Physicians came, and all that friendship and medical skill could devise, was tried to save him. He grew worse. About 12 o'clock the physicians left him. Between 2 and 3 o'clock he had an interval of composure, when his wife urged him to pray. He calmly replied, "I cannot pray." She asked him if singing would discompose him. He replied, "not at all," and twice repeated, "Farewell vain world," "Farewell vain world," without concluding the line. His wife added, "I am going home:" (the hymn beginning with that line was sung.) His wife then asked him if he could not pray now. He said he would. Every breath was suspended, and in his usual tone of voice (when in health) he uttered the following words: "God Almighty, have mercy on a poor sinner, just about to plunge headlong into Hell." He paused. His wife, kneeling by his bed side, asked him if he could pray no more. He answered, "I cannot say another word." Another hymn was sung, in which the words occurred, "I hope to praise him after death." His wife then asked him if he did not hope to praise his gracious Saviour after death? He shook his head, and looking his wife affectionately in the face, answered, "I cannot say I do." In a little time, a violent spasm seized him, which evinced the rapid approach of his dissolution. After perhaps an hour's struggle with the grim monster, he revived a little and bid his family and neighbors farewell. A weeping relative begged me to converse once more with him about his eternal prospects. I did so,but still got answers,all agreeing in one point; he had no hope, and was unwilling to die. A pious neighbor came in a few moments after I had ceased to converse with him, and asked him some questions on the same subject, and he gave similar answers. After sun-set I left him, and about 12 o'clock at night he died.

CATHOLIC MUMMERY.

A controversy has, for some months past, been going on between the Editor of *The Charleston Observer* and the Catholic *Bishop of Charleston*, on the various points of Catholic faith and practice. In the last Observer, a Country Correspondent has furnished the following anecdote; which in Logic, we should call a *Reductio ad ridiculosum.—Phil.*

A Roman Catholic Priest visited these parts some time since. I heard him preach twice—on the first occasion his text was Luke xv. 10, which he read thus: "There is more joy in the presence of the Angels of God over one sinner who *does penance*, than over ninety nine just," &c. The second sermon was textless—being a labored proof of the Pope's infallibility—the utility of prayers for the dead, &c. I really tho't he was wise to commence the discourse without a text. But a day or two afterwards, our Priest was called on to baptize the children of a poor man who had lost his wife; and having no home he placed his children in another family and went to labor in the country. The priest was directed to the family in which these children lived; but it does not appear that the father went along with him. This family was also in humble life, and at the time of the Priest's visit the man of the house was from home; you can scarcely imagine the surprise of this humble family, when a priest visited their home—and declared his business—and began to put on his robes and make ready for baptizing the children. He asked for candles, although it was mid-day,in summer.—The woman said she had no candles. He inquired for pine splinters—she could supply him with these, but being now a little recovered from her alarm, she ventured to ask, what need of a torch in broad day light. This, and all such curious questions were answered *by authority*, as usual; and the torch was lighted—the poor woman herself was set to hold it, while the priest proceeded to read his latin service. The woman who paid more attention to the strange ceremony than to the torch, suffered it to go out. The priest observing it to be out, ordered her to go and light it again, ceasing the while to mutter his latin.

The woman again inquired what use? But nothing could be done without light—so the torch was renewed, and he proceeded. But unfortunately the same accident happened again, and the woman threw away the splinters, declaring she could see no good they could do, and that she would not hold light in the day time any longer. The Priest was not a little vexed and detained; but he could not help himself. In this free country, we cannot be compelled to carry torches at noon day; and the Priest was obliged to finish in the dark. This is the substance of the affair as told in the neighborhood. The inquisitive questions of the honest woman were numerous and hard to answer. She could not obtain from the Priest any satisfactory explanation of the salt, crossing, light, and latin, which she saw used and heard repeated. It was all done *by authority.*

REVIVAL IN BOSTON.

To the Editor of the Columbian Register—

DEAR SIR:—I send you for publication, the following cheering intelligence, just received from a friend in Boston, under date, March, 5th.

Your friend, &c.

"I am happy to inform you, that the work of grace, with which this city has been favored more than two years, still continues. Park Street, Hanover, Union and Green-st. Churches, are particularly favored at the present time. The number of anxious inquirers in these societies, is such, as to encourage our hopes that this good work will continue to be progressive. The new societies also, in Salem and Pine streets, have pleasing prospects. The church too, in South Boston, has nearly doubled its number of members within the last two years. Old South Church has been much enlarged since the revival commenced. For all these mercies, we are bound to render unfeigned thanks.

"The general system of means in these churches, I believe is as follows: After preaching on the Sabbath, a meeting for inquiry in the evening is held, and a corresponding meeting for prayer. On Tuesday evening, lectures in the respective vestries, intended particularly for the impenitent. On Friday evening, church meetings for prayer, and spiritual improvement, intended more particularly for the churches.

"There has been very little variation in this general system of means, for nearly three years, except that in some of the churches, more particularly the new churches, there have been not unfrequently Sabbath evening lectures, instead of inquiry meetings."

For the Rochester Observer.

WILD CONJECTURE.

Messrs. Editors,—You published sometime since an article headed "Presbyterian Statistics" which, among other things stated "there are probably fifteen pew-holders, supporters of, and attendants upon public worship in our Presbyterian churches, for every communicant in our connexion; and if so, then our body in the United States contains 2,194,620."

This, I suspected, when I first read it, was a large calculation, but I now call it a wild conjecture. I have taken a little trouble to look over the minutes of the last General Assembly and to make a probable estimate upon the same thing, and I cannot safely estimate the pew-holders, supporters and attendants upon Presbyterian worship in these United States upon an average at more than five for every communicant.

There are twenty churches of the Presbyterian and Congregational order in this county, having in all about 1,600 members, averaging 80 members to a church. Now, allow five non-professors to each professor, and the number is four hundred to a congregation, and 8,000 in the county, who may be called Presbyterians. Allow the proportion to be five to one, and there are according to the last returns made to the General Assembly 2,405 Presbyterians in Rochester, and in the city of New York where we have seventeen churches, 30,000 Presbyterians. According to this estimate, instead of 2,194,620 Presbyterians in the United States, we have but 731,540. If any one thinks my estimate too low, let him look at the minutes of the last General Assembly, and see what the numbers are in those churches where he is acquainted and whether this estimate is too small for them.

CENSOR.

April 4, 1829.

P. S. I believe this statement which you and others have published, has excited some alarm among some who read religious newspapers.—I hope my estimate will quiet the fears of all such, as well as those who profess to be apprehensive of a union of Church and State on account of the immense numbers, wealth, and influence of Presbyterians. If my estimate is correct, about one fifteenth part of the population of the United States are nominal Presbyterians,—but in the county of Monroe I estimate them at about one fifth part of the population.

Distressing Accident.—As Mr. Cyrus Hall, of Sardinia, Erie Co. and his wife were from home on the evening of 18th ult. their house took fire and consumed four of their children—the eldest 13 years of age, and the youngest 4.

[*Communicated.*]

From the N. Y. Com. Adv.

DESTRUCTIVE FIRE.

The *La Fayette Theatre*, with many other buildings was this morning destroyed by fire. It commenced at about 3 o'clock, in a bakery, in the rear of the block, bounded on the west by Thompson-st. on the north by Grand-st. and on the south by Canal-st. In a short period, the flames reached the Theatre, and the whole city was so completely illuminated, that a newspaper could have been read in the lower part of Broadway. The atmosphere was heavily loaded with clouds, which were lighted up like so many floating masses of fire. From the roofs of the most elevated houses, a most glorious panoramic view of the city was presented; and Brooklyn was as distinctly within the vision as in the clearest day. This building extended from Laurens to Thompson street, and in less than two hours was reduced to a heap of ruins.—The flames spread with astonishing rapidity to the buildings around it.

The Theatre is said to have cost Mr. Sanford $100,000, but as the value of the thing is what it will bring in the market, it ought not to be estimated over $50,000. It was mortgaged to Henry Yates, Esq. and no ensurance could be effected on it. Estimating the loss of the Theatre at $50,000, the entire loss of property may be set down at $75,000.

If an agent wishes to fill the treasury of a domestic missionary society, he goes directly to those places where they are doing much for foreign missions. Charity in this case does actually begin abroad. What towns do support domestic missions? Those that do much for foreign missions. I have been east of the Penobscot, west of Sciota, north into Canada, and south of the Ohio; and I have been an agent of a domestic missionary society. Facts every where showed me that little could be obtained for domestic missions except from such as had their hearts previously opened in the cause of foreign missions. I have seen many who would talk in favor of domestic missions when a collection was taken for foreign missions; but when the subscription was opened for domestic missions, they would hold their *two mites* 'tight enough to make them squeal.'—*Christ. Her.*

SUMMARY.

A Committee has been appointed by the Legislature, by a vote of 55 to 52, to inquire into the expediency of removing the seat of government from Albany to Utica, or to such other place as may be deemed expedient.

Messrs. Savage, Dayton, Soper, Paige, Randall, Dana, Hubbell and Burt, are the Committee.

The British Government have 130 Regts. 24 are in England, 1 in Scotland, and 23 in Ireland, all the rest in the colonies.

Lawyers and Doctors—It appears by a Connecticut Paper that a law of Ohio imposing a tax of $5,00 on Lawyers and Physicians, and which has hitherto remained a dead letter on account of its supposed unconstitutionality, is now to be enforced; and it is added "fears are entertained that it will produce numerous *bankruptcies* among the dealers in "*briefs* and *blue bottles.*"

The venerable Doct. Holyoke, of Salem, Mass., died on the 1st. inst. in 101st. year of his age.

Mr. Chester Clark was crushed to death lately by the fall of a Distillery in Manlius.

Upper Canada.—A bill authorizing any clergyman or minister of the various denominations of Dissenters to solemnize the ceremony of marriage, has passed both Houses of the Provincial Legislature of Upper Canada.

☞ SUNDAYS EXCEPTED.—The Steamboat, as the reader will observe, is advertised to commence her regular trips on Seneca Lake, on the 20th inst, to run *daily*, for the season, SUNDAYS EXCEPTED. *Ont. Chronicle.*

The Cathedral at York (England) called York Minster, one of the most splendid architectural structures in the world, was almost wholly destroyed by fire on the 2nd of February.

The town of Junius, in Seneca county, has been divided by an act of the Legislature into four towns, to wit: Junius, comprising the north-west section; Tyre, the north-east; Seneca Falls, the south-east; and Waterloo, the south-west.

"DUTY," No. 3, was received too late for to-day's paper.—It shall appear in our next.

MARRIED,

At West Mendon, by Rev. Mr. Sill, Mr. Samuel Rand, to Miss Electa Norton.

DIED,

On the 29th ult. at his residence, near Ogdensburgh, St. Lawrence co. Hon. Nathan Ford, in the 66th year of his age.

☞ *NOTICE.—The Presbyterian Ministers on the East side of Genesee river, in the county of Monroe, are hereby notified, that the Clerical Association of East Monroe will meet at Pittsford on the 3d Monday of April, at* 10 *o'clock A. M.*

To Rent,

THE White Dwelling House, situated on Alexander Street,and near the Brighton road. The premises contain besides a convenient House, a Barn,one acre of good land, a small Orchard, and Well with good enclosures. and may be had for one year for $70, in quarterly payments, possession given immediately.—Enquire of H. B. Pierpont, East Rochester, April 17, 1829. 16 tf

NEW ARRANGEMENT.

THE subscribers having purchased of Mr. Seth D. Chapin, his interest in the HUDSON & ERIE LINE, inform the old friends of ALLEN & CHAPIN, and the public generally, that they are now rebuilding some of their Boats, and thoroughly repairing the whole, and on the opening of navigation, will have them prepared in substantial and genteel style for carrying *Freight* and *Passengers.*

The business of the firm will be done under the name of ALLEN, TIBBITS, & Co. who are now ready to receive, at the former Warehouse of Allen & Chapin, property destined for Troy, Albany, New York, or any other part of the country, and forward the same as may be directed.

The Hudson & Erie Line will continue to run *six days in the week,* and *rest on the Sabbath.*

PLINY ALLEN,
GEORGE B. TIBBITS,
ALLEN WHEELER,
JOHN C. DAVIES.

Rochester April 6, 1829. 15tf

FOR SALE,

A NEW DOUBLE CARDING MACHINE on reasonable terms by the subscriber.

6 tf S. W. PATCHEN.

HARTFORD FIRE INSURANCE COMPANY,
AND ÆTNA INSURANCE COMPANY—HARTFORD.

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street.

LEVI WARD, JR.

January, 9, 1829. 1y

DEFAULT having been made in the payment of a certain Sum of Money secured by Indenture of Mortgage bearing date the first day of October, in the Year one thousand eight hundred and twenty seven, executed by Joseph Thompson of the Village of Rochester, in the County of Monroe, to Elisha Ely of the same place, and said Indenture of Mortgage having been duly assigned to the subscriber. Notice is hereby given that by virtue of a power of Sale contained in the said Indenture of Mortgage and in pursuance of the Statute in such case made and provided, the following described premises will be sold at Public Auction at the Court House in the Village of Rochester in the said County of Monroe, on the tenth Day of October next at one o'clock in the afternoon of that day (viz.) All that certain piece or parcel of land situate in Ely's platt so called, in the Village of Rochester aforesaid and known and distinguished on said platt as Lot number seven, being twenty five feet on Ely Street, and running south fifty feet. Dated April 7th, 1829.

JUSTIN ELY, Assignee.

S. MATHEWS, Attorney.

6 m15

BY order of Moses Chapin Judge of Monroe Common pleas, and Counsellor of Supreme Court, notice is hereby given to all the creditors of John Valentine of Mendon in said county, an Insolvent debtor, to shew cause if any they have before the said Judge at his office in the town of Gates in the county of Monroe on the 6th day of June next at nine 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.

6w16 Dated this 13th day of April, 1829.

For Sale at this Office.

A Review of Mr. Johnson's Report in the Senate of the United States, relative to the stopping of the Mails on the Sabbath. This Review was first published in the Spirit of the Pilgrims, and written as is supposed by Dr. Beecher. It is considered the most able production of the kind that has yet appeared.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

POETRY.

THE YOUNG MOURNER.

BY MRS. HOWITT.

Leaving her sports, in pensive tone,
'Twas thus a fair young mourner said:
"How sad we are now we're alone,—
I wish my mother were not dead!

"I can remember she was fair;
And how she kindly look'd and smil'd,
When she would fondly stroke thy hair,
And call me her beloved child.

"Before my mother went away,
You never sigh'd as now you do;
You used to join us at our play,
And be our merriest playmate too.

"Father, I can remember when
I first observed her sunken eye;
And her pale hollow cheek; and then
I told my brother she would die!

"And the next morn they did not speak,
But led us to her silent bed;
Then bade us kiss her icy cheek,
And told us she indeed was dead!

"O, then I thought how she was kind,
My own beloved and gentle mother!
And calling all I knew to mind,
I thought there ne'er was such another.

"Poor little Charles and I that day
We sat within our silent room,
But we could neither read nor play,
The very walls seem'd full of gloom

"I wish my mother had not died;
We never have been glad since then!—
They say, and it is true," she cried,
"That she can never come again!"

The father check'd his tears, and thus
He said, "My child, they do not err,
Who say she cannot come to us,
But you and I must go to her.

"Remember your dear mother still,
And the pure precepts she has given;
Like her be humble, free from ill,
And you shall see her face in heaven."

A PASTORAL.—BY A. R. BARBAULD.

Gentle pilgrim tell me why
Dost thou fold thy arms and sigh,
And wistful cast thine eyes around?—
Whither, pilgrim, art thou bound?

"The road to Zion's gate I seek:
"Till I have my journey past,
Tell me, will the daylight last?
Will the sky be bright and clear
Till the evening shades appear?"

Though the sun now rides so high,
Clouds may veil the evening sky;
Fast sinks the sun, fast wears the day,
Thou must not stop—thou must not stay:
God speed thee, pilgrim, on thy way!

From the Episcopal Register.

"Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved."

John xiii. 23.

Was not that gentle prophet blest,
When at that feast of love,
He leaned upon his Saviour's breast
And caught the flame above?

When looking on that pitying face
Where all the Godhead shone,
He sighed to reach that better place
And be with him alone.

And poured his sorrows in that ear
That's op'd to sorrow's cry;
And shed the soft repentant tear
That's wiped beyond the sky.

When darkness shrouds thy spirit's day,
When springs of joy are dry,
When all those visions melt away
That danced before thine eye;

Wouldst thou to brighter glories soar?
Wouldst make thy pathway even?
Lean on the arm that bears thee o'er
The tide of life—to Heav'n.

We give the following extract from an editorial article in the Philadelphia (Epis.) Recorder. The editor of that paper seems to have discovered what are the "signs of the times," and his views and feelings are in unison with the spirit of the age in which we live.

"Glorious things are spoken of the city of our God. Not less glorious are the indications of Providence, opening and spreading boundlessly in every direction around us. When we would make our widest and most adventurous excursions over the fields of renovated light and loviness upon which the gospel is soon to shed its living radiance and its refreshing dews, we are fain to borrow wings for our imagination, from the actual course of things. We must confess that before God himself pointed our eyes in that direction, we had no manner of idea what Infant Schools, Sunday Schools, and Bible Classes, were destined to effect for the moral renovation of society, and towards accelerating the triumphs of the cross. Before Bible and Tract Societies were instituted, we saw no mighty machinery upon which christians could place their hands and say, by this we can move the world. Thus, the Lord Jehovah being our helper, can we demolish idols, beat down ther temple-walls, and subvert their altars: and thus can we dispel for ever the clouds and darkness which for successive ages have enveloped whole hemispheres!—Until Missionary operations were organized, with all their subsidary streams of Education Societies and Theological Schools, we could not even conjecture, how, by a miracle less wonderful than that which shook the house where the Apostles were gathered together on the day of Pentecost, so great a company of preachers could be raised up, as that the world may be supplied with pastors and missionaries.

"But our lot hath fallen to us in the very midst of the stir and excitement of all this vast and wonderful preparation. And mightily are our conceptions assisted and enlarged of the glorious conquest which is to be achieved by viewing the mustering of the Lord's hosts for the battle, and counting the long retinue of implements, resources, and means. Our swelling thoughts and eager desires can only pour forth the ardent aspiration of the poet:—

"Come then, and added to thy many crowns,
Receive yet one, as radiant as the rest,
Due to thy last and most effectual work,
Thy word fulfill'd the conquest of a world!"

"What specks! what atoms! what nothings are we! at the very little and obscure points upon which we are respectively appointed to labor. With profound humility, but full of encouragement and joy, we turn to the portion of labor to us allotted. And we find its fields mightily growing in importance. Our church is extending herself and prospering almost beyond example. Some new crisis in her affairs is every day agitating our hearts with anxieties, and swelling them with hope. A new spirit is evidently animating the laity and inspiring the clergy. True religion is greatly on the increase. Christ and salvation are preached with still increasing faithfulness and effect. The character of the rising clergy is rapidly improving. Theological educations are more thorough; animated preaching more popular; prayer meetings more frequent; clerical associations extending; the press vastly more efficient; religious societies more active; and *very particularly*, a spirit of missions is rapidly rising and increasing."

DESCRIPTION OF A CAFFRE CONGREGATION.

A missionary in South Africa gives the following description of his native congregation:—

"You would feel an inexpressible interest could you but behold our congregation on a Sabbath morning. With the exception of about twelve or fourteen, all appear in their native costume. On entering the chapel they wrap their loose skin mantles closely around the body; as we have not yet procured benches, all sit down on mats which are laid on the ground; the men on the one side of the house, and the women on the other; on no account whatever will they sit together. Having assembled, and become tranquil, we commence by singing a hymn in their own tongue; allowing the congregation to repeat each line after me while giving it out, in order the better to impress the words upon their memories: by this means the majority have become able to join with us in celebrating the praises of the Most High God. This delightful part of the service is rendered tenfold more so, by the sight of old men and children with whom the aisle is crowded, striving to catch the sacred song.—Singing being ended, the people kneel down, with their faces upon the ground; in which position they remain during the time of prayer; this is concluded in the form prescribed by our Lord, in which all join with an audible voice, repeating it after me word for word, in the Caffre tongue. Then they rise from their knees; and having taken their seats again, I proceed by reading the Ten Commandments, in Caffre. To hear an assembly of almost naked Pagans whose ears the sound of Jehovah's name has but just reached, crying with one voice, "Lord, have mercy upon us, and incline our hearts to keep this law!" is much more affecting than it is possible to express.—Having finished reading the commandments, we again sing a hymn; after which I address them on some plain Scripture truth, in which both perspicuity and simplicity are absolutely requisite. Another verse or two being sung, the service is concluded with prayer, and all quietly retire."

Church Register.

POLAND.

Extract of a letter from Mr. Ball, a Missionary, July 21, 1826.

"You would scarcely believe what a want of Bibles there is in this place, especially since the numerous conflagrations have destroyed the few that were possessed, and have at the same time impoverished the inhabitants to such a degree, that very few who want the Bible, can pay any thing for it. I will give a few specimens, which presented themselves on one day of the fair in Gollanez. At my request, on account of the numerous applications, my friend K—— of S—— had brought his stock of Bibles.

Two women came, and wept bitterly, begging for a Bible. They would gladly sell something to obtain the price, but they had nothing. I could not harden my heart against such applicants; and I bought the Bible of K—— and presented them. A cooper from a neighboring town came in the morning for a Bible—I told him the price—found him truly hungering for the bread of life—after dinner he would come again. He came with eyes red from weeping—for eight days he had been trying to sell enough at the fair to purchase a Bible—but the market was so bad, that he could not procure money to pay his stand, or stall-rent, and the carriage of his ware—he had yet eaten and drunk nothing, it gave him however no concern to return without eating and drinking; but to go home without a Bible—this would break his heart. His tears affected me. I advised him to go to Exim, and obtain what he could. He went, weeping exceedingly—I followed him to the door for the purpose of giving him some bread and beer—he threw his arms earnestly around my knees, sobbing aloud, and would not even look at what I offered—I might keep it, and give him a Bible instead—Bread for his mouth he had never begged and he could cheerfully endure the want of it, but for bread for his soul he was not ashamed to beg. I readily gave him a Bible, and money besides; and I thanked the Lord, that he had given me the honor to feed such a hungry soul with the bread of life; and at the same time with a melting heart I pressed the poor man to my bosom, who praised God with a loud voice, that his desires were satisfied in the possession of a Bible."

After detailing another instance of the same kind, the writer adds:

"Besides these we have received within eight days more than twenty visits of the kind, soliciting Bibles gratis, in which the poverty and the desire were equally great. Our hearts often break with sympathy. How little can we, who from childhood have had Bibles enough, and opportunity almost every day of hearing sermons, appreciate these deplorable circumstances. Let us fervently pray, that the Lord would cause His Kingdom to come with power."

The letter adds, that the Prussian National Bible Society had made arrangements to supply this people with the Bible. *Mag. G. R. Church.*

A drunkard had brought himself to such a pitch of degradation, that the boys in the streets used to throw stones at him. This humiliating treatment at length awakened him to a sense of his wretched condition, and produced a reformation. Mr. H. on hearing this, said he had literally, in Shakspeare's language, "found sermons in stones."—*Hollingsworthiana.*

THE TURKS.

Mr. Brewer, the American Missionary, thinks the Turkish character, as exhibited in common life is viewed by most persons in too unfavorable a light.—His account of their manners, customs, &c. differs from that of Dr. Walsh and other writers. He attributes the extortions, barbarities and cruelties practiced in Turkey, to the Judges, pachas, governors, and soldiers, who are rapacious and merciless. The common people are mild, honest, hospitable and temperate, and treat the aged with respect, and the unfortunate with compassion. The practice of eating opium does not exist to any considerable extent; Mr. Brewer says he has seen tens of thousands of Turks and never observed one making use of that drug. Females of doubtful character are not permitted to reside in the cities but are sent to the Greek Islands. The women are not kept shut up in Turkey to the extent generally reported. Mr. B. met them every where in Constantinople, usually three or four together. The bazars or covered markets are full of them; they go forth a shopping in pleasant mornings, like the ladies of other countries. They conceal their mild and languid features in a great degree, with two cotton handkerchiefs bound about the head. They appear to be as industrious and amiable as other females, who enjoy not the elevating, softening, purifying influence of the gospel.—

Hamp. Gaz.

Splendid Enterprise.—In the glorious march of our public charities it has really grown very hazardous to pronounce of any magnificent scheme that it is wild and visionary. Until the principle of strenuous united action and associated influence had been tested, it would have seemed the excess of madness to have predicted the results which are now manifest to every observer. Until it had become evident with how mighty an hand the mysterious providence of God would bear forward in triumph every disinterested and pious attempt to do good, and to promote the honor of his Son, well might *he* have been pronounced a dreaming enthusiast, who should have predicted what our eyes have seen. When the practical and manageable end of a grand enterprise is presented, so that we can begin *to move it*, our axiom should be, by the help of the Lord, *let us try!* Means may grow upon our hands with the endeavor. Other agency may be applied when we grow weary or are worn by the severity of our unrequited labors. And generations who shall sweep across our forgotten graves, shall reap the benefit of our plans and sufferings.

We fearlessly commend, then, to the public attention, the stupendous plan brought forward by a correspondent in this day's paper, that every effort should be made to prepare the public mind for passing at the approaching anniversary of the American Bible Society, the bold yet glorious resolution of supplying every FAMILY in the UNITED STATES with a BIBLE within TWO YEARS.

We feel confident it can be done. Except at a few points its details are no more appalling than have already been overcome in several States. It is only to arouse every county—every village—every neighborhood, and the work is done.—Upon an average every five hundred families, acted upon by a suitable agency, can be constrianed to supply themselves. And it is only where this agency cannot be had, or where the families live too remote from each other to be brought to act in concert, that foreign aid is necessary. In order to do the work effectually, the impulse all over the country must be nearly simultaneous. It will not do to derive this impulse from the great cities alone, and to expect them to raise money, and do all the work. Every neighborhood must be aroused. Every country town and village must become a lesser centre of impulse and action. And we are confident in predicting that it will only take a very little longer to accomplish this magnificent enterprise, than simply to create this impulse, and set the work in motion. May the Author of the Bible, whose glory is concerned in its circulation, and the Giver of all Grace, who alone can bless it to the salvation of men, prosper the enterprise most abundantly.—*Phil. Rec.*

Fruit in old age.—There is, we are credibly informed, a Sabbath School in connection with an Episcopal Church in this State, the Superintendant of which is about 70 years old. This venerable gentleman—it is said, regularly attends not only to the usual duties of a Superintendant, but performs also that of one of its principal teachers.—*Charleston Obs.*

He who has virtue of his own, need not boast of his ancestors.

CHRISTIAN SPECTATOR.

PUBLISHED Quarterly, at New Haven, Conn. The subscribers, agents for the abee work, have received the first number of the new serie for March, 1829.

This valuable work is much improved in its mechanical execution, and increased endeavors nve been made by its conductors to elevate its character. The new form which it has assumed, being published qurterly, will give it a decided advantage over a monthly publication.

TERMS—Three Dollars per annm, payable on the first number, or Four Dollars at the end of the year.

T. PECK & CO.

Rochester, March 26, 1829. 13-3w

TWO HATTERS.—The manufactre of Hat bodies, by Grant & Townsand's patent or bowing, is now in operation in this village under exprienced workmen. Wool will be received and manufactured to order at the usual rates.—Hat bodies of all desciptions made from the best Saxony, Spanish and Amerian wool for sale.—Application to be made at the store o the subscriber

F M. JENKINS.

Hatters' wool wanted—also experienced Basiners.

feb. 25–13

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Sideboards, Secretaries, Bureaus, Tables, Bedsteals, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invitel to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

W. R. WARD & CO.

Marble Building—*Carroll Street.*

Offer for sale at low prices, a full supply of

DRY GOODS, GROCERIES, CROCKERY, HARD-WARE, AND HOLLOW-WARE.

June, 13th 1828. 24tf.

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JAS. K. LIVINGSTON.

Sept. 25, 1828. 35tf

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

DEPOSITORY OF BOOKS,

For the GENESEE SABBATH SCHOOL UNION,

Counting room of Wm. H. Ward & Co.

Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

H. B. PIERPONT,

DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'

Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.

dec. 19. 51

LA MOTT'S COUGH DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y applied to me some time in 1826 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.

Having been concerned with Docter Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally. 1v51

ROCHESTER LOOKING GLASS

MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices. The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Silas Saxton, of Mendon, in said county, as well in his individual capacity as one of the firm of S. & A. Saxton, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 20th day of June next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1819. Dated this 2d day of April, 1829. 10w14cjc

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BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe, and counsellor of the Supreme Court,—NOTICE is hereby given to all the creditors of Abraham Plumb, of Rochester, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in Rochester, in said county on the sixth day of June next, at eleven o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7. 1819. Dated February 21. 1829. 10w12

BY order of Moses Chapin, first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Philip Paddock, of Brighton, in said county, an insolvent debtor, to show cause if any they have before the said judge at his office in Rochester, in the county of Monroe on the second day of May next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvents 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 14th day of March, 1829. 6w12

BY order of Moses Chapin, Esq. First Judge of the Court of Common Pleas, of the County of Monroe, of the degree of Counsellor of the Supreme Court—Notice is hereby given to all the Creditors of Erastus Granger of Brighton, in said County, an insolvent debtor, as well in his individual capacity, as one of the late firm of Campbell and Granger, to show cause, if any they have before the said Moses Chapin, at his office in Rochester in the County of Monroe, in the 2nd 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, 1819. Dated this 10th day of March 1829. 6w11

BY order of Moses Chapin Judge of Monroe Common pleas, and Counsellor of Supreme Court, notice is hereby given to all the creditors of Lemuel Wilcox of Gates in said county, an insolvent debtor, to shew cause if any they have before the said Judge at his office in the town of Gates in the county of Monroe on the 21st 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 1819.

6w12 Dated this 3d day of March, 1829.

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas, in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of Nathan Schofield 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 Rochester, in the said county of Monroe, on the fifteenth day of May next, at 10 o'clock in the forenoon of said 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, 1819—Dated this 21st day of February, 1829. 10w9

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two, in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Fly distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829. HENRY CHAMPION.

E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester, in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield; and westerly by the high-way running southwardly from said village to Perrinton; and easterly by the land now, or lately, owned and occupied by James Mathews, Junior; and southerly by the village lot or messenage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich; which is three rods in front and five rods deep. Dated 27th December 1823.

HENRY CHAMPION, Mortgagee

E. Pomeroy, Attorney. 6m1

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824; and for default in payment of money secured thereby; will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section I., being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reyney house and lot, so called. Dated December, 29, 1828. S. BALDWIN, mortgagee. 6m1

BY virtue of a power contained in a mortgage executed by Ransseler Marshall to Orringh Stone, dated April 13, 1824, and for default in payment of the money secured thereby; will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract, or parcel, of land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road; thence southwardly along the centre of said road nineteen chains and seventy five links; thence east along the north line of land owned by Tinsler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828. O. STONE, Mortgagee.

M Chapin, Att'y. 6m50

DEFAULT having been made in the payment of a certain sum of money, secured to be paid by Indenture of Mortgage, bearing date the fourteenth day of August in the year of our Lord one thousand eight hundred and twenty seven, executed by Amos Soper to Henry Jeffords, and the said indenture of mortgage having been duly assigned to Austin Steward,—NOTICE is hereby given, that by virtue of a power contained in said mortgage, and of the statute in such case made and provided; the following described premises will be sold at public vendue, at the court house in the village of Rochester, in the county of Monroe, on the seventh day of October, next, at ten o'clock in the forenoon of that day, viz all that certain piece or parcel of land; situate lying and being in the Town of Brighton, in the county of Monroe and State of New York, and being a part of lot number fifteen and Bounded as follows beginning at a stake in the centre of the Wilson road, so called, ten rods south twenty four degrees west of the centre of the road leading from Eli Benkard's past William Billinghurst's saw mill to Giles Scott's, Thence, south twenty four degrees west in the centre of said Wilson road two chains and twenty seven links to a stake, thence south eighty eight degrees west five chains to a stake; thence North twenty four degrees east two chains and twenty seven links to a stake; Thence north eighty eight degrees east five chains to the place of beginning, containing one acre of land. Dated March 31, 1829, AUSTIN STEWARD,

H Humphrey, att'y. 6m14 Assignee.

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of Lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach staddle; thence South ern degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark, from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee. 6m15

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ROCHESTER OBSERVER.

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STATE TEMPERANCE SOCIETY.

At a meeting of gentlemen from different parts of the state, held at the Supreme Court room in the Capitol, on Thursday the 2d of April, for the purpose of organizing a *State Temperance Society*,

The meeting was called to order by the Rev. Dr. Proudfit, of Salem, and after a few appropriate remarks, on his motion, the Hon. John Woodworth, of the city of Albany, was appointed chairman. On motion of Mr. John T. Norton, B. P. Johnson, esq. was appointed secretary.

On motion of Mr. Hubbell, of the assembly, seconded by the Rev. Mr. Hewitt,

Resolved, That it is expedient to form a State Temperance Society, on the principles of the American Temperance Society.

Both of the above gentlemen made able and eloquent addresses in support of this resolution.

On motion of S. M. Hopkins, esq. of Albany, seconded by Mr. Skinner, of the assembly, a constitution which he presented to the meeting was adopted.

On motion of Mr. Mather, of the Senate, seconded by Mr. Beach, of Auburn, a committee was appointed to nominate suitable persons for officers.

The committee retired a short time, and on their return, Dr. Proudfit, from said committee, reported the names of the following gentlemen for officers, which report was unanimously agreed to.

HON. REUBEN H. WALWORTH, Albany, *Pres't.*

JOHN WATTS, jr. M. D. N, York,
WILLIAM JAY, Westchester,
DAVID BUELL, jr. Troy.
ASA FITCH, Salem,
HENRY HUNTINGDON, Rome,
BEN. JOHNSON, Ithaca,
HENRY DWIGHT, Geneva,
ASHLEY SAMSON, Rochester.
} *Vice Presidents.*

JOHN F. BACON,
E. C. DELEVAN,
ANANIAS PLATT,
HENRY TROWBRIDGE,
FRIEND HUMPHREY,
RICHARD V. D. WITT.
ARCHIBALD CAMPBELL,
} *Executive Committee.*

T. W. OLCOTT, Albany, *Treasurer.*
WM. C. MILLER, *Recording Sec'y.*
ISRAEL SMITH, *Auditor.*

Chancellor WALWORTH rose, and signified his acceptance of the office of President, to which he had been appointed.

JOHN WOODWORTH, *Chairman,*
B. P. JOHNSON, *Secretary.*

Sketch of the remarks of Chancellor WALWORTH, *on accepting the appointment of President of the State Temperance Society, at the recent meeting in the capitol.*

After the officers of the society had been chosen, the President elect rose to announce to the meeting his acceptance of the office, and to make his acknowledgement of the honor conferred upon him.

He expressed his regret, that other duties would prevent him from bestowing much of his time upon the important objects for which the society had been organized. But he said he would take that occasion to express his entire concurrence in what had already been stated by those who had addressed the meeting. That the immoderate use of ardent spirits was the direct cause of diseases and suffering, in a great variety of cases, no one could doubt; but he could testify from experience, that even a moderate use was not necessary either for comfort or health. He said he had not drank a gill of ardent spirits of any kind for five and twenty years; that during a considerable part of that time, he had resided in the North; that he had also travelled in the warmer regions of the South and West, and inhaled the noxious vapors which arise from the sluggish streams of the Illinois, the Oakaw, and the Wabash; that he had frequently been subjected to great bodily fatigue, exposed to the inclemency of the weather, but in none of these situations had he found it necessary to resort to the use of ardent spirits, even as a medicine. He added, that he had travelled in that part of the U. States where the use of ardent spirits is carried to the greatest excess, in a sickly season when disease and death were found in every house, he was told it would be impossible to preserve his health unless spirits were mixed with the water he drank; but that the contrary was the fact. He would not say that ardent spirits were never useful as a medicine; but he had no hesitation in expressing his belief that the use of them was never absolutely necessary, and he had no doubt it was generally deleterious to health. He said he could also testify as to the demoralizing effect of ardent spirits: that during the five years in which he presided in the high criminal courts of this state, it had been his painful duty to consign many of the unfortunate victims of intemperance to the state prison, and some to the gallows: that, from the facts disclosed in the course of judicial investigations, he had been able in at least three-fourths of the cases of convictions before him, to charge the commission of the crime, directly or indirectly, to the use of ardent spirits. And he concluded by saying, that he considered it the duty of every friend of humanity, to exert whatever influence he possessed to stay this physical and moral pestilence, which is spreading through the land, and filling the country with disease and crime.

For the Rochester Observer.

Messrs. Editors,—It is not seldom that I look about me and view the calamities of the world; but in surveying mankind I think I can see nothing more astonishing than the ruin that many bring upon themselves by indulging in the deleterious habit of drinking ardent spirits. To see a man who has a family around him, depending on him for support, go to the grog-shop and deliberately take the bane, when perhaps the money with which it is bought ought to have purchased a loaf of bread to satisfy the keen appetites of his hungry children, not only fills me with surprise, but prompts me to ask if he is deserving of a place among a civilized and christian people. Let one go through the country, visit the groceries and grog-shops and observe the conduct of those who accustom themselves to spend their time and money there; view them, hear them utter their profanity, and after they have over-done their nature by drinking and rioting, start, after a few vain attempts, for their homes. What can his ideas be? If he is a temperate and moral man, will he not consider it degrading to his character to be called by the same name with them, or in other words, will he think they ought to be classed with man? O you fallen ones who have strayed from the path of morality, why not make one effort and step in the way that becomes your race to walk? Before you take the poisonous cup again, reflect you have but a summer's stay to live, ere you leave the stage of being and enter an untried eternity. How can you then spend the limited season in the most abandoned way? The author of your existence gave you a rank above all else of animate nature. Why then voluntarily sink beneath the most meanly one and incur the most intolerable punishment. I say for your own good, be husbands, be fathers, be men.

A CITIZEN.

From the Evangelical Magazine.

ON THE FORGIVINESS OF SIN.

Forgiviness, as exercised towards some of our rebellious race, is a wonderful act of God. It is always a display of unmerited and sovereign good will. No one can be a subject of forgiveness, unless he is viewed as having previously done *wrong;* and when forgiven, it is supposed he is treated altogether better than he deserves. It would be absurd to talk of forgiving an *innocent* person. When a parent forgives a child, it is always supposed that the child has been disobedient, and has merited some kind of punishment or correction. When the criminal, under sentence of death, receives from his sovereign a pardon, this pardon does not imply an extenuation of his guilt, nor that the sentence of death was too severe; but it necessarily carries with it an idea that he was deserving of all the evil expressed in the sentence, and also that it was an act of mere mercy in his sovereign, that the sentence was not executed.

Thus when God forgives sinners, who have been carrying on rebellion against him, and who are sentenced to eternal death by his holy law, it is not to be supposed he has seen any thing in them to lessen their criminality—their real desert. This is never the *ground* of forgiviness—nay, to admit this would destroy the very idea of forgiveness. If criminality and desert of punishment are not seen in the sinner the very moment he is forgiven, there is no grace, no mercy, in the act of forgiveness; for there is nothing to be forgiven. When God forgives sinners, he forgives them as being *vile polluted creatures*, and deserving nothing better than to be punished with everlasting destruction from the presence and from the glory of his power. The more sinful and vile they are, the greater and more astonishing is the display of God's mercy in their being forgiven. This idea is very clearly communicated by the divine Saviour. In the course of his ministry, he went, by special invitation, into the house of a Pharisee, and sat down to meat. While at the table, a woman who had been a notorious sinner, placed herself at his feet, and began to wash them with tears, and wipe them with the hair of her head; and she kissed his feet, and anointed them with a precious ointment. This filled the Pharisee with indignation, because the woman was a great sinner. He was a poor self blinded man, and had no idea of the nature of forgiviness. The divine Saviour was sensible of his case, and undertook to instruct him, by calling his attention to a story. "*There was a certain creditor* (said he) *which had two debtors; the one owed him* 500 *pence and the other* 50. *And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? The Pharisee answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.*" From this representation of the nature of forgiviness, it appears that sinners have *nothing to pay*—nothing by which they can *lessen* their criminality—nothing by which they can *purchase* forgiveness, or which they can offer as the *least consideration.*

Seriously considered, it is astonishing that the salvation of men is not declared to be impossible. Blessed be God that he forgives sinners! Impressed with this thought, we view, we feel ourselves to be prisoners of hope.

To explain the nature of forgiveness, and to point out the foundation on which it is exercised, is the great subject matter of those who speak for Christ. It is the very essence of the Gospel. The Scriptures, however, will not warrant those who are consecrated to give Gospel instruction, to say that God forgives all indiscriminately, without regard to their characters and conduct. It is clearly revealed in the Scriptures of truth, that some of our race will be left to conduct in such a manner, as that they will never have forgiveness, neither in this world, nor in the world to come. This is expressly affirmed of Judas, the unhappy man, who was left to betray our Lord. "*Good were it for that man, if he had never been born.*" The day is approaching, when mankind will be divided; as appears from the following passages—Matt. xxv. 46: "*These shall go away into everlasting punishment, but the righteous into life eternal.*"—Rev. xxi. 7, 8. "*He that overcometh shall inherit all things, and I will be his God and he shall be my son. But, the fearful, and unbelieving, and the abominable, and the murderers, and whoremongers and sorcerers, and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death.*" If therefore, forgiveness will not be extended to all the human race, what can be the grounds of discrimination? And what are the conditions of forgiveness? In answer to these inquiries, it may be observed,

1. The ground of discrimination is the sovereign will and pleasure of God. "*It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.*" When we read in the holy Scriptures, as we certainly do, that some of our fallen race will be subjects of forgiveness, and that others will die in their sins, and never have forgiveness, we must ascribe this difference to the holy sovereignty of God. We ought to be satisfied with saying "*Even so Father, for so it seemeth good in thy sight.*" It is God, that holy God, who made all things, and who hath a right to all things, that maketh one to differ from another. The whole human race are sunken in iniquity, and God pardons as many as seemeth good in his own sight. This is primarily the ground of that discrimination among men respecting forgiveness, of which the Scriptures so abundantly speak. But justice to this important point requires that some farther observations be made to elucidate it.

2. God exercises forgiveness, not for the sake of the sinner, but for Christ's sake. The doctrine of forgiveness for sin can never be consistently proclaimed, only in and through Jesus Christ. When the apostles preached forgiveness of sin, they always exhibited the merits of a Saviour as its sole ground. They represent him as having magnified and made honorable the law which sinners have broken, and which, without his mediation, would have been an eternal bar in the way of salvation. As to the forgiveness and salvation of sinners, Christ is the way, the truth and the life. He is all in all to them. That person who has obtained the infinite blessing of having his sins forgiven, is wholly indebted to Christ for the bestowment of the favor. It came in and through him, and in no other way. The language of Scripture is "*He was delivered for our offences.*"—"*He died the just for the unjust.*"

HOW A PERSON BECOMES JUSTIFIED BY FAITH.

No person is justified before God, for the sake of any merit there is in his faith; tho' it be, in the Gospel, a fixed term of pardon, reconciliation to God, and of eternal life; yet these precious and inestimable favors are not bestowed upon any of the sinful human race, for the sake of any merit there is in faith. In the Gospel, we are repeatedly said to be justified by faith; but no person is from thence to conclude, that any one is justified, for the sake of any merit there is in faith; but by it (faith) as an instrument and means, specially ordained of God, as the believer's union to Christ, and interest in the saving blessings of his purchase: as the righteousness of Christ (the result of both his active and passive obedience) is the sole meritorious cause of the believing sinner's justification, as faith is appointed of God as the instrument and means of believers in Christ becoming united to him, and interested in his righteousness (the only meritorious cause of justification, and of all the saving blessings of the covenant of grace) in this sense only, I apprehend, any can be said to be justified by faith.—*Evan. Mag.*

REVIVAL AMONG THE CHOCTAWS.

In order that the following narrative (by Mr. Kingsbury, dated Mayhew, January 28, 1829,) may be better understood, it may be stated that the Choctaw nation is divided into three districts, each of which has a principal chief elected by the people; and that each of these districts is divided into many smaller portions, over each of which a head-man or captain presides, who is elected by the people of his clan.

PREVAILING ATTENTION TO RELIGION.

For more than a year past, there has been manifested in those parts of the nation where it was enjoyed, an increasing disposition to hear religious instruction. In the neighborhood of Black Creek, about forty miles below Elliot, where our lamented brother Hooper bestowed his last labors, a very general seriousness prevailed at the time of his death.

But the most marked and general attention to the subject of religion, and one which has given a new impulse to the cause among the Choctaws, commenced under the labors of our Methodist brethren in the South-West part of the nation. At a general meeting, convened in July or August, expressly for religious instruction, and which with propriety might be called a camp-meeting, six or seven Choctaw men became deeply impressed, while listening to a simple statement of the crucifixion of our Saviour. A large meeting was held in October, at which there was a very great and general excitement, and the effects produced on many were truly remarkable and happy. Some who before were violent opposers of the Gospel became its zealous friends. At these two meetings and subsequently, several hundred have manifested a desire to be instructed in the Gospel. A number of these give good evidence of piety; and it is peculiarly gratifying, that among them are several of our former scholars. In respect to some of these we had despaired of any advantage arising to themselves or others, from their education. Now there is a prospect that they will become teachers of schools, interpreters, and perhaps preachers of the Gospel to their nation.

It is worthy of notice, that, at the commencement of the above work, the old men, whom once it was supposed nothing could move, were the first affected; and all, with one exception, were captains of clans. When these warriors, whose cheeks had never before been wet with tears, were ridiculed because they wept, they replied, "It is not the hand of man that has made us weep: it is our Maker that has caused it. You never saw us weep for what man could do to us, but we cannot withstand God. If your Maker should deal with you as he has with us, you would weep too." These are now persons of prayer, and appear to be new creatures.

This work of grace has carried with it such convincing evidence, that almost all have been constrained to acknowledge it the work of God. One of the principal Chiefs, an enlightened man, and formerly no ways disposed to favor such a work, has been entirely convinced that no other than the Almighty God, had power to produce such a change in the Choctaws. He now spends much time in religious meetings and on other occasions, in making known the Gospel to his people. Some very unusual and remarkable means seemed to be required in the case of the Choctaws, to overcome their prejudices, and to arouse them to an attention to the Gospel. Such means it is conceived infinite wisdom has employed in relation to the above mentioned religious excitement.

On the last Sabbath in December the Sacrament was administered at Elliot. The Chief of that district (the South-West) was present, and twice addressed the people, very appropriately and earnestly, on the great subject of religion, recommending them to attend to the great salvation offered in the Gospel. Much seriousness was manifested, and some were anxious to know what they should do to be saved. The next day the Chief, with one of the brethren, went to a place fourteen miles distant, where a council was to be held. A number of young people had also assembled on the occasion for a Christmas dance. It was between 11 and 12 o'clock at night, before all had supped. The Captain, at whose house we were assembled, then invited all to the cabin which had been provided for us. It was literally filled, and also the piazza. After a short discourse, which was interpreted, the Chief addressed them for an hour and a quarter, explaining to them the Gospel, and inviting them to receive it. There was a patient, respectful, and solemn attention. On the first Sabbath in January, there was a general meeting at Hebron. This was a very solemn season. A number appeared deeply impressed with a sense of their sins, and some who had previously been awakened, expressed a hope of an interest in the atoning blood of Jesus. On the Sabbath following, a meeting was held at Ai-kuhunna, which was thought to be as solemn and interesting as the preceding. On both these occasions the Chief of this district was present, and spoke much and to the purpose. It is a remakable fact, and one which ought greatly to encourage the friends of missions, that two of the highest Chiefs in the nation, are now personally and zealously and effectually laboring to communicate the Gospel to their people. *Miss. Herald.*

GOOD NEWS FROM WALES.

Under this head we find in the London Evangelical Magazine for February, two letters from gentlemen in Wales, giving a brief account of the recent remarkable revivals of religion in that country. One of the gentlemen thus writes:

About the commencement of the year 1828, a remarkable revival of religion manifested itself at a place called Cato, in the upper part of the County of Carmarthen, which soon spread itself to the adjoining congregation of Kilewyn, Pannan, Llansadwrn, Llansawel, Llandovery, &c. In the course of the year, the addition of members to these and other congregations or churches in the same County, including a few on the borders of Breconshire, have been—to the Calvinistic Methodists, upwards of 1,800; to the Independents, 1,450; and to the Baptists, 445. The increased number of additions to the Independent churches is confined in this statement, to the County of Carmarthen; but it adds, that their churches in the County of Brecon have also been highly favored by an increase of members; how many, has not been ascertained. This revival continues even to this day, to break out in other places in the above-mentioned Counties; and within the last two or three months, Glamorganshire, too, has partaken of the glorious outpouring; for in this short period, at a place called Morristown, in the neighborhood of Swansea, 250 have joined the Calvinistic Methodists, and about an equal number have been united to the Independents. It is still extending powerfully, and has lately visited Swansea, Neath, Lansamlet, and other places in that County.

In former revivals, frequent instances have been known of children being persecuted by their ungodly parents, or wives by their husbands, or husbands by their wives, for joining themselves to the Christian societies; but now instances have occurred of young people, under the influence of convictions, having by the advice of religious friends, asked their parents whether they would give their consent to their joining a Christian church; and they have cheerfully granted them leave with tears gushing from their eyes, and grieving that they themselves were not similarly affected. Nothing is known as very particular or extraordinary preceding this wonderful visitation. Prayer meetings were regularly held in most of the favored churches; generally early on the Sabbath morning, and one night in the week besides, where many an earnest supplication was made to a throne of grace for an outpouring of the Holy Spirit. In these places great attention has also been paid to the Sunday schools, where not only children have been taught to read, but young people, also, have been instructed in the doctrines of the Gospel.

Mr. Davis, the minister of Salem Chapel, Llandovery, writes as follows:

At a monthly meeting of the Independent or Congregational ministers, lately held in this neighborhood, the subject of the late wonderful revivals of religion in our churches, and which, I am happy to say, is still in a great measure enjoyed amongst us, was brought under discussion. We have great reason to thank God for those refreshing showers; and we still hope for a more abundant harvest. Upwards of thirty-five churches of the Independent denomination, in the Eastern part of Carmarthen, and the adjoining parts of Glamorgan and Breconshire, have, during this year, been graciously visited, beyond common, by the divine influences and very copious effusions of the Holy Spirit. A moderate calculation has been made of the number of new members added to the above churches since February last, which amounts to upwards of three thousand hopeful converts; and seldom have we a society without reason for rejoicing at the happiness of new converts, and have as yet little or no occasion to lament the unhappiness of their walking unworthy of their profession. Several places of worship have now become too small by far to accommodate our increasing congregations.—For several months previous, our Sunday schools, and public and private meetings, were numerous and very well attended: the style of preaching was generally pointed; our elders aimed at unanimity, and church discipline was not neglected. Many, in different stages and periods of life, particularly the rising generation, are brought to the knowledge of the truth, and are promising to become useful in the Redeemer's kingdom, in their day and generation.

We rejoice at observing, in the late numbers of the Evangelical magazine," that the Congregational Board have it in contemplation to set apart Good Friday for a day of fasting, and prayer for the more copious effusions of the Holy Spirit on the church at large. We are happy in stating that similar revivals to those stated above, have likewise been enjoyed by many of our brethren, the Calvinistic Methodist and Baptist churches, in the same districts.

SUCCESS OF MISSIONS AMONG SLAVES.

Extract of a Letter from Mr. Banks, dated Sandy-Point, St. Christopher's October 10, 1828.

The ministry of the Gospel in this neighborhood has been attended to by an extraordinary degree of divine influence. Great numbers, both male and female, old and young, bond and free, have been truly converted to God, the fruits of which are now manifesting themselves in all their richness and beauty. Many more are deeply convinced of sin, and earnestly contending for like precious faith. The great moral changes which God has wrought, are visible to every eye. The influence of this revival has extended far beyond the limits of our society. As I travel round my little station, instead of hearing the cursing and swearing of some, and the quarelling and brawling of others, as formerly, my ears are saluted with the voice of prayer and songs of praise. Hundreds of those who but a little while ago were living without God in the world are now rejoicing in a sense of his forgiving love, and maintaining good works.

The poor slaves on the states hold prayer-meetings amongst themselves at noon and in the evening, and these have been the means of much good.

The nett increase of members during a quarter, is 410; number of members, 1,159, besides 101 children, and 248 remain on trial.

MISSIONS IN SOUTH RUSSIA.

The German Missionary Society of which the Rev. Dr. Blumhardt, of Basle, is Secretary, employs eighteen missionaries in the South of Russia. Fourteen of these are stationed in German Colonies, situated in the midst of a Mahomedan population. The labors of the others are more exclusively among Armenians and Tartars. Of the state and prospects of these missions, Dr. Blumhardt says,

"Our Missions in the South of Russia have, through the clemency of the Emperor, recently received very considerable encouragement. Our settlements in Georgia have been formally confirmed; and the privilege has been granted to our missionaries, under the protection of the Government, to disseminate the word of God in all the provinces between the Black and the Caspian Seas, among such tribes as have not yet been converted to Christianity. Our laborers are on a very friendly understanding with the Armenian clergy; and a wide field is opened for their labors, extending to the very gates of Tebris."

MISSIONS TO INDIA.

In the extracts from the Journal of *Mr. Cropper*, a missionary in India, published in the London Baptist Missionary Observer, the writer makes the following complaint against the unbelief of the churches touching the Missionary work:

My mind has been revolving on my work considerably lately. There is one discouraging circumstance—the friends in England have sent us out to preach the Gospel, but they do not expect much success. They have sent us out to exhibit salvation through Jesus Christ, but they do not seem to have the slighest expectation that *many* will be pricked in the heart, and cry out "men and brethren what must we do to be saved?" Tainted with the same feelings when the Missionary goes out to preach, he does not expect to convert any under that sermon. He does not expect to be instrumental in thus converting them, but looks to some gradual operation or process, the effects of which will spring up after he is dead. What can we expect from such proceedings but "he could do no mighty work there on account of their unbelief." My dear English Christian friends, pray for present success, expect present success, and encourage your Missionaries to expect present success. The conversions recorded in the New Testament are sudden conversions;—the effects of preaching—glorious revivals;—of prayer—immediate answers. We have to deal with the same God.

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We have the promise to encourage us, "Lo I am with you alway, even to the end of the world!" Preaching is the appointed way. Go preach—the presence of Christ, the accompanying promise, "Lo I am with you." The friends of Christ have been looking to other means, and they have been disappointed. Take off every expectation from every thing else but proclaiming the Gospel; God's blessing may then be expected. If we expect success from schools merely or principally, we expect without scripture authority. 'Tis by the foolishness of preaching that the Gospel must spread—by the foolishness of preaching. All the world laugh at the idea of converting the world by preaching: it is foolishness unto them. But the Lord declares, by this foolishness he will save them that believe.

BURMAN MISSION.

[From the American Baptist Magazine.]

We have received a letter, dated 9th of August, from Mr. Boardman, who is stationed at Tavoy, a city of one of the southern provinces of Burmah. He says, 'The last fortnight has been again the happiest of my life. Besides having learned twice from my dear native land that our friends are well, and that the Lord is still visting his churches with plentiful showers of his grace, and exciting his people to labor and pray for the diffusion of gospel blessings throughout all lands, I have had the satisfaction of baptizing two persons—the first fruits of the mission of this place. One of them is a very intelligible and amiable Chinese youth, who, amidst opposition and scorn from his countrymen, who are numerous here, has ventured to renounce his vain idols, and put on the Lord Jesus Christ. The other person is a learned Burman, who, in respect to intellectual powers, eloquence, and acquaintance with the Burman scriptures, is excelled by few men in town. The opposition which he has experienced from his countrymen is most violent and abusive; but he says calmly, "I regard not their opposition nor their hatred. I have examined for myself, and my mind is decided. If they revile me, let them revile; if they will kill, let them kill. I fear not death. I will love and pray for my enemies.'

'The ordinance was administered last Lord's day, in a tank adjacent to a venerated pagoda, which points its spire of gilded blasphemy towards the heavens. You can imagine better than I can describe the joy occasioned by this event. I am happy to add that the attention to Christian instruction is evidently increasing.

'But I have not told you the whole occasion of our joy. Yesterday we received letters from Maulaming containing the cheerful intelligence that the Holy Spirit is poured out on that station; that five persons were recently baptized there, and several more gave good evidence of true grace. The influences of the Spirit seem to be felt more particularly in the girl's school, which, while we were all together at Maulaming, was under the united management of Mrs. Wade and my beloved partner. Several of the children have obtained the hope of pardoning grace, two of whom are among the baptized. O what thanks are due to the blessed Redeemer for such displays of his grace. Our hearts are full; but still long for more.

'You have doubtless heard that according to the latest intelligence from Rangoon, fifteen persons there, without enjoying the labors of a foreign missionary, have recently avowed their belief in Christ, and their desire to be baptized.

'Unite with us, dear brethren, in the most devout thanksgiving to that God, who, after hiding himself so long behind a cloud of mysterious and afflictive events, is now shining forth in his majesty and grace.'

MR. AND MRS. JUDSON.

The resolution of Mr. and Mrs. Judson to devote themselves to the service of their Saviour as Missionaries, was not formed in the ardor of youthful enthusiasm. It was not the impulse of an adventurous spirit, panting for scenes of difficulty and danger. They had cherished no romantic views of the missionary enterprise. They had calmly estimated its hazards and its toils. They foresaw what it would cost them, and the issue to which it would probably lead them both. They knew well what they must do and suffer; and they yielded themselves as willing sacrifices, for the sake of the far distant heathen.

As a proof of this, an extract of a letter from Mr. J. to Deacon Hasseltine may here be quoted. It is in every view a remarkable document. Its design was to ask the father's consent to his daughter's marriage, and her consequent departure for India. The letter is alike honorable to the writer, and to the parent. An ordinary lover would have solicited the desired consent, by a strong statement of every encouraging consideration, and by throwing the bright tints of hope, over the dark clouds which enveloped the future. Mr. Judson resorted to no such artifice. He knew that the case was too solemnly interesting, for any thing but simplicity, and godly sincerity. He knew that the excellent man whom he addressed, was capable of sacrificing his feelings to his duty, and was able to decide the painful question proposed to him, in single hearted submission to his Saviour's will.

After mentioning to Deacon H. that he had offered marriage to his daughter, and that she had "said something about consent of parents," Mr. Judson proceeds in this eloquent strain:

"I have now to ask, whether you can consent to part with your daughter early next spring to see her no more in this world; whether you can consent to her departure for a heathen land, and her subjection to the hardships and sufferings of a missionary life: whether you can consent to her exposure to the dangers of the ocean; to the fatal influence of the southern climate of India; to every kind of want and distress; to degradation, insult, persecution, and perhaps a violent death. Can you consent to all this, for the sake of Him who left his heavenly home, and died for her and for you; for the sake of perishing, immortal souls; for the sake of Zion, and the glory of God? Can you consent to all this, in hope of soon meeting your daughter in the world of glory, with a crown of righteousness brightened by the acclamations of praise which shall redound to her Saviour from heathens saved, through her means, from eternal woe and despair?"

Can the enemy of Missions, after reading this letter, accuse Missionaries of ambitious and selfish purposes? Could a man, capable of writing thus, in such circumstances, be actuated by any of the ordinary motives, which govern human actions? Could a father give up a daughter to such an alliance, and such a destiny, from any impulse, inferior to the constraining love of Christ?"—*Mrs. Judson's Memoir's.*

We have seen a letter from the Choctaw nation, which states that the prospects of religion among that people are encouraging, particularly at Ai-ik-hun-na, a missionary station under the care of the American Board of Foreign Missions. Quite a number, it is hoped, have passed from death unto life. What is still more encouraging is, two of the principal chiefs, Col. Folsom and Col. Leflore, have taken a decided interest in the religious prosperity of their people and are using their efforts to promote their moral improvement. The seed sown during eleven years is beginning to spring up. "In due time ye shall reap if ye faint not.—*Cherokee Phœnix.*

LETTERS FROM SMYRNA AND GREECE.

We have been favored with the following extract of a letter from John Lee, Esq. to a gentleman in this city, dated Smyrna, Dec. 17, 1828. Mr. L. is known to commercial men as the first who introduced the Americans into the trade with Turkey. To the Christian public, his name will be more dear from his having been the early and constant friend of Messrs. Parsons, Fisk, and all the subsequent missionaries. His opinion of Smyrna as presenting a favorable opening for missionary exertions, is entitled to more weight from his having resided *forty years* in that city.

"I rejoice truly that you are so well and happy in *patria*. May above all every spiritual comfort and solace be yours, through the merits of our common, adorable Redeemer and Saviour: all the rest is comparatively nothing worth. Oh! that we would all of us be converted to him! and that very humbly imitating the pious St. Paul, we would sacrifice our all to Christ and Him crucified.

"What I mentioned to the late Mr. Gridley, I would fain repeat to you, namely: Smyrna and environs, would be a fruitful field *by degrees*, and might afford occupation to a couple of missionaries with their *families*. One, I think, ought to reside *permanently* in Smyrna. Nobody could or would molest you—*far indeed from it*, and females are as secure here, to the full, as males. These, my friend, are the outlines of this business, and do you come and fill them up; the sooner, the better. Let me speedily learn your resolves. May they be propitious to us. Mr. Hartley is here. In heaven, if we faint not, we shall enjoy one another. God speed and bless you." Your's &c. J. LEE.

"I stop to say that I have just received a letter from D. Korch, dated Syra, 5th inst from which I give you the following, I am sure, acceptable extract, viz:

"Things look at present very pleasantly in Greece. The Government seems to approve our proceedings, according to the letters from Capo D'Istrias, and the request of Count Metaxa, to take all the schools of Tinos, Andros, and other Northern Cyclades, under my inspection. At the same time it entrusts to me, not the formation of young men only for schoolmasters, with whom I am allowed to meditate the Scriptures with prayer so that they may become evangelists, but also young women, to make of them schoolmistresses," &c.

The Grand object of Evangelical effort.

At the formation of the London Missionary Society, the following was adopted as its fundamental priciple:

"As the union of Christians of various denominations, in carrying on this great work, is a most desirable object; so to prevent, if possible, any cause of future dissention, it is declared to be a *fundamental principle* of the Missionary Society, that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be difference of opinions among serious persons,) but the glorious gospel of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of church government as to them shall appear most agreeable to the word of God."

A SIGN OF THE TIMES IN ITALY.

A prospectus of a new edition of Martini's Italian Bible has been issued at Naples, and is said to have been extensively circulated throughout the Italian States. The following is an extract:

The present are times of great difficulty. Man, more than ever an enemy to the truth, renews his attacks every day with increased energy and artifice, with the hope to expel for ever from the hearts of the faithful the sentiments of religion. But the Holy Scriptures are a shield of defence against all attacks, a sword of keenest temper, powerful to resist the assaults of the enemy. Whoever will furnish himself with these sufficient weapons, shall be sure of victory. The promise can never fail. Meditate then on the Holy Scriptures: endeavor to understand their fullest meaning: feed daily on the divine word—you shall thus fortify your faith, and advance step by step in piety and holiness.

These are our motives for the present publication. The necessity of the case demands it. Other places are exerting all their power in promoting the good work. It would be a disgrace to Naples to be backward. The book will be printed in the cheapest possible form consistent with the correctness, that it may come within the reach of all.

REVIVAL IN FREDERICK, MD.

A work of Divine Grace has recently commenced in that city, in connection with the special labors of the Rev. Mr. Helfenstein. About 70 are now rejoicing in hope. Among the subjects of the work, are several children, and some quite aged persons. One elder and a deacon of the church, profess to have just passed from death unto life! The Sabbath School has shared richly in the effusion of the Spirit—eight of the teachers are among the young converts, and considerable seriousness prevails among the scholars generally.—*Philadelphian.*

TEN SUBSCRIBERS OF FIVE HUNDRED DOLLARS, FROM CONNECTICUT, FOR THE AMERICAN TRACT SOCIETY.

We are authorized to state, that the proposition made some months since, by "*Connecticutensis*," of Lithfield County, Conn. to give 5 hundred dollars, to the American Tract Society, provided ten individuals in that State should, previous to March 1st, 1829, agree to pay the same amount, has been complied with,—in four instances, and by the consent of Connecticutensis, the sum is made up by the joint subscriptions of two or more persons.

The names of the donors are as follows:
Hon. Benjamin Tallmadge, Litchfield.
Mr. William Deming, do.
William P. Green, Esq., Norwich City,
Mr. Daniel Metcalf, Lebanon.
Mr. William Couch, Greens Farms.
Mr. Israel Williams, Wethersfield, (with Mrs. Eliza Ward, and Mr. Henry S. Ward, of Middletown.)
Dr. Sheldon, Litchfield, with Mr. Timothy Cowles, of Farmington, and individuals in Hartford.)
William C. Gilman, Esq. Norwich City, (with Rev. Mr. Noyes, of Northford, Mrs. Whitney, of New-Haven, and Mr. Rudd, of Scotland.)
William Tucker, Esq. (with nine other individuals) of Griswold.—*N. Y. Obs.*

Reasons for making the Lord's Supper unfrequent, or for abstaining from it.

1. It is alledged that this is a very sacred ordinance, and therefore not to be repeated so often as to destroy its effects through too much familiarity. Let us see how this reasoning stands. God is a most sacred being; he is the most holy and the most terrible being in the universe, therefore he must not be approached nor thought of too frequently, lest familiarity should lessen the solemnity of his presence.

2. The conscious unworthiness of the communicant is another reason assigned for making the Lord's supper unfrequent. Conscious unworthiness on the same principle, might induce every child of Adam to decline the acceptance of Christ in any way. If we are worthy to receive Christ by faith as a complete, real Saviour, we are surely not less worthy to receive him by symbols as an assured and constant friend.

3. But it is further said: Persons with the sense of unrepented sins, should not in such a state of mind go to the Lord's table. To this it may be replied: the Lord's table is intended to bring them out of this state, to break up the fountains of penitence, and to subdue the soul into contrition. But if it be avoided, how can its proper effect take place?—*Cor. Mar.*

ROCHESTER:

FRIDAY, APRIL 24, 1829.

Ought any man to be excluded from office or from any profitable business or employment, on account of his skepticism in matters of religion?

Our reply is that he ought not to be considered disqualified on this account, except as his skepticism may affect his moral character.—So far as his irreligion, or his disbelief in the doctrines and precepts of scripture, shall diminish his sense of moral obligation, and lessen the security which every public servant ought to give to the public for the faithful discharge of his duties, so far it ought to operate as a disqualification. Of this the electors, or the appointing power, in whatever hands it may be placed, are the proper judges and are responsible for their acts.

And if the question be asked whether a preference "ought to be given in selections or appointments to office by christians in favor of christians," our answer is that such preference ought not to be given, any farther than the religious profession of a candidate may afford a stronger guarantee for the faithful discharge of official duties or responsibilities.

Talents and *character* ought always to be taken into the account in making up our minds in selecting our public servants. This every judicious man does in employing persons to transact his private business. If he finds a man who is both "capable and honest," he gives him the preference to one who lacks either of those qualifications. If he finds one who possesses both, and yet has a peculiar dislike to the employment, or the *manner* in which he would have his business done, he certainly will, if he possesses common prudence, in addition to character and talents, prefer the man who with these, also can give assurance that he cordially enters into the views of his employer, as to the *mode* of transacting business.

We therefore conclude that we may prefer a person for any office or employment, who professes to be a deciple of Christ, (possessing the requisite talents,) on account of the confidence which his profession may afford us of his honesty and faithfulness.

On the other hand, if, of two persons claiming our suffrage for the same office, one is a professor and the other is not, we feel at perfect liberty to give a preference to the *latter*, if in addition to a character for honesty, we find that his sentiments as to *means* and *measures*, are in perfect accordance with our own, while those of the former (the christian brother) are diametrically opposed to us—Indeed morality and religion would require us to make such selection, because if we are honest in our opinion that the measures which we advocate will promote the public good, we ought to select such men as will endeavor to carry these measures into effect.

We might go into detail on this subject but the general view we have taken is sufficient for our purpose.

RELIGIOUS TESTS.

We are decidedly opposed to any religious test,—and we certainly are as much opposed to an *irreligious test*—and this we consider as now being in actual existence; not merely the abstract principle—it is *now* throughout the land in operation. Congress passed a law some years ago, and have refused to repeal it, requiring Post-Masters and Mail-contractors, to open post-offices and transport the mail on the Sabbath, thus excluding from their employment those who cannot conscientiously transact secular business on that day—and this law was passed too by men who *act* contrary to it themselves. Congress does not hold its sittings on the Sabbath, and yet says to more than twenty thousand men in the United States, on whom this law has a direct bearing, "you must labor on the Sabbath, or you shall be turned out and those appointed to fill your places, who will."

Let it be remembered, too, that members of Congress are paid their six or eight dollars per day, not only for the other six days of the week, but for the Sabbath also, while post-masters receive no more pay for seven than they would for six days labor.

We feel confident that every candid man must perceive that this at least savors a little of an IRRELIGIOUS TEST; and we can hardly see how it affords any evidence of an attempt, on the part of christians, to unite Church and State, because they have exercised the *constitutional* right of every American citizen, that of petitioning Congress to repeal this law.

Further, should Congress pass a law that none should be eligible to a particular office but such as would subscribe to a particular religious sentiment; for instance, *that the fourth commandment is in full force, and ought to be observed in its fullest extent and with the greatest strictness;* now what would those say who do not believe this? Would they not say "you have violated the letter and spirit of our constitution, the great charter of our liberties?" and should they respectfully petition Congress to repeal this law, what would they say if a portion of our citizens were to raise the cry, that this afforded evidence of some unhallowed and dangerous combination; that our liberties were in danger; that such men were irreligious bigots and fanaticks. Yet we should like to see any difference pointed out as to principle in the two cases. In *effect* there is this difference; in the one case the *opposers* of religion would be excluded from office, and in the other, its *supporters*.

But will any man maintain the right of Congress to exclude christians from employment in the post-office department on the ground of *expediency?* It might, as has often been urged, be judged *expedient* to hold our elections on the Sabbath; and thus exclude from the privilege of voting for their rulers, those who could not conscientiously attend the polls of an election on that day.

Let those who differ from us in opinion on this subject, show by sound argument that the ground we have taken is not tenable. Ridicule and railing will not, we trust, pass for argument with an intelligent community.

It appears from an editorial article in the New-York Observer, that a writer has come out in the Evening Post, over the signature of "*Observer*," calling upon the citizens of New-York to place themselves in an attitude of defence, against the excessive zeal of the "very *orthodox*" people, asserting that it is high time for every individual to guard his personal rights—his right of acting religiously and morally according to the dictates of his own conscience, provided he does not violate the laws—against the attempts of self-created societies to coerce him into their views of religion and their habits of morals, and thus to establish a spiritual and moral inquisition of the worst kind.

The principal charge is against the Tract & Temperance societies—One objection against the former is that the distribution of tracts gives a hint to infidels to resort to the same course to disseminate their poison through the community. The writer appears to be ignorant of the fact that the infidels of France, by the circulation of their tracts, during the reign of Terror, gave the hint to *christians* to resort to the same method of disseminating among the people, the principles and truths of christianity, and that from this has originated Tract Societies, these efficient auxiliaries in the cause of truth and righteousness.

The alarm which the writer professes to feel, and which he would excite in others, against Temperance Societies, with reflecting men, must rather excite their risibles than their fears. We have heretofore observed, that in the cause of temperance there appears to us occasion for rejoicing that, however discordant our views may be on other subjects connected with the cause of morality and religion, here appears to be a common ground on which all may unite; and the fact as it exists, is in accordance with these views. We could point out a great number of persons, in the circle of our acquaintance, whose sentiments on other subjects, which we deem of vital importance, are at perfect antipodes with ours. In the same temperance society we have seen, acting in perfect harmony, the Episcopalian, Baptist, Methodist, Catholic, Presbyterian, the Moralist and the Skeptic; and yet the writer in the Evening Post, appears inclined to attribute all that has been done on this subject to Presbyterians, and would put the public on their guard against their evil designs. We are happy in the belief that there is no denomination of christians, and no class of our citizens, who would consider it as an impeachment of their characters to be charged with having been foremost in the cause of Temperance. We therefore do not feel disposed to deny the charge, or to arrogate to ourselves the honor which an acknowledgement would imply. Let the work go on and we are satisfied.

But there is one thing about it which may be worthy of notice, that is, our enemies are under the necessity of resorting to such charges to excite the prejudices of the community against us. But we will not complain, for if we are to suffer, it is far better that it should be "for well-doing than for evil-doing"—and if we are to be "stoned," we will not contend for which of the good deeds mentioned by the writer in the Evening Post, it shall be.

We would ask whether this writer feels as much alarmed lest the community should be injured by Theatres, Lotteries, Gambling, Horse-racing &c.? and whether those editors who feel so much concern lest the liberties of the people should be endangered, by the organization of Temperance, Tract & other societies, are those who exclude from their columns, Lottery advertisements, Theatrical, Circus and other similar notices. This is a subject well worthy of serious reflection. Is it indeed true that we have no other cause of alarm or apprehension for our civil liberties, but from the prevalence of religion and the general dissemination of its principles? If we are not in danger from the countenance and encouragement given to public gambling and popular vices, by the very men who would be thought to hold such conspicuous places on the watch-tower of our liberties, and are so ready to sound the alarm, lest the influence of religion should gain the ascendency, whatever may be the fears of others, we confess that we do not yet "despair of the republic."

When it is clearly shown that morality is not indispensible to the existence of a republican government, and the maintenance of our personal rights & civil liberties,—that morality can be maintained without religion, that the religion of the bible can be maintained without attending to its ordinances—without the use of the means which that volume enjoins upon us; when it is shown that no exertions on the part of its friends to disseminate and enforce its truths are necessary—that a union of means and concert of action for this purpose, are not calculated to restrain licentiousness and maintain those principles of moral action which constitute the only firm bond of union in society, and lay the only durable and permanent basis of social order—and when it can be shown that Tract, Bible, Missionary, Sabbath-School and Temperance Societies do not promote these objects, then and not till then, can we believe that these endanger our liberties, or ought to be a cause of alarm to any but the profligate and the vicious. But we would ask our readers to cast their eyes about upon the community, and see who those are who are engaged in promoting the objects of these societies, and upon those who are opposed to them—How will the two classes compare in point of intelligence and moral character? In the hands of which should we consider our liberties, or our personal rights, or our property most safely deposited?

A careful and candid attention to this subject, we think will not only quiet the fears of every honest man, but will do much to develope the motives and objects of those who are endeavoring to excite alarm, lest religion and even the bible itself, should be rendered too easy of access to our whole population.—Look at those

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countries where governmental policy and *priest-craft* have *prohibited* the bible and the circulation of tracts—Find such a spot on the globe and we will show you one where the rich lord it over the poor, where gross darkness prevails and liberty is a stranger.

Find a *despotic* government on the globe where the clergy and professors of religion, are making exertions—spending their time and money to circulate the bible, disseminate tracts and to inculcate the principles of civil and religious liberty—If "PRIESTCRAFT" is doing this in our country, it is doing that which it *never has done before*. If doing these things is paving the way to religious despotism—if these things are done to enslave the people, it is to say the least a NOVEL experiment.

PIONEER STAGES.

A gentleman of our acquaintance, who has resided the winter past, in York U. Canada, and has recently travelled considerably in the Province informs us that reports were industriously circulated there, and gained credence among the mass of the people that the Pioneer line had failed and had discontinued running, and that most of the proprietors were actually in *jail*. That the drivers were almost to a man, notorious drunkards, and had been so brutal in the treatment of their horses that they had killed large numbers of them, and one instance was given with great particularity, in which a driver had killed three horses of his team near Lewistown at one time.

Now after what we have seen and heard, we are not surprised that such reports should be put into circulation at a *distance*, but that statements *equally devoid of truth*, should be published on the very route where this line is known, and where all may and do see, and judge, and act for themselves, may certainly be placed among the marvellous things of the day. There is, however, this consolation in it, if falsehoods must be told about us, or our friends, we prefer that they should be so *glaring* as to require neither explanation nor denial.

In consequence of the great influx of subscribers during the last three weeks, our spare copies of the Observer have been taken up, and we are now only able to supply new subscribers from No. 16, of which we printed many extra copies.

For the Observer.

THE IMMEDIATE CONVERSION OF THE WORLD.

No. 3.

In my last, I adopted the language of Scripture, that "THE FIELD IS THE WORLD,"— and that Christians should enter into the harvest and take *full* possession in the name of their Lord and Master, *this very generation*. I shall now, as promised, give some account of what has been done.

Our blessed Saviour gave as his *last* and most important command, "Go ye into ALL the world and preach the Gospel to every creature;" and in obedience to this injunction, "his disciples went forth, the Lord working with them," until the power of the Gospel had been felt in more or less of its regenerating and sanctifying influence throughout most of the *then* known world. It will be recollected, that the disciples at this period were *few;* but what was lacking in *numbers* was more abundantly supplied by the peculiarly *devoted spirit* of those who then belonged to the church, and professed to be the followers of the self denying Saviour.

This fact affords a profitable hint and abundant encouragement to *any number*, how few soever they may be, who undertake to advance the missionary cause.

But the *early* history of the missionary enterprise as recorded in the New Testament is spread out so fully, that I need only advert to it. The first missionary was our Lord Jesus Christ—next, his Apostles—then his disciples. Thus the work is required by infinite authority, sanctioned by high example, and when undertaken, sustained and carried forward with a success, which shews that the Holy Spirit does indeed witness in every place for the encouragement of those who undertake to carry forward this Heaven-born enterprize.

In after ages the missionary work declined—and with here and there a little reviving, it has been much neglected until within the last 20 years.

Recently there has appeared a disposition on the part of some of the church, that the missionary enterprise should be again revived in all its enlightening energy, and thousands are beginning to open their eyes to the subject—but a *little* indeed it is true, but enough to shew that the Spirit of Jesus is not quite extinct in the hearts of his followers.

Among the missionary enterprizes, undertaken in the last century, previous to the last 20 years, none have been more important than those conducted by the Moravians, in the northern frozen region of Europe; and their success has shown the power of the Gospel of Christ.

These Moravian bretheren have probably accomplished more good in proportion to their expenditures than any others; they have indeed expended a considerable amount of funds but their personal sacrifice; their self denials—and their rigid economy have shown the world that more depends on the *spirit* than the number of those who *send* and those who are *sent*, to this work.

The Missions of the society of Scotland for propagating the Gospel in foreign parts, among the Indians of America, are among the first fruits of Missionary enterprize on this continent, and the life of Brainard—(well worth the study of every christian) gives a very minute detail of most important changes in the character of whole *tribes*, and of the practical influence of evangelical religion on the hearts of individuals, so clear, distinct and salutary, that even the enemies of the cross could not refrain from leaving their testimony to the power of the truth of God or in the word of the hymn

"Gaze and admire, and hate the change,"

Within a few years the missions among the tribes of the west have been revived; and all christian denominations seem anxious to share in this blessed work.

Among the most prominent establishments are those among the Cherokees—who by the influence of missions principally, have become a civilized people, and have all the important forms and principles of well regulated governments.

A stronger instance of the important effect, which the religion of Christ is capable of producing upon the degraded and depraved mind, cannot probably be named.

The high state of their *agricultural* improvements, of their schools, their weekly newspaper, their churches, their orderly religious worship, the revivals of religion among them, all prove that they are as a people, enlightened by the word of life—and soon we shall expect to see them entering into this missionary enterprize themselves—and proving that they believe "it is more blessed to give than receive"—and that "as they have received of the Lord" so they will "render unto Him according to his benefit."

And here is a most interesting and animating reflection to those engaged in the missionary cause; the "first fruits" of their labours become "co-workers together with them, and begining by first giving themselves to the Lord; go on adding & swelling the number, the energy and the influence of their labors, till a small one shall become as it were a great nation.

Awake then dear brethren in Christ, and put forth all your energy and means NOW, that the work be not hindered and the sin lie at your door.

DUTY.

To be Continued.

For the Observer.

Approach to Antinomianism.

Messrs. Editors,—I saw in your paper an extract from the New-York Methodist Advocate and Journal headed "APPROACH TO CALVINISM," I am unwilling to admit that the hints there given as belonging to the Methodist "theory of conversion" are an *approach* to Calvinism.

That "the spirit of God *first finds* the sinner and by its influence opens his eyes to see his sinfulness and danger," is a doctrine taught by Calvin not only, but by the Saviour himself, but that the sinner has "neither *power* nor *will* to do any thing acceptable to God" without a supernatural aid, is not only unscriptural, but is a great push *beyond* Calvinism—it out-Calvin's Calvin; it is a part of that Antinomian theory which turns the grace of God into licentiousness and justifies the sinner in making a wrong, unholy use of means, till a supernatural influence shall have effected a change upon him in which he has no free moral agency whatever. Calvin taught and the scriptures teach that sinners *can* and *must* repent and that nothing else can avail them in the work of their salvation.

A CALVINIST.

From the Charleston Observer.

Mariner's Church.—The number of Seamen in port during the past month has been very small, of course the congregation of the Mariner's Church could not be large. They have, however, been as good as usual, under such circumstances. One afternoon, when the rain was so violent that very few of the churches in the city were open, from thirty to forty seamen were present.

Prayer meetings. The Prayer Meetings, tho' small in numbers, have been solemn; and some of them very encouraging. Some pious Masters have been with us, who feel a deep interest in the cause.

Temperance.—More facts have been related to us the past winter, in relation to the *abstinence* of seamen from the use of *ardent spirits*, than in any former season. We will furnish one as a specimen. A Ship Master now in this port, states, that being about to sail from Gibraltar to Boston, a few months since, he determined to make an experiment.

He had plenty of spirits on board, but laid aside entirely the use of them throughout the ship. At the usual hours for grog, he daily sent every man a pint of warm *coffee*, at the same time keeping a good lookout to see if any discontent was manifested. He observed none, and all went on very pleasantly. As he approached the shore, the weather became very cold, and while the men, in their attention to the sails, were one day thrown aft nearly in a body, he said to them, "Well, men! it is getting very cold—we have plenty of *grog* on board,—which would you rather have, some of that, or the *coffee?*" With one voice, and almost at one breath, they answered *coffee*. Several said they never wanted any more *grog*, if they could always have coffee enough. This Captain has now given up carrying any ardent spirits to sea, ships his men upon that condition, and says they make no objections.

The bible read in good earnest.—A Master now in port, states, that after he went to sea, especially when from home, he seldom went to church, and still more rarely read the Bible.—Novels were his principal reading. A little more than a year since, while on a passage from this country to France, his attention was suddenly and powerfully awakened to the subject of religion. The exercises of his mind became pungent almost beyond expression, and, as he hopes, issued in saving conversion. When his first excitement had a little abated, he went to his chest and took out, as he says, his *mouldy* Bible, and began to read. In about twenty days, he had read it through. The whole seemed to him like a new book, and appeared indeed to contain the words of eternal life! He also states, that he has since read it through in a passage of thirty days.

Query.—When Seamen begin to read their bible through once a month, ought not Landsmen to read theirs once a year?

Another Victim.—It again becomes our painful duty to record the death of a fellow being, occasioned by the use of ardent spirits. *William Alexander*, said to be a native, or formerly a resident of York co. Pennsylvania, died in this town last Saturday evening. On his arrival at this place he was represented to be an ingenious mechanic, but whatever of talent he may have possessed it was completely destroyed by intemperance. A few hours before he expired he was walking about in a stupid state. In the evening he returned to his boarding house and shortly expired in a paroxism.

It has been intimated that we ought to withhold from the public, a statement of the cause of death when it is procured by intemperance, out of respect to the feelings of surviving friends. With them we do indeed sympathize, but our duty to the public generally, and to those in particular who are daily in danger of bringing themselves to the same untimely end, is paramount to any other consideration. If a direful malady were carrying off our citizens would it be improper to mention that the deceased came to his death by that disease? Nay, would it be proper to withhold such information? When any disease becomes prevalent it is not unusual to note, not only those who die thereby, but the situation and prospects of recovery of those who are *afflicted* and still *survive*.

The death of this unfortunate man ought to be a warning as well to the *drunkard* as to the *tippler* who would feel insulted at being called intemperate, and yet whose first act in the morning is, *devotion* to the bottle.—*Mansfield (Ohio) Gazette.*

Terrible Conflagration.—The New-York Commercial of Monday evening contains a letter dated Augusta, Geo. April 3, 6 1-2 P. M. which says:

"I have just returned from one of the most destructive fires which has I presume, ever occured in this country. It broke out in a pitch-pine building in Ellis street, two squares below the Post Office, at about a quarter past 2, P.M. the wind blowing a gale from W. to W. S. W. over a large portion of the city, built almost entirely of pitch-pine—the whole of which is destroyed. The fire has laid waste that part of the city lying east of Jackson street, and on the south side of Broad-street, to Centre street, or Bridge Row; there it crossed Broad street, 160 feet wide, on the north, and extended almost to Greene street on the south, destroying both sides of Bridge Row to the Bridge; and from that, in one continued line, to Course's bar, a distance of one half to three quarter's of a mile—the Bridge Bank buildings arrested the flames on the north of Broad street; and, with great exertions of the firemen and citizens, they were stayed on River street on a line with Bridge Bank buildings. No cotton has been burnt; several hundred bales were rolled out of Beers, Booth and St. John's warehouse, which, however was only partially injured. The greatest sufferers are the poorer classes, who have, almost to a family, lost their all; for, when their furniture was removed, unless it was put in boats at the river side, it was invariably burnt in the streets. The market-house is destroyed with the rest, and all the powder under the control of the City Council, was burnt in blowing up houses. You can judge of the little chance there was of saving property, when, in the space of four hours, 3 to 500 houses have been reduced to ashes, which were spread over a portion of the city full one half mile long and one quarter wide, and, there was, I believe, only one brick building, (Phinizy's, in Bridge Row,) in the whole space."

Fire.—On Monday evening, about 8 o'clock, a fire broke out in a two story dwelling house, in Court street, near the public square, on the east side of the river, belonging to Jonathan Child, which was entirely consumed. In consequence of the late rains, and the breaking up of the roads, the firemen of the village had much difficulty in taking their engines to the fire, and when arrived there, in consequence of not being able to procure water, they were obliged to remain idle spectators. The building was unconnected with any other, and was insured, we understand, for eight hundred dollars. We have not learned how the fire is supposed to have originated.—*R. D. Ada.*

Melancholy Accident.—On Tuesday last, Mr. A. B. Murphy, merchant, of this village, was severely wounded by the discharge of a pistol, loaded with a bullet. The pistol, the lock of which was of curious construction, was in the hands of a person, who did not know that it was loaded, and a brother present, of Mr. M. requested to know how it was cocked; when in attempting to show him, the pistol accidentally discharged, and the ball was received by Mr. M. in his side, he standing but a few feet from the pistol. The wound is considered dangerous, but hopes are entertained of his recovery.—*Le-Roy Gazette.*

CAPTURE OF PIRATES.

Charleston, April 3.—The following very gratifying account of the capture of a number of Pirates, is obtained from Capt. Aveilhe, of the brig Gen. Gadsden, arrived yesterday in 4 days from Havana.

The Br. brig Nancy, Pierre, 49 days from Guernsey, arrived at Havana, 23d ult. Capt. P. was boarded 18th ult. by a Lieutenant from H. B. M. brig Victor, in lat. 22, 20, N. lon. 82 W. who informed him that the brig had captured a piratical vessel, and had the prisoners on board bound to Jamaica to deliver them to Admiral Flemming commanding on that station; that they had been obliged to hang several of them for attempting to take possession of the brig. The officer likewise stated that they had information of four other piractical vessels which had been cruzing off Cape Antonio, and warned Capt. P. to give the Cape a wide birth. The capt. of the Nancy did not inquire how many pirates were taken, but supposed there must have been at least from 80 to 100, as the crew of the brig amounted to 110 men, and carried 18 guns. Capt. P. had given the above particulars on affidavit.

Information has also been received at Havana, that the Fr. brig L'Amedee of Bordeaux, capt. Bourin, which vessel sailed from Exuma, 2d of March, for Havana, was fallen in with by the American ship Benjamin Morgan, within five miles of Cape Antiono, totally abandoned. Boxes and trunks of merchandize and crockey were scattered about the decks, which were stained with blood, and gave every reason to conclude her crew have been murdered by pirates.

A piractical vessel was found desered, on the 23d ult. by the Spanish armed vessel Habanera, two dead bodies lay on the deck near the pivot gun, and three more floated alongside the vessel. The deck was strewed with blood, which had been so abundant as to run through the scupper holes. From this circumstance, the officer of the Spanish schooner conjectures that the pirates had fought and destroyed one another. They had previously robbed a brig and stranded her off Cape Antonia.

Mountains.—Captain Partridge has communicated the heights of numerous hills and mountains in different parts of the United States and Canada, ascertained by himself—Mount Royal, near Montreal, he sets down at 676 feet above the level of the St. Lawrence; the monument on the Highlands in Maine, 2,002 high; Mount Washington, N. H. 6,234; Crow's Nest, in the Highlands, 1,418; Catskill Mountain House, 2,214; Mount Mitchell, Nevesink, 282; Tomkins' Hill, Staten Island, 307; Hempsted Hill, Long Island, 319; and Weehawk Cliff, 175 feet.

N. Y. Daily Adver.

Sunday Grog Shops.—The resolution offered a few evenings since, in the common council, authorising the mayor to take away the licenses from such individuals as sell liquor on the Sabbath, has finally passed by a vote of from 9 to 7. The following was the vote.

For its passage.—Messrs. Bradt, Beck, Gates, Gibbons, Hart, Mayher, Seymour, Steele, Van Ness.

Against it.—Cassidy, M'Culloch, M'Glashan, Osborne, Staats, Van Benthuysen, Wasson.

Alb. Chr. Reg.

SUMMARY.

Premium Tract.—The Com. of the Am. Tract Soc. at New York, offers *Fifty Dollars* for the best Tract, not exceeding 12 pages, calculated to "influence the young to abstain entirely from the use of ardent spirits, and pourtraying to parents the guilt and danger of tempting them to use it." Tracts will be received till the 1st of Nov. next.

In the M. S. S. U. Depository in Boston, are to be three departments; one for such books as may contain sentiments peculiar to Baptists; one for books containing sentiments peculiar to Pædo Baptists; and the other for books acceptable to both.

Mr. Monroe, is relieved from the fever by which he has lately been prostrated, and is decidedly convalescent.

Mr. Madison has been prevailed upon to serve in the convention of Virginia, after pleading to be excused on account of age.

John Dick, of London, having by will made a very handsome provision for his family, bequeathed £166,000 = $830,000 for the purpose of the interest being annually divided in equal shares among all the parochial schoolmasters in three Counties in Scotland, of which he was a native.

Captain Wright White, of the pilot boat Savannah, has been arrested in Savannah, and has entered into recognizances for his appearance, at the next session of the Superior Court to be held in May next, charged as an accomplice in the abduction of Stephenson.

The Savannah Georgian mentions that W. W. Oats, the individual charged with having aided in carrying off Stephenson, arrived there in the Queen Mab from Philadelphia, and surrendered himself to a magistrate. Having failed to enter into recognizances, he was committed to jail.

Oliver Watkins of Sterling, Conn. has been committed to jail at Brooklyn, Conn. on a charge of having murdered his wife on the night of the 22d ult. His trial will come on next September.

The number of manufacturing companies in Massachusetts is 236.

Southey the poet laureat, has an edition of John Bunyan, with a copious life, in the press.

On the 4th of Jan. the summits of Vesuvius were covered with snow. On the 6th, fire and stones were throw up from the craters of Vesuvius.

The hon. EZEKIEL WEBSTER, of N. H. brother of the hon. Daniel Webster of Boston, fell dead in the court house at Concord on Friday last, while addressing a jury of the court of common pleas "with even more than his usual force and eloquence." This is a melancholy event indeed. He was aged 49.

Rumours are in circulation, which appear to be entitled to credit, that Mr. Shaler, late Consul General at Algiers, is to go as Commercial Agent to Cuba, and that Henry Lee, of Virginia, is to take his place at Algiers.—*Nat. Int.*

The Paris papers announce the death of M. Barras, the celebrated President of the French Directory, during the revolution, at the age of 72.

A law has been made in Canton, condemning those who open shops to sell opium, to death by strangling. Those who are caught smoking, to be exposed 2 months with wooden collars about their necks, after which they are to be sent to the territories, and given to the soldiers as slaves.

It is stated in the Richmond Enquirer, that the Secretary of War has returned Gen. Scott,s proposition to him, with the offer of a furlough for twelve months, with a view to a decision of the next Congress upon the proposition for abolishing the office of Major General.

The York, (Upper Canada) Gazette, of week before last, contains six columns of Sheriff's sales, and an advertisement of the Coroner to sell out the Sheriff. We should judge from this, that there was a great pecuniary distress in that province.

Hon. R. M. Johnson is a candidate for election to the House of Representatives of the twenty-first Congress for the Congressional district of Kentucky, in which he resides.

MARRIED,

In Haverhill, Ms. Mr. Eliphalet M. Holt, of Boston, to Miss Mary Ann Colby, of Haverhill. Mr. Holt is deaf and dumb, has been for years a pupil at the Asylum, Hartford, Conn. and is an accomplished and useful member of society.

DIED,

At London, on the 29th of January, the Rev. Matthew Wilks, the minister for more than half a century of the congregation at the Tabernacle and Tottenham Court Road.

At Monte Grande, near Buenos Ayres, on the 4th of February, Mrs. Parvin wife of the Rev. T. Parvin, and daughter of Hon. C. A. Rodney.

In Angelica, on the 4th inst. in the 24th year of her age, Mrs. Hannah M. Herrick, wife of Arthur Herrick, Esq. and daughter of General S.S. Haight. Seldom, perhaps never has a family bereavement inflicted such deep wounds, and broken in upon such fondly cherished human calculations, as this. But all our earthly ties are to be dissolved. In the heavens only shall things be stable. *What* then *though my earthly house of this tabernacle be dissolved, I have a building of God, a house not made with hands eternal in the heavens.* This hope sustained the deceased during months of distress and dissolution, and to this hope only can we commend her bereaved partner, and afflicted friends.—*Ang. Rep.*

ROCHESTER MARKET.

WHEAT,	per bushel,	1,13
Rye,		63
Oats,		25
Corn,		44 50
FLOUR, bbl.		$6,75 to 7,00
Beef, fresh,	cwt.	3,50 to 5,00
Pork, fresh,	cwt.	4,00
——, mess,	bbl.	12,00
Potatoes,		25
Turnips,		18 25
Butter,	lb.	12 to
Lard,		6 7
Eggs,	doz.	10
Cider,	bbl.	1,50 to 1,75
Salt,		2,00

Mr. Johnson's Report.

A MOST able review of the Honorable Mr. Johnson's Report to the U. S. Senate, on the memorials respecting Sabbath mails, has been just published, intended for general circulation and should be read by all—supposed to be written by Dr. Beecher. Price by the hundred copies one dollar and fifty cents: Apply at E. Peck's Bookstore, or at the Observer Office. 17

To Rent,

THE White Dwelling House, situated on Alexander Street, and near the Brighton road. The premises contain besides a convenient House, a Barn, one acre of good land, a small Orchard, and Well with good enclosures. and may be had for one year for $70, in quarterly payments, possession given immediately.—Enquire of H. B. Pierpont, East Rochester, April 17, 1829. 16 tf

ROCHESTER LOOKING GLASS
MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

FOR SALE,

A NEW DOUBLE CARDING MACHINE on reasonable terms by the subscriber.

6 tf S. W. PATCHEN.

HARTFORD FIRE INSURANCE COMPANY,
AND ÆTNA INSURANCE COMPANY—HARTFORD.

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street.

LEVI WARD, Jr.

January, 9, 1829. 1y4

NEW ARRANGEMENT.

THE subscribers having purchased of Mr. Seth D. Chapin, his interest in the HUDSON & ERIE LINE, inform the old friends of ALLEN & CHAPIN, and the public generally, that they are now rebuilding some of their Boats, and thoroughly repairing the whole, and on the opening of navigation, will have them prepared in substantial and genteel style for carrying *Freight* and *Passengers.*

The business of the firm will be done under the name of ALLEN, TIBBITS, & Co. who are now ready to receive, at the former Warehouse of Allen & Chapin, property destined for Troy, Albany, New York, or any other part of the country, and forward the same as may be directed.

The HUDSON & ERIE LINE will continue to run *six days in the week*, and *rest on the Sabbath.*

PLINY ALLEN,
GEORGE B. TIBBITS,
ALLEN WHEELER,
JOHN C. DAVIES.

Rochester April 6, 1829. 15tf

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at $1, per annum.

The subscriber, as Agent for this village and vicinity, will receive subscriptions, and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vol's. on hand and for sale at the publishers price.

SETH D. CHAPIN.

Rochester July 18th 1828.

***The reputation of the above work is too well known o need any recommendation.

TO HATTERS.—The manufacture of Hat bodies, by Grant & Townsand's patent for bowing, is now in operation in this village under experienced workmen. Wool will be received and manufactured to order at the usual rates.—Hat bodies of all descriptions made from the best Saxony, Spanish and American wool for sale.—Application to be made at the store of the subscriber

F. M. JENKINS.

Hatters' wool wanted—also experienced Basiners.

feb. 25–13

DEFAULT having been made in payment of money secured by Mortgage, bearing Date the twenty-seventh Day of October 1827, executed by Pride Cobb, and Asa K. Allen, and Lucy his wife, to Elisha Ely, of all those Pieces of Land situate in the Village of Rochester, County of Monroe, and State of New-York, described as Lot number sixteen, Lot number seventeen, Lot number eighteen, and Lot number nineteen, in that part of the village called Ely's Platt, being seventy one feet on Stone street and seventy two feet on Ely street,—which mortgage has been duly assigned to Justin Ely.—NOTICE therefore is hereby given that by virtue of a Power of Sale contained in the said Mortgage, and pursuant to the statute in such case made and provided, the said mortgaged Premises will be sold at Public Auction at the Court House in the County of Monroe, on the thirtieth day of October next, at ten o'clock in the forenoon.

Dated, April 20, 1829.

JUSTIN ELY, Assignee of mortgage.

DEFAULT having been made in payment of the money secured by a Mortgage bearing date the twenty sixth day of October, 1827, executed by Austin Steward, Beardsley Baker, and Albert Hagerman, Trustees of the first African Methodist Episcopal Church in Rochester, to Elisha Ely, of all that certain parcel of Land situated on the east side of the Genesee River in the village of Rochester, in the county of Monroe, being Lot number Fourteen (No. 14.) on Ely's Platt so called, being forty feet front on Ely street, forty feet rear, and extending back from Ely Street seventy one feet. Which mortgage has been duly assigned to Justin Ely. NOTICE is therefore hereby given that by virtue of a Power of Sale contained in the said Mortgage and pursuant to the statute in such case made and provided, the said mortgaged Premises will be Sold at Public Auction at the Court House in the county of Monroe, on the thirtieth day of October next at ten o'clock in the forenoon.

Dated, the 20th April 1829.

JUSTIN ELY.
Assignee of Mortgage.

BY order of Moses Chapin, esq. first judge of the court of common pleas in and for the county of Monroe, notice is hereby given to all the creditors of LEMUEL WILCOX, of Gates in the said county, an insolvent debtor, to shew cause if any they have, before the said judge at his office in the town of Gates, in said county, on the 12th day of June next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, 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, 1818. Dated March 3, 1829. 6 t7

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the New-York Observer.

"The Saint's Sweet Home—the production of a young lady who was attached to a gentleman fond of the song "Sweet Home," which she sung delightfully. He was called abroad. During his absence she became a Christian. On his return he called for his favorite song: she sung the enclosed. At first he was offended; but her pious conversation was blessed with other means to his conversion. He now enjoys "the Saint's Sweet Home" more than his former favorite song. God blesses the simplest means to effect the great purposes of his grace.

THE SAINT'S SWEET HOME.

Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints;
To find at the banquet of mercy there's room,
And feel, in the presence of Jesus, at home,
Home, home, sweet, sweet home,
Receive me, dear Saviour, in glory my home.

Sweet bonds that unite all the children of peace,
And thrice precious Jesus, whose love cannot cease;
Though oft in thy presence in sadness I roam,
I long to behold thee, in glory my home.

I sigh from this body of sin to be free,
Which hinders my joy and communion with thee;
Though now my temptations like billows may foam,
All, all will be peace when I'm with thee at home.

While here in this valley of conflict I stay,
Oh give me submission and strength as my day;
In all my afflictions to thee would I come,
Rejoicing in hope of my glorious home.

Whate'er thou deniest, oh give me thy grace,
The spirit's sure witness, and smiles of thy face;
Indulge me with patience to wait at thy throne,
And find, even now, a sweet foretaste of home

I long, dearest Lord, in thy beauties to shine,
No more as an exile in sorrow to pine;
And in thy fair image arise from the tomb,
With glorified millions to praise thee at home.

From the Philadelphian.

CHURCH AND STATE.

We have given a place to the following correspondence, not only that the individual charged may have an opportunity to be heard in his own defence, but that the clerical office and the denomination to which he belongs may be relieved from the baseless calumnies, which have, in so many places, through the agency of *evil* men, or of *ignorant* men who understand not whereof they affirm, poisoned the public mind. We have no idea, however, that this clamour will cease, the more for this publication; the opposition is not, in fact, against any projected Union of Church and State, (which is *demonstrably*, the most ridiculous charge which can be preferred against any body of Christians in this country, inasmuch as such Union would put in jeopardy all their *vital* interests) but against the influences of Christian principles themselves. That these principles may pervade the nation, and enter with their commanding authority into all the departments of our legislative, executive and judicial authorities, is the earnest desire and prayer of Christians, which they are bold to avow; but what then? Why then, it *only* remains for their adversaries to prove that the code which requires all men to "live peaceable and *quiet lives* in all godliness and honesty," to be subject to the constituted authorities of the land, "to obey magistrates and to be ready for every good work, to submit themselves to every ordinance of man," "to be gentle, shewing all meekness unto all men," endangers the civil and religious liberties of the country; and that rulers conforming their lives to its holy requirements, and "ruling in the fear of God" are unsafe depositaries for the sacred trusts of American freemen.

Mr. Ludlow.—You will oblige me by publishing the three following letters. The two first bear the post marks of the places whence they came, and will sufficiently explain themselves.

E. S. Ely.

Baltimore, 12th March, 1829.

EZRA STILES ELY, D. D.

Sir.—As you still persist in your treacherous design in attempting to unite Church and State, under the cloak of advancing religion and forwarding the cause of Christ, I think it my duty in giving you warning how you trample on the rights of others, their persons and property, regardless of the misery you are thus entailing on the church and country. Sir, I would warn you to beware how you persist in your treasonable designs. If you do not of yourself stop short in your conspiracy on the liberties of your country, the avenging steel will do it for us, thou vile traitor of thy God and country.

FRANKLIN.

Danville, Pittsylvania County, Virginia, March 25, 1829.

Rev'd and Dear Sir—Permit me, though a stranger, to address you. I am persuaded that the cause of truth demands it—the honor of Christ's ministers, and particularly those of the Presbyterian Church. There is much opposition to the Presbyterian Church in this place;—and much of that opposition has been created through the medium of a little scurrilous paper printed in your city, called The Reformer. Through *The Reformer I am informed*, that you preached a sermon on the 4th of July last, in which sentiments favorable to an established religion in the United States were advanced, and that that religion should and would be Presbyterian. I have at different times had it thrown in my teeth, particularly since the report of the committee on carrying the mails on the Sabbath. I have in every instance contradicted what the Reformer says, but to no purpose. I have therefore determined to request of you the manuscript of that sermon, or that you will have it published in the *Visitor and Telegraph*, a paper that has an extensive circulation in this place and vicinity. Dr. Ely is only thought of here by some as a religious tyrant, as the head of a party in the Presbyterian Church, who are making every effort to usurp the reins of civil government.

I have no doubt that those who are acquainted with the character of the Reformer and its Editor, in your city, place no confidence in it as a vehicle of truth. But here, he goes for a *clever* fellow, and his paper as truth itself.

Miss M——S——, I expect, is now in Philadelphia on a visit; she can inform you of some part of this matter, as I was telling her what a gentleman had said of your sermon. You will know no doubt what course will be the most prudent to pursue. I wish to have it fully in my power to contradict what is here asserted about your sermon. I would state to you the sentiment said to be in your sermon, if it were not that a gentleman who believes it true, is apprised of my writing, and would then say you had altered the sentiment. I hope, therefore, if you think propriety demands it, or truth, or the honor of Christ and his Church, that you will as soon as convenient, send me the sermon, or have it, with such remarks as you may deem necessary, published in the Visitor and Telegraph.

With sentiments of sincere regard, and feelings of fraternal affection, I am yours, in the bonds of the Gospel of Christ,

A. D. MONTGOMERY,

Reverend Ezra S. Ely, D. D

Philadelphia, April 3d, 1829.

Mr. A. D- MONTGOMERY.

Dear Sir—Accept my thanks for the interest which your letter of March 25th manifests in me; but more especially in the honor of your Divine Master. The accusations of the *Reformer*, to which you refer, I have never seen; and few people I believe in Philadelphia would think it necessary to contradict any thing which it might assert, because here its character is well known. But since that work is the means of doing mischief in your region, I will state, that on the 4th of July last, I did not preach in any place, on any subject, to the best of my knowledge and belief. The sermon which I delivered on the 4th of July, 1827, has been printed in a religious newspaper, called *The Philadelphian*, and subsequently in pamphlet form. I have sent you by mail three copies; and you may judge for yourself whether I am an advocate for *the union of church and state*. If *The Visitor and Telegraph* will republish such extracts as you may desire to see circulated in Virginia, I shall be well pleased, for I have neither political nor religious sentiments which I would wish to conceal. A descendant from the Puritans, to whom under God our country owes its present enjoyment of civil and religious liberty, I glory in our republican institutions of government, and in the smiles of heaven upon a nation of freemen. So far am I from desiring any establishment of any religious system by either the national or state legislatures, that I would not only write, and preach, and pray against such establishment of any one ecclesiastical denomination, but if needful would bear a musket, or use the sword of defence against any one who should by force of arms invade our rights. There is, moreover, no *danger* that any sect of religionists will ever enjoy any special privileges from our national and state governments, if we except the *Deistical rejectors of Christianity* in every shape, who seem to me to claim, and in some instances to enjoy, an undue share of favor, from the very circumstance that they would exclude Christians from as perfect liberty as they maintain for themselves. If any people in the United States are at present restricted in their religious and civil rights, they are those professed believers in Christ who are sometimes reproached for being conscientious, and excluded, from adherence to their religious principles, from places of power and profit in the state. Ministers of the gospel, for instance, in the state of New-York, so long as they feel themselves called in duty to sustain the clerical character, are denied the right of holding any civil office: so that one of the writer's personal friends, and one of the most influential gentlemen at that time in Albany, could not be one of the Regents of the University, because he was a Doctor of Divinity.

And under the administration of the national government, if any man cannot consent to violate the fourth commandment, by needless servile labor in transporting and opening the mail, he cannot become a mail-contractor, nor a postmaster, nor even a stage-driver. *Twenty-six thousand christians* may offer their services under the post-office department, and desire to participate in the honors, labors and profits of the same; but every one of them will be excluded, unless he will practically subscribe to this religious test, "I believe that it is a work of necessity, or of mercy, and therefore lawful, in time of peace, to transport and open the mail on the Lord's day." Twenty-six thousand other persons who practically assent to this *Post-Office Test Act* get all the emoluments to be derived from this branch of our civil government. What is this but a declaration to all who think that the Sabbath ought to be sacredly regarded as a day of rest, that they shall have none of the profits, widely diffused through our country, which accrue from the transportation of the mail?

I repeat the idea, therefore, that if any religious denomination in our country is likely to be established by law, and to exclude other classes of religious people from the exercise of equal rights with themselves, it is that religious denomination of Deists who hate the clergy, disregard the Sabbath, and discard every kind of divine revelation but that which is made through the natural reason of depraved mankind. I am for giving Jews, Turks, and all sorts of Infidels equal religious rights with conscientious christians; but I confess that I see no good reason why a christian community should give them superior advantages for obtaining offices and making money. I contend, that the constitution of civil government ought not to give the profane and vicious any *preference* to those who fear God and keep his commandments. If the one class is eligible to office the other ought to be; if a sabbath-breaker may become rich by carrying the mails, a sabbath-keeper ought to have equal opportunity of becoming so. If it is right in the post office department of our government to exclude from participation in its profits, all persons who think they ought to keep the Sabbath holy, it will be equally right, if the principle is right, to exclude these same people from all profitable employment in the navy, the army, and all offices in the state. Have we not reason to fear then the *union of State and Infidelity*, and the proscription of all pious people of the christian order? We have more reason to accuse Deists of attempting a union of Deism and the State, than they have to proclaim that we are aiming at the establishment of some religious denomination.

If it may be of any use, I do hereby solemnly declare and affirm, that I never, at any time, or in any place, *advocated* the union of Church and State. I have never desired that one religious denomination should enjoy higher religious privileges from the state than another; & I challenge any and all who have accused me on this subject, to prove that I have ever said or done any thing to warrant in the slightest degree the malicious charge of having aimed to establish any religion by the laws of the land.

But is it to be credited that any people in their sober senses are really alarmed? Yes! Some good people are afraid of the *Presbyterians*, and think they are the people to be established in their religion by the state! Yet the *Methodists* claim to be more numerous than the Presbyterians, and the *Baptists* claim to be more numerous; and the *Congregationalists* are nearly a match for the Presbyterians; and the *Romanists*, *Episcopalians* and *Quakers* united, might nearly counterpoise these aspiring Presbyterians; and if any more aid should be required to oppose this union of Church and State, I hereby give the word of a gentleman to all gentlemen, and of a christian to all who revere the christian name, that *fourteen hundred Presbyterian clergymen of us*, who have some little experience in handling the pen, will take the field against this common enemy of all the religious sects, and of the liberties of our country. Let the fearful and trembling lovers of civil and religious liberty show us this man or the set of men, who would make Presbyterianism the established religion, by any national or state legislation; or who would establish any other system of religious doctrine to the subversion of the religious rights of their fellow citizens, and we will if possible write every such enemy of America out of the land. In the mean time, let the candid judge between them and those who falsely accuse us; and ascertain who wish to brandish swords and torches to the intimidation of the free and happy people, to whom God has given this glory of all lands.

Yours, with the best wishes,

EZRA STILES ELY.

Gratitude of Greece.—Nicephorus Pamboukes, a Greek teacher frequently named in the Rev. Mr. King's Journal, has addressed a respectful letter to Messrs. Woodruff, King, and Stuyvesant, expressing the sense of obligation, which himself and his countrymen feel towards Europe and America, for their kind and liberal contributions, and stating also their deplorable necessities in very affecting language. The following is an extract—

"On entering your apartment, we found it filled whith Greek children, (as if it had been a school of Jesus,) drinking of the evangelical streams which flowed from your christian mouth; so that the Greeks ought now to say, as the Apostle Paul wrote from Philippi to their ancestors, the Corinthians, with regard to the kindness of those brethren who were sent to him saying, 'I am glad (Christian brethren) of the coming of Stephanus, and Fortunatus, and Achaicus; for that which was lacking on your part they have supplied.

"Do the friends of Greece inquire if their charity is come in season, and if the seed of their alms will bring forth in Greece, some fifty, and some an hundred fold, as it is said in the gospel? Let them know that to this present hour, we Greeks both hunger and thirst, and are naked and are buffetted, and have no certain dwelling place. 1 Cor. iv. 11. We are wandering about in sheep-skins and goat-skins, being destitute, afflicted, tormented, wandering in deserts, and in mountains, and in caves of the earth. Heb. xi. 37.

"Therefore, from so much kindness of Europe, and so much beneficence from America, we return thanks to all the friends of Greece in those countries, praying the heavenly Rewarder, that he may reward them many fold in this world, and in the world to come."—*Chr. Watch.*

We understand from a worthy correspondent in the Valley Towns, in this nation, that there is quite an attention to religion in that section. He writes to us.—"I received fifty copies of the Hymn Book by E——and they have only produced an ardent thirst for more without satisfying it. I wish you to forward more without delay. You would be greatly pleased to witness the attention to the Gospel which is manifested all through the Valley Towns, and I have good hopes that the Spirit of God has wrought an effectual change in the hearts of some.

I hope you will soon have the little Scripture tract ready for distribution. The people here are hungering for the word of God. As soon as they are ready, do not fail to send me some.

Cherokee Phœnix.

We understand that two thieves were lately tried at Coosewaytee. One was a very noted one, whose name we had the honor of publishing in our paper. Both were found guilty. The principal one received one hundred lashes on the bare back, and the other fifty. *Ib.*

A HINT FOR PARENTS.—A little girl, six years of age, belonging to our Sunday school, was repeating the fifth commandment. Her teacher endeavored to explain to her in what manner she was to honor her parents. "You must honor your parents by obeying them," said the teacher. "Oh ma'am," exclaimed the little girl, "I cannot keep that commandment, "Why cannot you keep it, my dear?" "Because, ma'am, when my mother tells me to do one thing, my father tells me to do another. Now just before I came here, (it was on a private visit to her teacher, and on a week day,) my mother told me to stay up stairs and learn my lesson, and my father told me to come down and play—now how could I obey them both? No, no, (closing her little hands as if in despair,) no, no, ma'am, it is impossible for me ever to keep that commandment." *Amer. Sunday School Mag.*

Self conceit is as blind to the merit of others as it is to its own defects.

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Sideboards, Secretaries, § Bureaus, Tables, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

W. H. WARD & CO.

Marble Building—*Carroll Street.*

Offer for sale at low prices, a full supply of

DRY GOODS, GROCERIES, | CROCKERY, HARD-WARE, AND HOLLOW-WARE.

June, 13th 1828. 24tf.

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. 25, 1828. 35tf

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

DEPOSITORY OF BOOKS,

For the GENESEE SABBATH SCHOOL UNION,

Counting room of Wm. H. Ward & Co.

Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

H. B. PIERPONT,

DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

INFORMATION WANTED,

Of the place of residence of one *James Jones*, a joiner, by trade, and late of Rochester.

Observer Office, Rochester, April 10, 1829.

LA MOTT'S COUGH DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y. applied to me some time in 1826 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.

Having been concerned with Docter Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally 1y51.

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'

Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.

dec. 19. 51

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach staddle; thence South erdegrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark; from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee. 6m16

CHRISTIAN SPECTATOR.

PUBLISHED Quarterly, at New Haven, Conn. The subscribers, agents for the above work, have received the first number of the new series for March, 1829.

This valuable work is much improved in its mechanical execution, and increased endeavors have been made by its conductors to elevate its character. The new form which it has assumed, being published quarterly, will give it a decided advantage over a monthly publication.

TERMS—Three Dollars per annum, payable on the first number, or Four Dollars at the end of the year.

E. PECK & CO.

Rochester, March 26, 1829. 13-3w

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe, and counsellor of the Supreme Court,—NOTICE is hereby given to all the creditors of Abraham Plumb, of Rochester, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in Rochester, in said county on the sixth day of June next, at eleven o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated February 21, 1829. 10w12

BY order of Moses Chapin Judge of Monroe Common pleas, and Counsellor of Supreme Court, notice is hereby given to all the creditors of John Valentine of Mendon in said county, an Insolvent debtor, to shew cause if any they have before the said Judge at his office in the town of Gates in the county of Monroe on the 6th day of June next at nine 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.

6w16 Dated this 13th day of April, 1829.

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Silas Saxton, of Mendon, in said county, as well in his individual capacity as one of the firm of S. & A. Saxton, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 20th day of June next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1819. Dated this 2d day of April, 1829. 10w14eje

BY order of Moses Chapin, first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Philip Paddock, of Brighton, in said county, an insolvent debtor, to show cause if any they have before the said judge at his office in Rochester, in the county of Monroe on the second day of May next, at ten o'clock in the forenoon of that day: why an assignment of the said insolvents 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 14th day of March, 1829. 6w12

BY order of Moses Chapin, Esq., First Judge of the Court of Common Pleas, of the County of Monroe, of the degree of Counsellor of the Supreme Court—Notice is hereby given to all the Creditors of Erastus Granger of Brighton, in said County, an insolvent debtor, as well in his individual capacity, as one of the late firm of Campbell and Granger, to show cause, if any they have before the said Moses Chapin at his office in Rochester in the County of Monroe, in the 2nd 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, 1819. Dated this 10th day of March 1829. 6 w 11

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas, in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of Nathan Scholfield 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 Rochester, in the said county of Monroe, on the fifteenth day of May next, at 10 o'clock in the forenoon of said 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, 1819 —Dated this 21st day of February, 1829. 10w9

DEFAULT having been made in the payment of a certain Sum of Money secured by Indenture of Mortgage bearing date the first day of October, in the Year one thousand eight hundred and twenty seven, executed by Joseph Thompson of the Village of Rochester, in the County of Monroe, to Elisha Ely of the same place, and said Indenture of Mortgage having been duly assigned to the subscriber. Notice is hereby given that by virtue of a power of Sale contained in the said Indenture of Mortgage and in pursuance of the Statute in such case made and provided, the following described premises will be sold at Public Auction at the Court House in the Village of Rochester in the said County of Monroe, on the tenth Day of October next at one o'clock in the afternoon of that day (viz) All that certain piece or parcel of land situate in Ely's platt so called, in the Village of Rochester aforesaid and known and distinguished on said platt as Lot number seven, being twenty five feet on Ely Street, and running south fifty feet. Dated April 7th. 1828.

JUSTIN ELY, Assignee.

S. MATHEWS, Attorney. 6 m15

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of the date to the parties of the first part together with the fixed and movable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829. HENRY CHAMPION.

E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield and westerly by the high-way running southwardly from said village to Perrinton and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior, and southerly by the village lot or messuage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich, which is three rods in front and five rods deep. Dated 27th December 1823.

E. Pomeroy, Attorney. HENRY CHAMPION, Mortgagee 6m1

BY virtue of a power contained in a mortgage executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824, and for default in payment of money secured thereby; will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section I, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reyney house and lot, so called. Dated December, 29, 1828. S. BALDWIN, mortgagee. 6mI

BY virtue of a power contained in a mortgage executed by Ransler Marshall to Orrleigh Stone, dated April 13, 1824, and for default in payment of the money secured thereby; will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract, or parcel, of land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links thence east along the north line of land owned by Tissler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828. O. STONE, Mortgagee.

M Chapin, Att'y. 6m30

DEFAULT having been made in the payment of a certain sum of money, secured to be paid by Indenture of Mortgage, bearing date the fourteenth day of August in the year of our Lord one thousand eight hundred and twenty seven, executed by Amos Soper to Henry Jeffords, and the said indenture of mortgage having been duly assigned to Austin Steward,—NOTICE is hereby given, that by virtue of a power contained in said mortgage, and of the statute in such case made and provided, the following described premises will be sold at public vendue, at the court house in the village of Rochester, in the county of Monroe, on the seventh day of October, next, at ten o'clock in the forenoon of that day, viz. all that certain piece or parcel of land situate lying and being in the Town of Brighton, in the county of Monroe and State of New York, and being a part of lot number fifteen and Bounded as follows; beginning at a stake in the centre of the Willson road, so called, ten rods south twenty four degrees west of the centre of the road leading from Eli Bechard's post William Billinghurst's saw mill to Giles Scott's. Thence south twenty four degrees west in the centre of said Willson road two chains and twenty seven links to a stake, thence south eighty eight degrees west five chains to a stake, thence North twenty four degrees east two chains and twenty seven links to a stake; Thence north eighty eight degrees east five chains to the place of beginning, containing one acre of land. Dated March 31, 1829. AUSTIN STEWARD,

H Humphrey, att'y. 6mI Assignee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY MAY 1, 1829. VOLUME III—NO. 18.

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.

From the N. Y. Christian Advocate.

LOTTERIES.

The following was presented to the American Tract Society as one of the premium tracts. It will be recollected, that about eighteen months since, the publishing committee of that society offered a premium of fifty dollars for the best written tract on lotteries. Several, it seems, for the one below was numbered 9, were written and forwarded; but it appears from the report of the committee, that none was accepted, though they say that many of them were very valuable.

TO ALL THINKING MEN.

"Life is only to be valued as it is usefully employed."

Your candid attention is solicited to the warning voice of one, who, deprecating in common with all who fear God, the evils which the present lottery system has brought upon our community, and desiring to contribute in some humble degree to the removal of those evils, is willing to forsake the secure walks of private life, and offer a remonstrance against this growing and ruinous system.

My animadversions shall be as brief as is consistent with perspicuity, and shall be presented in the following order:

1st. I shall attempt to show, from the very construction of all our popular 'schemes,' that fraud and deception are their prominent characteristics: and thence argue the folly and absurdity of adventuring in them.

2dly. It will be my task to demonstrate a few of the many evils which result from the arts of lottery brokers, and the fearful consequences growing out of the patronage extended to them by our population.

3dly. I shall undertake to prove from reason and revelation, that to partake of this crying evil is highly criminal in its nature, because a violation of common sense, and a direct act of rebellion against the word and authority of God.

4thly. I shall then conclude by an appeal to all classes of community, calling upon them, in their official as well as private capacity, to unite with us in a mighty effort to exterminate this abomination from our city, state and country.

First, then, I am to show that fraud and deception are the prominent characteristics of all our popular schemes.

Now, kind reader, take up the scheme of any lottery at present before the public. You will find it announced in glaring capitals, that there are "NOT TWO BLANKS TO A PRIZE!" that "MANY TICKETS MUST DRAW TWO PRIZES AND MAY DRAW THREE!" and to relieve you from suspense about your 'luck,' you are told that all "*will be drawn in five minutes*," and the 'fate of the whole of the tickets will be determined by the drawing of five, seven, or nine numbers.' This is effected, you are told, by the '*new and highly improved mode of drawing*" by combination, permutation, and transmutation of figures, or by the 'unit system,' or by some other mathematical or geometrical fraud.

But let us look at one of the 'schemes' and we shall discover, that in a lottery containing 40,000 tickets, there will seldom be found more than 50 prizes over $100, and often not half this number. Now it is plain that 39,950 adventurers must be disappointed in their hopes, while only 50 out of the 40,000 *can* draw any prize above $100. This of itself, will be sufficient to deter any prudent man from squandering his money in this nefarious and iniquitous way: But still there are '*not two blanks to a prize*,' and the '*lowest prize is more than the price of a ticket*.' This is the very climax of deception and imposition. They tell us that the prizes amount to an equal sum with the price of the tickets, and the small discount of fifteen per cent. is all that is made by the lottery. But they *do not tell us* that by the new and improved methods of drawing, each thousand must draw one of the high prizes necessarily, and an equal proportion of the rest. All this they scrupuously conceal, as one of the 'tricks of the trade.' Suppose, then, that there are forty prizes of $1,000 in the lottery of 40,000 tickets, and each of the thousands must of necessity draw one of them, of course, if the tickets are only sold in the first, second, third and fourth thousands, and all the rest remain unsold, there can be no risk on the part of those on hand, for they must draw 36 of these prizes themselves, and an equal proportion of the rest. Hence a lottery is often drawn, when not one-tenth of the tickets are sold, and yet all the prizes are announced as having been '*promptly paid in* SILVER and GOLD' at one of the '*Lucky Offices*,' or '*Mints*,' or '*Temples of Fortune*,' with which our city is deluged.

Every person who buys a ticket in a lottery, indulges the 'forlorn hope' of drawing the '*high prize*;' forgetting that there are 39,999 chances agaist every ticket! ! ! And even if they are not so sanguine about obtaining the highest prize, still they flatter themselves that they will draw one of the high prizes; and here there are at least 89,950 chances against them, or, in other words, 799 chances to one! How stupid would that merchant be, who would risk a vessel and cargo against such fearful odds, and then pay fifteen per cent. as a premium for his escape. Suppose fifty criminals condemned to the gibbet were proffered a similar chance for their escape, by drawing each a ticket from a wheel containing 40,000 tickets, and 39,950 of them blanks, think you that in a century any would escape! So preposterous a proposition inspires horror at the bare mention, and yet thousands of our population are risking their whole earnings, the subsistence of their wives and children, on even a less probability than this, and shut their eyes against the fact, until beggary and ruin overtake them.

I am here reminded of an account I have somewhere seen, which is too appropriate to be omitted; for although it relates to another kind of gambling, yet it will afford an apt illustration of the facts in the present species of this iniquitous vice.

An old ruined gamester, in hopes to make a prey of a young gentleman, who came to town with his pockets full of money, took him to a gaming house, and there, to encourage him to play, showed him several topping sparks, that were born to no fortune, who, by play, had purchased great estates, and lived in pomp and splendor, by a success in shaking their elbows.

'You show me,' said the young gentleman, 'the *winners*, but I pray what has become of the *losers*?' To which the old prig making no reply, a third person, overhearing the conversation, told the young gentleman that since the other was silent and confounded with shame at the question, he would oblige him with an answer: —'Many of those losers,' said he, 'taking the highway to repair their losses, have been hanged; others are gone to sea, to earn their bread; some have taken up the trade of being bullies to bawdy houses; others, that have not hid themselves as servants under a livery, are begging or mumping about the streets, or starving in jail for debt; where you will be ere long, if you follow that rascal's counsel.'

Instances of similar character, from dealing in lottery tickets, are becoming very frequent; and our police officers, under whose notice they occur, would do a service to community by making public the result of their observations. Only a few weeks since, at the police office in Philadelphia, an old man, well dressed, and of intelligent appearance, was charged of picking the pocket of a gentleman. In answer to questions put to him by the Mayor, the prisoner declared 'that he was nearly sixty years of age, that he was reduced to poverty by gambling in *lotteries;* that he had within the last forty years spent *twenty-three thousand dollars*, or rather more than five hundred dollars per annum, and that he had *never drawn a prize* of any importance.' There are thousands in our country, and even in our city, who have lost more money by lotteries than would serve to render them independent in old age, and all this without drawing a single prize of any account in the whole course of their lives.

Indeed, the impoverishing tendency of lottery dealing is palpable in theory. The following accurate remarks are copied from the Religious Intelligencer:—What would be thought of the prospect of a man, not to say of his judgment and common sense, who should embark in speculation where the chances of failure were twenty to one against him and 15 per cent. discount on his success staring him in the face. And such is a fair expose of lottery speculation. We have before us the scheme of the 'Connecticut Lottery,' which is said to be a *fair scheme*. Let us view a little of its merits. The whole number of tickets is 34,220. Now 22,100 of them are blanks, the remaining 12,120 are called of course prizes. But look at this a little nearer, and we shall see that 10,601 of these prizes are two dollars each, the price of the ticket. That is, if with two chances to one against you, your lot falls upon one of them, the price of you ticket is restored, *less* 15 *per centum*, which is one dollar seventy cents. If we subtract from this sum the chagrin of disappointment, and the use of your money, we shall consent to call the 10,608 *prizes* blanks; making in the whole 32,708 blanks. The prizes are then reduced to 1,512. Now 1300 of these are four dollar prizes. The chance of getting one of *them* is *twenty* to *one* against you; and when you have drawn one of them, you have made one dollar and forty cents on your money, which is surely not worth the risk. The prizes are now reduced to 212, 104 of which are but ten dollar prizes, or six dollars and fifty cents more than cost. To what then does all this high-sounding parade of prizes and fortunes—this great licensed cheat amount? The ticket holder, forsooth, stands 108 chances in 34,220, or only one in three hundred and sixteen of drawing any thing over $10!'

I trust that the point proposed under this branch of my subject is fully established, and that my readers are prepared to see the folly and absurdity of adventuring in lotteries, from the fraud and deception contained in the very constructions of the 'schemes,' and they will be able to draw similar conclusions by comparing *any* scheme of *any* lottery by the standards before them.

From the Columbian Star.

WELSH ANECDOTES.

On the support of the Ministry.—A Welsh clergyman, invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably—took the following singular method of administering reproof.

In his address to the church, he remarked—"You have been praying, no doubt, that God would send you a man after his own heart, to be your pastor. You have done well. God, we hope has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed you with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do—you must take care of him; and in order to his being happy amongst you, I have been thinking you have need to pray again. "Pray again! Pray again! What should we pray again for?" Well—I think you have need to pray again. "But for what?" Why I'll tell you. Pray that God would put Jacob's ladder down to the earth again. "Jacob's ladder! Jacob's ladder! What has Jacob's ladder to do with our minister?" Why I think if God would put Jacob's ladder down, that your minister could go up into heaven on the Sabbath evening, after preaching, and remain all the week; then he could come down every Sabbath morning so spiritually minded, and so full of heaven, that he would preach to you almost like an angel. "O yes, that may all be very well, and if it were possible we should like it; but then we need our minister with us during the week, to attend prayer meetings, visit the sick, hear experience, give advice, &c. &c. and therefore must have him always with us; we want the whole of his time and attention." That may be, and I will admit the necessity of his daily attentions to your concerns; but then you will remember, that if he remains here, he must have bread and cheese; and I have been informed that your former minister was often wanting the necessaries of life, while many of you can enjoy its luxuries; and therefore, I thought if God would put Jacob's ladder down, your minister might preach to you on the Sabbath, and by going up into heaven after the services of the day, save you the painful necessity of supporting him."

Shall we know each other in Heaven?—The wife of an aged minister in Wales, thinking on the knowledge that christians have of each other in heaven, went into her husband's study, where the old gentleman appeared deeply engaged in thought, surrounded with his books, and looking over his shoulder, she says, "John, do you think we shall know one another in heaven?" John turning his head, replied promptly, "Do you think we shall be greater fools in heaven than we are now?" And then, after a moments pause, remarked, "Notwithstanding, I may be in heaven a thousand years, you may be standing at my elbow, and yet not be noticed by me. For should I get to heaven, Christ will be the first object of my attraction, and so completely will his excellencies occupy all my thoughts, that it will be a long time before I shall have time to think of any one else."

Associate Reformed Church.—"On the 18th of September, the ministers, preachers and students of our church, had a solemn day of Covenanting in their city [Edinburgh.] In imitation of the church in the wilderness, and of our own country in reforming times, the old covenanters entered anew into the bonds, with their younger brethren; and it was confined to the ministers, preachers and students, in order to set an example to elders and private church members. Twenty one ministers, seven preachers, and eleven students, (one of whom, was Mr. M'Geoch from the State of New York,) joined in the solemn act of vowing and swearing with uplifted hands to Almighty God, in the presence of a very large assembly. We had people who came from different parts of the country to witness the scene, and of many different denominations."

Professor Paxton says that when the news of our continued adherence reached them they were like men that dreamed. Their hands and hearts were encouraged, and it was indeed to them a reviving in their bondage. The steadfastness of our brethren in America, diffused, says he, a general gladness over our church, and we glorified God in you; while our prayers ascended from every pulpit for a rich and copious blessing upon the ministers and people of your body."—*Religious Monitor*

Baltimore City.-The number of families found to be without bibles in our city, as stated in our report of March last was 1,452; but in going through the city again, to supply them, a number more were found, amounting in all, to about 1,-600. By the liberal assistance of the Baltimore Bible Society, the Female Bible Society and its Branch, and the Ladies' Branch of the young Men's Bible Society these have all been supplied

Young Men's Society Report.

NEW ZEALAND.

We feel greatly encouraged that the Natives will listen to the message of the Gospel, remembering that *faith cometh by hearing*, and that, by listening, they are in the appointed way of salvation. *In our visits we find them more serious, and not so much disposed to scoff as formerly;* and they show a consciousness of guilt, by their endeavours to apologize for and cover some of their crimes.—*Mr. Clarke.*

—On my return from New South-Wales (Nov. 1827.) I found all well; *and, blessed be God! they had to tell me of another conquest of Divine Grace, in the conversion and peaceful end of another New-Zealander.* What a sacred pleasure it is to look round upon these poor Natives who are living with us, to see their constant attendance on the Means of Grace, and to look forward to that glorious time when we shall meet in the Kingdom of our Redeemer! I do firmly believe, that many of those Natives, who are living with us, and who are visited by us, will be made partakers of Divine Grace, and be thereby prepared for everlasting glory.

AN INTERESTING SIGHT.

Rogersville, Tenn. Feb. 5, 1829.

This day, passed through our village on his way to Liberia, in Africa, the Rev. George M. Erskine, (a man of color,) together with his mother, his wife, and seven of his children. Fifteen years ago, George and his wife and five of the children now along with him, were slaves. The good moral character of George recommended him to the notice of the Rev. Dr Anderson of Mayville, and the Rev. Abel Pearson. With the assistance of other benevolent individuals, they purchased him from his master, and emancipated him. Dr. Anderson took him into his family, and at his own expense boarded, clothed, and instructed him for about three years. In 1818, he was licensed to preach the gospel by Union presbytery of this state. Since then, by the aid of benevolent individuals in different parts of our country, he has been enabled to pay about $2,400 for the release of his family from slavery, and now he is on his way to the land of his forefathers, under the patronage of the American Colonization Society. As a preacher of the gospel, he has attained considerable distinction, and has walked worthy of his vocation. We say "God speed" him; and take this opportunity of recommending to our readers that benevolent and praise-worthy institution, the American Colonization Society. We cannot but admire the wisdom and goodness of God, in so ordering events that the mother bro't to this country by the most nefarious traffic, should be permitted to return with an enlightened and christian offspring —a blessing to herself and the land of her nativity.—*Calvinistic Magazine*

REMARKABLE PHENOMENON

We have just conversed with a gentleman from Cumberland county (Ky) who informs us that in boring through rock for salt water, a fountain of *Petroleum*, or volatile oil, was struck, at the depth of about 130 feet. When the auger was withdrawn, the oil rushed up 12 or 14 feet above the surface of the earth and it was believed that about 75 gallons were discharged per minute forming quite a bold stream from the place to the Cumberland River, into which it discharged itself. The fountain or stream was struck four or five days previous to the departure of our informant, at which time the quantity of Petroleum discharged had not preceptibly diminished. Falling into Cumberland River, the volatile oil, covered a considerable portion of the surface of the stream, for many miles below. If ignited it would present a magnificent, if not an appaling, spectacle.

British oil which is extensively used as a medicine, is manufactured of Petroleum.

We hav seen a specimen of this oil—it ignites freely and produces a flame as brilliant as gas light.

Our informant states that, in the same neighborhood in which this immense fountain of Petroleum has been discovered, Dr. John Crogham has succeeded, by boring in obtaining an abundant supply of salt water, at a depth of more than 200 feet, which now rises about 25 feet above the ordinary level of the Cumberland River, The works, we are assured will prove highly beneficial to the surrounding country and profitable to the enterprising proprietor.—*Louisville Pub Adv.*

A Large Communion.—Soon after the martyrdom of Jerome of Prague, which occured on the 20th of May, 1416, a civil war was kindled in the kingdom of Bohemia. John Ziska, the intrepid defender of the sentiments maintained by Jerome and by Huss. (who fell martyrs a few months before him,) led the persecuted party. "At first, the populace were only a harmless, inquisitive, staring multitude; but as the Catholic Priests proceeded to publish in the churches, bulls from the Pope, exhorting all kings, princes, dukes, lords, citizens and others, to take up arms against heresy, conjuring them by the wounds of Christ, to extirpate heretics, and promising the forgiveness of all sins to any person who should kill a Bohemian heretic, the people seceded in great multitudes, retired to the distance of about five miles from Prague, where they held meetings for public worship, *elected their own teachers*, and had the Lord's supper administered to them at THREE HUNDRED TABLES, formed by laying boards upon casks, the number of communicants amounting to FORTY THOUSAND.

How to destroy a weak brother, a backslider, an ignorant or disaffected member.—Look shy at him; speak harshly and unkindly, accuse, blame, criminate and threaten. Speak ill of him in his absence. Lose sight of all his excellencies and magnify his faults.

How to restore a fallen brother.—Thou art in the boat. He has fallen overboard into the water, therefore don't push him with the oar, for he will only go farther from thee, or sink to rise no more: rather sail round him, enclose him in the Gospel-net, or take him up in thy hands, and lift him into the boat, and speak kindly and comfortably to him, and remember that by doing so thou shalt "hide a multitude of sins."

From the Western Recorder.

Mr. EDITOR—A late anecdote in your paper illustrative of the doctrine of the Trinity, reminds me of the following:—

A certain man who pretended to question the truth of divine revelation, chiefly on account of the "*mysteriousness*" of the doctrine of the Trinity, intimated one evening in the midst of his pride and presumption, a willingness to become a believer, on condition that this one stumbling block of his could be fairly removed. Upon this, his little son, with the utmost promptness and simplicity, pointed to the mantlepiece and said —"Father, there are THREE candles, but it is *all* ONE *light*." Could any thing have been more appropriate or beautiful? S.

OUR COUNTRY RUINED.

A DIALOGUE.

A. Impoverished—ruined!

B. What is that you say, neighbour?

A. Why I say our country is *impoverished* and *ruined!*

B. Our country ruined! why really, Sir, I thought your were a friend of Jackson; you cannot mean that our country is ruined in consequence of his election and induction into office.

A. No, I mean no such thing. I wish Jackson well, and every other man; but I envy no man his honours, who takes the reins of government at such a time as this. Who would wish to preside over a nation of bankrupts?

B. But pray Sir, explain yourself. I had thought our country was never in more prosperous circumstances. Our financial concerns are in a most happy train; our national debt is fast diminishing; the wealth of the country is rapidly increasing; manufactories are multiplying in every direction beyond a parallel; new cities and towns are springing up as it were by enchantment; our population is increasing at the rate of one thousand a day; internal improvements are progressing to the astonishment of every one; thus keeping pace with our growing country.

A. There may be some truth in what you say; but the greater the pity that such a country, which might sit as Queen among the nations, should be impoverished and ruined.

B. I understand your meaning, Sir; you allude to the moral causes that are in operation to hasten on our destruction; to the profanation of the Sabbath which so extensively prevails, the transportation of the mail, the running of stages and steamboats on that holy day—to *intemperance* that deadly scourge, which is continually sweeping so many thousands away from earth and from hope—to lotteries, in which the rich and the poor are permitted, yea encouraged, to gamble according to law—*theatres*, where such multitudes are schooled for the brothel and for the penitentiary. Yo allude to the lamentable destitution of instruction and means of grace in many parts of our land—to the want of Bibles, and tracts, and churches, and ministers. I acknowledge that this view of the subject seems to cast a very deep shade over our otherwise brightening prospects: yea, I am frank to acknowledge that unless something can be done, and that unless something speedily *is* done, to check this desolating torrent of iniquity; and to scatter light among those who now sit in darkness, there is very great reason to fear that we shall ere long as a nation perish in our iniquities.

A. Sir, you mistake my meaning altogether. I admit that there is some danger to be apprehended from the sources you have been mentioning; and for one, should be glad if these evils could be done away; but we have among us greater, sorer evils than these. I allude, Sir, to what are commonly called by the name of *Benevolent Societies*. These Sir, *these*, like the horse-leech, have fastened upon us, crying *give, give*, till they have well nigh sucked all the blood from our veins. Sir, we are impoverished, ruined!

B. You surprise me, Sir.

A. Yes, Sir, and every one will be surprised and astonished when they come to get their eyes opened to this subject. Why Sir, within a few years the people in this country have been gulled, by these same *Benevolent Societies*, out of nine hundred millions of dollars!

B. You mean nine hundred thousand, Sir.

A. No; I mean as I say. I mean nine hundred millions. It is so stated in the papers.

B. Well Sir, can you believe this statement to be true?

A. True? No doubt of it at all.

B. You can then furnish some proof of the fact.

A. Proof! why, Sir, as to proof there is no doubt enough of it, if we could get at it; but here lies the difficulty. Why, Sir, only think what a host of agents and collectors we have calling upon us continually. Who can tell how much money they filch out of the people?

B. You say, Sir, nine hundred millions of dollars within a few years; but what we are now after is the proof; but this you say is difficult to be got at. Pray, Sir, what is the amount of all the monies received by all the principal Benevolent Societies in this country, as it appears from their reports?

A. Be the amount as stated by them more or less, I care not. I have no confidence in these reports.

B. Then you suppose that all those who have the management of these Societies are dishonest men, that they are not to be trusted. Is it not quite strange, that such men should be selected by the public to take charge of their charitable institutions? Are there no honest men to be found? But before we condemn these men, just think who they are; of their standing in society; of the characters which they sustain. Think for a moment, and then tell me if you would dare to pronounce them dishonest men.

A. I should not: many of them certainly are men of high standing in the community, and for aught I know, they may render a faithful account of all the monies which they may receive: but how know we that a tenth part of what is collected by agents and others, ever comes into their hands? Take, for instance, the American Board for Foreign Missions. They have their Associations, male and female, and collectors by scores in almost every town and village in the country. Who knows how many thousands and millions may be pocketed by them before it ever reaches the Treasurer? Among the many thousands of collectors which are employed, it is surely no breach of charity to suppose that some of them may be dishonest.

B. Say we admit the fact; yet none will contend that this is their general character. It will be admitted that persons are generally chosen for collectors, who have the confidence of their neighbors and of the public. But suppose one in a hundred should be dishonest, would it not be difficult for him to defraud the treasury out of what he had collected? The last year I was collector, and there was scarce an individual in the district but what knew how much every other individual subscribed. They knew too the whole amount. The names of the subscribers, with the sum annexed to their names, were all in black and white; and at the annual meeting, when returns were made, most of the contributors were present. Now, Sir, how should I have been able to retain one half of the amount which I had collected in my own hands, had I been so disposed, without being detected?

A. I see it would be difficult.

B. Well may not the same be said of every other collector? Are there not always enough in every place to detect any thing like dishonesty?

A. Admitting this to be true, the money has not yet reached the Treasurer of the Board.

B. No, we have traced it no farther than to the Treasurers of the Associations. But each Treasurer, before he sends the money to the Treasurer of the Auxiliary Society to which the

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Association belongs, or before he sends it to the Treasurer of the American Board, (if not connected with any Auxiliary,) reports to the Association, at the annual meeting, how much he has received from the collectors, and his account is audited. It is of course *known* how much has been raised by the Association. And now if each Association have satisfactory evidence that their money is transmitted to the treasurer of the Board, is not this all that is necessary to be further known on the subject?

A. All that needs to be known, surely, so far as our present inquiry is concerned, is to know that the money finds its way into the treasury of the Board.

B. You know full well that the monies which our Associations have raised from time to time, have been sent on, and that credit has been given for it in the Missionary Herald. Had it not been so, should we not have known it?

A. Most likely we should.

B. In like manner, if what has been collected in other places had not been sent on to the Treasurer, and placed on their account, would not the thing have been known?

A. No doubt it would, for people are apt to look out well for their money.

B. But have you ever heard any complaint on this score, that monies have been collected of which no account has been rendered?

A. I have not.

B. Is there not reason to believe, then, that a true and faithful account is rendered of all the monies collected and transmitted to the Board, and by parity of reasoning, that a true and faithful account is rendered of all the monies contributed to aid the funds of our Benevolent Societies?

A. I see not how we can well avoid the conclusion.

B. What then is the annual amount received by all the Benevolent Societies in our country?

A. Why Sir, the sum must be immense, and unless this benevolent *mania* can be stopped we are a ruined people.

B. But *facts* are what we want; and facts on this subject are not so difficult to come at as many seem to imagine. And now permit me to say, that having examined this subject with some good degree of attention, the amount received annually, by all the Benevolent Societies in this country which you can name, that receive their income from the charities of the public, does not amount to *half a million of dollars*. The receipts of the American Board, which has a larger income than any other of our Benevolent Societies, the last year, amounted to only about one hundred thousand dollars. The income of all the Bible Societies in the country did not exceed another hundred thousand,—and more than two thirds of the whole of this was actually paid for bibles received, and is not therefore to be put down to the score of charity. The American Tract Society the last year received forty-five thousand dollars,—thirty-two thousand of this was however in payment for tracts sold. The Home Missionary Society received twenty thousand dollars—and these societies have the largest incomes of any that can be named.

A. I perceive you would reduce the whole amount to a very inconsiderable sum, compared with what I had supposed.

B. I have no wish to reduce it a single cent beyond the bounds of truth, and it is full time that the misapprehensions on this subject were done away. Instead of hundreds of millions being gulled out of the people, I am fully persuaded that not even *one* million of dollars is entrusted annually to all the Benevolent Societies of which our country can boast.

A. Well, even a million of dollars sent out of the country every year is no small sum.

B. True, a million of dollars is not to be despised. It is enough to light up the lamp of truth in hundreds of thousands of dwellings, and to direct their inmates in the way to heaven. But why do you speak of taking this money out of the country? The worshippers of Mammon have no reason to be alarmed on this account. Their gods are not taken away.

A. But pray what becomes of the money?

B. Why, Sir, a very great proportion of it goes to encourage home manufactures, and manufactures too of the most useful kind, to give a spring to industry, and to promote learning and morals. What is contributed to the Bible and Tract Societies, for instance, goes to the paper-maker, to the type-founder, to the press-maker, to the printer, to the book-binder; and whilst the money passes into their hands, again to find its way among the public, Bibles and Tracts, by thousands and by tens of thousands, go forth in every direction, to enlighten, to sanctify and to save. All the money, with exceptions too small to be taken in the account, is retained in the country. This is true of all the monies received by our Domestic Missionary Societies, Education Societies, Sabbath-School Unions, and almost every Benevolent Society that can be mentioned, with the exception of those which are engaged in foreign missions. And even these spend no inconsiderable portion of their funds at home, among the aborigines of this country, and in furnishing such supplies as are sent to our missionaries abroad, or in paying the expenses of the voyage and the necessary outfit for those who go on foreign missions. I doubt much whether it would be found on examination, that even fifty thousand dollars are sent abroad annually by all the Benevolent Societies in our land. And will fifty thousand dollars sent abroad by twelve millions of people for the purpose of extending the boundaries of the Redeemer's kingdom, empoverish and ruin our country? Can you, Sir, sincerely believe any such thing?

A. I hardly know what reply to make. Perhaps we may as well dismiss the subject for the present.

B. And on some future occasion perhaps you will permit me to show you, that our Benevolent Societies, so far from empoverishing and ruining our country, do in truth add to its honor and praise, to its prosperity, wealth and strength.

His holiness Leo XII. Pope of Rome died on the 12th of February. The intelligence was received at Vienna on the 15th of February.

From the American Pastor's Journal.

THE WAY OF TRANSGRESSORS IS HARD.

[Furnished by a Clergyman.]

In the beautiful village of R———, where I resided, in the year 1823, lived R. W., a man of dissipated habits.

Indulgence in a course of vice had destroyed a constitution, perhaps good originally; and when I first saw him, he seemed much debilitated in body, and fast descending to the tomb. He was, however, occasionally employed in some menial services by a gentleman of the place.

One wintry evening I was sent for to see Mr. W., who was said to be very ill, and had been confined two or three days. I went with the messenger to his room, and found him rapidly sinking into the arms of death. Approaching his bed-side, I readily perceived the object for which I had been summoned thither, and immediately inquired of him his hope in prospect of his dissolution, which I conceived inevitable. With a groan, that loudly told the awful state of his soul, he exclaimed, "lost, oh! lost for ever." I shall never forget the thrill of horror, which that sepulchral groan, and wild cry of despair, sent through my heart. I was then young in the ministry, and had never beheld a dying, despairing sinner. I felt as tho' I stood on the shore of the lake that burns. I had heard and read of such scenes—I remembered Dr. Young's pathetic description of the dying moments of the "young and wretched Altamont." But I had only looked on these scenes at a distance, by the eye of imagination. I had often pictured in my mind the ghastly look, the hollow, dying groan, the convulsive shriek, and the final gasp; but now it was before me—I was called personally to witness it, in all its dread array. Thus situated, what could I do but endeavour to direct his mind to "the Lamb of God, who taketh away the sin of the world." But I soon found that even an allusion to Christ, as the Saviour of sinners, but made the fire, already enkindled in the soul, burn more furiously. I mentioned the sufficiency of Christ to save the very chief of sinners: I spoke of his willingness and divine compassion. I proposed the promises—it was all unavailing. His doom seemed to be sealed, and nothing awaited him but the fiery indignation of God.—He replied in substance:—"I have slighted the offers of salvation. I have denied Christ. The time has been when I might have embraced the hopes of the gospel, but I would not. I fled from the voice of conscience, and calls of divine grace. And now, Christ will not have mercy on me—my damnation is certain." I asked him if I should pray for him; he refused—he wished no one to pray for him. He grappled a few short hours with the king of terrors, and then made the awful plunge, in the same dreadful state of mind.

It was late in the evening of the following day when his body was consigned to the grave. I attended the funeral, and told the audience of his miserable end. I rehearsed much of his language, more perfectly than I do at this distance of time. I warned the transgressor, (and many were there,) of the tremendous gulph just before him, and of the glooms of the second death, and what a fearful thing it was to fall into the hands of the living God. The sun had gone down, and amidst the shades of the evening he was laid in the dust, to await the sound of the trump of God.

"LET THY WIDOWS TRUST IN ME."

[From the widow of a deceased Missionary in Mo.]

The Rev. *Charles S. Robinson* was the first missionary of the late United Domestic Missionary Society, in Missouri; and when that society was merged in the A. H. M. S. he was continued in the employment of the latter until the close of his earthly labours. It is not too much to say that he was one of the most devoted and self-denying men we have ever known. Tho' his constitution was feeble, he endured with patience and perseverance the trials and privations of the missionary service, in a frontier station, and was faithful until death. The savour of his piety will long bless the rising churches of that state, and we pray that his spirit may be imbibed by the servants of Christ who have entered into his labors. He died in St. Charles, Mo., September, 1828. The following touching communication is from his bereaved widow, dated St. Charles, Feb. 18, 1829, to the Corresponding Secretary of the A. H. M. S.

"*Respected Sir*—You will pardon my negligence in not acknowledging before this, the receipt of your letter of Aug. 28, 1828; it was duly received and perused by your late missionary, my dear husband. Tears of gratitude flowed down his hollow cheeks while reading it; he then said to me, you are not left entirely destitute, may the Lord reward our benefactors. I never saw him so much affected. The A. H. M. S. lay near his heart, and many prayers he offered up at a throne of grace for its prosperity.

The cause of my not calling upon the society before this, for the ——— dollars due, was, that I was not in immediate want of it, I thought it would be safer in the Lord's treasury than with me. I live in a log cabin, with a log chimney to it, which is always liable to take fire; and were it in my possession perhaps it would give me some uneasiness, whereas I have none at present, knowing that it is safe; I shall not probably be in absolute need of it before next summer. I disposed of nearly $100 worth of books; this has enabled me to procure necessaries and defray expenses.

I am feeble in health, but have been able to teach my own children, together with a few of my neighbor's children, for the last four or five months; this saves something, and brings in a little. So you see we are provided for. We have been cast upon the care of One who I know will *care for us*. I shall not distrust Him; he has said "*let thy widows trust in me.*" The daily prayer of my blessed husband was, that our spiritual and temporal wants should be supplied. So far his prayer has been answered, in regard to temporals; O that a prayer-hearing God would grant us a supply of spiritual wants. You have probably, before this, heard of the happy, peaceful death of that dear servant of God. I may truly say of him,

"The gospel was his joy and song,
E'en to his latest breath;
The truth he had proclaimed so long,
Was his support in death."

I never saw so much resignation to the divine will, so much peace and composure of mind, as was manifest in him to the last moment of his valuable life. Blessed are the dead that die in the Lord, for they rest from their labors, and their works follow them. Yes, he rests from his labor, and is enjoying a rich reward.

I feel much interested for the A. H. M. S.; may the Lord bless, succeed, and reward you, for your benevolent exertions to spread the gospel. May you have a single eye to the honor and glory of God in all your doings; you are engaged in a great work, may Jesus, the master whom I trust you serve, smile upon it.

I thank you, kind sir, for sending the "*Home Missionary;*" I derive much satisfaction from reading it; I love to hear of the labors and success of the dear missionaries. Oh that they may be faithful unto death, that they may receive a crown of life.

Will your society accept of my unfeigned thanks for all the favours they have conferred; particularly the last, as it was unexpected. Be assured, kind friends, they are received with a heart glowing with gratitude, by your needy sister. Although my brother-in-law supplies us with food, he is destitute of money, and being in advanced life, he makes none; so that were it not for your benevolence, I should feel poor indeed. May the God of the widow abundantly reward you.

When your committee again meet, will you jointly offer up one supplicating petition for your unworthy friend, the heart broken, bereaved widow and children of your late missionary.

Begging the blessings of Almighty God to rest upon you, I subscribe myself your unworthy, though grateful recipient.—*Ib.*

JANE A. ROBINSON."

From Rev. H. Galpin, Lakeville, Livingston county, N. Y.

Our congregation, though feeble, I think is advancing. The Lord has helped it, by the aid of your Society, and I think in time, if the stated means are continued, will be a large congregation. The money which the society has expended, will, in time, be returned seven fold.

A number of professors are awake, and are looking and praying for the special blessing of God. This I always view as a good sign, tho' not as certain, that it is the Lord's time. But who hath despised the day of small things? How many churches, and this among the rest, may bless your society that you have not.—*Home Missionary.*

From Rev. B. J. Lane, Clarkson, Monroe county, N. Y., March 6, 1829.

Since I came to this place, the Lord has graciously poured out his spirit, and between twenty and thirty have been added to the church, as the fruits of [illegible] indeed, "looking forth" in the majesty of grace, and becoming "terrible to her enemies." Several men of respectability and talents, have been recently added to our number.

The Sabbath school is now in a more flourishing state than ever. We contemplate enlarging the library in the spring, and hope to see great things from this small beginning. Our meetings for prayer and religious conference are frequent, and of late there has been an unusual attention and solemnity. The monthly concert for prayer is regularly attended, and a collection taken up. The cause of temperance, among us, is progressing.—*Ib.*

From Rev. G. K. Clark, Spencer, Tioga co. N. Y., March 9, 1829.

In my last I gave you some account of a commencement of a work of grace in this place; the spirit of the Lord, for some time, appeared to be present with us. In one of our Sabbath schools, at the commencement of this work, not one of the teachers professed any religion. The superintendent and one of the teachers have since become members of our church, and all the teachers, with one exception, I believe, and a number of the scholars, hope they have been made subjects of renewing grace. Since the commencement of the revival, between fifty and sixty have expressed hopes.—*Ib.*

From Rev. W. Jones, Mendon, Monroe county, N. Y., March 8, 1829.

A little more than one year ago, a dark and almost cheerless night of spiritual despondency hung over the prospects of this people. The church, amounting (and those mostly females) to about the number of Christ's desciples, were, and had long been, without the administration of the gospel. No meetings for prayer or conference were known among them. Here and there one, it seems, with harps unstrung, were silently mourning, and praying, and weeping along the cold streams of Babylon over the desolations of Zion.

At this crisis a few persons of steady habits became alarmed for the morals of the rising generation, and accordingly succeeded in establishing a small bible class and Sabbath school; but as the teachers themselves were destitute of experimental religion, their instructions commenced and closed with prayer. While thus engaged, the same truths which they were endeavouring to communicate to the minds of others, were, by the Holy Spirit, applied to their own, and they began to inquire "*what shall we do?*" Here God began a work which has resulted in the hopeful conversion and church membership of all the teachers, I believe, and most of the taught, besides many others. As fruits mostly of this revival, forty-one have united with the Presbyterian church. Others still linger in the plain, where the judgement of God may soon overtake them. In reviewing the past year, well we may, with heartfelt humility, exclaim, "*What hath God wrought!*"

About fifty persons are now under a regular course of biblical instruction. Our Sabbath school continues through the winter, and is very promising. Our congregation on the Sabbath is larger and more uniform than ever before. We have a tract society in its incipient state.

In your "general instructions," you recommend your missionaries "*to instruct publicly and privately, the people to whom they minister, respecting the causes and fatal consequences of intemperance, and endeavour to persuade them to abstain from the use of intoxicating drinks.*" This subject has received a share of my attention, and not, I trust, without some good degree of success. Several have entered most heartily into the temperate measures of the day, and formed a society on the principle of entire abstinence; and many others I know, are far more favourably inclined.—*Ib.*

CATHOLICS IN MISSOURI.

From a highly valued Correspondent in Missouri, dated March 9, 1829.

The Jesuits are making rapid strides here in their usual way, building chapels, school-houses, and establishing nunneries. Large contributions, by protestant people, or those who have been educated as such, are made to erect those buildings, and many are sending their children to these schools, and the Jesuits are sending forth their young priests as missionaries.—*Ib.*

PHILADELPHIA.

Extract of a letter from a lay member of the Episcopal Church dated Philadelphia, Jan. 27.

The Lord is doing great things for us in this city whereof we are glad. Sixty persons attended the last inquiry meeting up town; and fifty that in St. Mary's-st. Indications of a revival in several congregations are visible. Sunday school teachers are rousing from their long slumber, and appear anxious for the immediate conversion of their children. In two or three schools, many are inquiring what they shall do; and we are praying that we may have a day of pentecost among us—pray for us. Why should the work stop? The Amalekites will be conquered, if our ministers' arms are upheld—*Col. Register.*

French Swiss Missionary Society.—The increase of the Missionary Spirit on the Continent will be seen from the following extract of a letter from the Rev. H. Olivier, of Lausanne, of the 22d of Nov.

"There was lately established in this town, among the Non-Catholics, a Society for evangelical missions. There were previously some formed in other parts of our Canton, and in the French Swiss Cantons in our neighborhood. All these Societies have, by the grace of God, made as much progress as we could expect: not only are our Meetings held on the first Monday in every month, in a great number of places—not only are very liberal gifts, proportionate to our resources, brought to the different Committees; but we have had the happiness to see coming to us, some young persons, greatly desirous of giving themselves to the delightful work of evangelizing the Heathen World.

BIBLE ITEMS.

A Thousand Dollars from an Auxiliary.

The Co. Bible Societies of Rensselaer and Ontario, N. Y. have resolved to raise and forward immediately $1000 each, as a donation to the American Bible Society. Benevolent individuals in Columbia county *have* also forwarded the same sum as a donation within a few weeks. Since hearing of these cheering resolutions, the Board have ventured to appropriate $600 to the printing the Tamul Scriptures in Ceylon, and $1200 more toward printing it in the Burman empire. Should all auxiliaries which are able make such donations annually, much might be done in the course of a few years toward causing the light of Revelation to dawn on every land.—When the Bible is translated & circulated in every tongue, the deliverance of the world from the prince of darkness draweth nigh. The demand for means to publish the Scriptures in foreign lands, as well as for the destitute in our own country, is no doubt to *increase* with every returning year. The Rev. Jonas King informs the Board that *twenty-five* or *thirty thousand* copies of the New Testament can be circulated in Greece annually, but that most of them must be circulated among the poor, who have nothing but thanks to give in return. In Ceylon, and among the Burmese, where the Rev. Mr. Judson is, more, much more money ought soon to be forwarded, to aid in printing the Scriptures there. At the Sandwich Islands, thirty thousand are now able and ready to read the word of God, as soon as it can be furnished.

Amherst College Bible Society.

A Bible Society has been formed in Amherst College, Mass. among the students. Ther object is to raise money for printing and circulating the Scriptures in the island of Ceylon where the American Missionaries reside. About 180 dollars were presented, the past year, to the American Bible Society, as a donation.

Bible Society in a Medical College.

In the Medical Institution connected with Yale College, a Bible Society has been formed of a very interesting and promising character.

WANT OF BIBLES.—In exploring a portion of a county in North-Carolina to ascertain and supply its destitute population with the Bible, the following results were accurately ascertained; viz:

Every family within a district ten miles in diameter was visited, and out of one hundred and twenty families fifty were found destitute, being more than one third! Total number of adults two hundred and fourteen: of these sixty-six could not read. Total number of children three hundred and sixty-nine: of these two hundred and fifty-three could not read. Whole number of professors within the above district, seventy-seven. Fourteen families containing one or more professers of religion were found without the Bible: Two thirds of the children, who are destined to be the sovreign people, and will govern this land, are growing up in complete ignorance.—*Richmond Visitor.*

We make the following extracts from the Monthly Reports of the British and Foreign Bible Society, to show the engagedness of Christians abroad in distributing the word of life; and the eagerness of the people to receive its divine instructions. Does it require the spirit of prophecy now, to predict that we are on the eve of a moral revolution, such as the world has never witnessed?—*Philadelphian.*

Calcutta Bible Association.

142 Bibles, 394 Testaments, 3285 single portions of the Holy Scriptures, have been distributed by us during the last year. We have been instrumental in supplying the Rev. Dr. Price at Ava with English Bibles and Testaments, for the use of a school in which he instructs young Burmese Noblemen in European Science, and the English language, and in which the English Scriptures are studied as a regular class book.

The Madras Auxiliary Society.

The very seasonable and acceptable supplies of printing paper have enabled us to pay our debts, and give us the prospect of being able to proceed in the publication of the Scriptures without any further delay on that account.

Readers are to be found for the Scriptures faster than we can supply them. In the southern part of the Peninsula, an excellent system of Evening Reading has been established, in which great facilities are afforded to all, learning and reading the Scriptures, under the authority of two Gentlemen (Missionaries) who have adopted this plan. The Meetings are well attended. Here, then, all who cannot read the divine word are taught to do so; all who can read, are practised therein; those who are too old to learn have the word of life dispensed to them; and all are instructed "in those things that belong to their everlasting peace."

Ceylon.

I have now been fourteen years in Ceylon, and I never saw more interest excited respecting the Bible Society and its great object, viz. the distribution of the Scriptures, than at the present period.

The revised edition of the Cingalese Scriptures is going on well: the four Gospels are just out.

Germany.

From the Correspondence of an Agent at Frankfort.

"In reply to your friendly letter of the 13th September, I have to inform you, that I have duly received the Bibles and Testaments, and take this opportunity of remarking, that it was a real wonder of God; for, as it was immediately noticed by our Clergymen from the pulpit, that a fresh supply of Bibles and Testaments had arrived, and that every one who stood in need of the word of God might purchase a copy at a moderate price, all came running together as if no Gospel had previously existed, and as if an entirely new revelation had been made. But thanks are due to the God of Mercies, for this gift of His grace; whereby many a hardened soul may be again softened, & be led from darkness into the glorious light.

Norway.

From the Bishop of Drontheim.

As soon as the 500 copies of the New Testament, granted to the Diocese of Drontheim, shall have arrived, it will be truly delightful to me to do all in my power for their distribution, according to the Society's benevolent intentions, and in agreement with its statutes. I trust in the Lord, many souls, languishing for the comfort of his holy word—and the number of such I do not believe to be small in this Diocese—will, as gratefully as eagerly, avail themselves of this opportunity for having their hunger and thirst satisfied.

May the blessing of the Lord continue, in the days to come, to accompany the ardent exertions of your Society; so that the blessed Gospel of Salvation in Christ Jesus, by whose stripes we are healed, may become known far and wide, and gain entrance into the hearts of men! May our merciful Lord grant you and me, and all that wait for Him, the needful comfort of his holy word, and the enjoyment of His loving kindness here in the land of our earthly pilgrimage; and take us, finally, for His own sake, home to himself, into the abodes of everlasting peace and blessing, there to sing eternal praises to Him who has redeemed us with his precious blood!

From the Pittsburgh Gazette.

Burns.—In looking over the Alleghany Democrat of the 29th Dec. I discovered a small paragraph on burns, stating that the immediate application of the simple article of flour to the part affected, was discovered by Dr. Michael Ward, of Manchester, England, to be a speedy and effectual cure. I bore in mind, that the first opportunity which offered I would test the virtue of the remedy. On last evening my little daughter about 11 years old, was unfortunately badly scalded on one leg and foot, by the oversetting of a small vessel of scalding water. I immediately applied a handful of wheat flour to the scalded part, and wrapped it up with a cloth; the child was in great agony and pain; in about 20 minutes she began to be a little eased of pain; I then removed the first application of flour and as directed by Dr. Ward, covered the affected part twice more at intervals of about 15 minutes, by sprinkling on with a flour drudger. The pain was entirely removed in half an hour; the patient slept sound all night, and as she expressed herself, she did not recollect she was burned until she went to rise the next morning.—My reasons for stating these facts are, that I wish every family to know this speedy and effectual cure, as in every house the remedy is at hand, and much misery may be prevented by its use.

S. T.

From the Sailor's Magazine.

REMARKABLE DELIVERANCE.

It was I think early in the month of December 1823, when travelling outside the mail from Plymouth to Exeter, I observed to my fellow traveller, who appeared like a sailor, 'what a fearful gale has been experienced on this coast.' Ay! (said he with tears rushing to his eyes) I have occasion to recollect it as long as I live." Being struck with the unusual expression exhibited on his weather-beaten face, I inquired how he had been situated. He replied in something like the following words: "Sir, I am captain of a

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small vessel, the Coromandel; we were laden with cork &c. from Ferro in Portugal: and caught in the gale of the 24th November, and hope to have weathered it; but when close by the Eddystone, a sudden gust capsized us. Two of the crew who were on deck were of course instantly lost; myself and three others were in the cabin, and found ourselves standing on the roof with the keel of our vessel above us. The instantaneous change of position was favourable for confining the air we had, and this, together with the nature of our cargo, prevented the cabin from filling, and we only, stood a few inches deep in water. An indescribably painful consciousness of our situation reminded us that we were fifteen miles from the shore, and without knowing a possibility of our being saved. While hoping against hope, we conversed for what I conceived about two hours. The little motion of the vessel was continually admitting more water, and we stood deeper and deeper every moment. Despairing of life, we committed ourselves in prayer to our Maker, and stood in awful silence for a period of time which we could not then measure. Almost deprived of feeling from the cold, we instinctively held our heads as near the deck as we could, until the water had reached our necks. We felt a sudden shock and when recollection returned, found our selves safe in another vessel. Our vessel had been drifted during the storm from the Eddystone to the Breakwater, on which it was dashed by the waves with great violence, and went to pieces. We fell or crawled out and were picked up by a vessel riding *inside*, which was close by us. We found we had been in our perilous situation seven and a half hours. This signal deliverance set us on our knees, and we poured out our hearts in thanksgiving to God for his great mercy. I have not ceased to praise him and I trust I shall praise him as long as I live." Here he paused, being overcome with the recollections and as the tears of gratitude fell in rapid succession down his furrowed cheeks, I felt the narrative enter my own soul and call forth my meed of praise to Him in whom we live and move and have our being, and who hath said to his children "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me."

ROCHESTER:

FRIDAY, MAY 1, 1829.

LOTTERIES.

We would invite the attention of our readers to the article on this subject, on our first page. It is one of deep interest to the community.—The various lotteries in the United States, we have no doubt, take more money from the pockets of the people yearly, and generally from the hard earnings of the poor, than all that is contributed for religious and benevolent objects—probably twice as much. The demoralizing effects of lotteries cannot be denied; and yet it is not uncommon to see in the same paper, pompous lottery advertisements, and an alarm sounded that our country is on the verge of ruin and bankruptcy, from the enormous sums contributed for the support of the gospel, and for benevolent objects. We say examine; and if you must be gulled and swindled out of your money by venders of lottery tickets, it is your own fault. After reading the article to which we have called your attention, if you will throw away your money, it must be with your eyes open.

Story of Aleck, or Pitcairn's Island.

The above is the title of an interesting little work, of 54 pages 18mo. published by Messrs. J. S. & C. Adams, Amherst, Mass. It contains a true history of the little colony at Pitcairn's Island, a brief account of which we gave a few weeks since. From a hasty perusal we should think it highly beneficial to children, for whom, indeed, it was designed; and doubt not it will soon find its way into our Sabbath School libraries.

A Correspondent of the Rochester Daily Advertiser, in an article recommending that a railing should be placed on the *south* side of the Aqueduct, (there is one on the *north* side for the canal horses) very justly in our opinion, remarks:

"It was a very singular thought that secured the safety of the *quadrupeds* that drag your canal boats, and left the *bipeds* a fine opportunity to stub their toes, and tumble headlong into the Genesee, break their neck on the abutments, or take a trip over the falls."

The Honorable Lewis M'Lean, has been appointed to succeed Mr. Barbour as Envoy Extraordinary and Minister Plenipotentiary, at the Court of St. James.

The extract from a Southern paper, enclosed to us by "M." is received. We are surprised, since M. *approves* of our silence as to the slanders and scurrility of the publication to which he refers, and acknowledges that "no decent man would condescend to contend with it except by *deputy*," that he does not perceive that our publishing his extract would be a gross departure from the course which he approves. He may not be aware too of the acknowledged principle that "what a man does by deputy he does by himself." Further, we have always held in detestation the conduct of the executive officer whose official duty required *him* to act as hangman, but who from cowardice, squeamishness, or a sickly sensibility is led to hire another person to perform this unpleasant and disgusting task.

Did we consider it either our duty, or in any way necessary, to let the Rochester Observer reply to the paper in question, we should do it ourselves as readily as we should admit others to speak through our columns. But we do not perceive any good reason for abandoning the policy which has governed us for the year past in relation to this subject.

The "*Conversion of the World*, No. 4," was received in season for this paper, but was somehow mislaid:—It shall appear in our next.

Heavy Damages.—In a case lately tried in N. York for malicious prosecution, Samuel Candler plaintiff, Richard Pettit defendant, the jury gave a verdict of $12,500 damages.

Pettit had procured a bill of indictment against Candler for perjury, and after having had the trial postponed, finally declared that the indictment was not that which he intended to obtain.

THE ANNIVERSARIES.

The following is a list of the principal Religious Anniversaries about to be celebrated in the cities of New York and Philadelphia:

Missionary Society of the Methodist Episcopal Church—Monday, May 14th, at 7 o'clock P. M.

Sunday School Union of the Reformed Dutch Church—Friday, May 8th, 7 o'clock P. M.

General Union for Promoting the Observance of the Christian Sabbath—Tuesday, May 12th, 10 o'clock A. M.

New-York Sunday School Union—Tuesday, May 12th.

American Tract Society—Wednesday, May 13th, 10 o'clock A. M.

American Home Missonary Society—Wednesday, May 13th, 7 o'clock P. M.

American Bible Society—Thursday, May 14, 10 o'clock A. M.

Education Society—Thursday, May 14th, 7 o'clock P. M.

American Jews' Society—Friday, May 15th.

Baptist General Convention—at Philadelphia, Wednesday, April 29th.

General Assembly of the Presbyterian Church—at Philadelphia, Thursday, May 21st.

American Sunday School Union—at Philadelphia, Tuesday, May 26th.

Synod of the Reformed Dutch Church—in N. York, Wednesday, June 3d.

Missionary Society of the Reformed Dutch Church—Thursday, June 4th.

The undersigned invite clergymen visiting the city of New York 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, MOSES ALLEN,
JOHN STEARNS, ANSEL W. IVES,
ELISHA COIT, ABIJAH FISHER,
LOWELL HOLBROOK.

Among the signs of the times which the tho'tful observer must have noticed during the last session of Congress, none more decisively indicated the most prominent evil in the current politics of the day, than the simple fact that, when a printer for the House of Representatives was to be chosen, 208 members appeared although on no previous occasion had 200 been in their seats, and in fifteen minutes after the election had been made, it might well be doubted whether there was even a quorum of the members present. It is from a devotion to the interests of *individuals* to the disregard of what are truly *national* interests, that we are suffering. The choice of a printer, so far as the nation was concerned, was a matter of comparatively very little consequence: that either of the candidates would do the work well no one pretended to doubt; and if it was a party measure, what can the distinctive principles of those parties be worth, whose strength can be more successfully called forth by such a question, than by measures that intimately concern the nation's permanent well-being?—*N. Y. Observer.*

From the Christian Journal.

That the tone of piety in every church, depends very much upon the character of its leading members, is a matter perfectly obvious to those conversant with the state of religion in different churches. The influence of a few individuals pervades the whole body. Are these few of the right stamp, religion prospers under their efforts; are they *at ease in Zion*, of a worldly spirit, or lax in their principles and practices, such, in a great degree, are the whole. The responsibility, therefore resting upon these few, is immense. In their number is usually included, besides the minister, the deacons and elders. The qualifications of the *former*, the pastor of the flock, as to piety, talents and fidelity in his work, are universally acknowledged to be a matter of the first importance. No church or congregation expects to be prospered under the labors of a man in whom these are not prominent traits. But as to the *latter*, the deacons and elders, there seems, thus far, to be little anxiety or concern. If they are fit for their stations and their influence is salutary, it is well; if so far unfit as to carry with them no positive influence in favor of godliness, who complains or cares? The minister may, indeed, *see* and *feel* the deficiency, and even sink under its effects, but, unaided by his people, can seldom do much towards applying the remedy. His people, in most cases, will be likely to be very well satisfied with the church officers of their own electing, and very well satisfied with themselves, if they are as much engaged as their officers; they therefore will not be very anxious for a different state of things.

Are we to believe, then, that the secret cause why some of our churches are almost contiuually prospered and built up in spiritual things while others are under an almost uninterrupted decline, is usually to be found in the character and influence of their permanent officers and leading members? Such is undoubtedly the fact. And while the responsibility of this class of persons is so great, we had almost said, so *fearful*, ought they not to be conscious of it and to make corresponding efforts to qualify themselves for their station? Does not the welfare of our churches as well as the spirit of the times demand this? In several respects they have opportunities for usefulness which are peculiar, which even the clergyman himself does not enjoy. They are more in number, and if acting in concert, can at the same time cause their example to be felt, and their light to shine in every part of the congregation. They continue, moreover, upon the ground—know intimately every man's disposition and habits, and through what avenues his heart may be approached. This is seldom the case with the clergyman. He has scarcely time according to the prevailing practice of this region, to become acquainted with his people, before he is removed.

They are also on more equal and familiar terms with the majority of the people, than the pastor can be. Their habits of companionship and unreserved intimacy, give them a ready access to the feelings, wishes, and wants of their neighbors.

In all these respects they have peculiar facilities for regulating, so far as human instrumentality can do it, the tone of piety. They can be the means of elevating it if they will, or they can keep it as low as they please. Are they fully aware of this, and alive to the responsibilities of their station?

We make these remarks principally that they may meet the eye, and awaken the attention of the class of persons here referred to. To complain of their deficiencies, or point out their qualifications, is not our design. The latter may perhaps be attempted in the sequel of an article commenced to day on our first page.

HIGH CALVINISM.

Mrs. Hannah More, on being asked whether she read the works of what are called High Calvinistic divines, replied, *I read them with discretion.* I do not read all their doctrines, and I shudder at some of their rash assertions, but I admire the piety, the devotedness to God, the unction, the intimate acquaintance with the mysteries of the christian life, the joy and peace in the Holy Ghost, which I find in many writings of this school. I *like the lean of their fat meat.*

Talkative Laborers.—And, here let me step aside for a moment to observe, that a man can hardly have a worse quality than that of being talkative while at work; or, as the country people call it, *mouthy*, which is the proper word to designate the quality. A man may be stout; he may be willing; he may be handy; but if he be *mouthy* he is the disturber of the peace of the farm-house, and you never can employ him with other men. His sonorous voice is sure to make all the others prick up their ears: they talk too, if not in the way of emulation, in the way of reply to observation; and if you let them alone you have a colloquial assembly rivalling in their way the Catholic Association in Ireland. Up go the backs of them: not that they want to rest themselves, or to slight our work; but they want to reply or observe to the interesting points mooted by the orator. I know a gentleman who says there is but one thing worse than writing, and that is *talking*. On a farm, I would certainly prefer a writer to a talker; for then he would indulge his propensity at times when it would be no detriment to me.—*Cobbett.*

PLAN FOR CATHOLIC EMANCIPATION.

On the 5th of March, Mr. Peel according to previous notice, offered to the Commons a plan for Catholic Emancipation, of which the following are the outlines:—

1. Its basis is the removal from the Roman Catholics of civil disabilities, and the equalization of political rights.

2. Roman Catholics are to be admitted into both Houses of Parliament.

There are to be no restrictions as to numbers.

Catholics becoming members of either House, are to take an oath, to support and defend the succession of the Crown,—abjuring the sentiment that Princes excommunicated by the Pope may be deposed and murdered by their subjects,—denying the right of the Pope to any civil jurisdiction in the British Kingdom,—disclaiming, disavowing, and solemnly abjuring any intention to subvert the present Church Establishment as settled by law, &c.

3. Roman Catholics are to be incapable of holding the office of Lord Chancellor, or of Lord Lieutentant of Ireland.

4. They may hold all Corporate offices—may be Sheriff's and Judges.

5. But they are not to hold places belonging to the Established Church; the Ecclesiastical Courts, or Ecclesiastical foundations, or any office in the Universities, the Colleges of Eton, Winchester, and Westminster; nor any school of Ecclesiastical Foundation. The laws relative to Roman Catholic right to presentations are to be retained. In cases where any Roman Catholic shall hold an office with which Church patronage is connected, the Crown is to have the power of transferring the patronage. No Roman Catholic to hold any office to advise the Crown in the appointment of offices connected with the established Church of England and Ireland.

6. The existing Penal Laws affecting Roman Catholics are to be repealed.

7. Roman Catholics are to be put with respect to property, on a footing with Dissenters.

8. Catholic Members of Parliament are not to be obliged to quit the House upon any particular question.

9. There is to be no declaration required against Transubstantiation.

10. Upon the subject of Ecclesiastical Securities, the Roman Catholics are to be placed on the footing of all other Dissenters.

11. There is not to be any Veto, nor is there to be any interference with the intercourse in Spiritual matters between the Roman Catholic Church and the See of Rome.

12. The Episcopal titles and names, now in use in the Church of England, are not to be assumed by the members of the Roman Catholic Church.

13. When Roman Catholics are admitted to corporate and other offices, the insigna of such offices are in no case to be taken to any other place of worship of the Established Church. No robes of office are to be worn in any other than the Established Church.

14. The Jesuits and Monastic Communities—The Names and numbers of the individuals belonging to the existing Communities are to be registered—Communities bound by religious or monastic vows are not to be extended, and provision is to be made against the future entrance into this country of the order of Jesuits—The Jesuits now are to be registered.

15. *The Elective Franchise is proposed to be raised from 40 shillings to 10 pounds.*

Freeholds are to be registered, and the registry is to be taken before the Assistant-Barrister of the Irish counties, with power of an appeal in certain cases from his decision to a higher tribunal.

The Decision.—At a very late hour, the gallery was cleared for a division. The Ayes then went into the lobby.

Mr. Peel then addressed them, briefly observing that it was his intention to move the Resolutions in Committee, and requesting therefore they would not separate. The intimation was received with loud cheers. The numbers were as follows:—

For going into Committee on Mr. Peel's Resolutions, 348; against it, 160; majority in favor of Ministers, 188.

The House having resolved itself into a committee of whole House, the resolutions were moved and agreed to, and the report ordered to be received on Monday. The House at *three o'clock on Saturday morning*, adjourned.

STEAM BOAT DISASTERS.

The Steam Boat *Star*, which has been running between Frankfort and Louisville, burst her boiler near Severn ripple, on the 7th inst. We learn by a passenger who left the boat, that the Captain, Mate and Clerk are badly scalded; the latter dangerously. From what we can learn the accident was caused by negligence: the boat had stopped to land a passenger, and the proper attention was not paid to the engine and steam, while the boat was stopped.—*Kentuckian.*

We have the unwelcome information to publish, that another steam boat has been sunk.

The *Gen. Carroll*, Gray master, owned in this city by Wm. H. Pope & Co. and Messrs. Gray & Stewart, on her way up from Orleans, was struck by the steam boat *Diana*, descending about 100 miles below us in the Ohio, on the night of the 3d inst. The *Carrol* was running close to the Kentucky shore, & as the Diana approached, she stopped her engine and repeatedly hailed the Diana. The latter apparently turned towards the shore, and ran direct for the *Carrol*, which she struck a little aft from the bow, and broke a large hole in her side. The *Carrol* was immediately run ashore, which she barely reached before she went down. The obstruction of the water by the cargo alone enabled her to get to the shore. The boat and all the perishable part of the cargo will be lost. The boat was insured, and it is supposed the greatest part of the cargo also.—*Louisville Focus.*

Steam Boat Accident.—On Thursday the 19th ult. the Steam Boat Natches in ascending the Mississippi on the right bank, opposite False river, struck a snag about 4 o'clock P. M. she immediately run aground. No lives were lost, but property to a large amount has been lost or injured. Part of her freight has arrived at our landing.—*Florida Gazette.*

An accident of a melancholy nature occurred at the Falls of Oak Orchard creek, in Orleans county week before last. Three boys, from 8 to 12 years of age one of whom was a child of Justus Ingersoll, Esq. were precipitated over the falls, a perpendicular descent of thirty three or four feet. They were amusing themselves in a scow, moored in the creek, when it broke loose, floated over the falls. Two of the lads were instantly killed—the third was taken out but little injured. The body of Mr. Ingersoll's child had not been found.

More Assassinations.—Last night, in the early part of the evening, a man was inhumanly butchered in St Peter-street. His body had been cut open in four places with a dagger, and his pocket rifled & turned wrong side out before any person arrived at the spot. This too, before half past eight o'clock in the evening. And on Saturday, several stores were broken open and robbed.—(*New-Orleans paper, 22d ult.*

Intemperance.—The report of a committee is before the house, proposing various modes of ascertaining the amount of crime and pauperism in the State, resulting from the intemperate use of ardent spirits. If it shall pass, certain officers will be required to take a *census of drunkards and tipplers*, which will be a very useful document.

Boston Recorder.

SUMMARY.

The Bible for Burmah.—The American Bible Society have voted to the Baptist General Convention, $1200—to assist in printing the Scriptures in the Burman language. The Olive-st. Baptist Church, New-York city, of which Rev. Spencer H. Cone is pastor, have also engaged to raise $500—for the same noble object.—*Chr. Watchman.*

A white man was committed to jail in Norfolk, a few days ago, for an attempt to sell a free negro boy whom he had brought from Baltimore.

It has been judicially decided at Charlestown, South Carolina, that money lost at a gaming table, not being the property of the loser, is recoverable at law from the winners.

At the late fire in Augusta, Geo. an infant two weeks old was laid on a bed, in the 2d story of a house, and covered over with something light. A stranger came along, bundled up the bed and threw it out of the window. The half distracted mother ran down and found the babe unhurt.

M. Owen has returned to New-Harmony.

The King of France "has ordered prayers to be offered up in all the churches for the repose of the soul of his Holiness" the Pope. One would suppose this were superfluous, when it is considered that the Pontiff, according to the Roman doctrine, had the keys of St. Peter in his own hands, and would naturally provide for his own "repose."

Affairs of Portugal.—Authentic accounts from Terceira announce that the Constitutional party succeeded in landing there at different times 700 men, 7000 stand of arms, and 24 pieces of cannon.

An Official Bulletin from Bucharest, of the 13th February, mentions the surrender of the little fortress of Tournoul, on the 11th, to Count Langeron, who, it is boasted, has taken in three weeks Kali by storm, Tournoul by capitulation ninety-eight pieces of cannon, 8 stands of colors, and killed or taken prisoners 3,500 Turks.

MARRIED,

In New-York, on the 13th inst. Mr. *Truman Parmele*, merchant of Utica, to Miss *Helen Platt*, daughter of Hon. Jonas Platt, of New-York.

At Liberty, Indiana, on the 26th ult. by the Rev. U. Maynard, the Rev. *James H. Johnston*, of Madison, Editor of the Ia. Religious Intelligencer, to Mrs. *Eliza Ann M'Chord*, widow of the late David L. M'Chord.

DIED,

In Sheldon, Genesee co. on the 19th inst., after a short illness, Mr. *Roswell Beebe*, aged about 65.

In New York on the 25th inst., Sarah Paul, generally known by the name of "old aunt Sarah," aged *one hundred and sixteen years.*—

ROCHESTER MARKET.

WHEAT,	per bushel,	1,13
Rye,		63
Oats,		25
Corn,		37 1-2
FLOUR, bbl.		$6,50 to 6,75
Beef, fresh,	cwt.	3,50 to 5,00
Pork, fresh,	cwt.	4,00
——, mess,	bbl.	12,00
Potatoes,		25
Turnips,		18 25
Butter,	lb.	12 to
Lard,		6 7
Eggs,	doz.	9
Cider,	bbl.	1,50 to 1,75
Salt,		2,00

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Bureaus,
Sideboards, Tables,
Secretaries, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

Mr. Johnson's Report.

A MOST able review of the Honorable Mr. Johnson's Report to the U. S. Senate, on the memorials respecting Sabbath mails, has been just published, intended for general circulation and should be read by all—supposed to be written by Dr. Beecher. Price by the hundred copies one dollar and fifty cents: Apply at E. Peck's Bookstore, or at the Observer Office. 17

To Rent,

THE White Dwelling House, situated on Alexander Street, and near the Brighton road. The premises contain besides a convenient House, a Barn, one acre of good land, a small Orchard, and Well with good enclosures. and may be had for one year for $70, in quarterly payments, possession given immediately.—Enquire of H. B. Pierpont, East Rochester, April 17, 1829. 16 tf

ROCHESTER LOOKING GLASS
MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices. The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

FOR SALE,

A NEW DOUBLE CARDING MACHINE on reasonable terms by the subscriber.

6 tf S. W. PATCHEN.

TO HATTERS.—The manufacture of Hat bodies, by Grant & Townsand's patent for bowing, is now in operation in this village under experienced workmen. Wool will be received and manufactured to order at the usual rates.—Hat bodies of all descriptions made from the best Saxony, Spanish and American wool for sale.—Application to be made at the store of the subscriber

F. M. JENKINS.

Hatters' wool wanted—also experienced Basiners.

feb. 25–13

HARTFORD FIRE INSURANCE COMPANY,
AND **ÆTNA INSURANCE COMPANY—HARTFORD.**

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street.

LEVI WARD, JR.

January, 9, 1829. 1y4

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the eighth day of August, eighteen hundred and twenty-five, executed to Charles Hagarman by Orlas S. Church and Parmelea his wife and Henry Haight, of the town of Henrietta in the county of Monroe, of certain premises, described in said mortgage—NOTICE is hereby given, that, by virtue of a power contained in said mortgage, and pursuant to the statute in such case made and provided, there will be sold, at public auction, at the court-house, in the village of Rochester, in the county of Monroe, on the 19th day of October, eighteen hundred and twenty-nine, at 10 o'clock in the forenoon, all that certain tract or parcel of land, lying and being in the town of Henrietta; it being a part of lot eighteen, in the third range of lots in said town; commencing at a point twenty-eight rods distant from the east line of said lot number eighteen, from the northeast corner of said lot, thence running westerly, at right angles with the east line of said lot No 18. six rods, thence easterly parallel with the north line of said piece, hereby intended to be conveyed, about 13 rods and eight links; thence northerly on the east line of said lot No. 18, six rods, to the place of beginning, containing one half acre of land.—Dated April 29, 1829.

CHARLES HAGARMAN, Mortgagee.

E. B. Wheeler, Att'y. 6m 19

Central Library of Rochester and Monroe County
Historic Newspapers Collection

POETRY.

A MOTHER'S FAREWELL TO HER WEDDED DAUGHTER.

Go, dearest one, my selfish love shall never pale thy cheek;
Not e'en a mother's fears for thee will I in sadness speak;
Yet how can I with coldness check the burning tears that start?
Hast thou not turned from me to dwell within another's heart?

I think on earlier, brighter days, when first my lip was prest
Upon thy baby brow whilst thou lay helpless on my breast.
In fancy still I see thine eye uplifted to my face;
I hear thy lisping tones, and mark with joy thy childish grace.

E'en then I knew it would be thus; I thought e'en in that hour,
Another would its perfume steal when I had reared the flower;
And yet I will not breathe a sigh—how can I dare repine?
The sorrow that *thy* mother feels was suffered once by mine.

A mother's love!—Oh! thou knowest not how much of feeling lies
In those sweet words; the hopes, the fears, the daily strength'ning ties;
It lives ere yet the infant draws its earliest vital breath,
And dies but when the mother's heart chills in the grasp of death.

Will he in whose fond arms thou seek'st thine all of earthly bliss,
E'er feel a love untiring, deep, and free from self as this?
Ah, no! a husband's tenderness thy gentle heart may prove;
But never, never wilt thou meet again a mother's love.

My love for thee must e'er be fond as in years gone by;
While to thy heart I shall be like a dream of memory.
Dearest, farewell, may angel hosts their vigils o'er thee keep,—
How can I speak that fearful word 'farewell' and yet not weep?

IANTHE.

MY YEARS ROLL ON.

By the Rev. Leigh Richmond.

My years roll on in silent course,
Impell'd by a resistless force:
Awake, my soul: awake and sing.
How good thy God, how great thy King.

My years roll on; then let me know
The great design for which they flow;—
And as the ship floats o'er the wave,
Thy vessel, Lord, in mercy save.

My years roll on: the tide of time
Bears me through many a changing clime;
I've summers, winters—heat and cold,—
Winds, calms, and tempests, ten times told.

My years roll on; but here's my hope,
And this my everlasting prop;
Though seasons change, and I change too,
My God's the same—forever true.

My years roll on; and as they roll,
Oh! may they waft my ransom'd soul
Safe through life's ocean, to yon shore,
Where sins and sorrows grieve no more!

My years roll on; and with them flows
That mercy which no limit knows;
'Tis mercy's current makes me glide,
In hope of safety, down the tide.

My years roll on; my soul be still—
Guided by love, thy course fulfil:
And, when life's anxious voyage is past,
My refuge be with Christ at last!

SIGNS

Of a dying or decaying Christian.

1. When you are indifferent to assemble, or frequent the church of God, that you can come, or you cannot come, at your own pleasure.
2. When, in your most solemn worship, you are quickly weary, without warrantable cause.
3. When few sermons will please you; either you like not the matter, or manner, or man, or place.
4. When you think you know enough.
5. When a small occasion will keep you from Christ's table, or communion with the church of God.
6. When you have usually no great mind for prayer.
7. When reading the holy Scriptures is more burdensome than delightful.
8. When you are mighty inquisitive after novelties or new things rather than wholesome doctrines.
9. When you are so little prepared for the solemn assemblies, that they come before you think of them, or long for them.
10. When you come to the assembly more for fear of the brethren's eye, than Christ's omniscient and all piercing eye.
11. When you will rather betray the name of Christ Jesus and the credit of his gospel by your silence, than appear for it to your own suffering and disparagement.
12. When, at a small offence, you are usually so impatient, that you commit great sin.
13. When you are more careful to get the word of Christ's people, than the spirit of Christ's people; the form than the power.
14. When you are not much troubled at your own miscarriages, while they are kept from public view.
15. When you love least those Christians that deal most faithfully with you in the opening your sores, and tendering you remedies.
16. When you pray more for afflictions being removed than sanctified.
17. When under God's calamity, you can neither find necessity nor excellency, to humble yourself by fasting and prayer.
18. When the thought of your bosom lust, or any other sin, is more prevalent with you than pleasing God.
19. When you are mighty curious about the lesser matters of God's law, and mighty careless about the weightier.
20. When the Holy Spirit's help to the great work of mortification, seems not of absolute necessity to you.
21. When you are so ignorant of your spiritual standing, that you know not whether you grow or decay.
22. When the increase of time in Christ's acquaintance, worketh decrease of affection to Christ's company.
23. When great sins seem smaller, and small sins seem none at all.
24. When your tongue is frequent in complaining of lesser miseries, and silent in praising for greater mercies.
25. When your sense of the great worth of time is so small, that you are turned prodigal.
26. When a watchful care of a Godly life, and Christian conversation, is more accidental than habitual.
27. When care for your body is usually most pleasant, and care for your soul usually most irksome.
28. When you are much a stranger to the practical part of meditation on the word and on the works of God.
29. When the thoughts of a dying Jesus for your sins, little dissuade you from unchristian conversation.
30. When you can remember past sins committed, rather with liking than loathing.
31. When you can see spectacles of mortality carrying to their long home, and be as practically unconcerned, as though you were exempted from the like state of mortality.
32. When you find greater satisfaction in the company of the world, than with the people of God.

From the Connecticut Observer.

THEOLOGICAL DISPUTE SETTLED.

The following extract is from an English author. The incident occurred in England in the latter part of the last century.

A young minister who was a Calvinist in his sentiments, was favored with an opportunity of conversing familiarly with the great and distinguished leader of the Arminians in England, and wishing to improve it to the best account, he addressed the Arminian in nearly the following words:—"Sir, I understand that you are called an Arminian, and I have been sometimes called a Calvinist, and therefore I suppose we are to draw daggers; but before I consent to begin the combat with your permission, I will ask you a few questions, not from impertinent curiosity, but for real instruction."—Permission being very readily and kindly granted, the young minister proceeded thus: "Pray, Sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning unto God, if God had not first put it into your heart?"—"Yes, says the veteran, "I do indeed."—And do you utterly despair of recommending yourself to God by any thing that you can do; and look for salvation only through the blood and righteousness of Christ?"—"Yes, solely through Christ."—"But, Sir, supposing you were at first saved by Christ, are you not somehow or other to save yourself afterwards by your own works?"—"No, I must be saved by Christ from first to last."—"Allowing, then, that you were first turned by the grace of God, are you not in some way or other to keep yourself by your own power?"—"No." "What, then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?"—"Yes; altogether." "And is all your hope in the grace and mercy of God to preserve you unto his heavenly kingdom?"—"Yes; I have no hope, but in him." "Then, Sir," said the young minister, "with your leave, I will put up my dagger again; for this is all my Calvinism; this is my election, my justification by faith, my final perseverance; it is in substance all that I hold and as I hold it; and therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree."

The Arminian was so pleased with the interview, that he made particular mention of it in his journal, and he retained an unfeigned respect for the young inquirer to the hour of his death.

Query.—May not Theological disputants learn wisdom from this incident? And were christians of different denominations to settle the points of argument between them, in the first place, and to be cordially united in these, would they not put up their daggers, instead of engaging in angry controversy?

The Promise Sure.—When men come to close with the promise indeed; to make a life upon it; they are very ready to question and inquire whether it be possible that ever the word of it should be made good to them. He that sees a little boat at sea, observes no great difficulty in it; looks upon it without any solicitousness of mind at all: beholds how it tosses up and down without any fears of sinking: but let the man commit his own life to sea in that bottom, what inquiries will he make! What a search into the vessel! "Is it possible," saith he, "this little thing should safeguard my life in the ocean?" It is so with us in our views of the promises. Whilst we consider them at large, as they are in the word, they are all true, all yea and amen, and shall be accomplished. But when we go to venture our soul on a promise in an ocean of wrath and temptations, then every blast, we think, will overturn it. It will not bear us above all the waves.—Now here we are apt to deceive ourselves, and mistake the whole thing in question, which is the bottom of many corrupted reasonings. We inquire whether it can be so to us as the word holds out; when the truth is, the question is not about the nature of the *thing*, but about the power of God.—*Owen.*

IDOLATRY.

If any person should bow down to any device, image, or substance, made by the hand of man, the same is an Idolator.—We have, it is feared, in this land of the Bible, many who bow before a *god* of their own rearing.—Some bow to *power*, others to *popularity*, while others bow to *wealth*—As I was walking a few days since, I met one who ranked among the class of Idolaters.—He was approaching the shrine of his idol.—His hesitating step and bowing posture shewed full plain that he felt conscious of the presence of a superior power.—He seemed to lack in courage, at one moment he stopped; the next with quickened pace he hurried on his course.—As he approached more near, his step became more faltering, he bowed more low, and more often.—At length overpowered with his feelings of entire dependence, and yielding up all to his god, he fell prostrate upon his face, and kissed in abject humility the cold ground.—Ah! methought this is bowing low, very low before his Idol.—Do you ask the name of this Idol? for I observed it, with elevated visage before him; it was *Rum*.—Reader, did you ever before see such a god? *Phil. and Inves.*

DISAPPOINTMENTS NECESSARY.

Were our path through life always over firm and smooth ground, covered with flowers, we should dance along in the giddiness of present pleasure, and lose sight of the eternity at the end. We should forget that we are pilgrims and strangers, having here no continuing city, but passing quickly through this wilderness to another country. Were there no thorns on our pillow, we should sleep life away, without any labour for rest beyond the grave. God disturbs our peace here, to draw our thoughts & desires to eternal peace hereafter. He breaks our plans for earthly happiness, to fit us for the perfect happiness of heaven. He follows us with disappointment after disappointment from one year to another, to wean our affections from things below, and fix them on things above. While in this sublunary vale we *build and rebuild* upon the sand, he *throws down* again and again to lift our thoughts to the skies, there to build on an everlasting rock. Often does he make the earth appear to us like a desert, that our eyes may be raised with delight to the glories of heaven, as the wayworn pilgrim looks above the desolate earth, and gazes with solemn, silent rapture on the lights of the firmament.—*Wilcox.*

CATHOLIC CLERGY IN CUBA.

The ecclesiastical state of this important and opulent Island, developes itself to the stranger gradually, by facts some of which are freely reported on Spanish authority, as well as on European and American. A very singular fact in a Catholic country, holding the celibacy of the clergy indispensable, is that most of the padres have families; and few of them are bashful on the subject, or think it necessary to speak of their house-keeper as a sister or cousin, or of the children that play about the house, as nephews and neices. They even go farther, and sometimes reason on the subject, and defend habits contrary to the ecclesiastical authority, upon principles of nature and common sense. Certainly an unnatural and unscriptural imposition, which is so unblushingly evaded, should not be attempted to be enforced, but should be revoked. The fearless violation of one law of a community weakens the whole authority of the statute book.

Of some of the padres, the morals, in other respects, are quite as glaringly corrupt, as in the particular just mentioned. They are both, eager, and contemptible gamblers. They go from the table to the mass, and from the mass to the table; and I do not speak on light authority, nor without unquestionable examples, when I say, that some have been known to *delay mass*, to see the end of a cock-fight, and to put their own cock against the cock of any slave in the circle, who has an ounce or a rial to lay on his head.—*Abbot's Travels.*

From the American Tract Magazine.

WANT OF DONATIONS FOR TRACTS FOR THE HEATHEN.

Official and urgent applications have been made to the Committee of the American Tract Society to aid the Baptist Mission among the 17,000,000 of Burmah, and the American Mission at Ceylon among the millions who speak the Tamul language in their Tract operations. These calls from our brethren laboring among the perishing Heathen, the Committee feel, that they *cannot refuse to answer;* and they have resolved to make an approportion for the aid of each of these stations, though their Treasury is now *entirely empty.*

We earnestly wish, that those who feel interested for the circulation of Tracts among the Heathen, whether at Burmah, Ceylon, or elsewhere, would transmit their donations to this object.

From the Kingston (U. C.) Gazette.

Died, At the Mission Village, River Credit, on the night of the 14th inst., after a short but severe illness, James Agetauns head chief of the Missisaugas of this part of Lake Ontario. Agetauns was the second chief who embraced christianity. His life was exemplary and his character amiable. Benevolence and humility were the most prominent features of his piety. He was also remarkable for the length and fervor of his private devotion, generally performed in an audible voice. His custom was to rise very early before his family, and when the weather permitted, to retire to some sequestered spot, where he spent a long time in earnest prayer. One young man told me that he often took much pleasure in standing near to listen to the good chief, while thus engaged. In distributing the annuities and presents from the goverument, Agetauns was always observed to give the largest portion to the poor. His illness was attended with delirium but during his lucid intervals his general answer to questions relative to his religious state were "that his heart went constantly to God & that he had no fear." To a class leader who the morning before his death asked him respecting his trust in God his Savior, he answered "he stands close by me"—Agetauns was interred by the side of Capt. John the second or War chief, who died a few months before him. Capt. John was the first chief who embraced religion which he adorned by the uniform tenor of a holy and useful life. He died a most triumphant and happy death and was soon followed by the subject of this communication.—"Lovely were they in their life and they were not long separated in death." Often did they express their gratitude to God that they had lived to see this day and the wonderful things he had done for their people. They have now escaped the white man's injustice. Light rest upon the bosom of these redeemed sons of the forest, the clods of the valley.

River Credit, March 20th, 1829.

Mottos of the day.—"A bible for every family."—"A Tract Society for every village."—"A Minister of the Gospel for every thousand souls."
Charlestown Obs.

W. H. WARD & CO.
Marble Building—*Carroll Street.*
Offer for sale at low prices, a full supply of
DRY GOODS, | CROCKERY,
GROCERIES, | HARD-WARE,
AND HOLLOW-WARE.
June, 13th, 1828. 24tf.

CASH FOR FLAX SEED.
THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.
JA'S. K. LIVINGSTON.
Sept. 25, 1828. 35tf

MONROE BIBLE SOCIETY.
A supply of Bibles and Testaments has just been received from the American Society.
The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.
Depository in the Counting Room of W. H. Ward & Co. Carroll Street.
LEVI WARD JR. *Treasurer.*
June 13th.

DEPOSITORY OF BOOKS,
For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.
A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*
June, 1828.

H. B. PIERPONT,
DRAPER AND TAILOR,
CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!
I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!
Dec. 8, 1828.

LA MOTT'S COUGH-DROPS.
THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.
A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.
TO THE PUBLIC. *Doctor Almy's Certificate.*
Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y applied to me some time in 1826 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.
S. O. ALMY, Physician.
Le Roy, Genesee Co. N. Y. July 21st, 1828.
Having been concerned with Docter Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.
Le Roy, July 21st, 1828
Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally 1?81.

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.
DOCT. GEORGE ROGERS'
Vegetable Pulmonac Detergent.
THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.
New-York, Jan. 4, 1828.
Doctor George Rogers:
Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.
☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.
dec. 19. 51

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a bench staddle: thence South ern degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark; from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee. 6m46

DEFAULT having been made in payment of the money secured by a Mortgage bearing date the twenty sixth day of October, 1827, executed by Austin Steward, Beardslee Baker, and Albert Hagerman, Trustees of the first African Methodist Episcopal Church in Rochester, to Elisha Ely, of all that certain parcel of Land situated on the east side of the Genesee River in the village of Rochester, in the county of Monroe, being Lot number Fourteen (No. 14.) on Ely's Platt so called, being forty feet front on Ely street, forty feet rear, and extending back from Ely Street seventy one feet. Which mortgage has been duly assigned to Justin Ely. NOTICE is therefore hereby given that by virtue of a Power of Sale contained in the said Mortgage and pursuant to the statute in such case made and provided, the said mortgaged Premises will be Sold at Public Auction at the Court House in the county of Monroe, on the thirtieth day of October next at ten o'clock in the forenoon.
Dated, the 20th April 1829.
JUSTIN ELY,
Assignee of Mortgage.

BY order of Moses Chapin, esq. first judge of the court of common pleas in and for the county of Monroe, notice is hereby given to all the creditors of LEMUEL WILCOX, of Gates in the said county, an insolvent debtor, to shew cause if any they have, before the said judge at his office in the town of Gates, in said county, on the 12th day of June next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, 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 March 3, 1829. 6t7

DEFAULT having been made in payment of money secured by Mortgage, bearing Date the twenty-seventh Day of October 1827, executed by Prior Cobb, and Asa K. Aller, and Lucy his wife, to Elisha Ely, of all those Pieces of Land situate in the Village of Rochester, County of Monroe, and State of New York, described as Lot number sixteen, Lot number seventeen, Lot number eighteen, and Lot number nineteen, in that part of the village called Ely's Platt, being seventy one feet on Stone street and seventy two feet on Ely street,—which mortgage has been duly assigned to Justin Ely—NOTICE therefore is hereby given that by virtue of a Power of Sale contained in the said Mortgage, and pursuant to the statute in such case made and provided, the said mortgaged Premises will be sold at Public Auction at the Court House in the County of Monroe, on the thirtieth day of October next, at ten o'clock in the forenoon.
Dated, April 20, 1829. JUSTIN ELY, Assignee of mortgage.

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe, and counsellor of the Supreme Court,—NOTICE is hereby given to all the creditors of Abraham Plumb, of Rochester, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in Rochester, in said county on the sixth day of June next, at eleven o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7. 1819. Dated February 21, 1829. 10w12

BY order of Moses Chapin Judge of Monroe Common pleas, and Counsellor of Supreme Court, notice is hereby given to all the creditors of John Vallentine of Mendon in said county, an Insolvent debtor, to shew cause if any they have before the said Judge at his office in the town of Gates in the county of Monroe on the 8th day of June next at nine 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 2d day of April, 1829. 10w14cjc

BY order of Moses Chapin, first judge of the county courts of Monroe county—NOTICE is hereby given to all the creditors of Philip Paddock, of Brighton, in said county, an insolvent debtor, to show cause if any they have before the said Judge at his office in Rochester, in the county of Monroe on the second day of May next, at ten 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. 1819.—Dated this 14th day of March, 1829. 6w12

BY order of Moses Chapin, Esq., First Judge of the Court of Common Pleas, of the County of Monroe, of the degree of Counsellor of the Supreme Court—Notice is hereby given to all the Creditors of Erastus Granger of Brighton, in said County, an insolvent debtor, as well in his individual capacity, as one of the late firm of Campbell and Granger; to show cause, if any they have before the said Moses Chapin, at his office in Rochester in the County of Monroe, in the 2nd 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, 1819. Dated this 10th day of March 1829. 6w11

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas, in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of Nathan Schofield 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 Rochester, in the said county of Monroe, on the fifteenth day of May next, at 10 o'clock in the forenoon of said 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, 1818—Dated this 21st day of February, 1829. 10w9

DEFAULT having been made in the payment of a certain Sum of Money secured by Indenture of Mortgage bearing date the first day of October, in the Year one thousand eight hundred and twenty seven, executed by Joseph Thompson of the Village of Rochester, in the County of Monroe, to Elisha Ely of the same place, and said Indenture of Mortgage having been duly assigned to the subscribers. Notice is hereby given that by virtue of a power of Sale contained in the said Indenture of Mortgage and in pursuance of the Statute in such case made and provided, the following described premises will be sold at Public Auction at the Court House in the Village of Rochester in the said County of Monroe, on the tenth Day of October next at one o'clock in the afternoon of that day (viz) All that certain piece or parcel of land situate in Ely's platt so called, in the Village of Rochester aforesaid and known and distinguished on said platt as Lot number seven, being twenty five feet on Ely Street, and running south fifty feet. Dated April 7th, 1829.
JUSTIN ELY, Assignee.
S. MATHEWS, Attorney. 6 m 15

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829. HENRY CHAMPION.
E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield; and westerly by the high-way running southwardly from said village to Perrintons; and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior; and southerly by the village lot or messuage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich; which is three rods in front and five rods deep. Dated 27th December 1823.
HENRY CHAMPION. Mortgagee
E. Pomeroy, Attorney. 6m1

BY virtue of a power contained in a mortgage, executed by Solemon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824; and for default in payment of money secured thereby; will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reyney house and lot, so called. Dated December, 29, 1828. S. BALDWIN, mortgagee. 6m1

BY virtue of a power contained in a mortgage executed by Ranseler Marshall to Orringh Stone, dated April 13, 1824, and for default in payment of the money secured thereby; will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises, being all that certain tract, or parcel, of land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links, thence east along the north line of land owned by Tissler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828. O. STONE, Mortgagee.
M Chapin, Att'y. 6m50

DEFAULT having been made in the payment of a certain sum of money, secured to be paid by Indenture of Mortgage, bearing date the fourteenth day of August in the year of our Lord one thousand eight hundred and twenty seven, executed by Amos Soper to Henry Jeffords, and the said indenture of mortgage having been duly assigned to Austin Steward,—NOTICE is hereby given, that by virtue of a power contained in said mortgage, and of the statute in such case made and provided; the following described premises will be sold at public vendue, at the court house in the village of Rochester, in the county of Monroe, on the seventh day of October, next, at ten o'clock in the forenoon of that day, viz. all that certain piece or parcel of land situate lying and being in the Town of Brighton, in the county of Monroe and State of New York, and being a part of lot number fifteen and Bounded as follows; beginning at a stake in the centre of the Willson road, so called, ten rods south twenty four degrees west of the centre of the road leading from Eli Benkard's past William Billinghurst's saw mill to Giles Scott's. Thence south twenty four degrees west in the centre of said Willson road two chains and twenty seven links to a stake, thence south eighty eight degrees west five chains to a stake; thence North twenty four degrees east two chains and twenty seven links to a stake, Thence north eighty eight degrees east five chains to the place of beginning, containing one acre of land. Dated March 31, 1829, AUSTIN STEWARD,
H Humphrey, att'y. 6m14 Assignee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY MAY 8, 1829. VOLUME III—NO. 19.

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.

Some friend has just sent us an Address of J. Kittredge Esqr., delivered before the Temperance society of Bath, New-Hampshire, July 4th, 1828.—After the high celebrity which his first address on the same subject, delivered in Lyme, had acquired, and which he could never anticipate for a second effort, we might have excused him had he remained silent, and felt satisfied, that he had, by his first address, effected as much good as was ever effected by any one individual in a similar way: but we are gratified to see that he does not thus excuse himself, and that he can still bring forth his strong reasons, in a manner too, calculated to produce conviction. We should be glad to give the whole Address, but have room only for the following extract:—

"In order, then, to present this subject to you in a proper light, let me suppose that there is some country afar, some happy isle of the ocean, where intoxicating drink has never been known; where the people are intelligent, and virtuous, and temperate, and happy. I do not mean to paint a garden of Eden, but to present men to you as they are; in fact just such a people as we ourselves should have been, without intoxicating liquors; enjoying a fruitful land, a healthful clime, a free government, equal and wholesome laws, with a quiet, virtuous, and contented population. The water of their own springs, or the wholesome beverage which their wives can make, is all that they require. They drink and stand and walk, and if you should tell them, that there is a country on the face of the earth, where it is common, yea fashionable, where a man cannot be a gentleman, unless he partakes of a drink that produces a giddiness of the brain, that excites frantic and savage emotions, that weakens the limbs, and finally prostrates the man, so that he will lie for whole hours, apparently dead, and that too in the most filthy places, and the most disgusting postures, and they would laugh you to scorn. Such a people would decide this question with impartiality.

Let then an advocate for rum present himself before their wise men, and inform them that he has in his country a certain liquid, called Ardent Spirit, which he wishes to introduce among them for their benefit, that it is an excellent drink; that it has done a great deal of good in the world, and that every body loves it. Let him go through the whole catalogue, and set forth all the good effects which rum produces, such as its warmest friend would enumerate. Let him tell them, that it is good in cold weather to warm them, and in warm weather to cool them; that men who drink it can do more labor than others; that it excites wit and cheers the heart; that it prevents contagion, and is good for those who take care of the sick; that it is excellent for those who stand in the water, and those who work by the fire; that it is good as a medicine, and men have been cured of colds and the rheumatism by it; and that it has even saved men from sudden death by the heat, and in some other cases. Let him urge every argument, and assign every reason for its use that may be collected from all its patrons, even in this rum-drinking country.

Let then the other side of the story be told, and let some advocate for total abstinence present himself and describe all the effects of this liquid. Let him tell them what drunkenness is as we see it, and depict in proper and just terms, the crime, and misery, and disease, and death by intemperance. Let him tell them, that this liquid once introduced among them, they will soon see their houses in decay; their farms neglected; their flocks poor and feeble; their children in rags; that excess will inevitably result from the use of it; that the affectionate parent will soon lose all regard for himself and family; that he will leave his wife and children to suffering and want, and spend whole days and nights in grog-shops; that he will be seen staggering and reeling through the streets; that he will lose all shame and pride; that he will become filthy and bloated; that he will beat and bruise his wife and little ones; that the abode of peace and love will soon become a scene of domestic strife and hatred; that the man will become a fiend in temper and a brute in appearance; that he will lie whole nights in the street, or under the fences; that he will waste all that he has, and reduce his family to poverty and beggary; that he will become a pest to the society in which he is now an ornament and a blessing; that he will steal, and rob, and murder; that finally he will be hung, and his wife and children sent to the poor house to be supported at the public expense; and that even his own sons, who have witnessed all this, will follow in the same steps and suffer the same fate; that such instances will not be rare, but common, and that the evil will spread through the whole land.

Let him also tell them, that in all the cases where it does good, it will do hurt; that all its good effects are temporary, its evil permanent; that where one man is saved from the frost, ten will freeze, where one is made well, ten will be made sick; where one life is saved, ten, yea hundreds will be lost by drinking it; where one is made witty, ten will be made fools and maniacs; where one heart is cheered, ten will be made sad; yea, that sorrow and grief will spread through whole towns and countries. That idleness will succeed to industry; want to plenty; crime to virtue; filth to cleanliness; hatred to love; that none will escape some injury. The temperate father will be called to close the eyes of a drunken son; the temperate son, those of a drunken father; that even their wives and their daughters will become drunkards; that the bloom, the beauty, and the health, which they now see in their faces, will be succeeded by premature wrinkles and deformity and disease.

Let him tell them, that all this evil must exist in connexion with the good; that this liquid once introduced, all earth cannot prevent the evil; that men will rush to certain ruin and death for the sake of it; that bars and bolts and chains, cannot confine them. Let him tell them, that the proportion of evil to the good is as ten to one, in magnitude and quality. Let him describe our own native land, yea, drunken America. Let him tell them what rum has done among us. And do you believe, that this people in their wisdom would buy the poison?—Would they encourage the traffic in ardent spirits? Would they not guard their shores against it, as they would against the pestilence? Would not the alarm be sounded through the whole land, and armies be raised to prevent its admission? But here we sit and suck the poison, and we have come to such a pass, we have acquired such a bluntness of feeling, such a degree of attachment and love for it, that although surrounded with the woes it has produced, all the eloquence on earth would be unable to awaken us to a proper sense of our danger, and induce us to banish the foe.—Yet, let a wild beast enter this village and destroy a few sheep only, and the yeomanry are alive, and he is hunted to death; but a foe, whose havoc is among men, which is satisfied with nothing but the blood and the souls of your sons, is defended and protected. And why is it thus? Why should we use an article, the introduction of which into any new country with a full knowledge of its effects, would be insanity? And what is to pay us for all the wretchedness that spirits bring upon our land? Can you point to a single good that they yield, without being obliged to counterbalance that good with a greater evil? Does not the benefit derived from them dwindle into insignificance, when you look upon that long catalogue of crime, and disease, and wo, which they occasion? Yet we are told we must have them—must have them, though tenfold horrors ensue. If the evil they produce exceeds the good in a tenfold proportion, should we not be better without them? No one can deny it. Indeed, I never in my whole life heard a man refuse to admit, that it would have been better for the world, had ardent spirits never been known; and that the art of distillation is a curse upon the country. Then let us get rid of this curse; let us drive from the land the most prolific source of misery that exists, even if some paltry gratification of some trifling doubtful good be lost.

From the London Wesleyan Methodist Magazine.

THE FOREST OF DEAN.

It is, I believe, very generally known, that the first attempt to instruct the inhabitants of the Forest of Dean was made by a clergyman, of the name of Procter, who held the living of Newland, in that neighborhood. I have heard him, more than once, relate the manner in which his attention was first called to this benighted land, which seemed to have escaped the notice or to have resisted the efforts that may have been made by others for its benefit. At the time in which the circumstance I am about to relate occurred, there was no church or chapel of any kind in the Forest, nor any means of religious instruction whatever. The inhabitants of this neglected place had no *right* to attend in any place of worship on its borders. They knew themselves to be a lawless and despised people; and the pride which was engendered by neglect, kept them aloof from their neighbors, and shut out the usual means of improvement. Very little was known of them, but that they were a set of common plunderers, who were avoided by all the surrounding people; their lives as well as their property being endangered by them; for murders were not uncommon in the Forest. I remember visiting a poor widow, whose husband had been lost in the Forest some years before. He had ventured to cross a part of it at night, and he was never heard of afterwards. His hat and neckcloth were found, but no traces of the body were ever discovered.

This was the state of the Forest of Dean about the time I am now describing. I am not quite certain as to the year, but it must have been about 1809, when Mr. Procter, who had succeeded to the living of Newland, was told one evening that Thomas Morgan, a man out of the Forest, wished to speak to him. Mr. Procter had prepared himself for some claim on his charity; and he was agreeably surprised when the man addressed him in the following manner:—"Sir, I am a poor Forester, and perhaps you will not think it worth your while to attend to me. I am not one of your parish, so I have no right to intrude myself upon you; but I was at your church last Sunday; and I have been disturbed in my mind ever since. I can get no rest either night or day; and I have therefore determined to come, and try if you will think it worth while to explain yourself to me." He was soon satisfied that he was come to one who was "no respecter of persons;" but who accounted it his highest privilege to heal the "broken and contrite heart;" whose zeal in his Master's service might be safely held up for imitation to all his brethren.

Thomas Morgan then proceeded to tell him, that the change of heart which he had spoken of in his sermon, as necessary to salvation, was a doctrine he had never heard before; and indeed it appeared so strange to him, that he had, once or twice, been quite sure that he had mistaken the preacher; and had therefore endeavoured to shake it off, and go about his work as usual; but the more he tried to get away the more it seemed to fasten upon him, till it led him to break through all the reserve of his disposition, to which was added a large portion of sullen pride at that time peculiar to this people, and force his way to Mr. Procter's study. There can be no doubt that he was led thither by the Spirit of Him whose counsels are from everlasting, and who had chosen him as the means by which the "great and effectual door" was opened, through which so many pious laborers have now entered.

Thomas Morgan was soon satisfied that he had not mistaken the preacher; and the lively zeal and affectionate interest which were displayed in setting before him the "way, and the truth and the life," melted the rugged sternness of his nature at once. His eyes filled with tears. "May I see you again, sir?" "Certainly, whenever you wish it." "If my wife could hear you."—"Bring her to church with you."—"We have no place there, sir; and we have never been used to intrude ourselves, it is not our way; but if she could hear you explain that chapter,"—he hesitated,—"if it would not be too much to ask,—if you could find time." "You wish me to come to your house. Can I do it with safety? You know the character your Foresters bear: will you promise to behave well?" Every assurance was given; and the next evening was appointed. Such was the character of the people, that Mr. Procter used to say, that he could not through the whole of the preceding day, reflect that he had engaged to enter the strong holds of this desperate people, without considerable trepidation; and this was not lessened, when on entering Morgan's cottage, he found it crowded to excess, by men whose stern and almost ferocious countenances were blackened by the labors of the coal-pits from which they had just ascended. Mr. Procter was a somewhat timid character; he was startled on first opening the door; he looked towards Morgan, the only one he knew. "What is the meaning of all this?" "I hope you will forgive me, sir; but a few of my neighbors, when they heard that you thought me worth coming after to teach, were so anxious to hear you, that I could not refuse them."

After reading and explaining such chapters as he had selected, and praying for the Spirit of all truth for their mutual assistance, he arose to take leave of them. They had hitherto maintained a respectful silence; but they all now united in imploring him to come again. At the next meeting, the room could not contain the numbers that assembled, and much inconvenience was suffered in consequence. Mr. Procter was thus led to lament that these poor people had no appointed place for instruction. He rode home with his mind full of the subject. He was not rich; the living of Newland was barely sufficient for his support at that time; he had no interest, political or otherwise; nor powerful as might lead him to hope much from their influence: but he saw that "the fields were white for the harvest;" and he determined in the strength of the Lord to make a beginning.

He drew up a statement of the case, representing the wants of the Foresters, and their eagerness for instruction, &c. This he read over to Thomas Morgan, whose mind had been much troubled on the subject. He desired to give the amount of his hard-earned savings towards this great object. He gave his garden-ground for building a chapel, and five guineas towards its erection. The Foresters were unanimous in begging to add their little savings to the general fund; and they voluntarily engaged to put by every week whatever they could save in future. Application was made to Government, by means of Mr. Wilberforce and Mr. Vansittart; assistance was given, to what amount I know not; but the chapel was begun, and subscriptions were solicited in every part of the kingdom. Enough was obtained to build and endow the present chapel; and a school was immediately opened for the instruction of the children. I have, in the life-time of Mr. Procter attended at the anniversaries of this school; and I shall not easily forget the grateful affection which these poor Foresters never failed to testify towards their patron. Others might preach to them, and there were many brilliant and highly gifted men who were pleased to assist in opening the blind eyes; but none were in their estimation like their old minister. He had sought them out when no one else thought of them; he had put honor upon them, and the Lord had set his seal to his work in their hearts. It is hardly too much to say, that they would have laid down their lives for him; and his heart always seemed to glow with more than its usual warmth towards a Forester. In all the opposition and mortification which attended his ministerial exertions amongst the more refined part of his flock in his own parish, he turned to his poor Foresters: they never failed him; and they formed "his joy and crown of rejoicing."

They who love to trace the hand of Providence, will not fail to see it in the circumstance I have related; and they will not doubt that the time of emancipation for these poor people was come, and that Mr. Procter was the first appointed instrument in his hands who is now so visibly working with his people; bringing the nations who sat in darkness to the light of the glorious Gospel, and proving that the time is at hand when "the knowledge of the Lord shall cover the earth, as the waters cover the sea." If any one doubts the utility of sending missionaries to the heathen, let him go into the neighborhood of the Forest of Dean, and hear of the wonderful effects that followed the preaching of the Gospel. It was almost as sudden as the first Almighty word, "Let there be light: and there was light." In the hard times of scarcity that followed, instead of arming themselves with clubs, and forming bands to devastate the adjoining country, as had been their usual practice, no such thing was thought of. They bore the pressure of the times without a murmur; and even then did not fail to save their accustomed pennies to add to the general fund.

Let the reader imagine the happiness which the success of his labors gave to Mr. Procter! He never remitted them while he lived. With a delicate constitution and very infirm health, he never gave up his evening lectures in the Forest, at the hour which best suited the convenience of the people, although it was necessarily a late one. Is there any zealous minister who, amidst all the outward discomforts which he endured from the inclemency of the season, will not envy him the inward satisfaction which he felt, when, on one occasion, as he was returning from the chapel, while he stopped a moment to button his coat more closely over his chest, to secure himself from the snow which was drifting in his face, he was accosted by a stranger, "I have lost my way, sir; and I am afraid I have got into the Forest of Dean!" "You have, sir; but you need not fear. You perceive the lights in the cottage windows all round, as far as you can see: there is not one that you need fear to stop at; and if you want a guide through the Forest, I can assure you an honest one." Mr. Procter did not fail, as he rode home, to contrast his present security with the feelings that he once had on entering the Forest; while he gave all the glory to Him who can make the weakest instrument effectual in his hands. He was not a man of first rate abilities; but he was full of holy zeal; and in some other respects he was perhaps well fitted for the work. His manner was suited to the people, and his confidence in their affection was never shaken. He never feared to meet them in bands, as he returned from his labors, in the winter nights. "Is that our Mr. Procter? Good night to you, sir; and God bless you," was their usual salutation on such occasions. Mr. Procter had the satisfaction of taking Bishop Ryder, when he succeeded to the diocese, to the dying bed of Thomas Morgan. He heard from his own lips the account I have just given; and the Bishop shed tears of grateful joy as he acknowledged that the hand of the Lord had worked mightily in this place. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

NEGLECT OF PRAYER, A CAUSE OF INDECISION IN RELIGION.

Conceive an individual to be borne on the wings of angels to heaven; to have the uncounted riches of the treasury of God displayed to him; to have a key put in his hands, and to be told, "This is the key of all those treasures, use it, and they are your own forever." Such a key, my christian brethren, to all the unsearchable riches of heaven is *prayer and holiness*. This opens the door to the treasury of God. "If any man lack wisdom let him ask of God, who giveth liberally and upbraideth not." Nothing is more obvious to a mind intent upon its own movements, than our dependence upon some mysterious power without, and superior to ourselves; upon a power generally speaking, acting or refusing to act, according to the nature and spirit of our supplications. There are seasons, for example, when the most trifling event, the weakest cavil against religion, the slightest shaft of ridicule, has power to fasten itself upon the the mind, and to disturb its purposes. Can this be the same mind which has a thousand and a thousand times, without difficulty, sustained or repelled similar attacks? Yes; but you have been cold and negligent in devotion, and your strength, like that of Samson, has departed from you. He who alone can "establish, strengthen, and settle" the soul, has left it the novelty and emptiness of its own resources. On the contrary, are there not moments when nothing seems to disquiet you; when faith rises triumphant over every obstacle; when the mind appears to be lifted up above the trials and temptations of life, into a region of undisturbed serenity, and purity and joy; when the realities of the Gospel so fill it as to leave no avenue for doubts to enter; when the soul, unseduced and unterrified by surrounding objects, is able, through good report and evil report, through persecution and trial and loss, to pursue its calm and unfaltering course, and when, in fact, you are able to trample on the things of this world, and as so many stepping stones to eternity? If so, I would appeal to your own experience, whether such seasons have ordinarily followed your sincere and ardent supplications to the throne of grace. Prayer, in short, opens a way of communication between heaven and earth; and when the way is there opened, the blessing never fails to descend.

Rev. J. W. Cunningham's Sermon.

Premature death of a Clergyman from the EFFECTS *of Intemperance.*

[From the Portland Yankee.]

Mr. Benjamin Titcomb, jr. a preacher of the Gospel, a man of extraordinary talents and worth, is just dead—aged 42; leaving behind him one fact in his biography, of so much value at this particular time, that every paper of our country should assist in giving it circulation. It is this—for six or eight years of his life, *he was a helpless and hopeless drunkard.* But he grew ashamed of wallowing with the beasts that perish—got up—shook off the indurated filth of eight long years—returned to life, as it were—became a preacher of the Gospel, and to the last hour was an example of perfect and severe temperance.—Let no man be discouraged, therefore. At one time, while he was studying law with the present Chief Justice of Maine he was regarded, as beyond all comparison, the cleverest young man here. Yet he was a drunkard. It was about this time that I knew him: and I never knew a more hopeless case. There appeared to be no way of reaching him. His pride was no more, his dignity, his self-respect, his moral courage—hope itself, was extinguished. Yet he awoke; and, after years of heroic self-denial, died, a sober and virtuous, and generally respected man. After all, however, his death proceeded from intemperance. The reformation, though it came in season for his character, came too late for his health; and he has gone down to a premature grave, under the blasting and withering curse that he voluntarily fastened upon himself at a period when, if he had not gone astray from the rocky paths of high and peculiar virtue, he might have been just what he pleased.

MINISTERS SHOULD VISIT COMMON SCHOOLS.

I know a preacher, whose habit it is, never to pass a school without giving an address to the children. When travelling, he sometimes visits from six to a dozen in a day, and thus in a week addresses not less than a thousand children, who will relate much of what he says to perhaps a thousand more. The following is one of many facts which evince that his labor has not been in vain.

In a destitute region, he asked a teacher permission to address his school. "You may," said the teacher, "but they can't understand much." If they can be taught by you, they may be taught by me, said the preacher, and asked—

"Children, have you a Sunday School?"
"No, no."
"Who made every thing?"
"I don't know, I don't know."
"Who died to save sinners?"
"Don't know."
"Did you never hear of Jesus Christ?"
"No, sir."
"Where do good people go when they die?"
"Don't know."

After giving them instruction by which they were affected, he sent a request to their parents to establish a Sabbath School.

A few weeks after this, a stranger came to him after public worship, and said, "We have a large Sunday School in the house where you talked to the children, and people feel a great interest in it."

A missionary to common schools would perform an important work, and so would every minister, who would often visit all the schools in his own neighborhood, and all he might see when travelling—*S.S. Mag.*

CLOONCUMMER, COUNTY OF LEITRIM.

(Ireland.)

"—— Were the Society to see young children carried to school by their parents, brothers, and sisters, in heavy rains, frost, and snow, bare-foot and bare legged, with pity they would behold how desirous their poor parents are, to lay hold of the opportunity put into their hands, of having their children instructed in learning, & religious instruction also; for indeed one can scarcely stand the cries of the little ones, for a time after their coming into School by reason of the intense cold, that by their assiduity have got Spelling Books coming down of books, has been a means of much good; for they that got them admire them as the greatest treasure that could be bestowed on them and they that got none, are waiting with great impatience to get the greatest treasure that could be given them. They have increased to one hundred and fourteen scholars.—Their parents have offered every assistance they could give, but they are poor; and there are no gentlemen in our neighborhood from whom we might get some assistance.

"——The attendance has been regular and steady; as an evidence of this, I am able to state, that in the very severest weather we have had this winter, the least number of children in the school was *one hundred and twenty-one, although many of them had neither stockings nor shoes, and had three or four miles to go.* In the opinion of many persons long resident in the parish, improvement is visible in the manners and conduct of the rising generation, and which they attribute entirely to the influence of the instructions received, & the habits enforced at Sunday Schools and when we find *one hundred children in attendance on the bleak 23d of December, most of them coming two or three miles*, we must conclude that those parents who send them forward are well pleased with the effect of our labor on their private behaviour."—*London Cottage Mag.*

LOTTERIES.

[*Concluded.*]

It will now be my task still further to demonstrate a few of the many evils which result from the *arts* of lottery brokers, and the fearful consequences growing out of the patronage extended to them by our population.

I will commence this branch of my subject by an extract from the Petersburgh Intelligencer, which is well calculated to place in its proper light that scheme of legalized plunder which goes by the name of the lottery system.

"Until very lately it was the custom of these gentry, to sell their tickets at the scheme price until after the drawing had commenced, when the alleged gain of the wheel was soon made the pretext for an increase of price. But during this period the scheme of the lottery was fairly laid before the public; the aggregate amount of the prizes and of the tickets, at a specified sum, was published; and every adventurer could see at once the fair price of the ticket.

"But when the new and short methods of drawing lotteries were first introduced, the tickets were still sold for a few weeks at the scheme price, after which the pretended great demand would cause them to rise. Now the scheme price of the tickets is never shown, and cannot be ascertained, (even when the number of tickets is stated, which is rarely done,) without an arithmetical calculation, which few will take the trouble to make; and to increase the difficulty of which, the price of the ticket is fixed, not as formerly at so many dollars, but at so many dollars and fractional parts of a dollar. For example, one of the lotteries now before the public contains 25,000 tickets, which are sold at five dollars, and will produce 125,000 dollars; but all the prizes amount to 95,000 dollars only, which will leave a profit to the managers of 30,

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000 dollars. Another contains 20,000 tickets, which are sold at four dollars, producing 80,000 dollars; but the prizes amount to 56,000 dollars only, leaving to the managers a profit of 24,000 dollars. A third contains 35,000 tickets, sold at ten dollars, producing 350,000; but the prizes amount to only 308,000 dollars, yielding to the managers a profit of forty-two thousand dollars. And all these enormous profits are *exclusive of the 15 per cent.* which is to be deducted from the prizes, and which, in these three lotteries selected at random, will amount to 58,850 dollars.

"Now if any one individual or company were to purchase all the tickets in these three lotteries, he or they would lose 154,850 dollars; of course every adventurer bears his share of this enormous loss. But in addition to all this, the managers who purchase from the commissioners the privilege of drawing, obtain a discount of from 20 to 30 per cent. If impositions like these, which are so palpable that any man may detect them in an hour, be practised, how many others may there be more difficult of detection? Thus in the combination and permutation lotteries, what man unacquainted with algebra can determine how many combinations and permutations any given number of figures is susceptible of?—If there may be twice as many as there are tickets, is it not apparent that one half or more of the prizes may never be drawn? Why is it that we never hear the names of the fortunate adventurers who have drawn the high prizes in any of this description of lotteries?"

The writer then adds very properly, that "If the public will submit to be thus imposed upon, and no legal prohibition can be devised, then allow the faro banks, and every other species of the same vice, equal rights and fair play."

It will be recollected by my readers, that only a few years since, in the drawing of all our lotteries, all the prizes and all the blanks were placed indiscriminately into one wheel, and all the tickets in the other wheel; the fate of each adventurer was then left to the decision of the 'blind goddess,' as she is profanely called.—Very soon it was found that the high prizes were in danger of coming out too soon, and thus injure the sale of the remaining tickets. To prevent this, what are called stationary prizes were introduced, being awarded to the first drawn ticket on particular days, or deposited in the wheel towards the close of the drawing, at stated periods.

So soon as it was ascertained that the public would be thus gulled, another artifice was devised,—that of *only drawing the prizes*, these being placed in one wheel, and the numbers in the other, and all the tickets *undrawn* after the prizes had all been distributed, were declared to be remaining in the wheel, or in other words blanks.

This bait being eagerly swallowed by the multitude, the fraudulent trick of *insurance* on the tickets was commenced. By selecting any given number of undrawn numbers, and paying a to pay five dollars on each 'and ever engaged them which should be drawn out from the wheel on any particular day's drawing. This villanous disguise was soon seen through and exposed, and was frowned down very generally, and has now almost been laid aside, as too obvious to catch even the vulgar; but this was not done until thousands of dollars were pilfered from the poor and ignorant.

It now became necessary to invent some novel scheme of fraud, and the 'even and odd' system was introduced, the nature of which is fully understood without any explanation; but this also has been abandoned. Then came the 'combination system,' and the 'combination and permutation scheme,' and the 'unit system,' and a host of others, all *patented*, and announced as '*by authority of the President of the United States*,' and all of which are now in full operation in our country, and millions of dollars are filched from our community by these labored schemes of infamy. And thus, unless some legislative interference prevent, we shall continue to be annoyed, and our citizens robbed by new and improved methods, to induce the vulgar herd to try their luck in a *new* system, after they have been ruined by the *old* ones.

But the contemptible and villanous arts of lottery brokers do not stop with these plans and schemes of systematic fraud: their profits are so immense, that they can afford to lose a large commission and yet fill their coffers with the surplus. Hence they offer to take in exchange for tickets, 'notes on broken banks, and all kinds of uncurrent money'—'good notes or judgments payable after the completion of the drawing,' or in truth, they will receive goods of any kind, without inquiring whether they be stolen, as a pawn for tickets. They will 'pay all the postage,' or 'pay the ferriage in the steam boat, or accommodate you with a glass of soda water, GROG, Spanish segars, or any other *treat*, if you will prefer their 'Homes of Fortune,' or 'Lucky Offices,' or 'Mints' or 'Golden Wheels.' And all this besides paying the printers for their contemptible puffs, doggrel rhymes, and profane blasphemies, a sum amounting in many of the offices to 10,000 dollars per annum.

Now could they sustain all these accumulated expenses, if they were not 'sucking the blood' of the community, and realizing stupendous profits on their nefarious traffic? All these baits are presented as so many tricks to gull the populace, and tempt them by their great kindness and liberality to come and have their pockets picked in this genteel way. But the most disgraceful, vile, and abominable of all, and indeed the very climax of their iniquity, may be said to be their introduction of RUM and other ardent spirits into their offices, where all who buy tickets are invited to be drunken that they may the more readily fall a prey to their infamous designs on their purses, their property, and the peace of their families. Thus they drink deeper, and venture equally deep, and many have, *while drunk*, been deprived of all their money, their watches and other valuables, before they left the lottery offices, and returned to their perishing families, with nothing but lottery tickets in exchange for the emolument of their week's labor, and their all of personal property. If in a sober moment they return to the broker, they have been informed by him, in infinite condescension and kindness, that he will, *to oblige them*, take the tickets back at *half price*, although he does not want them. These facts are well attested, and have occurred in several of our principal cities, and I learn are successfully commencing in remote towns and villages. And thus the growing evil of intemperance, whose gigantic strides are spreading poverty, desolation and death throughout our land, and carrying in its train disease, suicide and murder, is urged on its march by these foes to the peace of society, who are so infamous in their principles and practice, and covered under the specious garb of lottery dealers, or 'agents for the Managers.'

Thus it may be seen how fearful are the consequences of extending patronage to these pests of society; for although there are some among the proprietors of lottery offices, whose principles would not permit them to participate in acts so disgraceful, and who are even above suspicion, yet these are deprived of the emoluments of their calling by these buzzards, whose appetite for gold is so unbridled, that they will indulge their meal at the expence of the tears of the broken hearted mother, and the cries of starving children; and brave with more than stoic callosity the feelings of an outraged community. All, then, who desire to retain the respect and esteem of the good and the virtuous, should 'come out and be separate,' abandon a calling pre-occupied by knaves and contemptible jugglers, lest they participate in that condemnation which is visibly overtaking this iniquitous traffic.

From the Religious Intelligencer.

OUR COUNTRY RUINED.

(*Continued from our last.*)

A. I have thought much on the conversation between us a few weeks since, in reference to the benevolent exertions of the day; and though I confess that I do not see exactly how to evade the force of your reasoning, I cannot yet be persuaded that all is as it should be. I believe, that something is wrong; that the whole is a plan of the clergy to get large funds into their hands, by means of which they intend ere long to get the control over the people, to get the power into their hands,—and hence, that these institutions are dangerous to the best interests of the country.

B. The clergy then are raising funds to overthrow their country, and this, under the pretenee of benevolent exertion! Why really Sir, I used to think when I heard such objections against the benevolent exertions of Charitable institutions, as you have now suggested, in our former conversation, that they were such as arose out of a settled hatred to the Christian religion, and to the best interests of mankind; that they were made, not because it was thought there was any foundation for them in truth, but for the purpose of throwing obstacles in the way, and as presenting a show of justification for the indulgence of a covetous spirit, in refusing to lend their aid; and even now, I believe, that these objections, from no better motives, but since first originated so long, so loudly, and so repeatedly trumpeted abroad; since so much pains has been taken to give them currency; since so many editors of papers have so cheerfully engaged in the work, I begin to think that some who are willing to know and to do their duty, have been strangely led away on this subject; and I cannot but think, neighbor, that you are one of the number. It seems you are afraid of the influence of the clergy—pray Sir, has our country heretofore suffered from their influence?

A. Perhaps not, but other countries have.—Reflect for a moment, on the influence which the Romish clergy have exerted in Catholic countries. As you well know, the time has been when the government of nations was in the hands of the Hierarchy; when kings and nobles were in reality their servants. The wealth of nations too, was at their disposal. What has been, may be again. Yes Sir, I *am* afraid that the clergy will get too much power into their hands.

B. But how was it that the Romish clergy obtained such an influence?

A. It was done by degrees. Being guides of the flock, they were placed in the most favorable circumstances to insure their confidence.—This confidence when obtained was most shamefully abused. The people were kept in ignorance; There was a mixture of church and state: The one aided the other, till finally the Pope not only lorded it over God's heritage, but set himself above all earthly thrones and dominions.

B. Can you believe, Sir, that the Romish clergy would ever have obtained that dominion over the people which they did, had knowledge been as generally diffused among that people as it is among us?—had they had the Bible in their own hands and in their own language—or had the press then as now, every week and every day sent forth such a flood of light? Would the thing have been possible?

A. As to the possibility of the thing I will not take it upon me to determine; but I can truly say the thing does not look very probable.

B. Well Sir, is there much reason to apprehend that the dark ages will return, and visit *our* country, through the influence of our *clergy?* Are the measures which they are pursuing, and to which you seem to be opposed, calculated to produce this effect? One great means, as you acknowledge, by which the Romish clergy obtained so much power, was by keeping their people in ignorance. *They* kept the Bible *from* the hands of their people.—This has ever been their policy; and this with a vast majority of them is still their policy. They are afraid of the light. They are afraid to let their people come to the light. But directly the reverse of this, is what *our* clergy are doing in giving their aid to Bible Societies; to the Missionary, Education, and Tract Societies. Instead of keeping the Bible *from* the hands of the people, they are doing what lies in their power to put it *into* their hands.—Could they succeed according to their wishes, they would soon place a Bible not only in every family, but in every hand. Their object is to scatter *light*, and not darkness, and this is the object which they are effecting just so far as they effect any thing. They would put the people in a situation in which they could not be imposed upon by ministers or by any others. And now permit me to ask, how, in this way they can expect any thing like a Romish Hierarchy? or how, by scattering light can they expect to bring back the dark ages so as in this way to obtain an undue influence over the people? Sir, will you be so good as to tell me?

A. You must not press me too hard; if I am wrong, I should be glad to be set right.

B. If the clergy have such a design in urging forward the benevolent operations of the day as you seem to imagine, it will follow of course that as a body they must be very corrupt. They must indeed be wolves in sheep's clothing, and wholly unworthy of the confidence of the public. This certainly must be the character of those who take the lead in these works of charity. If this is the character of our clergy let it be known, for the sooner the truth is brought to light the better.

(*To be continued.*)

Speech of Dr. CHALMERS, *at a meeting of the friends of Catholic Emancipation, held in Edinburgh, Scotland, in March last.*

Dr. Chalmers rose amidst such cheering that some minutes elapsed before he could obtain a hearing.—He spoke as follows: "I understand that the present meeting would not have been called, had it not been from certain and anterior efforts made in this city, and the object of which was to obtain signatures against Catholic emancipation. We should have remained quiet, and this perhaps would have been the most significant expression we could have given of our confidence in his Majesty's Government. Had there not been a positive exhibition on their part, it was understood that there would have been no positive exhibition on ours; and I advert to this simply for the purpose of remarking how delusive the indication often is of the state of public sentiment, in so far as it is grounded either on the majority of petitions or the majority of signers to those petitions. The truth is, that they are the non contents, the alarmists, who are in motion; and the contents only move in the capacity of counter-alarmists. If an arithmetical deduction was to be made of all the petitioners on both sides of the question, it would be still found that the great body of the people are in a state of rest, and they count with us, not with our opponents. I have read of the expressiveness of silence, and this is what their silence is expressive of. There may have been a local effervescence here and there, but throughout the land there is a general attitude of quiescence, which, perhaps, is the strongest demonstration which could possibly be made of the reliance of the people on the wisdom and safety of the measures now in agitation. But I would scarcely have adverted to the example of another petition and of the petitioners, had they not been designated by the name of Anti-Catholic, leaving to us the goodly designation of Pro-Catholic. There nener was a grosser imposition practised upon the public mind than by the meaning of those two words. We are not Pro-Catholics. We are not indifferent, however, as we are hostile, to the holy cause of protestantism. I cannot answer for others; but for the vindication of myself I declare that it is in the spirit of the utmost devotedness to that cause that I now come here, and because in this emancipation of Papists I see for Protestants, I see for Protestantism, a still more glorious emancipation. (Great applause.) The truth is, that these disabilities have long hung as a dead weight around the Protestant cause for more than a century. They have enlisted in opposition some of the most unconquerable principles in our nature; resentment on account of injury, and the pride of adhering to a suffering cause. They have transformed the whole nature of the contest, by having rooted and given tenfold obstinacy to error; they have given to the side of Protestantism the hateful aspect of tyranny, while on the side of the Catholics, we behold a generous and highminded resistance to what they deem to be oppression; they have transformed a nation of hereties into a nation of heroes. We could have refuted and shamed the heretic out of heresy, but we cannot pull down the hero from his altitude. From the first introduction of this heterogeneous element into the question, the cause of truth has gone backward; it has ever since been met by unyielding defiance from the people, irritated but not crushed, under a sense of indignity.—This expedient for bringing down Popery has compressed it into firmness, and enclosed it within a phalanx, which, unless opened by emancipation, will be found impenetrable. Arguments might be drawn from history against us; there is one passage in history they can never dispose of. How comes it to pass that protestantism achieved such a triumph and made such progress when it had pains and penalties to fight against; and how comes it that its progress was arrested from the moment it laid on those pains and penalties in turn? What have all the enactments of the statute-book done for the cause of Protestantism in Ireland? And how comes it to pass that single-handed truth walked through the land with the might and power of a conqueror; and no sooner was she propt up by the authority of the state; no sooner was the armor of intolerance given her, than her brilliant career of victory was for ever ended. (Great and long continued applause.) When she took up the carnal and laid down the spiritual weapon, her strength went out of her; she was struck with impotency. In giving up the warfare of principle for the warfare of politics, she lost her power. To gentlemen opposed to these concessions who were profound in the deeds and documents of history, she has nothing to offer half so instructive as the living history now before us. With pains and penalties against it, the cause of the reformation has done every thing in Britain.—With pains and penalties in its favor, it has confessedly done nothing or worse than nothing in Ireland. (Great applause.) The question does not require the evidence of history for its elucidation. There shines upon it an immediate light from the known laws and principles of human nature. When truth and falsehood enter into collision upon equal terms, and with their own appropriate weapons, the result is inevitable.—"Magna est veritas et prevalebit." But when to strengthen the cause of truth, we put the forces of the statute-book under her command, there instantly starts up, on the side of falsehood, an auxiliary far more formidable. I know that those disabilities are only meant to serve as a barrier of defence for Protestantism against the encroachments of Popery. But they have only proved a barrier of defence for Popery against the encroachments of Protestantism. They had drawn a line of circumvallation around the strong holds of Protestant faith, and they have been in effect a line of circumvallation around the strong holds of the Catholic faith. It is to force this now difficult and almost inaccessible strong hold, that I want the wall of separation taken down. I trust to the combined force of truth and charity, and because I believe it to be omnipotent. I agree with the Duke of Wellington in thinking, that when once those political distinctions are removed, the result will be the spread of Protestantism in Ireland. Had we mingled more extensively with our Catholic fellow-subjects, and kept them company in all the walks of civil and political business, we would this day have had the transfusion of another feeling, and the breath of another spirit among us; nor would we have beheld, as now in Ireland, the resolute and unyielding attitude of an aggrieved and outcast population. (Great cheering.) I have one word more to say upon a topic of great interest. I am aware of one advantage which our opponents have against us, and that is, a certain command over the religious feelings of the population. Yet I am not aware of any public topic on which the popular and prevailing cry ever ran more completely counter to the whole drift and spirit of christianity.—(Applause.) What other instrument do we read of in the New Testament for defending Protestantism but the Word of God and the Spirit of God? How do the apostles explain those principles when they speak of the triumphs of that truth which is mighty to the pulling down of strong holds? They tell us, that the weapons of their warfare were not carnal but spiritual. I consider the exercise of those spiritual weapons the only ones which are of force to assail the strong-holds either of Popery or Paganism. The Kingdom of God refuses to be indebted for its advancement to any other. Reason, Scripture, prayer ought to comprise the whole armory of religion, and by these alone the battles of our faith are to be successfully fought. Ever since Intolerance, that unseemly associate, has been admitted within our camp, the cause of reformation has come down from its vantage-ground. She has wrested this engine from the hands of her opponents, and wielded it herself, and from that moment her cause has been at a dead stand. I want her to be disencumbered of this weight, and restored to her own proper and peculiar enemies. I want truth and force to be dissevered from each other, the moral and spiritual not to be implicated with the grossly physical means. Never will our cause prosper, never will it prevail in Ireland until it is delivered from the outrage and contamination of so unholy an alliance. (Great and continued cheering.) Dr. Chalmers concluded a most eloquent speech, with urging the principles of toleration, and the Anti-christian nature of exclusions.

SKETCH OF THE CHINESE MISSION.

In 1807, at the suggestion of Joseph Hardcastle, Esq., the London Missionary Society determined to send out a missionary to that country, who should learn the language in China itself, and thus prepare himself to translate the Scriptures into the language of one-fourth of the human race. The choice of a missionary fell upon the Rev. Robert Morrison, who arrived in China, by the way of Philadelphia, September 4, 1807. His success is the best evidence of the wisdom which directed the choice. His first attention was directed to the acquisition of the Chinese language, in which he encountered innumerable difficulties. He resided a short time at Canton, and lived in the Chinese manner, but soon removed to Macao, a Portuguese settlement, about seventy miles below Canton. In about a year he had so far acquired a knowledge of the language, as to receive the appointment of interpreter to the East India Company, a station which he still retains. This appointment required him to be much at Canton, so that his wife was left solitary at Macao about one-half of the year.

In 1810 he had gained so much knowledge that he ventured to revise and publish a translation which had been made by some unknown person of the book of Acts. In 1811 he finished his Chinese grammar, which was afterwards printed at the East India Company's expense. In the same year also he sent out a translation of his own, of the book of Luke, and a small Tract in Chinese. Other publications have followed from year to year. In July, 1813, the Rev. William Milne arrived at Macao to join the mission, but was soon ordered away by the Portuguese government, and proceeded to Canton.

In 1813, Dr. Morrison completed the translation of the New Testament. In 1814, the first Chinese convert was baptized. In April, 1815, Dr. Milne removed to Malacca, to establish a branch of the mission at that place, where the missionaries could enjoy the protection of a Protestant government. This establishment is of growing importance, connected as it is in commerce with all the countries where the Chinese language is understood; and favorably situated for the Anglo-Chinese college, schools, printing, &c. &c.

In 1824, Dr. Morrison came to England, and brought a Chinese library of ten thousand volumes. He also brought a number of copies of his Chinese dictionary, the most learned work on the Chinese language ever written, and so complete, that by its help a scholar may make considerable proficiency in the language even without a teacher. These works were liberally lent to such persons as had a desire to profit by them. That lamented youth, John Urquhart, by the help of this dictionary and other books given him by Dr. Morrison in 1825, made so much progress in the language that his biographer says, he "actually accomplished, by his unaided endeavors, a translation of the first chapter of St. John's Gospel."

Dr. Morrison returned to Canton in 1826, and resumed his labors, both as a missionary and as an interpreter to the East India Company. The present state of the mission is as prosperous as it can be with so few hands and so limited means. At Malacca, the press is kept in vigorous operation, having issued in 1827, three hundred and seventy-six Bibles, two thousand six hundred Testaments, and near thirty thousand tracts and other publications. There are six free schools there, supported by the Missionary Society, and two by the Dutch Government of the place. Two hundred boys are educated in the Society's schools. The Canton Register states, that recently a school has been begun for the instruction of females. On a late celebration at Malacca of the *Tsing-a-ming*, the annual Chinese festival, when they visit the tombs of their ancestors, of eleven thousand Chinese residents at Malacca, only ten or fifteen hundred were observed to resort to them; forming a striking contrast with the practice of former years. The Anglo-Chinese College at Malacca has for its object, "the reciprocal cultivation of Chinese and European literature." It is furnished with "an extensive library of Chinese, Malay, and European books," and "the assistance of European Professors of the Chinese language, and of native Chinese tutors." In the fifth report of the college, for 1827, of which a copy is in the hands of the writer, the number of European students who have been assisted in obtaining the language, is stated at twelve. Fifteen Chinese students had left the college, with various degrees of improvement, and twenty-four still remain. One of those who left is *Leang A Fah*, who has embraced christianity, and been ordained a preacher of the gospel. He is now laboring in China itself in a humble manner, and has had the satisfaction of baptizing one of his countrymen, as the first convert to pure christianity within the great empire.—*Sailor's Magazine.*

ROCHESTER:

FRIDAY, MAY 8, 1829.

DOING GOOD.

The Philadelphia Recorder, gives the following extract of a letter from Rev. Mr. Blackburn, an Independent Minister in London, to a friend in this country:

"The Christian Instruction Society, of which you know I am a Secretary, goes on remarkably well. We have now a thousand gratuitous agents who visit the abodes of more than twenty two thousand families in the metropolis and its environs twice every week, lend them religious tracts and books, and seek to induce them to attend public worship. The plan of our Society is now adopted in many of our large towns, where probably an equal amount of good is doing. All this is the Lord's doing, and is marvellous in my eyes."

Now, we would enquire whether some systematic effort of this kind might not be adopted in Rochester, or in any other village, to promote the moral and religious interest of its inhabitants? Are there not hundreds of families who very seldom, or perhaps never attend any place of public worship in this village, and are seldom if ever reminded by the friendly and faithful admonition of a christian friend, that they have souls to be saved or lost? who have no one to point them to the house of God; to inquire into their circumstances, and if necessary assist them to seats where they may have an opportunity to hear the preaching of the Gospel from Sabbath to Sabbath?

We presume, that every christian, if asked whether a vast amount of good might not in this way be effected, would answer in the affirmative; yet if asked whether he, individually, did his duty in these respects, would as readily answer no.

Now, although the negligence of one professor cannot afford an excuse for another, yet might not much of this criminal negligence be obviated, and action be excited, were some system adopted by which that particular duty of each individual should be distinctly marked out, and the interest of perishing souls be greatly promoted—by which every district and every family should be called upon and invited and urged to attend at some place of public worship on the Sabbath, where Christ, and him crucified, is preached?

The usefulness of tracts in such cases, has been fully demonstrated. Let them be placed in every family that will receive them, and let their influence be carefully noted. We do not propose any specific plan of operations, but think that one might be readily formed—one which should point out specific duties for individuals, and some board or committee, to whom a regular account should be given, that their faithfulness or delinquencies might be known, and to whom a regular report should be made of such facts as might be deemed worthy of notice, and the effects of their labors be collected for the benefit or encouragement of others.

We are too apt to overlook objects which are practicable and near at hand, for those which are more distant and difficult of accomplishment, and too ready to see a lion in the way, when a little of the self denying spirit of our Lord and Master, would remove every obstacle.

CATHOLIC QUESTION.

The speech of Dr. Chalmers on this subject which we publish to-day, is well worth an at-

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Historic Newspapers Collection

tive perusal. He appears fully to understand e effect produced upon religion by a union of urch and state. The sentiments therein exssed are those of a capacious & liberal mind, eply imbued with a sense of the immense, the speakable importance of religion, of its power maintain itself when left free to combat error, ainst the combined attack of infidelity, and the chinations of those who would lord it over od's heritage. He knows how to appreciate e aid of civil government to maintain the relion of Jesus. He sees that its spirit spurns y dominion less than the empire of the heart: at it is there, and there alone, that it exercises s legitimate power; that when the puny arm man is raised with any other sword than that the Spirit to afford it protection, it is that proection which the twining ivy renders to the urdy oak—or rather that which the parasite oot renders to the parent stock.

If Americans need any lesson on this subject o warn them of the danger of uniting the ecclesastic with the civil power, the present agitated nd distracted state of the people of Great Brit-n, and the effect of her legislative enactments protect Protestantism against the Catholic reigion, as pourtrayed in Doct. Chalmers' speech, ust afford them one of the most forcible in the istory of the world.

MR. CHERRY.

In the last Advocate & Journal there is a letter from *somebody* to the Editor of that paper, aying that he has not been in connexion with he Presbyterian Church in six years; that he eceived his licence from the Congregational Church for a limited term, which term having expired, he did not apply for a renewal, &c. &c. From the remarks of the Editor, and indeed from the letter itself, it is obvious that this individual is the celebrated Mr. Cherry, whose plans have so often been mentioned in certain publications as inimical to civil and religious liberty, and as having been supported & encouraged by Presbyterians. We have no time for remarks, further than to say that we have never seen more unjustifiable means taken to prejudice the public mind than have been made use of on this subject; that by the enemy's own showing there was no more connexion between Cherry's plan and religion, than between the temperance measures and religion. Such we know to have been the light in which Mr. C's plan was viewed by those who aided him here with money to defray his travelling expenses.

THE CIRCUS.

We cannot but look upon it as much to the credit of the village of Rochester, that the *Equestrian corps*, which has for few weeks past paraded our streets, has been obliged, from wan of patronage, to leave it for some other, where the moral habits of the people are more congenial to such exhibitions, and where they are more ready to pay money for the gratification of a depraved taste.

For the Observer.

THE IMMEDIATE CONVERSION OF THE WORLD. No. 4.

Leaving the bright picture of the Cherokees, presented in my last, we may say further, that important missionary stations are scattered abroad among the Choctaws, Osages and lesser tribes of the south and many of the tribes of the northwestern territory and Canada. In fact we are not merely skirting the borders, but entering into the very heart of all our western frontiers—and while the eye is stretching across the Rocky Mountains, to catch some gleam of light amid that barren darkness, we hear the sound of rejoicing from the Pioneers of peace and salvation on the shores of the Pacific, just landing to begin their mighty work, and after establishing their first citadel and forming their line of communication, we shall expect soon to see them lifting their heads above the mountains of separation and blowing the joyful trumpet of salvation, and saying to their brethren of the east, come up hither, and let us, in the presence of the western world, acknowledge the good hand of God upon us, in perfecting the work of publishing the gospel to all the tribes of the west.

South America has opened her ports to the word of life, and the ambassadors of Christ are crossing and recrossing the continent and planting the seeds of truth and righteousness in many cities; and though they may now walk softly and cautiously as among thorns and briers, they shall soon lift up their voices as the noise of many waters, and publish peace and good tidings of good, until the bible shall become the text book of the nations who are now groaning under the delusions of priestcraft, ignorance and sin.

Most of the islands of the Pacific have received the law of the Lord, and amidst opposition and persecution from emigrants who were educated among christian nations, the faithful ambassadors of Christ are still pursuing and extending their work and stop not until these whole islands shall rejoice in the salvation of God.

The interesting and powerful revivals of religion which have taken place in these islands, are well known to the world and appreciated as the strongest testimony that the Lord worketh with us.

We have now briefly glanced at the situation of this continent and the islands of the Pacific—and *now ask* what is necessary, but an increase of the very same means now in successful operation, to extend the circulation of the bible and the preaching of the gospel throughout the whole of this *western world*, this very generation?—yea, sooner—what hinders the accomplishment of this work in half of ten years, so fully and so perfectly that every state and province and principal city shall have the gospel preached to the inhabitants thereof?—and I answer, nothing separates us from this work, but indifference of the church, the covetousness of professors—want of a self-denying spirit and more abundance of the spirit of our blessed Lord and Saviour.

Let American christians look to this that they who have in their hands a price and the means to do good, refuse not to do it, lest haply they be found unfaithful stewards and unprofitable servants. DUTY.

For the Observer.

A WRONG IMPRESSION REMOVED FROM THE PUBLIC MIND.

Mr. Editor.

At the close of the letter lately addressed by the Genesee Consociation to the Rev. J. Emerson, I find appended to that body, the names of eleven ministers of the Gospel!—The idea thus conveyed to the public is, that *all these* are members of Consociation, and have voluntarily set their names as seals to the contents of the above letter. Now, Sir, common justice requires a correction of this idea. The fact is, *several* of these ministers are now, and have for years been members of Presbytery. It is very possible, the most of them at different times, may have attended, as spectators or corresponding members, some of the meetings of the Consociation. But can their names, upon this, with any consistency, be handed to the public, after a lapse say of 4, 8, and 12 months, as members of Consociation?

As to myself, in June last, at the time Consociation passed the resolutions which called forth Mr. Emerson's letter, I was present as a *licentiate*, under the care of Rochester Presbytery, and of course, could not act officially in any ecclesiastical body. Since that time, *I have never attended a meeting of the Consociation—nor have I given any one liberty to use my name in the business of the letter in question,—neither do I to this day know what the letter contains.* In giving this note, I only wish to inform the religious public, that I still remain a firm and conscientious supporter of the Presbyterian mode of church discipline. W. JONES.

Mendon, May 3d, 1829.

The American Traveller, after stating that Boston has a larger number of arrivals and departures of stages than any other place in the Union, amounting to *sixteen hundred*, weekly, gives the following advertisement, by way of contrast. It is from the New-Hampshire Gazette of April 3d, 1761, seventy years ago.

"For the Encouragement of Trade *From Portsmouth to Boston*, a LARGE STAGE CHAIR with two good HORSES, well equipped, will be ready by Monday the 20th instant, to set out for Mr. *Stavers* Innholder, at the SIGN of the EARL of HALIFAX, in this Town, for BOSTON, to perform once a Week; to lodge at Ipswich the same Night; from thence through Medford to Charlestown Ferry; to tarry at Charlestown 'till Thursday Morning, so as to return to this Town the next day; to set out again the Monday following: It will be contrived to carry Four Persons besides the Driver. In case only two Persons go, they may be accommodated to carry Things of Bulk and Value to make a third or fourth Person. The price will be *Thirteen Shillings* and *Six Pence* Sterling for each Person from hence to Boston, and at the same Rate for Conveyance back again; though under no Obligation to return the same Week, or in the same Manner.

Those who would not be disappointed, must enter their Names at Mr. *Stavers* on Saturdays, any Time before Nine o'Clock in the Evening, and pay one half at Entrance, the Remainder at the End of the Journey. Any Gentlemen may have Business transacted at Newbury or Boston with Fidelity and Dispatch, on reasonable Terms.

As Gentlemen and Ladies are often at a Loss for good Accommodations for Travelling from hence, and can't return in less than three Weeks or a Month, it is hoped this Undertaking will meet with suitable Encouragement, as they will be wholly freed from the Care and Charge of keeping Chairs and Horses, or returning them before they have finished their Business.

COLONY OF LIBERIA.

Dr. Randall, formerly one of the managers of the Colonization Society, but recently appointed Agent of the Colony at Liberia, arrived at that place on the 22nd of December last. In his communications, published in the African Repository, he says, "I am much pleased with the climate, location, fertility, and population of Liberia." The situation of Monrovia promises great commercial advantages, and it is his opinion that with prudence, emigrants from the northern as well as southern states, would run but little risk in settling there.

After the unfortunate death of the Rev. Lott Carey, the election of a Vice Agent was warmly contested, but the defeated party seem to have acquiesced with a becoming spirit.

The slave trade is prosecuted north and south of the Colonial Territory to a greater extent than for many years past. "The South American cruizers," it is stated, "are alone efficient, in this neighborhood, against the slavers. The slavers are generally fitted out in the Island of Cuba, or Brazil, and land their cargoes and establish factories for the collection of slaves at a convenient spot, whilst the vessels cruize off and on with perfect impunity from English, French, and other cruizers, who cannot capture them unless they have slaves actually on board; and, as soon as the coast is clear, and the wind is fair, they get their slaves on board, and being generally fast sailers, defy all pursuers. The South Americans, being at war with Spain, and Buenos Ayres both with Spain and Brazil, they capture all under those flags, whether they have slaves on board or not."

GREENLAND.—Letters from the Greenland Mission of the United Brethren, of June last, say:

At Lichtenau the grace of God had been very manifest in the congregation, not only on particular days, but during the whole year in general. Twelve adult heathen had been baptized, the congregation now consisting of 638 baptized and 30 unbaptized persons; 251 are communicants. The new establishment at Fredericksthal comprised at the close of the year 1827, 268 persons of whom 63 were not yet baptized. On the 10th of May 1828, that holy rite was administered to 19 adults. Fourteen persons had recently obtained leave to live at Fredericksthal. The evident grace of God, prevalent among this flock, encourages the missionaries to spare no pains to be useful. It is delightful to see how the knowledge of the word of God is increaseing among this hitherto ignorant people, especially by means of their zeal in learning to read.

SUMMARY.

Revival in Frederick, Md.—An interesting work of grace has commenced here. It is mostly in the Rev. Mr. Helfenstein's church and congregation, upwards of seventy entertain a hope in Christ. The meetings for inquirers are well attended.—hopeful conversions frequently occurring. The work is attended with many interesting particulars.

Sunday Schools in Kentucky.—At a late meeting of the Fayette County Sunday School Union, held at Lexington, it was resolved to open a correspondence for obtaining an able and experienced Sunday School Agent from the Eastward, and a subscription was opened to raise funds for defraying the expenses.

Tract Cause.—In Louisville, one hundred and fifty dollars; in Nashville, four hundred dollars; and in Huntsville, 250 dollars, have been raised to increase the depositories in those places.

Receipts of Benevolent Societies.—It appears from a statement in the N. York Observer that the Receipts of the Benevolent Institutions of Europe and America, during the years 1826, 1827 and 1828, were $2,625,634.—This includes *all* the protestant denominations for Bible, Prayer Book, and Homily, Colonization & anti-Slavery Societies—Missions Foreign and Domestic, and a great number of education societies in this country and Europe.—Sabbath school and Tract societies, &c. &c.

The Rev. Edward N. Kirk, has been installed as pastor of the fourth Presbyterian church in Albany.

The New York Orphan Asylum now support 95 boys and 50 girls, of whom 24 were received within the past year. During the same year 16 boys and 9 girls were placed out, and 10 children died. About 700 dollars in money, besides other presents have been received.

Death by drinking Whiskey.—A son of a Mr. Jones, of Northfield, Ohio, recently lost his life by drinking whiskey. His father had the preceding night brought home a jug of this poisonous commodity, from which three of his sons drank plentifully the next morning, while the father was in bed. The youngest, aged 6 or 7, died in the course of the day. The son was used very roughly by the father on finding the whiskey gone. Verdict of the jury of inquest, "Death by drinking whiskey."

The Concord Gazette states that the body of a man named Butters was found in Jaffrey, N.H. on Sunday last. He was supposed to have perished in the snow-storm in the beginning of March, and a fruitless search was then made for him. On the disappearance of the snow he was found, in a sitting posture, with a *rum bottle by his side.*

A Temperate Man.—There is now living in Providence, (R. I.) a man aged 58 years, who was never out of the State of Rhode Island, never sick, or took medicine; never sued or was sued; has been up before sunrise every day in the last 40 years; and has not tasted any kind of inebriating liquor for thirty years.

The Albany Times and Literary Writer, has been discontinued, the publisher not finding sufficient encouragement to keep it up.

The Palladium says that the object of those citizens who stopped the U. S. Mail on the Sabbath at Trenton, N. J. did it with a view to test the constitutional power of the U. States to send a mail on the Sabbath through the territory of a state that has recognized in its constitution the sanctity of a seventh part of time.

A New Sect in Religion.—The Upper Canada Advocate relates that a man in that region purchased a distillery, but before commencing his operations his attention was turned to the subject of religion, in consequence of which he relinquished his intended business. This seems to have been the same kind of religion that prevailed at the Sandwich Islands, and which led the inhabitants to demolish their distilleries.

Fire at Canandaigua.—A fire broke out on Thursday evening of last week in the building of J. W. Beals, the rear of which was occupied by W. Lewis & co., as a copper and tin factory, and the front part by J. Daniels & co. as a dry goods store, which, together with the tailor's shop of Mr. Robert Royce, the central recess, owned by Charles Underhill, & a dwelling house, occupied Mrs. Burgess and Mrs. Jackson, were entirely destroyed.

Banks.—The legislature has granted a charter for a bank at Palmyra. Books will be opened at the house of J. T. Acker in this village, on the 2d day of June next, for subscription to the stock of the Monroe County Bank, the charter for which has been granted the present session of the legislature. The application for the Livingston County Bank has failed.

Banks.—Bills to renew the Charters of the Middle District Bank, Jefferson County Bank, Ontario Bank, Central Bank, Newburgh Bank, and Bank of Chenango, have passed the Senate and become laws. The bill to renew the Charter of the Bank of Columbia, was *rejected.*—The bills to incorporate a new Bank at Troy, and a Bank at Batavia, has passed both Houses.

The Secretary of War has, by order of the President, informed Gen. Scott that he is reinstated, and has a furlough until December next. We presume that the meaning of the term reinstated is, that his resignation has not been accepted.

The Kentuckian of April 2d says—It is stated that John Pope has refused the appointment of Governor of Arkansas, and that he is a candidate to represent the district, formerly represented by Mr. Moore, in Congress.

Benjamin Vaill, has recently been appointed Postmaster at Covington, Genesee County, New York, vice Benedict Brooks, resigned.

James W. Clark, Esq of Edgecombe county, in North Carolina, has been appointed Chief Clerk of the Navy Department.

Louisiana.—The seat of government is to be at Donaldsonville, instead of New Orleans. The public offices are to be removed in May—the Legislature next year.

James Fenner is elected Governor, and Charles Collins, Lieut. Governor, of Rhode Island.

The Steamboat North America, Capt. Benson left the wharf at the foot of Courtland street, New York, at 5 minutes past 5 on Saturday afternoon and landed her passengers at Hudson at half-past 1 o'clock, being only 8 hours and 25 minutes. The distance is nearly 150 miles.

Twenty Steamboats have been built at Pittsburgh, Pa. within the last twelve months.

Three more steam-boats, the Belle Creole, Montezuma, and Muskingum, have recently struck on snags and sunk in the Mississippi. These make seven steam-boats that have been lost on that river the present season.

Swearingen.—George Swearingen, late sheriff of Washington co. Md. has arrived at Baltimore, a prisoner, from New-Orleans, and is committed to jail for trial, on the charge of murdering his wife.

Morris Brewster, of Salina, lately committed suicide by taking laudanum. He had been addicted to intemperance for several years past, and to this cause in all probability should be attributed his untimely and horrid end.

The commitments in the Arch Street Prison, Philadelphia, during the year 1828, averaged *thirteen* per day!

Remarkable Circumstances.—The present is the seventh President of the United States—and two only of them had sons. Both of these were of the Adams family; the son of the first Adams became President; and neither father nor son served more than one term. The other Presidents had no sons—two of them had daughters only—the other three had no children."

Manufactures in Georgia.—A Cotton Manufacturing Company has recently been established at Athens. It is to be 56 feet in length, by 44 in width, and calculated for 1000 spindles and 30 looms. "The experiment," says the Athenian, "is an eventful one,—the period has arrived, however, when no other alternative is left but to strike for commercial freedom."—*Journal Com.*

A stage driver has been condemned to pay one hundred dollars, in Delaware, for injury caused to another carriage by his improper attempts to drive past it.

A letter from an American gentleman in Malta (Mediterranean) dated Jan. 1, 1829, says, "Messrs. Bird, Goodell, Nicolayson, and Smith (American and English missionaries) are here, together with their families. Messrs Bird and Nicolayson contemplated a voyage to Tunis and Tripoli, and even engaged a passage; but as yet, circumstances have prevented their departure."

Authentic letters received in Vienna from the Russian head-quarters, dated Feb. 23, give the official news of the destruction of the Turkish flotilla before Nicopolis. Gen. Malinofsky sent 200 volunteers of the 5th divisions of infantry, under the order of Major Stephanoff, to accomplish this brilliant feat of arms.

The Turkish crews were supprised and massacared. Out of 30 gun-boats and other vessels of which the flotilla consisted, 29 were burnt.—The provisions and the artillery embarked were destroyed.

The Russian admiral in the Mediterranean is said, to have attacked and entirely destroyed the Egyptian fleet in the harbor of Suda, some leagues from Canea the capital of the island of Candia.

The Emperor of Russia, it is said, has permitted Marshal Wittgenstien to retire from the command of the Russian army, and has appointed to this command, General Count Diebitsch.

The London Times states that a commercial house in the American trade under the firm of Everett & Co. has stopped payment. The outstanding engagements are said to be £80,000.

His Majesty has made a donation of £1000 for the relief of the Spitalfield weavers.

Duel in high life.—The Duke of Wellington, the Prime Minister of Great Britain, fought a duel on 21st of March with the Earl of Winchelsea and Nottingham. The Duke was the challenger, the Earl having charged him anonymously in a newspaper with designs for the infringement of the English liberties and the introduction of popery. The Duke fired first, and his ball struck the lappel of the Earl's coat. The Earl then fired his pistol into the air; and his second produced a written apology, which could not be offered till his sullied honor had been made bright.

Royalty in Trouble.—Among the insolvent debtors discharged by the court in London, on the 3d ult. was "His Highness Gætano Starabba, Prince of Giardinelli, eldest son of the present Prince of Sicily."

The Madrid Gazette of the 24th Feb. contains a decree for making Cadiz a free port.—The German papers also say that Venice is to be declared a free port.

The Canton Register gives an account of the burning of a Theatre in one of the Provinces of China, with the loss of sixty lives. It was at the performance of a religious drama in honor of an idol.

Botany Bay Fashionables.—It is stated in Cunningham's account of the convict colony of New South Wales, that a French milliner, who came to Sydney to provide *fashions for the ladies there* made a fortune *of ten thousand pounds* in less than six years.

Of the 80 periodicals which are published at present in Denmark, 70 are in the Danish, 6 in the German and 2 in the Icelandic languages.—The liberty of the press is maintained to be as great as in England.

Inebriety in Sweden.—The list of births and of mortality of Stockholm present the most surprising phenomenon—that there died in the last year 1439 persons more than were born. This disproportion is observed particularly amongst the garrison, and ascribed to drinking immoderately of brandy.

The Barbary Powers.—It is said that a grand project is in contemplation between the government of France and that of England, to do away with the small Powers on the Barbary coast, now become a complete nuisance. The plan is to colonize the coast of Barbary with French and English subjects, for which they are to obtain the sanction of the Sultan, in a special negociation, and a person of great renown heretofore is to be employed in the business at the Court of Constantinople.

The rebellion in Little Bucharia has been suppressed, and its leader, Changkikur, slowly *torn to pieces by inches*, in the market place of Peking.

A chief had arrived at Canton from the Sandwich Islands for the purpose (as was said) of establishing a trade between those islands and the celestial empire.

NOTICE.—The next General Assembly of the Presbyterian Church in the United States, will convene in the First Presbyterian Church in Philadelphia on Thursday, the 21st of may next, at 11 o'clock A. M. and be opened with a sermon. The Permanent Clerk, the Rev. Dr. M'Dowell, will attend in the Assembly room on that day from 9 to 11 o'clock A. M. and the members elect are requested to hand their commissions to him; that he may examine them; and thus expedite the business of the Assembly.

MARRIED.

In Middlebury, Vt. on the 28th ult., by the Rev. Professor Hough, Mr. *Epaphras A. Miller*, merchant of this village, to Miss *Happelonia Vallette*, of the former place.

In Lyons, on the 20th ult. by the Rev. L. Hubbell, Mr. William Griffith of Rochester, to Miss Elizabeth M'Clarey of Lyons.

In Canandaigua, on the 23d ult. by the Rev. A. D. Eddy, Mr. John A. Granger, to Miss Harriet Jackson, daughter of the late Amasa Jackson Esq. of New York.

On the 23d inst. by the Rev. Mr. Hill, Duncan McNaughton, of Wheatland, to Miss Caroline Marsh, of East Bloomfield.

In Auburn, by the Rev. Dr. Rudd, Mr. *Lyman Norton*, of West-Mendon, to Miss *Julia Noble*, of the former place.

NEW ARRANGEMENT.

THE subscribers having purchased of Mr. Seth D. Chapin, his interest in the HUDSON & ERIE LINE, inform the old friends of ALLEN & CHAPIN, and the public generally, that they are now rebuilding some of their Boats, and thoroughly repairing the whole, and on the opening of navigation, will have them prepared in substantial and genteel style for carrying *Freight* and *Passengers.*

The business of the firm will be done under the name of ALLEN, TIBBITS, & Co. who are now ready to receive, at the former warehouse of Allen & Chapin, property destined for Troy, Albany, New York, or any other part of the country, and forward the same as may be directed.

The HUDSON & ERIE LINE will continue to run *six days in the week, and rest on the Sabbath.*

PLINY ALLEN,
GEORGE B. TIBBITS,
ALLEN WHEELER,
JOHN C. DAVIES.

Rochester April 6, 1829. 15tf

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Sideboards, Secretaries, § Bureaus, Tables, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accomodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

ROCHESTER LOOKING GLASS

MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

To Rent,

THE White Dwelling House, situated on Alexander Street, and near the Brighton road. The premises contain besides a convenient House, a Barn, one acre of good land, a small Orchard, and Well with good enclosures. and may be had for one year for $70, in quarterly payments, possession given immediately.—Enquire of H. B. Pierpont, East Rochester, April 17, 1829. 16 tf

TO HATTERS.—The manufacture of Hat bodies, by Grant & Townsand's patent for bowing, is now in operation in this village under experienced workmen. Wool will be received and manufactured to order at the usual rates.—Hat bodies of all descriptions made from the best Saxony, Spanish and American wool for sale.—Application to be made at the store of the subscriber

F. M. JENKINS.

Hatters' wool wanted—also experienced Basiners. feb. 25–13

FOR SALE,

A NEW DOUBLE CARDING MACHINE on reasonable terms by the subscriber.

6 tf S. W. PATCHEN.

HARTFORD FIRE INSURANCE COMPANY,
AND ÆTNA INSURANCE COMPANY—HARTFORD.

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street. LEVI WARD, Jr.

January, 9, 1829. 1y4

RAN away from the subscriber, on Sunday the 12th April last, an apprentice boy, named JOHN JENKS, who was regularly bound to me by the overseers of the poor of the town of Brighton. This is to forbid all persons harboring, or employing him, or trusting him on my account. RENJ. MILES.

Rochester, 7th May, 1829 19 3w

Central Library of Rochester and Monroe County
Historic Newspapers Collection

POETRY.

The Seasons have so often afforded a theme for the poet, that we acknowledge when we see "*Spring*" "*Summer*, &c. stand at the head of a piece of poetry, we seldom read more than the first line, but when a writer has poetic talent sufficient to give interest to such hackneyed subjects we consider his productions as worthy of especial notice.—The following, from the *Columbian Star*, evinces much more than ordinary talent, especially if, at Philadelphia, there is nothing more cheering in the aspect of Spring than there is here.—If there as here, the chilling winds and frost of April are lingering in the "lap of May," we should think there was more to inspire the poet to describe the dreary solitude of Winter than the enlivening and invigorating scenes of that season, where usually

——the bee on his early way
Wakes musical sounds to the morning ray."—

SPRING.

Glad Spring! thou art here, with thy tones of mirth,
With thy flowers, that smile on the dewy earth;
With thy streams, that dance in their chainless glee,
As they leap from the fount in wild ecstacy;
While o'er them the bee, on his early way,
Wakes musical sounds to the morning ray;—
Like the chant of Joy when the spirit is young,
When Hope o'er our pathway her garlands hath flung:
When Existence doth wear a perpetual smile,
And visions unfroubled, the swift hours beguile.

There are bright gems bursting from forests old—
There are flowers that flush in their purple and gold;
And rich sweets are loading the viewless gale—
The soft wood-violet,—the primrose pale,
They have given their breath to the joyous wing,
A vernal oblation to balmy Spring!
Thou, who dost wake, in thine azure air
No tone, which may breathe of decay or care,
No strain, save Joy and the early bird,
As in thy blue chambers their voices are heard.

Thou bearest a cup of delight, oh, spring;
A magical chalice thy visits bring;
It hath crystal waters, to lull the soul,
Till it spurns the bonds of the Earth's control;
Till the spirit is borne to a paradise,
Of enthusiast dreams, and of cloudless skies;
Until fancy to dust and decay hath given
A hue which is borne from the bliss of Heaven.

Look, where the soft breeze from the pure south-west
Steals forth on its way o'er the green Earth's breast;
Ye may trace its path by the quivering leaves;
By the flower-scents borne from the vine-clad eaves;
Ye may mark its course where the young waves dance,
As its breath hath wakened their silent trance;
By the buds that bow on their humble stem,
As if glad in the light which is pour'd on them.

How oft has the bard of thy treasures sung,
As he wandered in rapture, thy bowers among;
As from the green mount, he hath gazed abroad
While the earth lay wrapped in the smile of God;
While the clouds, in their golden glory, lay
Piled up in the sunshine's gorgeous ray,
Like isles of light in the sapphire plain,
Which bends o'er the beauty of Nature's domain.

Thou art but an emblem of that bright shore,
Where the Spirit reposes, when death is o'er;
When the dust gives back all its kindred dust;
And the great Resurrection awakes the just;
To roam by the side of that chrystal stream—
By that river of life, of which saints may dream;
When the soul is made free, with all sins forgiven
To roam thro' the fields of its rest in Heaven.

Philadelphia. C.

From the Home Missionary Magazine.

THE MARCH AND END OF LIFE.

"Dust thou art, and unto dust thou shalt return."
Gen. iii. 19.

"Then shall the dust return to the dust as it was, and the spirit shall return unto God who gave it."—Eccl. xii. 7.

"How lov'd how valued once, avails thee not,—
To whom related, or by whom begot,
A heap of dust alone remains of thee,
'Tis all thou art—and all the proud shall be."—POPE.

We are hastening on—we are hastening on,
To the sleep of the years that are vanished and gone,
To the voiceless chambers that lie beneath,
To the silent halls of darkness and death!
Like the instant flashing,—the fitful light,
Of the passing meteors in their flight;
Like the sunset hues of the summer eve,
Like the forms that in fancy's loom we weave,
Like the flowers that blush at the opening day,
We are blushing, and blooming, and fading away!
Through life's chequered mazes of joy and wo,
Through the grief and the gloom of the vale below,
With the fair, and the brave, and the proud, and the just,
We are hastening to dust! we are hastening to dust!
Ye beautiful throng of the bright and fair,
With your locks of glossy and golden hair,
With your sparkling eyes, and their rays divine,
That languishing beam, or brilliantly shine;
With your crimson lips, and their coral strain,
As sweet as the wave uttered songs of the main,
With your forms that before us and round us sweep,
Like the phantoms that float in the realms of sleep,—
'Midst hope, and joy, and faith, and trust,
Ye are hastening to dust! ye are hastening to dust!

Ye plumed band of the strong and the brave,
With your burnished swords, and plumes that wave,
With your banners that stream on the breeze, unfurl'd,
And your shouts that frighten the trembling world;
With your battles that burst like a flaming flood,
And pour out their gathered tides of blood;
With your red cannon's wrath and war, that make
The mountains, the valleys, the oceans quake;
With your bared arms, and your uplifted lance,
And your blacken'd brow, and your fearful glance,
Midst the sabre's stroke, and the dagger's thrust,
Ye are hastening to dust! ye are hastening to dust!

Ye scoffing tribes of the rich and the proud,
With your necks unbent, and your knees unbowed;
With your minion train of the mean and the vile,
That crouch before you, and fawn and smile;
With your spurning foot, and your threatening eye,
That stagger the poor as they pass you by;
With your menacing tones of wrath and pride;
That frighten the fearful who wait at your side;
With your smiles of scorn, and your frowns of hate,
With your robes of gold, and your halls of state,
Ye are hastening to dust! ye are hastening to dust!

Ye lovely train of the humble and meek,
Who wipe the tears from the aged cheek;
Whose voice the gathering cares beguile,
And maketh the hearts of the sad to smile;
With your tears that stream o'er the chilling bier
Of the pious that dwell no longer here:
With your smiles that bind up the broken in heart,
And pour in a balm on the poison'd dart;
With your prayers that rise to the throne above,
And bring down the blessings of peace and love;
With the fair, and the brave, and the proud, and the just,
Ye are hastening to dust! ye are hastening to dust!

C.

REV. MATTHEW WILKS.

The decease of this gentleman, which took place Jan. 29, 1829, has occasioned evident sensation and general sympathy amongst the friends of religion in England. Mr Wilks had long been the active friend and patron of the grand Missionary and other religious operations, which are now blessing the world, and for 53 years he had been the faithful and devoted Pastor of the Tabernacle and Tottenham-court Chapel. His funeral was attended on the 6th of February, and an address was delivered on the occasion by the Rev. Rowland Hill. A very large number of Ministers, of different denominations, attended on the occasion. The address of Mr. Hill, who is now in his 85th year, was delivered with much feeling, and under a conviction of the value of that religion, which the deceased possessed in an eminent degree, and preached with success. The following passages are from his address:—*Chr. Watchman.*

"It seems that our good brother was first called by the grace of God, under the ministry of Mr. Pearcy, at West Broomwich, in the year 1771. We are reminded here of another event; it was in the year 1770, that that bright angel of God (I love his name) Whitefield, took his flight from America to glory. Little did we think that God was at work to convert the man who should stand in this place, to support the standard that had dropped from Whitefield's hands. And how do we know but that a gracious God may, under this last funeral exhortation dropping from my lips, unworthy as I am of such an honor, command some youthful minds to think of these things, and enkindle a flame within them that shall make them shine forth as bright and energetic preachers of the word of everlasting life?

"Mr. W. was educated at Trevecca School, under the patronage of the Countess of Huntingdon, soon after leaving which he became connected with this place.

"His last illness began with a nervous headache and stupor. On Monday there was inflammation of the stomach, which rapidly increased, and gave him the most agonizing pain, and on Thursday morning terminated his life; but his last hours were tranquil, and he reposed in a faithful and beloved Saviour. His dying hours were marked by the same deep humility, combined with the same trust in the Redeemer, that characterized his early career. On the Monday, he said to Mr. Campbell, "I do not despond, I know—know—know; yes I know my Saviour is Christ." Afterwards he said, "I have no concern, no alarm, no uneasiness, not the slightest anxiety about my soul." And afterwards "There is the promise of a glorious resurrection to everlasting life. How great is the blessing! It is my Joy." On the Tuesday, when a friend inquired whether he could say that Christ was precious, he answered, "yes," and proceeded to repeat a verse of a hymn commencing

"How sweet the name of Jesus sounds."

To Mr. James Parsons he said, "The Lord be with you, the Lord go with you, and stay with you;" and when Mr. Parsons had quoted, "He is able to keep that which you have committed to him, "he replied impressively, "every bit." His sufferings on Wednesday were great, but he spoke cautions and encouragements to his surrounding friends. "Think of a covenant God, but think of your duty towards him." Afterwards, "Lift up your hearts in prayer, pray in the Spirit, and you will be right." His sufferings being extreme, he whispered, "O the exertion of dying,—but He makes my bed."

Debtors and Debts.—From a report made by the secretary of state to the senate, it appears that there are within this state, exclusive of the counties of Cayuga and Orleans, 79 debtors in close confinement, and 1,341 on the limits, the aggregate of whose debts amount to $333,569 84—an average of $234 90 to each. In New-York there are 19 in jail and 240 on the limits, which include the whole city. In Monroe county, only 5 are *jugged up*, and 178 are on the limits.—*Intell.*

From the Philadelphia Recorder.

At a late meeting of the "*Society for promoting christian knowledge*," the Bishop of London in the chair, supported by the Bishops of Litchfield, Ely and Lindaff.

Mr. Benson, the master of the Temple, bro't forward a motion for composing, and submitting to the board, new Tracts, better adapted to the circumstances of the times; more plain, simple, and interesting; sound in doctrine; familiar and pleasing in manner; calculated to draw the great mass of the population more closely into attachment to the church; and to supply the clergy with suitable Tracts on all the chief doctrines and duties of christianity." Mr. Benson particularly mentioned, that pieces were wanting against drunkenness, swearing, Sabbath-breaking, &c., and that a practical Tract on Baptism, would still be desirable. Mr. Benson was followed by the Rev. J. W. Cunningham, and the Rev. Daniel Wilson, and as the Rt. Rev. Chairman concurred in the sentiment, the motion was carried unanimously.

From a Mobile (Ala.) paper.

A Cheap Offer.—As the Republican practice of giving a general treat at the election of all public officers is still kept up, (a practice which every good man must approve, since it greatly relieves the voters by lessening their responsibility for whatever they may do,) I hereby give notice, to the public authorities of this place, that as an important election will take place in a few days, if they should think proper to order it to be held at my establishment, I will keep open bar (for all legally qualified to vote) and give every man an opportunity of drowning his reason and putting his conscience asleep, for the moderate sum of *Fifty Dollars*. A steady Clerk will be provided, to assist all those who become unable to read their tickets —If there should be any fights, surgical aid furnished in all cases not over a scratch or a bruise. Additional allowance expected for broken furniture, &c. &c.

CALEB MIXEM,
At the Three Tankards.

N. B.—The elective franchise not to extend beyond six drinks, in any case whatever.

New Tracts.—"The Logic and Law of Johnson's Report to the Senate, on Sabbath Mails:" "A supposed Law Case, with a conjectural opinion of the court," on the question whether public officers can be compelled to violate the Sabbath; and "the Rum-Drinking Christian," have just been published in this village. The two first were originally published in the New-York Journal of Commerce, and will, we think, be found an effectual antidote to Mr. Johnson's report; and we cannot but hope that all who love the sabbath will not only read them, but aid in giving them an extensive circulation.—The one last mentioned is designed for those Christians, who take a little "for the stomach's sake;" and we should be pleased to see a copy in the hands of every Christian in the land.—*Western Recorder.*

CLERICAL ASSOCIATIONS IN CANADA.

A writer in the Philadelphia Episcopal Recorder, in speaking of archdeacon Mountain of Quebec, says:—

I was kindly admitted to a conference with one of the clergy, and had reason to be grateful for the privilege; for I was exceedingly interested in the remarks of the Archdeacon on every subject which became the topic of conversation. He required particular information respecting what, and how much had been done in the way of Sunday Schools, and other means of doing good, aside from the stated ministrations. But I was especially interested in his remarks in favour of Clerical Associations, which, by the advice of the Bishop, he proposed and urged upon the clergy. He went so far as to divide the country into sections containing at least three clergymen to a section, according to convenience, leaving it for them to regulate the time and frequency of their meetings, which might be quarterly, or semi-annually, if convenient, but if not, then, at least, annually. It would, he thought, promote unanimity of sentiment and action in the cause, enliven the careless, cheer the desponding, strengthen the weak, and encourage the faithful.

Sabbath Mails.—With pleasure we announce that the Post Master General has ordered the mail through this co. to be discontinued on the Sabbath. A letter from the Post Office Department to a gentleman in this village, contains this gratifying intelligence. Post Masters and Mail Carriers may, therefore, like other citizens, rest upon the Sabbath. We hope the enterprising proprietors of the several lines of stages passing through the county will follow the example.—*Salem, N. Y., Post.*

Zoology—The museum of the Zoological Society at London, has been so rapidly enriched, that it is now stated to contain 639 species of mammalia, 4000 birds, 1000 reptiles and fishes, 1000 testacea and crustacea, and 30,000 insects, almost all of which are admirably arranged. The vivatium possesses upwards of 430 quadrupeds and birds. The outlay of the Society last year amounted to ten thousand pounds, raised by the public admissions to the gardens and by contributions.

A dentist by the name of *Sterling Wheaton*, says the Raleigh Star, was tried at the last term of the Superior Court, convicted and fined $25, for opening the grave of a stranger and robbing the corpse of its teeth.

From Africa.—The schr. Repeater, Rose, from the west Coast of Africa, arrived at Baltimore April 9th, left Rio Pongas on the 5th February. A French brig of war had captured two Spanish, one French, and one Portuguese slavers in the Rio Pongas. A British schooner of war of one gun and 40 men, had captured a large pirate brig called the President, of 10 guns and 110 men; part of the pirates had been sent to England. A number of pirates were said to be on the coast.

The brig Suffolk, which carried out the last cargo of supplies for Greece, from Boston and New York, under the charge of Dr. Howe, returned here on the 19th inst. last from Palermo.

"What a *string* of excellent moral mandates is the Decalogue!" exclaimed a young preacher. "Aye, sir!" said the clerk, a sort of Caleb Quotem, "but some folks would like the string better, if it were not so full of *nots*."

A Dilemma. A man the other day, speaking of the backwardness of the spring said—"We shall never have warm weather as long as the snow continues on the mountains—and I'm certain the snow will never get off the mountains until it is warm weather." *Jour. Times.*

Vanity is blind to the contempt it excites.

W. H. WARD & CO.
Marble Building—*Carroll Street.*

Offer for sale at low prices, a full supply of
DRY GOODS, | CROCKERY,
GROCERIES, | HARD-WARE,
AND HOLLOW-WARE.

June, 13th 1828. 24tf.

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.
Sept. 25, 1828. 35tf

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*
June 13th.

DEPOSITORY OF BOOKS,
For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*
June, 1828.

H. B. PIERPONT,
DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

LA MOTT'S COUGH-DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure, in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y applied to me some time in 1827 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended is my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.

Having been concerned with Docter Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success.

D. B. TUTHILL.

Le Roy, July 21st, 1828.

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally 1y51.

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'
Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man: and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.

dec. 19. 51

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach staddle; thence South erdegrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark; from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee. 6m46

DEFAULT having been made in payment of the money secured by a Mortgage bearing date the twenty sixth day of October, 1827, executed by Austin Steward, Beardsley Baker, and Albert Hagerman, Trustees of the first African Methodist Episcopal Church in Rochester, to Elisha Ely, of all that certain parcel of Land situated on the east side of the Genesee River in the village of Rochester, in the county of Monroe, being Lot number Fourteen (No. 14.) on Ely's Platt so called, being forty feet front on Ely street, forty feet rear, and extending back from Ely Street seventy one feet. Which mortgage has been duly assigned to Justin Ely. NOTICE is therefore hereby given that by virtue of a Power of Sale contained in the said Mortgage and pursuant to the statute in such case made and provided, the said mortgaged Premises will be Sold at Public Auction at the Court House in the county of Monroe, on the thirtieth day of October next at ten o'clock in the forenoon.

Dated, the 20th April 1829.

JUSTIN ELY,
Assignee of Mortgage.

BY order of Moses Chapin, esq. first judge of the court of common pleas in and for the county of Monroe, notice is hereby given to all the creditors of LEMUEL WILCOX, of Gates in the said county, an insolvent debtor, to shew cause if any they have, before the said judge at his office in the town of Gates, in said county, on the 12th day of June next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, 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 March 5, 1829. 6 17

DEFAULT having been made in the payment of a certain sum of money secured to be paid by Indenture of Mortgage, bearing date the fourteenth day of August in the year of our Lord one thousand eight hundred and twenty seven, executed by Amos Soper to Henry Jeffords, and the said indenture of mortgage having been duly assigned to Austin Steward,—NOTICE is hereby given, that by virtue of a power contained in said mortgage, and of the statute in such case made and provided; the following described premises will be sold at public vendue, at the court house in the village of Rochester, in the county of Monroe, on the seventh day of October, next, at ten o'clock in the forenoon of that day, viz all that certain piece or parcel of land; situate lying and being in the Town of Brighton, in the county of Monroe and State of New York, and being a part of lot number fifteen and Bounded as follows; beginning at a stake in the centre of the Willson road, so called, ten rods south Twenty four degrees west of the centre of the road leading from Eli Benkard's past William Billinghurst's saw mill to Giles Scott's. Thence south twenty four degrees west in the centre of said Willson road two chains and twenty seven links to a stake, thence south eighty eight degrees west five chains to a stake; thence North twenty four degrees east two chains and twenty seven links to a stake; Thence north eighty eight degrees east five chains to the place of beginning, containing one acre of land. Dated March 31, 1829. AUSTIN STEWARD,
H Humphrey, att'y. 6m14 Assignee.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the eighth day of August, eighteen hundred and twenty five, executed to Charles Hagarman by Ozias S. Church and Parmelee his wife and Henry Haight, of the town of Henrietta in the county of Monroe, of certain premises, described in said mortgage—NOTICE is hereby given, that, by virtue of a power contained in said mortgage, and pursuant to the statute in such case made and provided, there will be sold, at public auction, at the court-house, in the village of Rochester, in the county of Monroe, on the 19th day of October, eighteen hundred and twenty-nine, at 10 o'clock in the forenoon, all that certain tract or parcel of land, lying and being in the town of Henrietta; it being a part of lot eighteen, in the third range of lots in said town: commencing at a point twenty-eight rods distant from the east line of said lot number eighteen, from the northeast corner of said lot, thence running westerly, at right angles with the east line of said lot No 18, six rods, thence easterly parallel with the north line of said piece, hereby intended to be conveyed, about 13 rods and eight links; thence northerly on the east line of said lot No. 18, six rods, to the place of beginning, containing one half acre of land.—Dated April 29, 1829.

CHARLES HAGARMAN, Mortgagee.
E. B. Wheeler, Att'y. 6m 18

DEFAULT having been made in payment of money secured by Mortgage, bearing Date the twenty-seventh Day of October 1827, executed by Prior Cobb, and Asa K. Allen, and Lucy his wife, to Elisha Ely, of all those Pieces of Land situate in the Village of Rochester, County of Monroe, and State of New York, described as Lot number sixteen, Lot number seventeen, Lot number eighteen, and Lot number nineteen, in that part of the village called Ely's Platt, being seventy one feet on Stone street and seventy two feet on Ely street,—which mortgage has been duly assigned to Justin Ely.—NOTICE therefore is hereby given that by virtue of a Power of Sale contained in the said Mortgage, and pursuant to the statute in such case made and provided, the said mortgaged Premises will be sold at Public Auction at the Court House in the County of Monroe, on the thirtieth day of October next, at ten o'clock in the forenoon.

Dated, April 20, 1829. JUSTIN ELY, Assignee of mortgage.

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe, and counsellor of the Supreme Court,—NOTICE is hereby given to all the creditors of Abraham Plumb, of Rochester, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in Rochester, in said county on the sixth day of June next, at eleven o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7. 1819. Dated February 21, 1829. 10w12

BY order of Moses Chapin Judge of Monroe Common pleas, and Counsellor of Supreme Court, notice is hereby given to all the creditors of John Vallentine of Mendon in said county, an Insolvent debtor, to shew cause if any they have before the said Judge at his office in the town of Gates in the county of Monroe on the 6th day of June next at nine 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.

6w16 Dated this 13th day of April, 1829.

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Silas Saxton, of Mendon, in said county, as well in his individual capacity as one of the firm of S. & A. Saxton, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 20th day of June next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 2d day of April, 1829. 10w15eje

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas, in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of Nathan Scholfield 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 Rochester, in the said county of Monroe, on the fifteenth day of May next, at 10 o'clock in the forenoon of said 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, 1819—Dated this 21st day of February, 1829. 10w9

DEFAULT having been made in the payment of a certain Sum of Money secured by Indenture of Mortgage bearing date the first day of October, in the Year one thousand eight hundred and twenty seven, executed by Joseph Thompson of the Village of Rochester, in the County of Monroe, to Elisha Ely of the same place, and said Indenture of Mortgage having been duly assigned to the subscriber. Notice is hereby given that by virtue of a power of Sale contained in the said Indenture of Mortgage and in pursuance of the Statute in such case made and provided, the following described premises will be sold at Public Auction at the Court House in the Village of Rochester in the said County of Monroe, on the tenth Day of October next at one o'clock in the afternoon of that day (viz.) All that certain piece or parcel of land situate in Ely's platt so called, in the Village of Rochester aforesaid and known and distinguished on said platt as Lot number seven, being twenty five feet on Ely Street, and running south fifty feet. Dated April 7th, 1829.

JUSTIN ELY, Assignee.
S. MATHEWS, Attorney. 6 m 15

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829. HENRY CHAMPION.
E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield; and westerly by the high-way running southwardly from said village to Perrinton; and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior, and southerly by the village lot or messuage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich; which is three rods in front and five rods deep. Dated 27th December 1823.

HENRY CHAMPION, Mortgagee
E. Pomeroy, Attorney. 6m1

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824; and for default in payment of money secured thereby, will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided; the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reyney house and lot, so called. Dated December, 2d, 1828.

S. BALDWIN, mortgagee. 6m1

BY virtue of a power contained in a mortgage executed by Ranseler Marshall to Orringh Stone, dated April 15, 1824, and for default in payment of the money secured thereby, will be sold on the thirtieth day of May next at ten o'clock in the forenoon, at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain tract, or parcel, of land lying and being in the town of Brighton County of Monroe and State of New-York, namely, part of lot number seventy—beginning at the north east corner of said lot No. 70—thence running west on the north line of said lot ten chains and sixty eight links to the centre of the State road, thence southwardly along the centre of said road nineteen chains and seventy five links, thence east along the north line of land owned by Tissler or his heirs, ten chains and twenty two links to the east line of said lot; thence north twenty four and a half degrees east to the place of beginning—containing twenty acres and fourteen perches.—Dated November, 11, 1828. O. STONE, Mortgagee.
M. Chapin, Att'y. 6m50

DEFAULT having been made in the payment of a certain sum of money, secured to be paid by Indenture of Mortgage, bearing date the fourteenth day of August in the year of our Lord one thousand eight hundred and twenty seven, executed by Amos Soper to Henry Jeffords, and the said indenture of mortgage having been duly assigned to Austin Steward,—NOTICE is hereby given, that by virtue of a power contained in said mortgage, and of the statute in such case made and provided; the following described premises will be sold at public vendue, at the court house in the village of Rochester, in the county of Monroe, on the seventh day of October, next, at ten o'clock in the forenoon of that day, viz all that certain piece or parcel of land; situate lying and being in the Town of Brighton, in the county of Monroe and State of New York, and being a part of lot number fifteen and Bounded as follows; beginning at a stake in the centre of the Willson road, so called, ten rods south Twenty four degrees west of the centre of the road leading from Eli Benkard's past William Billinghurst's saw mill to Giles Scott's. Thence south twenty four degrees west in the centre of said Willson road two chains and twenty seven links to a stake, thence south eighty eight degrees west five chains to a stake; thence North twenty four degrees east two chains and twenty seven links to a stake; Thence north eighty eight degrees east five chains to the place of beginning, containing one acre of land. Dated March 31, 1829. AUSTIN STEWARD,
H Humphrey, att'y. 6m14 Assignee.

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ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY MAY 15, 1829. VOLUME III—NO. 20.

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MONTHLY CONCERT.

The *indefinite* character, generally, of our Monthly Concert exercises is a matter of frequent complaint; and would seem almost to authorize the inference, that the specific object of the original institution is forgotten. The following communication, from a Correspondent of the Vermont Chronicle, contains some profitable hints on the subject, which we have thought might be appropriately used for the purpose of stirring up the minds of some of our readers, and preparing them for the duties of the 1st Monday in May.—*Philadelphian.*

I will give, in this paper, an account of a Monthly Concert which I attended in a different place from that mentioned in my last. At the hour of meeting, I bent my steps towards the place of prayer, and had the pleasure as I approached the door, to find myself in company with several others, who entered the room at the same time with myself. Being a stranger, I seated myself in a retired part of the room, and was, I believe, unnoticed, except by a few who sat near me. While I was taking my seat, the minister entered. By the number who were present—though it was not half so large as it might have been, considering the population of the place—I concluded that there were some of the people who *loved* the Monthly Concert. The minister, without waiting till all had come in, commenced the exercises by reading four stanzas of a Psalm, which contained double that number. By the time these had been sung, most of the worshippers, who came at all, had entered the room, and our number was much larger than I had been accustomed to see in places of about the same population. Now, thought I to myself, I will endeavor to ascertain, if possible, why so many attended this meeting at this place. The minister rose to pray. By his very first expressions I perceived he was going to lead our minds and feelings away from ourselves.—His views were spread at once over the globe. He blessed God for his promise to give the kingdoms of this world to Christ. He gave thanks for the system of benevolent effort to extend the gospel to every creature, which characterizes the present day. He praised God for the success which had already attended the efforts of Christian Benevolence. He prayed specifically for the success of each of the more prominent branches of this one great cause. In short, he seemed for the time, to forget himself and his own people, except as they formed a part of that great company, in every part of the world, who united at that precious hour, in offering the prayer—*Thy kingdom come.*

At the close of this prayer, three stanzas were sung. Then, in an address of about ten minutes the minister detailed some interesting facts in relation to the Palestine Mission. A brother was called upon to pray, who, if I might judge from the appropriateness of his topics, and language and from the apparent fervency of his spirit, understood very well the object of the Monthly Concert. The minister then continued his remarks about ten minutes longer, stating some additional facts, and endeavoring to excite the sympathy and aid of his people in favor of those who were destitute of their privileges. A third prayer was then offered up by a brother, who, though he seemed to pray like a good man, was so intent on obtaining a blessing for the church and society with which he stood connected, that he apparently forgot, till near the close of his prayer the occasion which called us together. I should have liked his prayer at any other time, but it was not a Monthly Concert prayer. I afterwards heard on enquiry, that he was a man of worldly spirit, who did not love to contribute of his substance to build up the kingdom of Christ, and who, by being apparently very zealous for a revival of religion in his own neighborhood, seemed to flatter himself that he was a very good Christian, though he was unwilling to sacrifice his worldly interests for the promotion of the cause of Christ. This account reminded me of several whom I had known in different churches; a class of professors, very zealous for revivals, but unwilling to deny themselves, and of doubtful character and prospects.

But to return from this digression. After the prayer last mentioned, the minister asked if any one present had a remark to offer. An individual arose, and in a short and touching address, set forth the duty and privilege of letting our *alms* accompany our *prayers*. This man, when he had done speaking, was called upon to offer the concluding prayer. I was particularly struck with the spirit of expanded benevolence with which he seemed to breath forth his desires to God. He pleaded for the descent of the Holy Spirit on a *world* of sinners. He seemed to embrace all mankind in the arms of Christian benevolence, and to be bearing them upward to holiness and heaven. When he had concluded, a contribution was taken, and the meeting was closed by singing the Christian Doxology in the tune of "Old Hundred."

As I left the room, I felt that I had, in reality, attended a *Monthly Concert*. I was interested, and all who were present appeared interested, with the meeting. "It was good for us to be there." Those who were present at that time, I verily thought, would be likely, when the season returned, to attend again. With the exception of a single prayer—which, though good in itself, did not belong to that occasion—every thing was appropriate. I could not help breathing forth the desire—"O that every church in our land and in the Christian world, had such a Concert."

ANECDOTE.

"*'Tis all for the best.*"

Many of our readers are acquainted with the character of Bonner, the famous Catholic Bishop, who, during the reign of the bloody Queen Mary of England, practised such cruelties, and made such havoc among the Protestant Churches. It was indeed a time that tried men's souls, and the car of persecution stained with the blood of saints, was driven fiercely through the land. Many of the most valuable ministers among the Protestants were called before the cruel Bishop Bonner—taken through a hasty trial for rejecting the doctrines of the Church of Rome, and then hurried to the fatal stake for execution. Bernard Gilpin, a worthy man, and a stanch advocate for the doctrines of the Reformation, was often assuring the persecuted people, that although times were dark and distressing, yet the Lord reigneth and has all things under his control, and will suffer nothing to befall his people, but what is intended for their good.

At length, behold a warrant is issued against Bdrnard Gilpin himself, and he is summoned to go up to London, and give an account of himself and his creed before the blood-thirsty Bonner. He chanced to break his leg on the way. Some persons who disliked his sentiments, now jeered him on account of his doctrine, "that nothing befalls us but what is intended for our good," and exultingly demanded if it was for his good that he had broken his leg. He answered, "that he had no doubt but it was," tho' he could not *see how*, nor understand the design of God. And it so turned out; for before he was able to travel, behold the persecuting Mary dies.—Elizabeth comes to the throne—the famous Bonner is hurled from his judgement seat, and Bernard Gilpin is set at liberty.—*Calvinistic Magazine.*

UNITARIANISM IN INDIA.

To the Editors of the Episcopal Watchman.

I send for insertion in your valuable paper, the following article copied from the London Asiatic Journal for February last.—

UNITARIANISM AND DEISM.

Those who, like ourselves, are orthodox in the faith, and pray fervently for deliverance from all manner of heresy and schism, will not regret to hear that the attempts to propagate the doctrines of Unitatianism through a society or committee, lately organized at this presidency, are not likely to prove successful.—We understand the operations of this Society are at a stand-still from the want of zeal in its members, and the consequent hopelessness of the cause. It is added that some of the most distinguished native gentlemen who had joined its ranks, if they deserve not a higher reputation as its founders, have received "a new light," and from Unitarianism very naturally slid into pure Deism, and erected a chapel or temple, or by whatever name it may be known, where the Veds have taken the place of the Scriptures. A friend, to whom we are generaly indebted for information on what is going on in the religious world, tells us that at this Chapel, which was only opened a few days ago, the service commences with singing of a hymn after which a prayer is offered up. Some doctrinal part of the Ved is then read; after which follows another hymn—Then comes the sermon from a text selected from the Veds; the officiating minister lecturing from a separate room, that the Veds may not be desecrated by being in the same apartment with the *profanum vulgus* of hearers. It is not without considerable regret that we understand, that a well known Hindoo gentleman is at the head of this new sect. We have always spoken of this gentleman, when we have found occasion to allude to him, in terms of high respect; and he will not misunderstand us when we say, that the present aberration from the path into which we were once sanguine in our hopes that he would ultimately turn, has given us very great regret. We had hoped much from his character, talents, and influence, in effecting what we fear the Christian missionary must labor long before he can accomplish! but if our information is correct, this door of hope is closed upon the prospect of christianizing British India. —"*Calcutta Paper, Aug.*23, 1828."

The "well known Hindoo gentleman" above referred to, your readers need scarcely be informed, is the celebrated Ram Mohun Roy, concerning whom, & his colleague, Mr. Adam, some account was given in the Church Register for October last, that called forth the vituperations of Unitarians in this country; how justly, the present communication will serve to shew. It will also, perhaps, be remembered by many of your readers, that several respectable persons who have visited India and given accounts of Ram Mohun Roy, have received unmeasured abuse, from the same source, for giving a faithful testimony of his character and views. Let the world judge between them!

A SUBSCRIBER

SKETCHES OF MARANHAM.

The following extracts are from a letter received by one of the Editors of the New-York Observer, from an American gentleman in Maranham. The date is Feb. 15 1829.

Religion.—All religions are tolerated by the constitution, but the Roman Catholic is the only one supported in this place. There are from 25 to 30 English and Americans here, and if there could be a faithful minister sent out for a year or two, he would not, I am sure, have to depend entirely on the Missionary Society for support. Now, there is no Sabbath to these 30 souls, who would worship God in his sanctuary if they had one to speak to them "the words of eternal life." There are generally from four to six American and English vessels at this port. They are also without religious instructions.

Slaves.—Here we find slavery in its worst forms. It is indeed enough to make one shudder to witness the cruelty of the task-masters. One would suppose they delighted in inflicting pain upon their poor miserable slaves. A short time since I saw a poor black whipped in the public square. Although it was a horrid sight I felt it my duty to learn what I could of the miseries of slavery. The slave was bound hand and foot; his hands pinioned down to his knees, by means of cords made fast to a stake. His back was laid bare, and a fellow-slave was the inflictor of the stripes. I thought I could perceive a disposition in him to spare the poor wretch; for I learned that he himself had been whipped but a few weeks since. However, there were soldiers standing over him, and he was obliged to use his strength. The instrument was a stick about 3 feet long, and as large as a man's finger. He was beaten with this, on the bare back, for ten or fifteen minutes. The blood flowed profusely, and the slave would cry out as the stick fell upon his mangled body, "Oh Jesus, Oh Jesus." It was a sight from which humanity seemed to turn away and weep: The slaves do all the work allotted to our horses and oxen. You see them carrying goods in every direction from one part of the city to the other.

Morals.—Although intoxication is a sin almost unknown, licentiousness is extremely prevalent, and murder is often committed, and is generally punished, not by death, but by imprisonment and hard labor. The maxim is, "when we kill a man the public sustain a loss of his labor." Many, I doubt not, would kill their slaves in time of passion if it were not that it would be a loss of 3 or 400 dollars.

The Sabbath is a day of sport. The Theatre is always open on Sabbath evening. Gambling is practised not only among the people, but the priests carry it on to a very great extent.

I have mentioned above that a new president has lately been sent here by Don Pedro, and the old President recalled. The reason is said to be that he was suspected of being friendly to Don Miguel, and was actually entering into negociations to deliver up this Province to him. How true this report is I cannot say. The affair has excited some feeling here. His friends say that he has been misused, and what will be the result I am unable to divine.

From the Boston Christian Register.

There is now living, within the limits of Massachusetts, an old man, formerly a justice of the peace, who several years ago went with his jug to a neighboring store for the purpose of obtaining ardent spirits, but was unexpectedly disappointed. The store keeper refused to comply with his request. The justice enquired "why do you deny me? This is the first time—I have always had my liquor of you." The store keeper answered, I will freely tell you my reason for refusing.

Three days ago I was at your house, and found your little grandson about seven years old very dangerously sick, and nigh unto death, he indeed died while I was present. You, the grandfather, and your son, the father, on this sorrowful and affecting occasion were both drunk. I knew that you had the intoxicating liquor of me; my conscience reproached me severely; but unwilling to offend you, and coveting a little paltry gain, I did not at that time resolve that you should never have any more strong drink at my store. Yesterday I went again to your house for the purpose of attending the funeral of that pleasing and promising child, and again found you and your son both intoxicated with spirituous liquor, which had been procured at my store. I then resolved that you should have no more spirituous liquor of me, and this resolution I intend to keep inviolate.

The old man remained silent for a few minutes, and then said, "Your resolution, neighbor, meets my approbation. I also have resolved that I will never drink any more ardent spirits."

I have often made inquiry, and think I have good reasons to believe that the old man has entirely reformed.

To prevent and suppress the prevalence and pernicious effects of intemperance the vigorous exertions of all sober and benevolent persons, whatever may be their profession or occupation in life, are indispensibly requisite.

'Woe unto him that giveth his neighbor drink, that puttest thy bottle to *him*, [directly or indirectly] and makest *him* drunken.' SENEX.

A gentleman of wealth, and high standing in society, was applied to, a year or two ago, to aid in the promotion of temperance. He treated the applicant with much dignified condescension, and, as is common in such cases, regarded the matter as something that concerned only the *lower* classes of society, towards whom he felt very benevolently disposed, but had little faith in the success of any measures for their reformation; besides, the calls on his purse were so numerous that, really, it was not in his power to do any thing, at present. It would have been uncivil, in the applicant, to have intimated that Temperance needed to be preached in the halls of the luxurious and the wealthy. He modestly took his leave. The calls upon the purse of the man of wealth, were indeed numerous and frequent. The education of his only son and heir, and his proper initiation into the pleasures and amusements of a young gentleman of fortune, could not be otherwise than expensive. But all these expenses were cheerfully defrayed as *necessary;* while the *luxury* of promoting *temperance* could not possibly be *indulged.* Now mark the result. The only son and heir, is at this moment, a confirmed sot, and his distressed father has discovered his mistake, when it is too late to amend it. Yet he now puts forth a helping hand, in the cause of Temperance, anxious, if possible, to save others from the evils he has experienced, and to do his duty for the future, though he cannot atone for the past.—*National Philanthropist & Investigator.*

Nathaniel Perry, of Weston, Con. has been committed to jail, charged with having murdered his wife. On the afternoon of the 17th ult. two of his oldest sons went home on a visit, when they found their mother with a handkerchief twisted round her neck, tied to one of the andirons before the fire just breathing her last. It appeared that she had been knocked down, & then choaked by the hands of the wretch before he tied her to the andiron. Perry was found near the house intoxicated.

Bloomfield, the Bishop of London, has recently forbidden the use of Christ Church, Newgate, for the purpose of making a collection in a aid of the funds of the Book Society; a Society formed for the benefit of the poor, in order to enable them to obtain the best religious works at the cheapest rate. The prohibition is understood to be of this nature—"No *charity sermons* are henceforward to be preached in the churches of the Establishment for religious or benevolent institutions, having dissenters on their committees." The object of the Bishop seems to be, to build a partition-wall between Churchmen and Dissenters, which shall prevent their union to each other even in doing good. We trust this narrow-minded policy will be despised, and re-act in his own disgrace.

Zeal of an old Sailor.—At a meeting of the British and Foreign Seamen's Friend Society, Mr. J. Mills from Greenwich made the following animated declaration.

"The Society is *under weigh*, and I trust she will never drop her anchor, until she arrives at the port of everlasting rest and repose, richly freighted with thousands and tens of thousands of redeemed sailors. I have not much money to give to promote this glorious and blessed cause, yet, my heart is so warmly attached to the welfare of my seafaring brethern, that, if my heart's blood would be of any use to save one poor sailor's soul, it should cheerfully be shed."

1000 *Tracts blessed in the Revival of Religion* —A young man in L——— being about to remove to Alleghany county, called at the Depository in Utica and obtained about 1000 Tracts. These he caused to be faithfully distributed in the town where he had fixed his abode. Their distribution was soon followed by a general revival of religion. Between 50 and 80 professed converts of Jesus Christ were the fruits of this revival; and nearly 30 of them traced their first serious impressions of the Tracts which had been put into their hands.—*Mag.*

Universalists against Unitarians.—Professor Ware has recently delivered a discourse in which he states that it is reasonable to suppose that some will forever continue sinful and miserable in the world to come; whereat the Trumpet has sounded an alarm in the holy mountain of Liberalism, and called upon *its* "people" who are now connected with Unitarians, to '*come out*' from among them, and marshal themselves under the banner of Universalism before the 12th proximo. It denounces "Unitarian Opinions" as more illiberal, irrational and inconsistent than modern Orthodoxy itself.—*Anti Universalist.*

ADVICE TO PARISHIONERS.—I know of no means so immediately likely to promote the great event of general conversion, as the lively, steadfast, and exemplary conduct of Christian professors. I would wish to impress this strongly upon every one of your minds: you are answerable to God for the conduct of every hour, not only as it may effect your own individual state, but as it may, and must respect your families, your neighbors and the church of God. The increase and prosperity of young converts is closely connected with the manner in which old professors of religion so let their light shine before them, that they, seeing their good works, may glorify their Father who is heaven.—*Legh Richmond.*

Some years ago, a gentleman passing the old Pittsburg Theatre, [now no more,] during the time of performance, paused for a moment to observe what was going on. While he was thus occupied, he was joined by a young man in a state of partial inebriety, and bearing indubitable marks of the withering hand of dissipation; but whose appearance and manner evinced that he had seen better days. He immediately commenced a conversation with the gentleman, and, among other things, observed (hiecoughing between every few words) "The Theatre is an excellent [hic] School of morality. [hic] When I had money [hic] I used to attend it regularly myself." 'Ah," said the gentleman, turning away, "you look like one of its pupils."

CAPACITY FOR FREEDOM.

One of the grand absurdities of my nation of philosophers is to think that the same liberty is made for all mankind. They might as well think that the same pair of pantaloons were made for all mankind.

We may transplant our Constitution among you, but the Tree will never throw out a leaf —you have not the soil. There are, I know, even in Italy, individuals of fine ability and generous dispositions, but the people want the mind, the morals, and the habits for freedom.

They are a graceful, clever, but wholly unpurposed race—a tarantula, a spider bites them into frenzy, and a tune on the fiddle brings them round again. But liberty is no masquerade; it is a thing of solemn thought, noble literature, and lofty principle.

The nation of husbands and fathers must love the nation of wives and children, before they will perseveringly face death for the honor of the one or the security of the other: And religion, honesty, and a sense of the sacredness of home, must be among the principles of every free nation.—*St. Bernard.*

Pedigree of John Randolph.—"Pocahontas, (whose true name Matouca,) baptised by the name of Rebecca, married John Rolfe, Esq. and left an only son Thomas; whose only daughter married *Robert Bolling* of Bolling Halls, West Riding of York, who left a son *John Bolling* one of whose daughters married *Richard Randolph* of Curtis, whose youngest son John Randolph of Roanoke, married Frances Bland. Your humble servant is one of the only surviving issue of that marriage, and sixth in decent from Pocahontas.

For the Observer.

To the Rev. Mr. E.

Dear Sir:—I have examined the XXVIII chap. and 1st verse of Mat. on the word *sabbatoon;* and I have compared it with all the words used in this sense by our translation in the New Testament; and although I do not object to the translation of this word in general, yet I think the real sense is not fully given in every case by the translators. The word *sabbaton* originally and derivatively signifies *rest* and emphatically signifies a holy resting, and is derived from the Heb. *sebet.* This word is used in Leviticus, XXIII,—15 16,—"seven sabbaths shall be complete, even unto the morrow after the seventh sabbath shall ye number fifty days." Some have supposed by this and other like texts, that *sebet* was intended to mean week, because two points of time cannot be mentioned without including the intermediate portion; and I believe this first gave our translators the idea of week as attached to the word *sabbaton* or *sebet;* but they are not intended to mean week in any other sense than when a number of sabbaths are used to signify a period of time, the intermediate days must be named; but the word means *holy rest,* and the period of time is from one day of holy resting to another day of holy resting.—This is an elliptical mode of expression peculiar to all nations in primitive ages, and shows us the barreness of language in the incipient stages of society. At this day the Indian will tell you that he will return from his hunting after two moons, meaning after the moon has fulled twice. In this expression all the intermediate days are reckoned. Now does a moon mean twenty-eight days naturally or originally? It may have this meaning by a very strong figure; but even in this mode of applying figures it is not possible to translate *sabbaton* in any one use of it in the New Testament, without violence to the principles of language.* Let us now see whether this can be the sense of it in the plural number as used in the New Testament. With the scholar I think I need not argue this point. Sabbatoon used in XXVIII Mat. is plural, and is preceded by the word *opse,* an adverb radically signifying to follow, to close, to come to an end, and is here rendered end. This is a perfect translation of this word, if *sabbatoon* had been rendered in full, so far there would have been an end to criticism, and it would have stood thus—"In the end of the sabbaths;"—this would have been true;—that day was the end of the Jewish sabbaths so far as it was a day set apart for holy resting, in commemmoration of the works of creation. But another day is at hand, Heb. IV, 8, "For if Jesus had given them rest," i. e. those who lived before his incarnation and while the Jewish economy existed, "then," i. e. "in that case he would not have spoken of another day," but he has spoken of another day. This day that Jesus did speak of is thus brought into notice by Mat.—"In the end of the sabbaths;" then follows, *te epiphoskouse eis mian sabbatoon,* i. e. "in the dawning to the first one of the sabbaths," or days of rest appointed by Jesus Christ in commemmoration of the finishing of the works of redemption. There is nothing in our translation that is in the least degree contradictory to the translation I have given. But the full sense is so trammeled by the phraseology that its beauty and *importance* are hidden. When I look at this verse; I am at no loss to determine that one day in seven is appointed by God as a day of holy rest, and the particular day is equally certain. 'The true sense of the text is, "In the end of the Jewish sabbaths as it began to dawn to the first one of the christian sabbaths." This is rational, and it is scriptural, and it is literal, and it is according to fact, as expressed in the scriptures, and as practised by the apostles and fathers, and by the christian church unto this day. Now, Sir, these few remarks I submit for your examination; and correction, if they are not according to truth; feeling at the same time the immeasurable responsibility of translating anew any portion of the scriptures. *I am yours with esteem &c.* A. B.

To be Continued.

*In this use of figures we must give a sense to Sabbatoon wholly at variance with its original use. The proper use is Rest.—The figurative use must be, by this construction, labor and employment.

CEYLON.

Extract from the Journal of Mr. Winslow, published in the Missionary Herald.

May 2, 1828.—One is a little struck with the fact, in going from place to place on the coast of Ceylon, and also on the shores of the neighboring continent, to find a great part of the fishermen, sailors, and others, who have business on the waters, Roman Catholics. The Missionaries of that church must have been exceedingly assiduous in their labors, and found means scarcely known to us for making an impression on the native mind, or they could not thus widely have extended their creed. It was, it is true, but a small change to substitute one image for another, and the festival of a deified saint for that of a deified hero; still it was a *change,* and required a moral power to effect it, which is not altogether easily traced. Their apparent renunciation of the world, their monkish habits and manners, resembling those of the jogies, and other devotees so much reverenced by the natives, undoubtedly gave them an influence which missionaries in modern dress and habits cannot obtain. In conversation with a large number here, who collected together in one place where I spoke to them, several said to me, "We cannot hear you as a priest because you have a family. Our priests do not marry, and the Bible says that those who marry are no priests." I asked them in what part of the Bible that was written. They

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could not tell: but one of them quoted St. Paul's words, "He that is married careth for the things of the world how he may please his wife," &c. I had a long talk with them, but they continued saying that Peter left his wife after Christ's resurrection; that none of the apostles were married; that Luther and Calvin came to an awful end for opposing the pope; that there must be a head of the church to expound the Scriptures, and keep the unity of the church; and that they would not hear any other doctrine than that taught by their own priests. I distributed, however, a number of books.

Tanjore. 8.—I conversed with the boys of the fort school, but found them very ignorant of Christianity, though about half of them are the sons of Christians. There are several sons of Mahratta brahmins. I conversed with one of them, and in explaining something, took hold of his book to point it out. He immediately dropped it, and said he could not touch it, for if he did he must bathe. I laughed at him, and gave him the book, which he finally took. The rules of caste are much more strictly observed here, than with us in Jaffna, though the brahmins do not usually refuse to take books from us. I went down to a large tank from which most of the inhabitants of the fort take their water. There are several flights of steps down to the water; one for the brahmins, to which no other caste can descend to take water; another for Sivans, a caste which do not eat fish, or any thing but vegetables; another for the common caste people, who eat fish but not flesh; and another for those who eat flesh. I asked where we might take water as we eat flesh: they said "Any where." English power and English money break down many barriers of caste.

At evening, Mr. Kohloff gave me many particulars of the life & labors of the excellent Swartz. He took Mr. K. from his father, while a boy, and except a few years when he was with Mr. Pohle, at Trichinopoly, Mr. K. was with him until his death; which was 11 years after Mr. K. was ordained as his colleague. Mr. K. says he was *altogether an uncommon man*: his talents and acquirements being all of a high order. His habits were very frugal, and he was remarkably industrious. In the morning, when at home, (for he was often visiting country congregations, and performing other labors of the kind,) after private devotions, in which he read a chapter or more in the Hebrew Bible or Greek Testament, he walked out until time for morning prayers in the chapel. He then gave out a hymn, sung, expounded, and prayed in Tamul. Breakfast was then brought, and he took a little bread and tea. He then heard the reports from the catechists and priests, of the labors of the preceding day, and gave them directions for the one then begun. He afterwards catechised the children of the schools; and then spent an hour or two in answering letters, or attending to any business on hand. A little after the middle of the day he took a light dinner, often with little more than rice and currey, and lay down to repose a half an hour or an hour; frequently reading for a time some interesting book. After rising, he despatched any further necessary business; and then, taking his staff walked out to visit the native Christians and others, from house to house, taking them in order, and conversing with all according to their circumstances. About sunset he would return to the chapel, and having a chair placed on the steps, would sit and converse with christians or heathen, as they happened to gather round, until 7 o'clock, when he attended prayers in the chapel, as in the morning. After prayers in the chapel, he collected his boarding children sons of gentlemen learning English, heard them read a chapter in the Bible, prayed with them, and dismissed them to their supper and their rest. He himself took only a little milk, or buttermilk and rice, (except that before going out he often took a cup of tea,) and with reading, meditation, and prayer, he finished the day.

11. Preached this morning to a large and attentive audience. It was interesting to address so many professed Malabar Christians. I preached on the imitation of Christ; and took occasion in dwelling on his humility, to animadvert on the distinction of caste and the worldly pride, visible to a great degree here. This gave good satisfaction to the missionaries, and I believe to most of the congregation; but some did not like the attack on caste. Mr. Kohloff said it was a bitter pill for some, but he trusted it would help to purge out the old leaven.

From the Missionary Herald.

SANDWICH ISLANDS.

[*Extracts from the Journal of Mr. Bishop.*]

August 28, 1828.—At 4 o'clock in the morning I started from Kailua in a double canoe, and at eight went ashore at Kaelahulahulu to get refreshment. I had scarcely seated myself on the sand beneath a cluster of trees, when I was surprised by a number of persons who came to inquire about the concerns of their souls. Several of them have recently returned from Kairua, where religion is now the great concern, and it is hoped that some of them have been brought to see their needy and lost condition. After spending some time in religious conversation, we got under way at nine o'clock, and without stopping again, arrived at Kowaihae at three o'clock P. M. I have suffered more to-day from the heat of the sun than I thought was possible: but after a little repose I was relieved, and became able to see company. My room was immediately filled with persons who came to converse upon the great scheme of salvation, with whom I spent two hours or more. At eight o'clock, the people of the village assembled in the chapel, and I preached to them on the nature and necessity of the new birth. After service, several persons again visited my room, and it was nearly 12 o'clock before I retired to sleep.

29. To avoid the recurrence of yesterday's exposure to the sun, I arose and set out at two o'clock this morning for Waimea. Soon after my arrival, word was sent to all the schools of this populous district to assemble; and at two o'clock P. M. I met and examined them in reading, spelling, and writing upon the slate. There are ten schools in Waimea and Puukapu, but all except two have been recently established. Of the scholars of Mauae, 58 read with facility in tract No. 6, and 33 exhibited specimens in writing on the slate. The number of scholars in all the schools that appeared was 709, principally young men and women. In the evening the people assembled in the chapel, and I preached to an attentive audience from John iii, 3. and after service 21 couples came forward and were married.

30. Proceeded to Puukapu in the morning. I found the people waiting for me at the school house, where I gave them a short address and married four couples; and at 11 o'clock set out to descend towards Kapulena, the place appointed to meet the schools in Hamakua, and put up for the Sabbath.

Sabbath, 31. Preached in the open air to about 1,000 persons, most of whom are from this neighborhood and Waipio, and compose a part of the schools which have assembled for examination. I was encouraged with the candid and serious attention given to my message, and bless the Lord for the hope that my labors to-day have not been in vain.

Sept. 1. I met the schools at an early hour. The number that appeared and were examined was 32. Ten were reported which did not appear. Those that were examined contained 1715 scholars. The schools in Hamakua generally are more backward than any others under our inspection, and this is the first general examination that has been held. The greater number of them have been established during the last year, & have never gone beyond the elementary tract & catechism. But the schools of this place and Waipio were large, and passed a good examination. In the evening the people assembled in the school-house, where we held a religious meeting, after which I publicly married 10 couples.

2. Started for Waipio this morning at eight o'clock, and after a walk of two hours, arrived at the precipice which overlooks the valley. The prospect from this spot is highly picturesque and enchanting. On the left, the valley laid out in gardens and fish-ponds, with deep and gentle streams of water passing through its midst, and enlivened by several waterfalls, looks like a map spread out before the eye, and every prominent object, as houses, sandhills, walls, and hillocks, appear upon the same level with the earth; and men as they move about seem dwindled into a race of pigmies. On the right, was the sea rolling a high surf in upon the shore; but the waves chasing one another appeared to the spectator from the precipice like merely streaks of white foam slowly moving upwards on the beach. We were 35 minutes descending before we reached the bottom. Here I was received by Haa, the chief of Waipio, with the greatest hospitality and attention, and loaded with tapa, poi, and fish. Towards evening I walked out to view a waterfall on the east side of the valley, at the head of a ravine terminating in a perpendicular cliff, 400 or 500 feet high, down which a considerable sheet of water tumbles, occasioning a foam in which rainbows can be seen distinctly in the afternoon.

In the evening I preached to a large audience: at the close of the services I married 7 couples. Afterwards I had an interesting conversation with Haa, who seems to be reflecting seriously on the concerns of religion. By his serious and pertinent questions and fixed attention to replies given, I was much encouraged to hope that he is not far from the kingdom of heaven.

3. Took leave of my kind friends at Waipio, and set out for Waimanu. As the surf at this place runs high, it may not be amiss to describe the manner of passing through it. I have twice witnessed the operation, and much admired the dexterity displayed. The persons selected for the purpose are such as are accustomed to the task, and if a strange native is to be one of the company, he is previously instructed how to use his paddle. The canoe is then launched with the stern resting on the sand beach, the baggage carefully wrapped up in wilted banana leaves, and tied with cords to keep it from being wetted is laid upon the highest part of the canoe and tied fast; the passengers are then seated and told not to fear, for there is no danger. Every man having taken his station, the one at the helm giving the word, one standing on the shore pushes off the canoe into the sea, and all the hands standing up in the canoe, give a shout & ply their oars with all vigor. Meanwhile the canoe darts forward like an arrow, till she meets the coming surf, upon which she mounts and dives forward again into the trough of the sea, casting a thick shower of spray over every part from stem to stern. Another and another surf meets her to oppose her way, but she rides over them all, the men shouting meanwhile to each other, and all striking together with their paddles, until they arrive into the open sea beyond the surf. By this time our canoe was half full of water, and every person on board completely drenched. After baling out the water and adjusting ourselves, we spread our broad sail to the breeze and proceeded on our way.

Evening at Waimanu. This has been a busy and interesting day. At 10 o'clock this morning I met the schools and examined them in reading, spelling, and writing upon the slate.—They appeared well, and gave credit to their teachers. After examination I preached to an attentive audience of about 500 persons, and married two couples. The afternoon and evening has been passed in conversation with such as are anxious about their salvation. About 20 persons have visited me to know what they must do to be saved. A few of them appear to have imbibed clear views of the goodness of God, and of their own sinfulness, and are ready to give themselves up to the Saviour. Among the latter are Hanapi, the widow of Alapai, former chief of this valley, and Kalapaawahiole, the teacher. The substance of the advice I gave them was to repent, forsake their sins, believe on the Lord Jesus and submit themselves to him as their King and Saviour. The great burden, of which persons such as these complain, is the wickedness and ignorance of their hearts, and the difficulty of obtaining right conceptions of God and Christian faith. I exhort them in such cases, to ask of God, who can give a new heart, and to pray for the presence of his Spirit to enlighten and lead them in the path of duty. These things they can comprehend, when from the heart they feel their need of divine aid.—Nothing abstruse or speculative has as yet been imposed upon their understandings. The more simple are our instructions the better.

4. We arrived at Kapaau, the residence of Walawala, at five P. M. I have spent the whole of this evening until 11 o'clock, in conversing with those serious persons who have come to me for religious instruction. Pleasantly indeed have the hours passed away. More than 20 individuals have expressed to me a conviction of their sinfulness and their desire to obtain salvation through Jesus. Three of them are head men. Kauhikoa came and seated himself before me, and began by saying, "I have come up to hear a word of good for my soul. I am in great fear on account of the many sins I have committed. I have been a murderer, a liar, I have taken by fraud and force the property of others, and whatever my heart desired, that I attempted to obtain. Tell me what I shall do that my sins may be forgiven." I directed him to the Lamb of God who taketh away the sins of the world.

4. Arose early, and proceeded to the business of the day. A large school house was appropriated for the examination, into which the schools were successively led one after another. A small portion only of the schools have learned to write, for want of paper and slates. Each school occupied about 20 minutes, or if large, half an hour in the examination; and as soon as one school had passed out, another was ready to take its place. In this manner, 28 schools have passed before me to-day, containing in all nearly 2,000 scholars. After examination, I married 44 couples, mostly young persons.

Having found a large number of serious inquirers in this vicinity I thought it expedient to form such of them as appeared the most promising into a society, for the purpose of mutual edification, after the model of one that meets at Kairua, and at most of the other missionary stations.—As several individuals were present who belong to the abovementioned society, we assembled this evening, and after prayer and examination into the character of several candidates, we admitted ten person, as the beginning of a "Moral and religious Association for the district of Kohala." These are empowered to admit others to their number from time to time. The exercises of this society are singing, prayer, and mutual exhortation on some religious subject of a practical nature. Thus ended the labors of the day.

5. Examined 31 schools to day, which were all that appeared. In the evening I married 31 couples, and afterwards assisted Walawala in examining the cases of several transgressors who had forsaken their wives and taken others. I instructed them into the nature of that accountability which they are under to God for every transgression of his laws, and exhorted them to turn to their duty, as Walawala had directed them. They promised obedience to the injunction of their chief and appeared to be sensible of their error.

Sab. 6. Preached to the schools both morning and evening under a shady grove of bread-fruit and kukui trees. The congregation amounted to about 4,000 persons. I have experienced more than usual freedom to day during the public exercises, in proclaiming the tidings of salvation, and it was encouraging to witness the fixed attention of the multitude of hearers.—There is to me something animating and sublime in the solemn exercises of divine worship in the open air, with the blue arch of heaven for a canopy, and the green earth extended beneath the feet; and in seeing, at the same time, thousands of God's people, in perfect order, thronging together from different quarters to worship him, where only a short time since nothing but tumult and confusion reigned. The place selected for prayer to day was a valley. I went among the first that repaired to the spot; and as I lifted up my eyes to the hills that environed me, and beheld long lines of people coming towards the place, the words of the prophet when in vision he foresaw the future prosperity of the church, came to my mind: "Who are these that fly as a cloud and as doves to their windows?"

Have passed the evening until 11 o'clock, in giving religious instruction to the teachers, and in answering the inquiries of those who are desirous of seeking the Lord. My apartment has been thronged from sunset until this hour; and even now they are waiting to resume the conversation as soon as I shall lay aside my pen. They say to me, "To morrow you are to leave us, and then we shall be without a teacher: if you cannot remain with us a few days longer, you must leave us all the instruction you can for our benefit." O for a heart to love more and more this blessed work.

One woman has come to me and said, that about a year ago, while at Kailua, she had a conversation with Mrs. Bishop, when she was told to repent and believe on the Lord Jesus Christ for salvation. This was with her the beginning of serious reflection: but recently her concern has been very great, and she seems desirous to be fully instructed in the way of life. Could that blessed saint have seen before her departure, what we now witness—the greater part of her daily pupils expressing a hope in the merits of a Saviour's righteousness—she might have thought in her last hours that she had not lived in vain. When the chosen number of God's people shall all be gathered together in one, it will then be made to appear who are and who are not unprofitable servants.

7. Arose early and after offering up our morning sacrifice, and marrying 8 couples that were ready waiting for me, I started on my way homeward. As I was ascending the highland toward the south, I passed some people that were at work in a potatoe field. One of the men, as he saw me pass, left his work, came and took hold of my hand, and walked with me to the top.—He told me he needed light and instruction in what he should do to be saved. He declared himself a great sinner in the sight of God, and that what I had said yesterday about the way of salvation induced him to come to me as he saw me pass, to obtain further direction in the path of duty. At that moment I forgot the tediousness of the steep ascent up which we were toiling, in the interest I felt for the case before me. Arrived at the top, we sat down together and conversed on the great concern for a while: he then took his leave and returned.

I had proceeded but a little way further when I perceived a man sitting upon a mat by the side of the path, and as I passed he rose, caught my hand and pulled me down by his side. I asked him what he desired. He said, pointing to his cottage at a little distance on the left, that he resided there; that as he saw me coming up he felt a desire in his heart to tell me his thoughts, and seek direction as to what he must do to be saved. He too was one of my hearers yesterday. After giving him such advice as seemed best suited to his circumstaces, I arose and departed.

The number of schools examined by me during the whole tour, is 111; viz. 10 in Waimea, 37 in Hamakua, and 64 in Kohala. In the mean time I have married 134 couples & preached 10 times.

Parent & Child, abridged for the Observer, from the London Child's Magazine.

About 20 years since, said a father, when I was regardless of the interests of my soul, my eldest son, of about 4 years of age, went to live in a family where there was a pious young woman who took unwearied pains to inculcate on his mind the truth of religion and to teach him to pray. On Saturday he usually came home and tarried until afternoon on Sunday. On one of these visits he asked his mother in my presence, "where people would go to who said bad words? If they would not go to hell?" and being answered, "yes," he replied with a sigh, "father will go to hell then, for he says bad words," repeating the profane expression he had heard me use.

This was the means in the hand of God, of bringing me to reflection and ultimately, as I trust, to renounce the world, and to seek and accept a Saviour. But after having made a public profession of religion, my natural diffidence, for a long time, prevented my establishing family worship: and here again the Lord sent the same child to reprove me, in the simplicity of his heart. One day he asked his mother in my hearing, if "all good people did not pray?" and on being answered, "yes," he asked, if his father was a good man, and on his mother's replying, "I hope so," he rejoined, "why does he not pray then? Mrs. ——— prays every night and morning."

This had the effect, I trust, which God intended, as I resolved and was enabled to keep the resolution, to erect the family altar that very night, and have, through grace, continued in the discharge of this duty to the present day.

Churches not to be upheld by Law.—Many congregations have been ruined by trusting in the arm of civil law. They have gone down to Egypt for help, and too late, have discovered that Pharaoh is but a broken reed. Civil law, in support of the church, is of just as much worth as the hope of the hypocrite in support of the soul. It is like the spider's web—and to go to it for security is like the giving up of the ghost. Men cannot be compelled to support the Gospel of Christ;—they will submit with tolerable quietness to support the forms of religion but not to support religion itself—and any church or congregation that resolves to maintain itself by the strength of law, or perish, is not far from destruction.—*Boston Recorder.*

It is disgusting to perceive the propensity existing in the manufactures of newspaper anecdotes, to make religious people a butt of ridicule. The subjects of half the ludicrous anecdotes in circulation at the present day, are made to be some "*deacon's* or "*pious old lady*," as if simplicity, superstition, weakness and *piety*, are inseparable. Such things are as incompatible with good taste, as they are criminal in character, and ought not to be countenanced in a religious community. These remarks are suggested by the frequency with which these things meet the eye, in a majority of our newspapers.—*Buf. Pat.*

Theatricals in Boston.—We understand that the Comedy of the *Hypocrite* has recently been performed at the *Federal Street Theatre* in this city. Three years have not elapsed since an *unsuccessful* effort was made by the managers of the *New-Orleans* and Southern Theatres to introduce it at *Nashville*.

This comedy is a translation and alteration by Bickerstaff, of Moliere's Tartuffe, a French play. The *design* of the English play, as appears from Oxberry's preface is to satirize what he terms the "*low-lived, canting, imprudent Methodist preacher!*"—A very *liberal* and laudable design, truly! And the execution is perfectly in character. Folly, profaneness, contempt of parents, coquetry, thoughtlessness, licentiousness, deceit, and a spirit of persecution, are the prominent characteristics of the heroes and heroines, held up for admiration. On the other hand, the characters of those who are too conscientious to tell a lie, who prefer sobriety to revely, and who superstitiously believe that profligacy brings down temporal judgments, are made to appear as ridiculous and contemptible as possible. *Dr. Cantwell*, whose "imprudent" preaching had been instrumental in beaking up the *Sabbath custom of ale-houses*, is *of course*, the principal butt of ridicule and execration. In reference to him, the polite terms of "canting hypocrite"—"religious mountebank."—"impositions on the unwary multitude"—"wretch"—"beggarly rascal"—"conscientious doctor"—"precise"—"sanctified rogue"—"scrupulous"—insolent rascal"—"sanctified pastor"—"saint"—"impudent puppy"—etc. etc. etc. are profusely lavished by the characters held up for admiration. The entire piece may be considered as furnishing not only the *vocabulary* but the *system of ethics* from which the modern school of moral and political science, in this country, both in and out of Congress, has drawn its supplies, & by which it has shaped its course. It was with strict regard, therefore, to the fitness of things, and with a nice discrimination of moral affinities, that the late representation of this comedy, at the Federal Street Theatre, was so modified and arranged as to introduce a suitable degree of contempt for the petitioners against *Sabbath mails*. The *first* Declaration of Independence, by Mr. Jefferson, which distinctly recognized the *political* obligations of the *divine law*, was appropriately sustained and seconded by *fasting* and *prayer*. The "second Declaration of Independence, by Mr. Johnson," which as distinctly discards those obligations, is as appropriately sustained and seconded by *revelry* and *blasphemy*. And the Theatres are as suitable places for the latter, as Christian Meeting Houses were for the former. The play was written in a corrupt period of British history. It was a great favorite with the lordly despisers of puritan republicanism. On a partial reformation of manners in that kingdom, it was banished from the stage, as immoral, vile and corrupting.—The crimes of the translator consigned his memory to infamy. After the lapse of more than sixty years, it is now brought forward, in our young republic, and pressed into the service of a cause which professes to be that of republican liberty, but which bears striking marks of an affinity with the licentiousness of the despotic reign of Charles II.—*N. Philanthrophist.*

ROCHESTER:

FRIDAY, MAY 15, 1829.

OUR COUNTRY RUINED.

We finish the publication of this article in to-day's paper. We hope it may have a candid and attentive perusal; it is a subject on which designing men have endeavored to excite the public mind and prejudice it against our benevolent societies. We do not expect that this article, or any other, will stop the clamor of those who are determined to oppose every effort to promote religion, especially those offorts which require self-denial, or pecuniary sacrifices; but we doubt not that there are those who have not had the opportunity, or have not taken the pains to inform themselves with respect to the funds and management of the benevolent institutions of our country, who will examine candidly, and that their prejudices will yield to the force of truth. They ought, however, to bear in mind, that the principle on which these institutions is based, is either *right* or *wrong*;—if right, they are bound to render them such aid as their circumstances will enable them to do. If they are wrong, let them show wherein. This is emphatically a day of action. In religion there are two great parties arrayed against each other. They cannot both be supporting the cause of truth and righteousness and it cannot be matter of indifference to any one, in which scale his influence shall be thrown. Shutting his eyes to the subject, or treating it with a Gallio kind of indifference may quiet his conscience now, but the light of eternity will, nevertheless, dissipate all doubts, and that too, when too late to retrieve his errors or retrace his steps.

Among the articles of Missionary Intelligence, which we publish this week, will be found interesting extracts from the journal of the Rev. A. Bishop, while on a tour through a part of Hawaii. These we copy from the Missionary Herald. It will be borne in mind that the people among whom he travelled had received no regular instruction except from native teachers, no missionary having resided with them; though they had once or twice received visits from some of the members of the mission. We remember to have seen, while travelling over a considerable part of the same ground, in 1820, almost the whole population given up to indulgence in sensuality—Now, the song of the drunkard is exchanged for hymns of praise—ignorance, idleness and licentiousness are disappearing and their places beginning to be occupied by knowledge, industry and the comforts of social life. These are the blessings already experienced by thousands at the Sandwich Islands, who, when the missionaries arrived there, were in the practice of almost every vice that can be named. They had no idea of the happiness of domestic society—there was no marriage vow: impurity prevailed to a degree of which we can have no conception; while crimes of various magnitude—murder, infanticide, theft, drunkenness, and others which cannot be even named in a christian society, were scenes of every day occurrence, and which pervaded all ranks of the people. By the blessing of God on the preaching of his word, they have been "turned from darkness unto light and from the power of satan unto God, that they might receive forgiveness of sins and inheritance among those that are sanctified."

With such facts before us, (and they may be gathered from the history of almost every mission,) shall we be told that the heathen are in no need of the gospel? that they are happy without it? Shall it be said that the efforts hitherto made for their conversion have resulted in but little good, and that therefore it is not our duty individually and collectively to make sacrifices to promote the great object? We fear there are many professed christians in this region, who are not sufficiently aware of their duty on this subject, and who, by their conduct, encourage the enemies of religion in their attempts to injure those benevolent institutions which are the

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glory of our country, and of the age in which we live.

The time has arrived, when neutrality, on this subject, much less hostility to it, cannot be persisted in without incurring the suspicion, to say the least, that the vital principle of religion is wanting. We refer particularly to those who know something of the benevolent operations of which we have spoken: In regard to those individuals and churches who can plead ignorance, we have to remark that this ignorance is criminal, if they have not availed themselves of the abundant opportunities which now exist for obtaining information.

SABBATH SCHOOLS.

One of the good effects of the late revival in Lexington, Ky. is the powerful impulse given to the various branches of christian beneficence; especially in the establishment and extension of Sabbath Schools. At a late anniversary of the Fayette Sabbath School Union at Lexington, a resolution was introduced by Rev. B. O. Peers, of the Episcopal church, that an experienced Sabbath School agent be obtained from the eastward, and that a subscription be opened at the meeting for defraying the expenses of such agent. Eighty-seven dollars were collected on the spot for the purpose. In Lexington there are four schools, 71 teachers, 403 scholars and a library of 913 volumes.

The system of Sabbath School instruction appears to be in its infancy in Kentucky, but the good work *has commenced* and we hardly need any other assurance that it will progress until it extends to every part of the state.

Portage County, Ohio.

It has been ascertained that there are in this county at least 4000 children between the ages of 5 and 15 years, not more than 600 of whom attend Sabbath Schools—But the Sabbath School Union of the county have resolved to make an effort to bring them all under Sabbath School instruction.

The Princeton Sabbath School Union, New Jersey, at a late meeting, resolved to establish a Sabbath School association in every neighborhood in the state, by the first of January 1831.

The New-York Observer says, that "the justices of our police, give it as their opinion, that *two-thirds of all who are brought before them, can neither read nor write.*" They of *course* are not brought under the influence of Sabbath School instruction.

Campbell and Mr. Owen.—The public debate between these two gentlemen commenced at Cincinatti, on the 13th April, and was continued during nine days. The exact points to be argued had not been definitely settled at the outset, and of course there was scarcely any thing like *joining issue.* The debate is to be published.

EDUCATION IN GREECE.

We have just received a small pamphlet entitled a "Plan for promoting Common School Education in Greece, adopted by the Greek School Committee, New-York, May, 1829." We shall comply with the request to give it publicity, by inserting it in the Obsr. next week.

For the Observer.

THE IMMEDIATE CONVERSION OF THE WORLD.

No. 5.

Leaving the western continent we shall next consider the state of the missionary cause in the east;—and first: We are permitted to rejoice that the eyes of many are turned to the dark shores of Africa, and determined that colonies of christians shall be sustained upon the very shores which for many generations have been full of the habitations of cruelty. The governments of several christian nations are exerting their force to protect these colonies and prevent the further inducement to the disgraceful traffic in human blood.

This is all we ask of governments;—they can consistently *protect* the right of the citizen, and more than this would be a curse.

The colony of Liberia on the western point of Africa, and the Moravian missions at the southern extremity, are preparing the way for penetrating into the very heart of that miserable continent; and should our missionaries now on the northern and northwestern frontiers be sufficiently reinforced, they might press southward towards Liberia and Bethelsdorp, through an immense population, most of whom will probably receive christian missionaries with open arms if not grateful hearts—and here too there is little of corrupt religion to contend with, than which nothing more strenuously opposes the true spirit of the gospel of Christ. Indifference can be aroused to interest, gods of wood iron and stone easily fall before the light of Revelation, and Hottentots and Cannibals are easily tamed and brought to regard the life of man; but a *corrupt nominal christianity*, sustained by an *unprincipled priesthood* and under the guardian care of kings, potentates and rulers of this world, is the strong citadel where satan will take his last stand and make his last and most desperate struggle to retain his dominions in this apostate world. It is not necessary fully to overcome these in order to accomplish our purpose.

We propose that to carry the gospel to all nations this very generation, and give them the offer of Redemption and urge Christ upon the acceptance of all, is performing our work; and when we have done this, though Israel be not gathered, we shall have done what our Saviour requires.

All Europe may be considered as christianized, and though most of her kingdoms are ingulphed in awful ignorance of God and deep delusions, there are probably in every empire and province many who do not bow the knee to the image of Baal, but who do indeed sigh and cry for deliverance, and in agony inquire "by whom shall Jacob arise for he is small." The missionaries of Great Britain are exerting a mighty influence in many of the dark corners of the earth, in doing which they give the strongest assurance that their determination is to extend the triumphs of the cross, even farther than their monarch could the sceptre of dominion.

Upon the christians of Great Britain rests an immense responsibility, and we trust they will show themselves faithful stewards, filled with zeal and knowledge, and acting as under the full sense of the command of Christ, "go ye into all the world and preach the gospel to every creature." DUTY.

GROCERIES.

The efforts of many citizens to diminish the number of groceries (so called—although most of them might be better styled *groggeries*, from their almost exclusive traffic in liquors) have not been without effect on the corporation. The table was literally deluged with petitions on the subject—some desiring that no persons whatever should be licensed to sell spirits. Compliance with such petitions, to their full extent, was of course impracticable; but the trustees have acceded so far, as to raise the price of licenses. The licenses last year were also raised somewhat above the rate of the preceding year; and fewer were taken out. It is probable the measures adopted by the present board will still further check the evils consequent on groceries of the worst sort.

About 108 licenses were issued in 1827. The number diminished last year to about 80; and it is hoped that a further reduction will be manifest this year.

After all, public opinion, and the exertions of individuals, will do more to curb the alarming progress of intemperance than legislative enactments, however severe.—*Roch. Daily Adv. and Telegraph.*

We remark, in addition to the above, that the petitions against granting licenses to grocers to sell spiritous liquors, were put in circulation at 10 o'clock, A. M. and were handed in to the trustees the same day, by 2 o'clock P. M.; in which time the signatures of *two hundred and sixty-seven* of the most respectable and influential individuals were obtained.—*Edts. Obs.*

APPARENT ROBBERY.

A trunk was yesterday found broken open behind a fence in Carroll-st.—containing many letters, &c. to various persons in Canada, mostly with the seals broken. Some of them are for Sir James Kemp—others for James Young, Esq. of York, U. C. from his uncle, Hugh Cross, of Banff, Scotland, dated 19th Jan. 1829. The name of *H C. Young* is on the trunk; & his name is mentioned as the bearer in one of the letters from Mr. Cross to Mr. Y. of York. No trace of such a person can be found on the stage registers, or from other inquiries.

Any one having information concerning him, is requested to inform the editors of the Daily Advertiser. Mr. Young or his friends can receive the trunk, &c. by calling or sending to the same persons.—*Ib.*

HARBORS ON LAKE ONTARIO.

Gen. Swift, the agent of the war deparment, is now here, preparing for the improvement of the harbor at the mouth of the Genesee.

Through the vigilance of our representative in Congress, the Hon. D. D. Barnard, the bill appropriating moneys for the improvement of certain Ports on Lake Ontario, was so amended as to include an item of $10,000 for the benefit of our harbor. It is designed to build parallel piers, from each side of the mouth, about half a mile into the Lake—and thus create a current which will probably soon sweep away the bar that now impedes the navigation. This, when effected, will confer important advantages on this place and its vicinity.

Gen. S. is also engaged in preparations for remedying the the obstructions to navigation at Sodus Bay; and his advertisement to contractors, relative to both works, will be found in our columns.

The General, we learn, intends taking up his residence here in future—at least till the completion of the contemplated improvements in the harbors above-mentioned.—*Ib.*

LEGISLATURE.

This body closed its session on the 5th inst having sat 120 days, and passed 377 bills. Among them was the renewal of the charters of sixteen banks, and the incorporation of eleven new ones. Of the other important bills at the late session, were those for the construction of the Chemung and the Chenango Canals; the bill to change the period of holding elections for justices; to preserve the purity of elections, to loan the credit of the state to the Hudson and Delaware Canal Company, to purchase the interest of the county of Albany in the Capitol, and to improve the navigation of the Hudson river.—*Ontario Rep.*

REVIVALS.—We learn, with great pleasure, that there is a signal manifestation of the rich graces of the Spirit of God in the churches at Morristown, Basking Ridge, and Lamington. In the first, the work of grace is spreading from family to family over that very great congregation. In Basking Ridge we learn, there are on a moderate calculation, 300 precious souls under deep and pungent exercises. Many have obtained hope and comfort through grace. It is added by our informer, that there is scarcely a family in that congregation, where there is not some good work going on. And there are, at least, 260 families in it. The pastor of that church is a pupil of the late Dr. Livingston, and preaches the pure doctrines of Christ, with plainness, simplicity, and ardor.—*Mag. of the Ref. Dutch Church.*

KINGSTON.—The work of God's Spirit goes on in the most encouraging manner in this church. At the communion in the end of December last, forty-one were admitted on confession: and at the communion in April last, fifty-one more were added. That is ninety-two precious souls gathered into the fold within a few months. The work of grace is still going on as powerfully as ever. This is communicated to us by the pastor, the Rev. Mr. Gosman.—*Ib.*

Richard Johnson and Catharine Cashiere were taken from prison in the city of New-York, on the morning of the 7th inst., and conducted to the place of execution, which was on Blackwell's Island. The Commercial Advertiser says:—

It is with regret that we inter, from the accounts given in several of the papers, that the two miserable beings who have this day paid the penalty of their lives for the violated laws of God and man, died probably in a state of impenitence—certainly in no hopeful frame of mind. Johnson entertained hopes of pardon until the last.—Even the last night he did not appear to realize the certainty of his impending fate. The Rev. Mr. Dunbar, of the Baptish Church, was to accompany him to the place of execution.—He has repeatedly said, that though he printed the paper called the Correspondent, he did not believe in the principles it avowed, and that he fully believed the truth of the doctrines of the New Testament. He was yesterday informed of the report that he had made an attempt to commit suicide, and it appeared to disturb him. The Sheriff stated to us last night that it was incorrect.

The black woman, Catharine, has been regularly attended by the Rev. Mr. Miller, a colored clergyman, who remained with the poor creature the whole of last night, and went with her this morning to the place of execution. Neither of the prisoners exhibited any signs of a change of mind, and there can be little doubt but that they both died as they lived.

The letters of Governor Throop, assigning his reasons for not interfering with the course of penal justice in these cases, are clear and satisfactory. Is it not then perfectly evident, that however it may be duty of Counsel not to desert their unfortunate clients to the last. and whatever may be the views of many good and sensible citizens on the impropriety of punishments, it is a positive cruelty to the convict himself, to suffer him to feed on the delusive hopes of a pardon, by communicating with him on the subject? He undergoes the bitterness of death twice; and the shock of his disappointment is perhaps as agonizing as are the terrors & ignominy of the gibbet.

It is generally known that Johnson is a printer. One of the trade called to bid him adieu last evening at 10 o'clock; and, in a conversation with him, Johnson remarked that it must be a painful circumstance, to a brother printer to find him in such a situation;—that had he himself been told six months ago, that he would go to the grave in such a manner as his prospects indicated, he should have considered the persons mad. He was asked whether he thought himself prepared for a change of worlds? He answered, with a faint voice, he "hoped so."

Catharine was visited last night by her mother. The scene was an affecting one. The mother was in great agony; but the daughter did not appear concerned at her critical state. There was an alarm of fire while her spiritual advisers were conversing with her last night; when she asked, with a quick voice, "is there fire?" and immediately got up and looked out of the window.

We understand that Johnson had a long interview this morning with Miss. Newman, and that they were engaged in devotional exercises, in the presence of the Rev. Mr. Sanford, and subsequently alone, after the clergyman had retired at the request of Johnson.

SUMMARY.

Counterfeit Dollars.—The Secretary of the Treasury has issued a Circular to the District Attornies and Marshals of the U. States apprising them that counterfeit dollars, difficult of detection and supposed to have been made in Arkansas Territory, are in circulation, and enjoining upon them vigilance and activity in endeavoring to discover and apprehend the persons thus offending against the laws.

Among the donations to the Philadelphia Agricultural Society, were some beautiful specimens of silk, the product of five hundred silk worms, raised and presented by Mrs. Adams, the wife of John Quincy Adams. The silk was wound by herself, without breaking the cocoons.

For many years past, the waters of Lake Champlain have not been so high, as at present.

David Cumstock of Palmyra was accidentally drowned lately in a Lock at Lyons. He is the third person who met his death there in that way.

According to a statement published in the 'Trumpet,' a Universalist publication, there are eleven Universalist periodicals in the United States, circulating in all 16,000 copies weekly. Eight of them are in New-England.

A native preacher is laboring at Rangoon, where about thirteen native christians are remaining in secret for fear of persecution.

Life of Howard. Rev. Louis Dwight of Boston is preparing for publication a new biography of Howard, the philanthropist. It is to comprise 300 pages 12mo. and contain a copperplate engraving of the great man whose deeds it commemorates,—and if not too expensive, a corresponding one of the second Mrs. Howard, who co-operated with him till her death in all his benevolent designs. Mr. Dwight is Secretary of the Prison Discipline Society—an association of gentlemen whose labors in improving the condition of prisons deserve the highest praise.

It is said in letters from Rome that the Conclave of Cardinals have not yet agreed upon a successor to Leo XII. A conspiracy headed by a priest has been discovered, the object of which was to blow up the Conclave. The ringleader, and seventy accomplices have been secured.

Bishopric of London.—There are thirty manors, twelve palaces. *l*8000 a year, and the patronage of thirty-seven livings, attached to the See of London.

Washing Sallad for three or four minutes in sea or salt water, is recommended as an effectual means of getting rid of insects. Vegetables of every kind ought to be so cleansed and afterwards washed in the usual way in fresh water.

There has been a *considerable* of a hail storm in Virginia, the largest congelations being about the size of——a piece of chalk-*N. J. Fredonian*

A tremendious hail storm from the north west, attended with thunder, was experienced in Buckingham co. Va. on the 1st. Some of the stones were of the size of a walnut and in 15 minutes the ground was covered to the depth of 3 or 4 inches. All the window glass exposed in that vicinity was broken, and the fruit trees sustained great damage.

At a late meeting of the North Consociation of Litchfield co., Con. a communication was received by them from the Medical Society of that county, requesting the co-operation of the consociation in the formation of a Temperance Society—Measures were taken to effect the object.

The Pittsburgh Herald states that Rev. Allen D. Campbell has left that city with an expectation of going to Scotland before his return, to obtain donations of books and money for the Western Theological Seminary.

Of the deaths which have occurred in Arch street prison, Philadelphia, during the last two years, 164 were cases of *mania a-potu.*

The Massachusetts legislature has taken measures to ascertain the amount of *pauperism* and *crime* in the state, resulting from Intemperance.

Melancholy.—George W. Adams, eldest son of the late president, in a fit of derangement, occasioned by a sudden and violent attack of fever, jumped overboard from the steam-boat Benjamin Franklin, on her passage from Newport to New-York, and was drowned. He was a lawyer of considerable standing at the bar, was a member of the Common Council, and has been a number of times a representative from Boston, in the legislature of Mass.

The President of the United States, has appointed General William King, of Bath, Maine, brother to the late Hon. Rufus King, to be collector of that port.

We understand that there are several boats at the mouth of White River, filled with forty or fifty families of Cherokees, who are emigrating from the old nation east of the Mississippi, to the Cherokee nation on the Arkansas.—*Arkansas Gaz. March* 25.

An intemperate man in Ohio, Thomas Ricketts, was lately sentenced to five years imprisonment in the Penitentiary for breaking into a shop and stealing a *jug of whiskey.* He has a family.

A deputation has gone to Washington, bearing the proceedings of a numerous meeting of the citizens of Hartford, of all parties on the subject of the dismissal of B. H. Norton from the Post Office at that place, to make room for J. M. Niles.

A New Jersey editor says that a man sent his wife to stop the paper, because it had every week something to say against intemperance.

The large steamboat Uncle Sam arrived at Louisville Ky. on the 21st ult. with 50 cabin and 300 deck passengers, and 400 tons freight.

The Newburyport Herald states that a man jumped from the fourth story window of a house in that town, and received so much injury as to occasion his death the same day. He was addicted to intoxication.

Anna Braithwaite, a noted speaker of the Society of Friends, is now in New York. She has crossed the Atlantic from England 3 times, under concern of mind for the schism among Friends in this country.

At the late annual meeting of the United Auxiliary missionary Society of Virginia, it was resolved to be the duty of that Society, "to attempt to raise funds for the work of domestic missions to the amount of $3,000, for the present year."

It is stated in the Benington Vt. Journal that the line of stages from that place to Brattleborough, had performed their journies on that route a distance of 30 miles, on runners up to the 21st April.

A city charter was adopted by the citizens of Providence last week, 312 to 222. A proposition to memorialize the Legislature for an extension of the right of suffrage was rejected.

Five dollar counterfeit bills of the Eagle Bank, Boston, are in circulation at the Eastward. The bills are on red paper very badly executed. Also two dollar bills of the Bank of Coventry, R. I. well done, dated march 20, 1827, John Allen, President and Anthony Tarbox, Cashier—the paper much lighter than the genuine.

Gov. Derbigny, of Louisiana, has commuted the punishment of a man named Gayarre, who was convicted of murdering his own mother-in-law, with his own offspring at the time in her arms. This has drawn down upon him the strongest reprobation of the press of that state. He is warned of the fate of Gov. Desha. It is insinuated that the punishment of Gayarre was commuted, because his connexions were influential and respectable.

Six new churches have been built last year in Philadelphia. Among then is a New Jerusalem Temple.

Mr. Tobias Watkins, late fourth auditor of the Treasury of the United States, was arrested in Philadelphia, on the 30th ult. charged with sundry fradulent practices in procuring money from the Treasury.

A most daring attempt was made on Sunday evening, 3d inst. to rob Mr. Yates of Albany. A fellow knocked at his door, pretending he had business with him, when observing the coast was clear, he presented a pistol to Mr. Y. and demanded his purse. Mr. Y. wrenched the pistol from the villain, who immediately fled. It was unloaded.

Gov. Houston of Tennessee has resigned the office of Governor.

Asaad Shidiak.—It is supposed that this martyr in spirit is still living, and that his sufferings are considerably mitigated; though there is no reason, says the Missionary Herald, for believing that he has become less stedfast in his adherence to the truth, or less bold in defending it. The information respecting him was received at Malta from friendly individuals at Syra.

NOTICE.

The Ministerial Association of East Monroe, will meet at Rochester, on Monday next, at 10 o'clock A. M. A sermon will be preached in the Lecture Room of the third Presbyterian Church, by the Rev. Mr. Mahan—*Subject,* THE PROPER DEITY OF JESUS CHRIST. The services will commence [at the ringing of the bell,] *precisely* at half past 7 o'clock.

MARRIED,

On Monday afternoon, 20th ult. on board steam boat North America, when on her passage from Albany to New-York, by Rev. Dr. Reed, Mr Eliphas Fay, Principal of the Duchess county Academy, to Miss Mary Lee, all of Poughkeepsie.

In this village, yesterday morning, by Rev. Joel Parker, Mr. *John Beam,* to Miss *Nancy Hunn.*

DIED,

In Richmond, Widow Abial Harmon, aged about 70 years.

In Henrietta, Richard C. Jones Esqr., Attorney at Law of this village.

ROCHESTER MARKET.

WHEAT,	per bushel,	1,13
Rye,		63
Oats,		25 to 28
Corn,		37 to 44
FLOUR, bbl.		$6,50
Beef, fresh,	cwt.	3,50 to 5,00
Pork, fresh,	cwt.	4,00
——, mess,	bbl.	12,00
Potatoes,		25
Turnips,		18 25
Butter,	lb.	12 to
Lard,		6 7
Eggs,	doz.	9
Cider,	bbl.	1,50 to 1,75
Salt,		2,00

NEW ARRANGEMENT.

THE subscribers having purchased of Mr. Seth D. Chapin, his interest in the HUDSON & ERIE LINE, inform the old friends of ALLEN & CHAPIN, and the public generally, that they are now rebuilding some of their Boats, and thoroughly repairing the whole, and on the opening of navigation, will have them prepared in substantial and genteel style for carrying *Freight* and *Passengers.*

The business of the firm will be done under the name of ALLEN, TIBBITS, & Co. who are now ready to receive, at the former warehouse of Allen & Chapin, property destined for Troy, Albany, New York, or any other part of the country, and forward the same as may be directed.

The HUDSON & ERIE LINE will continue to run *six days in the week,* and *rest on the Sabbath.*

PLINY ALLEN,
GEORGE B. TIBBITS,
ALLEN WHEELER,
JOHN C. DAVIES.

Rochester April 6, 1829. 15tf

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Sideboards, Secretaries, Bureaus, Tables, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

ROCHESTER LOOKING GLASS MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

To Rent,

THE White Dwelling House, situated on Alexander Street, and near the Brighton road. The premises contain besides a convenient House, a Barn, one acre of good land, a small Orchard, and Well with good enclosures, and may be had for one year for $70, in quarterly payments, possession given immediately.—Enquire of H. B. Pierpont, East Rochester, April 17, 1829. 16 tf

TO HATTERS.—The manufacture of Hat bodies, by Grant & Townsand's patent for bowing, is now in operation in this village under experienced workmen. Wool will be received and manufactured to order at the usual rates.—Hat bodies of all descriptions made from the best Saxony, Spanish and American wool for sale.—Application to be made at the store of the subscriber

F. M. JENKINS.

Hatters' wool wanted—also experienced Basiners. feb. 25–13

HARTFORD FIRE INSURANCE COMPANY, AND ÆTNA INSURANCE COMPANY—HARTFORD.

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street.

LEVI WARD, Jr.

January, 9, 1829. 1y4

RAN away from the subscriber, on Sunday the 12th April last, an apprentice boy, named JOHN JENKS, who was regularly bound to me by the overseers of the poor of the town of Brighton. This is to forbid all persons harboring, or employing him, or trusting him on my account.

WM. MILES.

Rochester, 7th May, 1829. 19 3w

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardiner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach stake; thence South seven degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark, from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee.

6m46

The sale of the above described mortgaged premises is postponed to the twenty-first day of May instant, at 10 o'clock A. M. then to take place at the Court House above mentioned.—May 15, 1829.

CHARLES PERKINS, Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

WE SHALL MEET IN HEAVEN.

A smile, a chasten'd smile of love,
Adorn'd her snow white brow;
Like that which decks the Saints above,
It cheers my soul e'en now;
Tho' years not few, and sad, have pass'd
Since that sweet smile was giv'n;
I hold it dear, for 'twas the last,
Till we shall meet in Heav'n.

Delightful as the fabled lyre
Of Orpheus, or the spheres,
Which rocks and trees with life inspire,
And rage with calmness hears,
Were the sweet notes she warbled then,
By discord's sounds unriv'n;
But such I ne'er shall hear again,
Till we shall meet in Heav'n.

Her lip of snow and coral hue,
Beneath her tear glaz'd eye,
Whisper'd a trem'lous soft adieu!
The echo of a sigh.
That plaintive sound is present yet;
Her last sad farewell given,
I do not, cannot, once forget;
But we shall meet in Heav'n.

Beauty no more can charm, nor sound
Which once convey'd delight,
Nor aught in this diurnal bound
That meets my aching sight.
Sorrow and tears alone are mine,
Yet be the thought forgiv'n
That dares rebel;—I'll not repine,
For we shall meet in Heav'n.

C. Star.

OUR COUNTRY RUINED.

(*Concluded.*)

From the Religious Intelligencer.

A. I have no right to doubt the integrity of our clergy taken as a body. Indeed, as a body I have reason to believe they are honest men.

B. If then as a body they are not knaves, are they as a body dupes to a few designing men? for, as a body they approve the benevolent efforts of the day. And is it true too, that their leading characters, those who have been admired by the world for their virtues and their talents, (for these are men who take the lead) are the wicked and the designing, on whom all the iniquity rests?

A. I would hope better things of them. Indeed I have sometimes thought, that the worst thing I could say of them is, that they say and preach so much on these subjects. It always makes me uneasy, not because I shall have to give away my money; for I determine before hand that I will not: but Sir, you cannot tell how I sometimes feel, nor can I tell you. I had rather hear total depravity, or divine sovereiguty, or even election.

B. And yet it is very possible that the ministers may not have been in fault. It is not always the case that they can please in the faithful execution of the duties of their office. They must preach that which God bids them, whether their people are pleased or whether they are displeased. And perhaps when you were sitting so uneasy they were only urging forward the execution of their commission, *Go ye into all the world and preach the Gospel to every creature.* Indeed, for one, I have but a very poor opinion of those ministers who stand aloof from the Benevolent operations of the day, and who do not repeatedly urge home upon their people the duty of coming up to the help of the Lord, against the mighty.

A. Well, our minister says enough on this subject, in all conscience. I wonder that by begging so often for others he is not afraid his people will become so empoverished as not to be able to pay him his salary.

B. I presume, Sir, he acts on a principle which many seem to overlook, or which they have but little confidence in, though it is as well established as any other can be.

A. On the principle, I suppose, that the more a man gives away the more he will have to give, —a principle full of absurdity!

B. I will state it, Sir, in terms to which you will not object: "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall also be watered himself." "He that soweth sparingly shall also reap sparingly, and he that soweth bountifully shall reap also bountifully." On this principle our minister has no expectations that his people will become empoverished by what they give, even though they give bountifully. But this is wandering somewhat from our subject. You are afraid of the influence of the clergy. But, Sir, what is the influence which they are endeavoring to exert, and which you really believe they would exert, were it in their power? To be more particular. Were mankind to follow their example generally, as to the performance of social and relative duties, as to the duties which they owe to one another and to God, would there not be a very surprising alteration in the world for the better?

A. There can be no doubt of it, for though there may be exceptions, yet as a general truth they lead moral lives, to say the least.

B. As it respects the duties which they inculcate from week to week, and from sabbath to sabbath, both publicly and privately, are they not such as if universally performed would convert this world into a paradise? If their influence would effect it, would there not at once be an end to all those open immoralities which are now a scandal to our land, and which provoke the anger of the Almighty? Would not the sabbath be observed, the name of God revered, his worship maintained, his Son honored? Would not intemperance experience a deadly check, and all its kindred vices be done away?

A. No doubt this would to a greater or less extent be the result.

B. Still further than this, could they accomplish the work on which their hearts seem to be set, and for which they are constantly laboring and praying, would not all their people be righteous? would they not all be sincere penitents and believers in Jesus? would they not all be in the road to heaven? all rejoicing in hope of the glory of God? Now, Sir, is the influence of such men to be feared? Who could not wish that it was increased a thousand fold?

A. It is not the influence of these men themselves that I so much fear, but I am afraid that the enormous funds which have been placed at their disposal, will sooner or later be perverted, so as to endanger the liberties of the country.

B. I myself am no very great friend to hoarding up funds for the accomplishment of benevolent purposes. It seems to be distrusting the providence of God. It seems to be expressive of our fears that he will not, in time to come, raise up instruments and provide the means for the accomplishment of his purposes; and that those who come after us will be unwilling to do their share of the work. Since so much needs to be done at the present time, we had better do what we can ourselves, than to furnish them with the means of doing it hereafter. Still however if any are disposed to give for any benevolent object, on the condition that the interest only shall be expended, they have a right so to do, nor are charities to be refused because this condition is annexed. And do you apprehend, that what is given in this way will endanger the liberties of our country? Pray, Sir, why are these funds which are given for *benevolent purposes*, and which are under the management of benevolent individuals, more dangerous than funds which are raised for other purposes? Why are not the immense sums which are placed at the disposal of bank directors, or at the disposal of the directors of other monied institutions, equally dangerous? Is it because these funds are in safer hands, or is it because their amount is so inconsiderable when compared with the funds of our benevolent institutions? I wait for a reply.

A. I have none at present to make. I have not been accustomed to view the subject exactly in the light in which it has now been presented.

B. If danger is to be apprehended from the funds of our benevolent societies, (I speak of their permanent funds, for they make use of their disposable funds as fast as they are received,) then I see not why danger is not to be apprehended from the overgrown wealth of individuals—for there is many a man in the United States that has ten times the amount of property to which all the permanent funds of all our charitable societies would amount; for the whole amount of these, I am persuaded, would fall short of two hundred thousand dollars.

A. But are you in earnest in this statement?

B. Certainly I am. I do not include in my estimate however, the buildings in which the Bible and Tract Society carry forward their operations.

A. But is it possible, Sir, that all the *monies* which they have funded does not amount to more than two hundred thousand dollars?

B. This, Sir, according to the best estimate which I have been able to make, is all that they have to ruin the country with. But great effects sometimes result from little causes, therefore I hope that all will watch the proceedings of our Bible, Tract and Missionary Societies, and see that they do not overthrow our liberties. It is not to be disguised; they have even now with their scanty means a train of artillery, and no small store of ammunition, such as are designed to pull down a kingdom which has stood an attack of some thousand of years—but which will with these arms be finally subdued—and if the liberties of our country, are inseparably connected with the destinies of this kingdom, then truly there is reason for all of us to take the alarm.

A. But before we drop the subject, one thing ought to be set right. We have all along as you will perceive taken it for granted that the benevolent societies, of which we have been speaking, are wholly the creature of the clergy, and that the funds are wholly at their disposal. Now the fact is, as a little reflection and a recurrence to the list of their officers will convince you, that most of them are in a very great measure under the management of laymen, and that they too have the management of their funds. This simple fact alone, is enough to silence the clamours of those who would endeavor to make the world believe that the clergy are running away with their liberties, their money and their all.

B. No, the clergy are not entitled to all the honor of setting on foot and sustaining the efforts which are made for the spread of the gospel, and for the conversion of the world. And if these efforts should in the end, contrary to all expectation and all belief—burn up all that is good and all that is lovely, will they alone be chargeable, with setting the world on fire.

A. I am happy to think, Sir, that this catastrophe is at a greater distance than I had imagined.

B. And I shall be equally happy at any time to do what I can towards allaying your fears yet more and more.

A. Sir, I thank you.

DEATH OF A PARISHIONER.

There is no season of reflection more profitable to a minister, than when he is following a parishioner to the grave.

I walked in a funeral procession some time since, with an aged minister. The deceased had been a member of his congregation, but had given no evidence of a change of heart. When we came to the grave-yard, the minister pointed to the places where one and another of his parisioners were sleeping. "There will be a great harvest here," said he, "for the angels to reap at the judgement-day. Oh let me not behold the sight when they shall sever the wicked from among the just. I fear that I was not so faithful with many of my dear people, as I might have been. O, sir, it is a solemn thing to be a minister of the gospel; it is a solemn thing for a minister to follow one of his people to the grave; it will be a solemn thing to meet them at the judgement of the great day. This man whom we now commit to the grave, was one of the leading men in my parish. I offended him, I believe, by personal conversation on the subject of religion, and since that time I have refrained from being so plain with him as I might have been. The Lord judge between him and me."

He seemed much affected when the coffin was placed in the grave; and on our way home, he handed me a tract, on the corner of which were "Lines by Pres. Davies, on the death of one of his people." He said that he always pondered upon these lines, when any of his people were called to the eternal world. W. P. W.

THE RUSTY NAIL.

When Dr. Donne took possession of his first living, he took a walk into the church-yard, where the sexton was digging a grave, and throwing up a skull, the Doctor took it up and found a rusty headless nail sticking in the temple, which he drew out secretly, and wrapped it up in the corner of his handkerchief. He then demanded of the grave-digger whether he knew whose skull that was. He said it was a man's who kept a brandy shop, an honest, drunken fellow, who one night having taken two quarts, was found dead in his bed next morning. "Had he a wife?" "Yes." "What character does she bear?" "A very good one; only the neighbours reflect on her, because she married the day after her husband was buried." This was enough for the Doctor, who, under the pretence of visiting his parishoners, called on her. He asked her several questions, and among others, what sickness her husband died of. She giving him the same account he had before received, he suddenly opened his handkerchief, and cried in an authoritative tone, "Woman, do you know this nail?" She was struck with horror at the unexpected demand, instantly owned the fact, was tried and executed.—*Curiosities of Nature and Art.*

ANECDOTE.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

When the Danish missionaries appointed some of their Malabarian converts to translate a Catechism, in which it was mentioned as the privilege of Christians that they become the sons of God; one of the translators, startled at so bold a saying, as he thought it, bursting into tears, exclaimed, "It is to much; let us rather render it—They shall be permitted to kiss his feet."—*Col. Star.*

Newton. There is in the records of Newton, a sentence in the spirit of Shakespeare; "I don't know what I may seem to the world; but, as to myself I seem to have been only a boy playing on the sea-shore, and diverting himself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great Ocean of Truth lay all undiscovered before me."

Calumny, terse in its assertions, is like the horrible prussic acid in nature, in the maliguity and rapidity of its operation. A calumny against the Gospel itself, or against those who serve God in the Gospel, couched in a brief and bold sentence, may require for its refutation a large induction of particulars; while the Calumny feeds and gratifies the corruption of the heart; and the Refutation can apeal only to that love of truth and righteousness, which has no hold on multitudes, and commanding and habitual hold on but very few.—[*Missionary Register.*]

WESTERN SETTLEMENT.

On the 29th inst. a meeting was held on this subject, when commuications were read, opinions consulted, and an adjournment voted till the 20th of May next.

The association beg leave to inform the friends of the undertaking and the public, that their next meeting will be held at the Franklin House, East Rochester, on Wednesday the 20th of May, at precisely two o'clock P. M. A number have manifested a willingness to become explorers, if funds are raised to defray their expenses—and others to take the expense upon themselves, if a sufficient number will do the same.

It is obvious that the era for embarkation has arrived, and none but such as refuse to better their situation and maintain a deserved stand among men, will refuse to embark, or at least lend their influence and assistance.

Gov. Cass writes us favorably, and so do others who have been consulted.

Every thing considered, our expectations are more than realized; and we fondly hope that ere long we shall behold hundreds enjoying the blessings of a well ordered community in the now wilds of the west.

It is presumed that many have not had the means of making themselves wholly acquainted with the nature of the undertaking; if so, they will do well to attend the next meeting, communicate with the committee, or call on either of the undersigned.

It was also voted that the chairman and secretary cause a notice of the next meeting to be published in a handbill, and otherwise, if they deem it expedient.

EZRA STRONG, *Chairman.*
E. W. COLLINS, *Sec'y.*
Rochester, April 30, 1829.

"FATHER SWEARS."

Are you a parent, and are you aware of the force your example has upon your children? Do you send your children to the house of God and to the Sabbath School for instruction, while at home you are profaning the name of God, and by your conduct showing that you regard none of his commandments? If so, you can have but little hope that the instruction imparted to them will be impressed upon their hearts.

A short time since, while attending to the responsible duties of a Sabbath School instructor, and endeavoring to impress upon the minds of some of the class the reverence which is due to our Maker, and the enormity of the sin of taking the name of God in vain—a little boy quickly replied—"*Father swears!*"

How inefficient did I then feel the labors of a Sabbath teacher to be, if not accompanied by the example, precepts, and prayers of the parents of their pupils at home. W.

Knowledge is often opposed to wisdom.

POETRY.

W. H. WARD & CO.

Marble Building—*Carroll Street.*

Offer for sale at low prices, a full supply of

DRY GOODS, | CROCKERY,
GROCERIES, | HARD-WARE,
AND HOLLOW-WARE.

June, 13th 1828. 24tf.

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. 25, 1828. 35tf

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

DEPOSITORY OF BOOKS,

For the GENESEE SABBATH SCHOOL UNION,

Counting room of Wm. H. Ward & Co.

Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

CHRISTIAN SPECTATOR.

PUBLISHED Quarterly, at New Haven, Conn. The subscribers, agents for the above work, have received the first number of the new series for March, 1829.

This valuable work is much improved in its mechanical execution, and increased endeavors have been made by its conductors to elevate its character. The new form which it has assumed, being published quarterly, will give it a decided advantage over a monthly publication.

TERMS—Three Dollars per annum, payable on the first number, or Four Dollars at the end of the year.

E. PECK & CO.

Rochester, March 26, 1829. 13-3w

H. B. PIERPONT,

DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

LA MOTT'S COUGH DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y applied to me some time in 1826 for advice he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption. I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co N. Y. July 21st, 1828.

Having been concerned with Doctor Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828.

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggist generally 1y31.

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'

Vegetable Pulmonae Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmoniac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.

dec. 19. 51

BY order of Moses Chapin Judge of Monroe Common pleas, and Counsellor of Supreme Court, notice is hereby given to all the creditors of John Valentine of Mendon in said county, an Insolvent debtor, to shew cause if any they have before the said Judge at his office in the town of Gates in the county of Monroe on the 6th day of June next at nine 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.

6w16 Dated this 13th day of April, 1829.

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Silas Saxton, of Mendon, in said county, as well in his individual capacity as one of the firm of S. & A. Saxton, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 20th day of June next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1819. Dated this 2d day of April, 1829. 10w 14cje

BY order of Moses Chapin, esq. first judge of the court of common pleas in and for the county of Monroe, notice is hereby given to all the creditors of LEMUEL WILCOX, of Gates in the said county, an insolvent debtor, to shew cause if any they have, before the said judge at his office in the town of Gates, in said county, on the 12th day of June next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, 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 March 9, 1829. 6 17

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the eighth day of August, eighteen hundred and twenty five, executed to Charles Hagarman by Ozias S. Church and Parmelea his wife and Henry Haight, of the town of Henrietta in the county of Monroe, of certain premises, described in said mortgage—NOTICE is hereby given, that, by virtue of a power contained in said mortgage, and pursuant to the statute in such case made and provided, there will be sold, at public auction, at the court-house, in the village of Rochester, in the county of Monroe, on the 19th day of October, eighteen hundred and twenty-nine, at 10 o'clock in the forenoon, all that certain tract or parcel of land, lying and being in the town of Henrietta; it being a part of lot eighteen, in the third range of lots in said town; commencing at a point twenty-eight rods distant from the east line of said lot number, eighteen, from the northeast corner of said lot, thence running westerly, at right angles with the east line of said lot No 18, six rods, thence easterly parallel with the north line of said pieces, hereby intended to be conveyed, about 13 rods and eight links; thence northerly on the east line of said lot No. 18, six rods, to the place of beginning, containing one half acre of land—Dated April 23, 1829.

CHARLES HAGARMAN, Mortgagee.

E. B. Wheeler, Att'y. 6m 13

DEFAULT having been made in payment of money secured by Mortgage, bearing Date the twenty-seventh Day of October 1827, executed by Prior Cobb, and Asa K. Allen, and Lucy his wife, to Elisha Ely, of all those Pieces of Land situate in the Village of Rochester, County of Monroe, and State of New York, described as Lot number sixteen, Lot number seventeen, Lot number eighteen, and Lot number nineteen, in that part of the village called Ely's Platt, being seventy one feet on Stone street and seventy two feet on Ely street,—which mortgage has been duly assigned to Justin Ely.—NOTICE therefore is hereby given that by virtue of a Power of Sale contained in the said Mortgage, and pursuant to the statute in such case made and provided, the said mortgaged Premises will be sold at Public Auction at the Court House in the County of Monroe, on the thirtieth day of October next, at ten o'clock in the forenoon.

Dated, April 20, 1829.

JUSTIN ELY, Assignee of mortgage.

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach, staddle thence South ten degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark, from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828.

CHARLES PERKINS, Mortgagee. 6m46

DEFAULT having been made in payment of the money secured by a Mortgage bearing date the twenty sixth day of October, 1827, executed by Austin Steward, Beardsley Baker, and Albert Hagerman, Trustees of the first African Methodist Episcopal Church in Rochester, to Elisha Ely, of all that certain parcel of Land situated on the east side of the Genesee River in the village of Rochester, in the county of Monroe, being Lot number Fourteen (No. 14) on Ely's Platt so called, being forty feet front on *Ely street*, forty feet rear, and extending back from Ely Street seventy one feet. Which mortgage has been duly assigned to Justin Ely. NOTICE is therefore hereby given that by virtue of a Power of Sale contained in the said Mortgage and pursuant to the statute in such case made and provided, the said mortgaged Premises will be Sold at Public Auction at the Court House in the county of Monroe, on the thirtieth day of October next at ten o'clock in the forenoon.

Dated, the 20th April 1829.

JUSTIN ELY,
Assignee of Mortgage.

DEFAULT having been made in the payment of a certain Sum of Money secured by Indenture of Mortgage bearing date the first day of October, in the Year one thousand eight hundred and twenty seven, executed by Joseph Thompson of the Village of Rochester, in the County of Monroe, to Elisha Ely of the same place, and said Indenture of Mortgage having been duly assigned to the subscriber. Notice is hereby given that by virtue of a power of Sale contained in the said Indenture of Mortgage and in pursuance of the Statute in such case made and provided, the following described premises will be sold at Public Auction at the Court House in the Village of Rochester in the said County of Monroe, on the tenth Day of October next at one o'clock in the afternoon of that day (viz.) All that certain piece or parcel of land situate in the Village of Rochester aforesaid and known and distinguished on said platt as Lot number seven, being twenty five feet on Ely Street, and running south fifty feet. Dated April 7th, 1829.

JUSTIN ELY, Assignee.

S. MATHEWS, Attorney. 6m 15

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty nine, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Fissell & Ely distinguished as a part of Lot number three in section J on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829.

HENRY CHAMPION.
E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon, ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield; and westerly by the high-way running southwardly from said village to Perrinton; and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior; and southerly by the village lot or messuage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich; which is three rods in front and five rods deep. Dated 27th December 1823.

HENRY CHAMPION, Mortgagee

E. Pomeroy, Attorney. 6m1

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824; and for default in payment of money secured thereby; will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided; the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reyney house and lot, so called. Dated December, 2d, 1828.

S. BALDWIN, mortgagee. 6m1

DEFAULT having been made in the payment of a certain sum of money, secured to be paid by Indenture of Mortgage, bearing date the fourteenth day of August in the year of our Lord one thousand eight hundred and twenty seven, executed by Amos Soper to Henry Jeffords, and the said indenture of mortgage having been duly assigned to Austin Steward,—NOTICE is hereby given, that by virtue of a power contained in said mortgage, and of the statute in such case made and provided; the following described premises will be sold at public vendue, at the court house in the village of Rochester, in the county of Monroe, on the seventh day of October, next, at ten o'clock in the forenoon of that day, viz. all that certain piece or parcel of land; situate lying and being in the Town of Brighton, in the county of Monroe and State of New York, and being a part of lot number fifteen and Bounded as follows beginning at a stake in the centre of the Willson road, so called, ten rods south twenty four degrees west of the centre of the road leading from Eli Bernhard's post to William Billinghurst's saw mill to Giles Scott's, Thence south twenty four degrees west in the centre of said Willson road two chains and twenty seven links to a stake, thence south eighty eight degrees west five chains to a stake; thence North twenty four degrees east two chains and twenty seven links to a stake; Thence north eighty eight degrees east five chains to the place of beginning, containing one acre of land. Dated March 31, 1829,

AUSTIN STEWARD,
H Humphrey, att'y. 6m14 Assignee.

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe, and counsellor of the Supreme Court,—NOTICE is hereby given to all the creditors of Abraham Plumb, of Rochester, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in Rochester, in said county on the sixth day of June next, at eleven o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7. 1819 Dated February 21, 1829. 10w12

BY order of Moses Chapin, Esq. first judge of the court of Common Pleas in and for the county of Monroe, and Counsellor of the Supreme Court—Notice is hereby given, to all the creditors of Nathan Schofield of the town of Gates, an insolvent debtor to show cause, if any they have, before the said judge, at his office, in Rochester, in the said county of Monroe, on the fifteenth day of May next, at 10 o'clock in the forenoon of said 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, 1819—Dated this 21st day of February, 1829. 10w9

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ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. | FRIDAY MAY 22, 1829. | VOLUME III—NO. 21.

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REGENERATION.

The "Review of Spring on the means of Regeneration," contained in the Quarterly Christian Spectator of March last, exhibits no ordinary share of depth and ingenuity of thought. The writer appears to approach and manage his subject like one acquainted with the ground upon which he is treading. There can scarcely be to him we should think a *terra incognita* in the operations of mind. That every idea he advances is perfectly correct, we are not called upon to say; but that as *a whole* the Review is of a high order, and well calculated to procure reputation and patronage for the work which contains it, we have no hesitation in affirming. We give the following extract, in the hope that many, by the perusal of it, will be induced to procure and examine the entire article.—*Connecticut Observer.*

When we speak of the means of regeneration, we shall use the word *regeneration* in a more limited import than its ordinary popular import; and shall confine it, chiefly for the sake of convenient phrascology, to the act of the will or heart, in distinction from other mental acts connected with it, or to that act of the will or heart which consists in a preference of God to every other object; or to that disposition of the heart, or governig affection or purpose of the man, which consecrates him to the service and glory of God.*

In thus confining the term *regeneration* to the act of the will or heart, when we speak of using the means of regeneration, we do not intend to decide any minute questions respecting the precise thing done by the agency of the Spirit; nor whether his interposition does or does not influence other acts besides that of the will or heart. All that our present object requires us to say on these topics is, that regeneration in the popular import of the term is an event which depends on the interposition of the Holy Spirit —that it *so* depends on this interposition, that whatsoever part of that process of mental acts and states which, in the popular use of the term, constitute regeneration, is produced by this divine interposition, *some part* of the process is preliminary to such interposition, and preliminary also to that which, in the limited use of the word, may be called regeneration: and that whatever acts be regarded as thus preliminary, they are to be regarded and spoken of either as using the means of grace or as *using* the means of regeneration. Allowing these things to be so, we have no controversy here with any who may prefer to include more than the act of the will or heart in the term *regeneration*, when they speak of using the means of regeneration.

Applying the word *regeneration* then in some limited import, not precisely defined, we affirm that *there are and must be certain mental acts and states, which in the order of nature at least, precede regeneration;* or *which precede*, as we propose to use the term regeneration, *that act or will of the heart*, in which God is preferred to every other object. Of these mental acts and states, our object does not require, that we give an accurate analysis. It is sufficient for our purpose, to show that there *are* such acts and states, and that we so far describe them, that it may be understood, what class of mental acts we designate as preliminary to regeneration, and as constituting using the means of regeneration. We proceed to say then, that before the act of the will or heart in which the sinner first prefers God to every other object, the object of the preference must be viewed or estimated as the greatest good. Before the object can be viewed as the greatest good, it must be compared with other objects, as both are sources or means of good. Before this act of comparing, there must be an act dictated not by selfishness, but by *self-love*, in which the mind determines to direct its thoughts to the objects for the sake of considering their relative value, of forming a judgement respecting it, & of choosing one or the other as the chief good. These acts also imply, under the presentation of the objects to the mind, an intellectual perception of their adaptedness to the nature of man as sources or means of happiness; and also an excitement of constitutional susceptibilities in view of the objects, i. e. involuntary propensities, inclinations, or desires toward each object respectively.

The reality of this process of mental acts previous to an act of preference, is evinced by human consciousness. For who ever supremely loved any object, whose mind in its perceptions, thoughts and feelings, did not more or less rapidly pass through the process now described? In this statement of mental acts, therefore, we think we have specified facts which no one who reflects on his own experience, can deny any more than he can deny his existence.

Should any doubt or hesitation in regard to what has just been stated, respecting the process of mental acts, arise in the mind of the reader, it would probably respect the position that the acts of considering and comparing the objects of choice are dictated not by selfishness but by *self-love.*† To remove all doubts on this point, we deem it sufficient to say, that such an act of consideration as we have described cannot be dictated by selfishness, because the act is not fitted to subserve, but is fitted to defeat, a selfish purpose. What selfish purpose can make any one propose to accomplish by thinking of God & comparing him with other objects of affection for the sake of determining whether he will not henceforth choose God as his chief good instead of the world? Or what kind of selfishness is that, which prompts a man solemnly to consider whether he will not in heart renounce all inferior good as his chosen portion, for the supreme good. That such acts, done for the sake of forming more clear, correct, and impressive views of the relative value of the objects of choice, and of choosing anew, either the one or the other as the chief good, should be dictated by the selfish principle, is impossible. The reason for so directing and employing the thoughts is not that the heart is fixed on any definite object as the source or means of the highest happiness. It is not that God is loved supremely on the one hand, nor that the world is loved supremely on the other, which prompts this employment of the thoughts; for they are thus employed for the very purpose of making this choice, i. e. for the very purpose of taking by an act of choice or preference, one or the other as the chief good. These acts of consideration and comparison of the objects of choice are dictated, then, not by selfishness, but the desire of happiness or self-love, which in its own nature fixes on no definite object as the source of happiness.

This self-love or desire of happiness, is the primary cause or reason of all acts of preference or choice which fix supremely on any object. In every moral being who forms a moral character, there must be a first moral act of preference or choice. This must respect some one object, God or mammon, as the chief good, or as an object of supreme affection. Now whence comes such a choice or preference? Not from a previous choice or preference of the same object, for we speak of the *first* choice of the object. The answer which human consciousness gives, is, that the being constituted with a capacity for happiness desires to be happy; and knowing that he is capable of deriving happiness from different objects, considers from which the greatest happiness may be derived, and as in this respect he judges or estimates their relative value, so he chooses or prefers the one or the other as his chief good. While this must be the process by which a moral being forms his first moral preference, substantially the same process is indispensable to *a change* of this preference. The change involves the preference of a new object as the chief good; a preference which the former preference has no tendency to produce, but a direct tendency to prevent; a preference therefore not resulting from or in any way occasioned by previous preference of any given object but resulting from those acts of considering and comparng the sources of happiness or self-love.

* We are aware that some writers have excluded from the word regeneration, the moral change of which man is the subject. Dr. Hopkins uses the term to denote simply the *operation of God*, in distinction from the effect, which he calls *conversion* This, however, we think is not the most common import of the term *regeneration.* It is certainly not its import when we speak, as almost all theological writers do, of the *nature* of regeneration, of the author of regeneration, of the means of regeneration, &c. In its ordinary import, it denotes a moral change in man produced by the Holy Spirit, and we have designed to use the word in this sense in every instance.

† The term *self-love* has been extensively used as synonimous with the term *selfishness*, only to denote the preference of some object to the general good, as the means of happiness to the agent. Since, however, there is a real distinction between such a preference or choice, and the general desire of happiness which fixes on no definite object, but puts the soul upon finding and choosing some object as the means of its happiness, it is important to make the distinction in the language. To denote the latter we know of no phrase or term so convenient as *self-love*, while the *best* usage "in the ordinary language of modern philosophy" fully authorizes this import of the term. "Not only is the phrase self-love used as synonimous with the desire of happiness, but it is often confounded (in consequence of an unfortunate connexion in their etymology) with the word *selfishness* which certainly in strict propriety, denotes a very different disposition of mind. In proof of this it is sufficient to observe, that the word *selfishness*, is always used in an *unfavorable sense*, whereas *self-love* or the desire of happiness is inseparable from our nature as rational and sensitive beings."—Stewart's Philosophy.

THE EVANGELICAL SPECTATOR.

By the Author of the Evangelical Rambler.

Revised for the Philadelphia Recorder, by the Rev. G. T. BEDELL.

AN ADVENTURE.

I strolled one morning without having any definite object in view, to take, what the world would call, the chances of the day. The Barometer, which had been rising and falling for some time, stood at "change;" but from the outward and visible signs which the heavens exhibited, I calculated on fine weather, though I did not like the appearance of an under current of clouds which were moving with great velocity, and with an undulating motion. I crossed over several fields, when I came to a thick coppice, which I passed through, amusing myself by examining its various species of moss and wild flowers, and listening to the melody of its aerial songsters. When I had reached the opposite side, a fine and extensive prospect presented itself to my eye, adorned with all the varieties of scenery which give such a picturesque beauty to the face of our country—

"Graceful with hills, and dales, and leafy woods."

After rambling about for several hours, I found myself full six miles from Mr. Neville's; and as I could not return in time to dine with the family, I resolved to take my frugal meal in a little public house that stood by the road side. Bacon and eggs was the only provision which the landlady could procure for me; but as this was served up with a due regard to cleanliness, it afforded me a delicious repast. Her ale was of a very superior quality, being home-brewed. "There's nothing in it, Sir," she said, with an air of consequence that made me smile, "but malt and hops:" and having poured me out a glass, she bade me taste it. When this ceremony was performed, and I had given her my opinion of her beverage, she very politely withdrew, saying, "If you want any more, Sir, call, and I will bring it." Having finished my dinner, enjoyed my nap, and discharged my bill, I took my leave of her, with a promise that, if I ever came that way again, I would call and have another glass of her home-brewed.

On my return, as I was passing along a foot-path, that ran beside a very high thickset hedge, I espied a young man, about three or four and twenty years of age, clothed in a sailor's attire, sitting under the shade of a large ash tree, deeply absorbed in melancholy thought. I was nearly in front of him before he noticed me, and I should probably have walked on, if I had not seen a book lying near him, which, from its appearance, I judged was a Bible. "There must be something singular in the history of this young man," I said to myself, "which if disclosed, may give to my day's excursion an interesting, if not a romantic character." I therefore broke silence by saying, "You are not in your proper element?" "No, Sir," replied the dejected looking sailor, "but I am near my home." "Where is your home?" "Yonder, Sir," pointing at the same time to a farm-house about half a mile off. He then gave me a detailed history of his life, of which the following is a brief sketch:—

He was a younger son of a large family, and though much attached to his parents, yet soon after he had finished his education, he was obliged to leave home in consequence of the unkind treatment of his eldest brother, who had always felt a strong antipathy against him. A situation was obtained for him at ———. His master, a man of a very mild and amiable temper, was more disposed to grant indulgences to the young men employed in his service, than to exercise a vigilant superintendence over the formation of their habits and characters. Hence, as soon as the hours of labor ceased, they had unrestrained permission to spend their evenings where, and how they pleased. At first, he used to ramble into the country, where he enjoyed the luxury of musing on the early scenes of his youthful days; but when the winter approached, he sought for amusement in the society of persons of his own age and rank in life. But as there was no one to guide his choice, he unintentionally fell into the company of some who were very sceptical in their religious opinions, and depraved in their principles and propensities. For a while he withstood the force of their corrupt example, and often resolved to abandon them; but such was the ascendancy which one master-spirit of evil had acquired over him, that he was absolutely under his dominion. By this ensnaring companion he was enticed first to the theatre, then to the gambling table, and other places of lewd resort, till his morals became thoroughly dissipated: and being embarrassed by the extravagance of his habits, and his losses at games of hazard, he commenced a system of spoilation on the property of his master. As his integrity was not suspected, he continued his depredations for several months, till, at length, a circumstance occurred which led to his detection. A customer happening to call at the shop, was requested by Mr. ———, to settle his account, which he said he had done; and as his statement was doubted, he left, saying he would go and fetch the receipt. The youth, who was standing behind the counter, heard the conversation, and being aware of his dishonest practices would now be brought to light, and dreading the disgraceful consequences, immediately fled; but instead of seeking protection from the kindness of his parents, he left the country and obtained a situation in Jamaica, where he resided for several years. He wished to return to his native country to retrieve his lost reputation; yet he dared not venture on doing it, lest he should be prosecuted for his former delinquincies. Hence his mind was kept in such a state of perpetual excitement, that he often appeared more like a dejected maniac than a rational being; and, from the gloom that hung over his countenance, many of his companions imagined that he had been guilty of some capital offence. In this melancholy state of mind, he wandered one Sabbath morning till he came within sight of a chapel, where an English Missionary was preaching to the poor enslaved negroes. Curiosity induced him to enter. The eye of the preacher fell directly upon him. His heart smote him; but the pang he felt was not that of sullen remorse, but the pang of godly sorrow. He wept, and retired; but resolved to return to the evening service. His spirit was overwhelmed with grief; but yet it was a grief which gave him more relief than pain. It was pungent, but it did not drive him to despair. He ventured to pray; and though it was the first time he had attempted to engage in this holy exercise for many years, yet he found comfort in it. He longed to re-enter the place where this new class of feeling had been excited, even while he trembled for the issue; but having mistaken the hour for the commencement of the service, he did not reach the chapel till the minister was in thea ct of reading the text. This gave him a momentary uneasiness; but after the lapse of a few minutes he became composed, and then listened to the message of grace with an interest and an anxiety no less intense than that which the prisoner at the bar feels when the jury is about to return the decisive verdict. He wept again; but his tears were tears of joy. He was no less astonished than delighted by the effect which was produced in his heart, by the simple declaration, that Christ Jesus came into the world to save sinners, even the chief. He had often heard this sentiment before, without having any emotions awakened in his breast; but now it thrilled through his soul, reducing the tumult of feeling to a peaceful calm, and inspiring him with a hope of pardon through the mediation of the Saviour. Soon after this great moral change took place in his mind, he had an opportunity of returning home, which he embraced, and landed on the very spot from whence he embarked nearly 7 years before, but he had more than a hundred and fifty miles to travel before he could reach home. He had only sixteen shillings when he came on shore; yet with this scanty sum he set off, till, at length, exhausted by fatigue and hunger, he seated himself within sight of his father's house, but which he had no courage to enter.

"How long is it since you heard from your parents?"

"I have not, Sir," he replied, "received any intelligence from them for more than seven years, having never written to them since I left the country."

"Then you are not certain that they are still living?"

"Yes, Sir, they are still alive. I gained this information from a boy whom I met on the road taking the pony to be shod, which I used to ride when I lived at home."

"Then why do you not hasten home to see them?"

"I want some one to go and break the intelligence of my return, as I fear that if I make an abrupt appearance, it may give too violent a shock to the feelings of my dear mother; and if, Sir, you would undertake to do this, you would confer a great favor."

Having requested him to walk back to the public house, I hastened to bear the glad tidings of his return. Mr. and Mrs. Rogers received me with great cordiality; for though I had not previously known them, they had seen me in Mr. Neville's pew, and said they hoped I would consent to take a cup of tea, if I could excuse the *humbleness* of their accommodation.

"How do you like our minister, Sir," said Mrs. Rogers.

"I think he is," I replied, "a most excellent preacher, and a most amiable man."

She wept; and after apologizing for her tears, said his discourse on Sabbath morning was a very affecting one.

"Yes, madam; his delineation of the character of the prodigal son was very just, and he detailed the progress of vice with great judgment; but his description of his return, and his reception, was the most touching part of his discourse."

She wept again; and though her husband endeavored to conceal his feelings, yet he could not refrain from weeping.

"You may wonder, Sir, why we weep," said Mrs. Rogers; but you will cease to wonder when you know the cause of it. We had a son who was put apprentince at ———, but he left his master's house about seven years ago, and we have never heard what became of him. We don't know whether he is dead or alive."

"The loss of a child," I replied, "in such a mysterious manner, is the greatest domestic calamity which Providence can suffer any parent to sustain. It is worse than being called to bury him; though you may indulge the hope of seeing him again."

"I shall never see my dear Henry again. If he were alive, he would have written to us. I fear he has perished on the waters, or has been murdered."

"It is very natural, madam, that you should fear the worst, but still you should not despair. He may be alive, and you may live to embrace him," Sir.

"How old is he?"

"He would have been four-and-twenty on the fifteenth of this month, if he had lived."

"About what size and height?"

"He was five feet eight inches high when he left home, of a ruddy countenance, light grey eyes, brown hair, and as upright as a dart."

"I have seen," I replied, "a sailor, who answers the description you have given of your son.—Had he a dimple in his chin?"

"Yes, Sir."

"And a cut-mark just over his left eyebrow."

"Yes, Sir.—Why, this must be my Henry!"

"I *have* seen him; and am come to inform you that he is yet alive and in good health."

She burst into a flood of tears, and exclaimed, "And is my Henry yet alive, and in good health? I will go and see him. Where is he?"

"If, madam, you will compose yourself, I will introduce him to you in the course of the evening."

"What, Sir! is he near us?"

"He is at the Plough."

She arose, and said, "I will go, and fetch him."

"You had better," I replied, "suffer me to go; and then you will be able to prepare yourself for the interview during my absence."

"A mother's heart, Sir, is always prepared to embrace her child."

"Very true, madam; but it may not be in your power to control your feeling; and therefore it may be more proper for you to receive him at home, than in the presence of strangers."

"Then, Sir, will you go immediately, and make haste back?"

The news of Henry's return soon spread through the family, and his brothers and sisters came pressing around me to know particulars.

"Will brother Henry come here to-night?" said a little girl about six years of age.

"Yes, my dear," I replied, as I was leaving the house.

"Then I will stay up to supper," she exclaimed, as she ran to her mother to ask for a clean apron.

I hastened to the Plough, where I found Henry Rogers waiting my return with great anxiety.

"Have you seen, Sir, my father and mother, and brothers, and sisters?"

"Yes; and they are all anxious to see you."

"How did my dear mother bear the intelligence?"

"She wept for joy."

We took a circuitous route, and entered the house by a back-door, without being perceived by any of the family, who were all watching our approach from the front. Henry was much affected when he sat down in the great arm chair; and after giving vent to his feelings, he said, "Where is my mother?"

I immediately stepped out, and when she saw me, she took hold of my arm, and said in a faltering tone, "Where, Sir, is my Henry?" At this moment she saw him. She gave a shriek, and sprang into his arms, her husband rushed after her, and the children followed.

"Mother, forgive me!"

"I do my child."

"Father, forgive me!"

"I do, my boy; and with as much pleasure as you receive it."

"I have been undutiful and unkind."

"We forgive all," said the weeping mother; "and bless the Lord that we have an opportunity to do it."

His brothers and sisters, who followed their parents into the parlour, were deeply affected by the scene. One kissed his hands which upheld his mother; another his forehead, which hung over her shoulder; his father again embraced him, and then sat down to compose himself; while his little sister stood behind tugging his jacket, and saying, "Come, brother Henry, and let me kiss you." The scene reminded me of our Lord's fine description of the interview between the prodigal son and his father, who wept together, as the one implored forgiveness, and the other displayed the tenderness of paternal sympathy; but in *this case*, the elder brother, whose hostile feelings had been the original cause of the misfortunes that had befallen Henry Rogers, appeared more delighted by his return than any of his other brothers. The rush of feeling having somewhat subsided, Henry seated himself beside his father, whose hand he took, and kissed again and again. His little sister got upon his knee, and said, "I am glad you are come back, and I hope you will now stay at home."

"Yes," said the rest, "you shall never leave us again."

The old servant, who had nursed him when an infant, was absent the whole of the evening; but hearing, on her return, that Henry was in the parlour, she ran in to bid him welcome. "You are somewhat altered, master Henry, since you left us; but you will find us about the same, only grown older. I am glad you are back."

A circumstance now occurred, that gave fresh excitement to the parental feelings. The little girl, that still kept her seat on Henry's knee, on examining his pockets took out a book; and after turning the leaves backwards and forwards some time, she said, "Who gave you this book, brother Henry?" This question, which caused a glow on his countenance, immediately drew the attention of his mother, who took the book, and after looking at it for some time, said, "And does my Henry love his bible?"

"Yes, mother, that book has been my companion in the days of my adversity, and it has often given me great consolation."

"And do you love the Saviour, Henry?"

"Yes, mother, I hope I do; though I have to lament that my love is neither so pure nor so fervent as it ought to be."

"Lord, O my soul! My son, who was lost, thou hast restored to us; my son, who was dead, thou hast made alive."

"I think," said Mr. Rogers, "that we ought to kneel down and offer up our thanksgiving to God, for his great goodness to us; and if, Sir, you will be kind enough to be our minister on the occasion, we shall all feel very much obliged."

I complied with his request, having first read the fifteenth chapter of the Gospel according to Luke. It was a solemn, yet interesting service; many tears were shed, but they were the tears of gratitude and tears of joy; and though I may live to witness a similar expression of domestic feeling, yet it is not probable, as it rarely devolves on one human being to behold a recurrence of such a singular adventure.

It was very late before I reached home, when I found my friends in a great state of anxiety. They welcomed my arrival with more than ordinary pleasure, as we generally feel our interest in each other increased when a kind Providence interposes to deliver us, either from real or imaginary dangers. While at supper, I related the occurrences of the day. The sympathy of the family, which had often been excited by the distress of Mr. and Mrs. Rogers, who were greatly esteemed for their humble piety, now gave way to the expression of the most impassioned joy; and they resolved to go and offer their congratulations in the course of next day.

Philadel. Rec.

Account of the true nature and objects of the late Protestant Episcopal Clerical Association of New-York.—The LATE *Protestant Episcopal Association!* Then that, promising and blessed institution, after all, is *dissolved.* We have no doubt that this step was taken deliberately and prayerfully, in view of the best interests of that cause which it was instituted to subserve. Still it cannot expire without many and deep regrets. It is chiefly to be regretted that so many prayers, and so much awakening devotional zeal have been smothered in their birth. But it is also, much to be regretted that the first impression of the facts in the case will be, that these devoted and zealous brethren have shrunk from their duty, and that the episcopal office is invested with a fearful power, if it can so easily crush a notoriously harmless, nay an obviously beneficial and holy association. Far be it from us to question the sincerity and good intentions of Bishop Hobart in this affair. But equally far be from us the irrepressible visitings of reflection and feeling when the consciousness comes over his heart that he has aimed a blow at clerical meetings for prayer, which has silenced the eloquence of many an intercession for the blessing of God upon his own soul, and for the success of that cause to which his active energies are ceaselessly devoted. The historical fact is full of chilling and disastrous import. And from the bottom of our hearts we deplore the necessity which has constrained this excellent association to dissolve. That its dissolution, all things considered, was necessary and expedient, we believe the brethren concerned were best competent to determine. And regrets for the whole affair have this alleviation above all, that

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the Lord God Omnipotent reigneth and is abundantly able, and we firmly believe assuredly purposes, to overrule the discussions to which it has led, to the more firm establishment of clerical rights, and the larger increase of a spirit of zeal and prayer.—*Ib.*

"MAKING A DIFFERENCE."—*Jude.*

The recent attempt, by the Sabbath-honoring portion of our community, to obtain from congress, by respectful petition, the repeal of what they consider a sacriligious law, seems to have struck a strange panic terror into the minds of many of our fellow citizens, lest a *National Religion*, armed with terrors of all sorts, Calvinian, Prelatical, and Papal—beset with bulls, decretals, anathemas, racks, faggots, &c. should be forthwith imposed upon them. With all due deference to the discriminating powers of the alarmists, we would suggest a slight distinction between two things, easily confounded where neither of them is much relished. A NATIONAL RELIGION is one thing——A RELIGIOUS NATION another. The former, in its ordinary acceptation we sincerely deprecate and detest; the latter, in regard to our own country, is the object of our most fervent supplications. Nor have we ever been able to see the fairness of imputing to those who are diligently labouring to effect the one, the odium of secretly aiming to bring about the other.—*Pandect.*

BURMAN LITERATURE AND RELIGION are of such a character that they stand or fall together. If the Burman systemof philosophy is overthrown their idolatrous system goes with it. A letter from Mr. Boardman to Mr. Bolles, of September last, fully justifies such an expectation. Notwithstanding they are called an intelligent people, and the males with a few exceptions can read, yet what they are taught as to astronomy and geography, is so at variance with the truth, and so full of absurdity, that a bare initiation into these sciences must convince the Burman of the utter falsity of their long received opinions; and such a conviction must inevitably produce a renunciation of Gaudama, and all his superstitions. All their knowledge of these, and of other sciences is derived from their sacred writings, of which Gaudama is the author. In whatever language these writings were first composed they are now confined to the Pali alone. Hence the Pali, in the opinion of a Burman, embraces every thing valuable, whether of heavenly or earthly science; and hence a Burman will as soon give up the one as the other. Mr. Boardman founds on these considerations a most powerful argument for the establishment of schools for the young, with a judicious system of instruction in reference to their absurd, notions, in human science. 'The simple doctrine that there is such a continent,' says Mr. B. 'as Europe, Asia, Africa, or America, is a heresy not to be believed;' and 'they will as readily renounce the whole system of Gaudama, as to believe there is such a continent as ours.' Those who have reached mature age will probably be much benefited by such schools, but much may be hoped to result from the early and judicious instruction of children. An indirect influence, no doubt, will also be felt by parents, of no trifling importance. The above we get from the Star.—*Bap. Reg.*

Extracts from the Journal of Mr. Boardman, Missionary in the Burman Empire.

Maulaming, Jan. 20th, 1828.—One of the school boys requested me this evening, to allow him to read the Scriptures all day to-morrow, I asked him why he wished to read the Scriptures. "In order" said he "to become a disciple." Do you then wish to become a disciple while yet so young? "I do Sir, because young people are exposed to death as well as others; and if I should die without becoming a disciple, I should go to hell; but if I become a disciple, I should have nothing to fear." Have you seen your sins? "I have seen some of them." What sins does your conscience charge you with? "I have neglected the true God, who has sustained me by night and by day, has fed and clothed me all my days, and I have worshipped false gods." I asked him why we should love Jesus Christ? "Because" said he, "he pitied us, and laid down his life to save us from hell."

April 19.—This evening, a young man named Myat-poo, attended Burman worship with us at the house, and after worship was ended he told me he was enquiring about the true religion.—He said that he came lately from Maulemeing, where he had heard once or twice about our religion, ever since which time he had been considering it, and was now strongly inclined to embrace it. "I began," he said, to consider while at Maulemeing, but since I have seen Moung Shway-bwen* and yourself in Tavoy, I have believed." I told him not to think that by becoming a Christian he would attain worldly good, "By no means, I seek not worldly good" he said, "I want to be saved. My whole past life seems to be nothing but sin against the eternal God, whom I have neither known nor served." As we proceeded in conversation, his mind seemed more enlightened and his feelings more excited, and he said,—"When I was at Maulemeing, I had a little light like the dawn of day; now the sun has risen upon me; I was blind, now I see; I feel as if I had passed into another state of existence, (i. e. transmigrated.) I am very happy." Afterwards, he added, "As the grass and shrubbery, which in the hot season are dry and withered, instantly revive, look green and flourishing when the rains begin to fall, so my mind, which has been miserable & almost dead, is now revived and happy."† Before the evening was spent, he said his mind was made up, he renounced Boodhism, and embraced Christianity; and although a sojourner here before, he now wished to reside here permanently and enjoy farther instructions. I gave him a book desiring him to read it carefully and consider so weighty a matter somewhat longer, which he said he would do, adding, that he should come again to-morrow.

April 21.—We were much disturbed in our rest last night, by the lamentations and sorrowing of some women, on account of their relative who died suddenly in a house near ours. On such occasions it is customary for the Burman women (not men) to sorrow incessantly from the time the breath of their friend ceases, till the body is interred or burnt, which is often forty-eight or even sixty hours. Dancing, tomtoms, cymbals, and various other instruments, are united to compose a discordant jargon, peculiar, I apprehend, to heathen ceremonies. This music is any thing but congenial to the mournful scene.

* Moung Shway-bwen is the Siamese Christain, who accompanied us from Maulemeing. He knew Myat Poo in that place.

† This is an exceedingly expressive figure in India.

EFFECTS OF MISSIONARY LABORS AMONG THE CHOCTAWS.

The following extracts of a letter from Mr. Kingsbury, which we copy from the last Missionary Herald, give a very animating view of the happy effects of the Gospel upon a poor and degraded people. To estimate in a proper manner, however, the value of these improvements, it is important that we should have a correct view of the deplorable condition they were in previous to the introduction of the Gospel.—The *happy state* of the heathen, of which much has been said by the opposers of missions, does not exist now, nor has it ever existed. The delineation of their character, made by St. Paul, Rom. i. 29—32, will apply equally as well to those of the present day.

There is a propensity both among the friends and the opposers of missions, to judge the effects of the Gospel and of the progress of improvement among the Indians by a false standard.—Instead of comparing those who have been instructed and whose condition has been meliorated, with what they formerly were, they are compared with what is found in civilized and Christian lands. Hence it is, that the ardent friends of missions, while reading missionary journals written with perfect accuracy, form ideas of an enlightened and improved state of society far beyond what is realized by the missionaries.—Hence it is, also, that opposers of missions, judging altogether from external appearances, are quite disgusted with the uncouth manners and unseemly costume of those natives of the forest, whose piety of heart, and whose propriety of deportment, under all the circumstances of their situation, would command the respect of every discriminating and unprejudiced mind.

To form a correct estimate of what the Gospel, with its meliorating and civilizing attendants, has accomplished for the Indians, we must compare the *present* state of those who have in some degree been brought under its influence with their *former* condition. Judging by this standard, it may be fairly doubted whether the past eight years have witnessed, in any portion of the civilized world, a greater improvement than has been realized in the civil, moral, and religious state of the Choctaws. I would not intimate that all the happy changes that have taken place in this nation have been the *direct* result of missionary labors. Enlightened chiefs have taken the lead in the work of reformation, and it is through their influence, that some of the most important changes have been made. But we believe those chiefs esteem it no less a privilege than a duty, to lay their honors at the foot of the cross, and to ascribe whatever of good they have done for their people, to the enlightening and sanctifying influences of the Gospel.

I will now give a few particulars, in proof of what is stated above, respecting the progress of improvement among the Choctaws. Eight years ago habitual intemperance prevailed, from one end of the land to the other. In the space of two months, ten Indians in this district alone, lost their lives by whiskey. At this time intemperance within the nation is hardly known. In July last I attended the distribution of the annuity to two districts, on which occasion there were present from 4,000 to 5,000 Indians—men, women, and children. They were together four days, and not an intoxicated one was seen, until after the business was closed. Some whiskey had been secreted at a distance from the place, and as the law prohibiting the introduction of it into that part of the nation was not to go into effect until 15 days from that time, some, after leaving the place, obtained it, and became intoxicated. The Choctaws have not all lost their appetite for whiskey, nor is it to be supposed that a majority of them are restrained from intemperance by the force of moral principle: but so sensible had they become of the destructive effects of this vice, that a law, prohibiting entirely the introduction of whiskey into the nation as an article of traffic, was proposed by the chiefs, and obtained an almost universal support in a general council of the warriors. In this part of the nation, this law has been sustained for more than two years, and with increasing satisfaction. Last July the western district, comprising nearly half the population of the nation, adopted in general council, and by an unanimous voice, a similar regulation. Since that the other district has followed the same example.

There cannot be a question that less ardent spirit is now used in the Choctaw nation, whether we consider the extent of territory or the amount of population, than in any other part of the United States. It is only when we go to the borders of the surrounding settlements, that we see Indians intoxicated. There, a few unprincipled white men, equally regardless of the laws of God and of their country, continue, for filthy lucre's sake, to sell the deadly poison to those Indians who resort thither.

Advance in the Arts of Civilization.

Other evidences of improvement we have in the increase of industry, and a consequent advance in dress, furniture, and all the comforts and conveniences of civilized life.

It has been remarked by many, that the fields of the Indians have never been kept in so good order, and managed with so much industry, as the past year. At councils and other large meetings, the Indians, especially in the northern and western districts, appear comfortably and decently and some of them richly clad. A great desire is manifested to obtain furniture for their houses, and some are already supplied in a manner not inferior to that of new settlers in our own country.

The result of a census taken last year in the northeast district was as follows, viz. population, 5,627; neat cattle, 11,661; horses, 3,974; oxen 112; hogs, 22,047; sheep, 136; spinning wheels, 530; looms, 124; ploughs, 360; wagons, 32; blacksmith's shops, 7; cooper's shops, 2; carpenter's shops, 2; white men with Choctaw families, 22; schools, 5; scholars in a course of instruction, about 150. In one clan, with a population of 313, who a year ago were almost entirely destitute of property, grossly intemperate, and roaming from place to place, there are now 188 horses, 511 cattle, 853 hogs, 7 looms, 68 spinning wheels, 35 ploughs, 6 oxen, 1 school, 20 or 25 scholars.

The northeast district last year appropriated $1,500 of their annuity for the establishment and support of blacksmith's shops. The present year they have appropriated their whole annuity to similar objects.

Another evidence of the progress of improvement among the Choctaws is the organization of a civil government. In 1826 a general council was convened, at which a constitution was adopted, and legislative powers were delegated to a National Committee and Council, whose acts, when approved by the chiefs, become the supreme laws of the land. I have now before me in manuscript a code containing 22 laws, which have been enacted by the constituted authorities, and so far as I know, carried into complete execution. Among the subjects embraced by these laws are theft, murder, infanticide, marriage, polygamy, the making of wills and settling of estates, trespass, false testimony, what shall be considered lawful enclosures around fields, &c. &c.

Another evidence of improvement we have in the abolishing of ancient and injurious customs. The erection of poles in honor of the dead; crying at these poles morning, noon, and night, for weeks and months; large meetings for feasting, dancing, and intemperance, when the poles are pulled down, have been fruitful sources of poverty and licentiousness to the Choctaws. These practices, interwoven as they were with the strongest prejudices and superstitions of the people, were last July abolished by an unanimous vote, in a general council of the western district; and they are fast going out of practice, or becoming greatly modified, in the other parts of the nation.—The killing of persons for witchcraft, by which much innocent blood has been shed, is now hardly known.

A very great desire for the education of their children furnishes another proof of the advancement of the Choctaws.

It must not be understood that the work in this nation is already accomplished, and that the Choctaws have become civilized and Christianized. Only a beginning has been made. Prejudices have, indeed, given way: some of the most degrading & desolating vices have been put down, and a desire for instruction has been induced: but the great body of the nation remain yet to be taught what are the first principles of the oracles of God, as well as the first principles of every art and science. The most that we can say is, that the Lord has opened wide the door for usefulness among the Choctaws and that in many places the people are solicitous to hear the Gospel and to be instructed on almost every other subject.

I must remind any, whom the Lord may dispose to come to the Choctaws, not to come expecting to find the work done to their hand.—Let them come expecting to contend with and to overcome many and great difficulties, to labor patiently and faithfully to the end, without gaining a name or praise from men; and to have it appear to themselves and others, that they have accomplished but little. Let them come from a sincere desire of being the disciples of him who went about doing good, and let them imitate his example, and when he appears they also shall appear with him in glory.

THE ECONOMY OF SABBATH SCHOOLS.

We make the following extract from an article originally published in the Charleston Observer. The gentleman who now voluntarily gives testimony in favor of Sabbath schools, says:—

In early life I had regaded the whole of what is familiarly termed "the system of bevevolence" as the fruit of enthusiasm—as a needless waste of means. Consequently I refused to contribute any thing towards them, under the full persuasion that I was acting consistently, and upon principles too, which I thought sufficient to justify me. As the process by which I was brought to discover my error is simple and brief, I will relate it.

A Sabbath school was establish in my vicinity and furnished with a select library of books. I did nothing for its encouragement—not so much as to permit the members of my family to attend. Before this school was established, my children were not excelled by any in the neighborhood for their proficiency in study. In one year, however, I had the mortification of discovering that the children who had been in the habit of attending the Sabbath school had obtained much more information than mine, that they had acquired a fondness for books, while mine were the devotees of amusement, and that they had imbibed moral principles, which, with all the partiality of a father, were, I must confess, better than those with which mine were actuated. I therefore resolved to break through my rule as an experiment. I sent my children to the Sabbath school. I contributed my proportion to the library, that I might not be considered parsimonious. And the experience of only a few months, has convinced me that on the principle of economy in the education of children, Sabbath schools have advantages sufficiently great to entitle them to the highest eulogium. It is my deliberate opinion that, in the progress of education, those children who have the additional advantage of a Sabbath schoold, will learn at least one quarter more in the same time, than those who neglect, or are denied this privilege. On the score of economy, therefore, this institution ought to be established and encouraged in every neighborhood throughout our country.—*S. S. Tr.*

Connecticut.—Extract of a letter from a friend in Connecticut to the editorof the Christain Mirror, dated April 30. "This whole region seems to be holy ground. This is the land of revivals. The Spirit of God is now descending on many towns in this vicinity. Converts are springing up as among the grass, as willows by the watercourses. I am anxious to know how it is in Maine. The mind of every minister in this quarter seems to be on the conversion of sinners. All his preaching is adapted to the object of his pursuit. There is a directness in the mode of preaching, which must make men feel something. I would not preach at all, could I not preach in this way. I do not see how some good men can be willing to preach Sabbath after Sabbath so as to obtain a kind of general cold approbation from all classes. For my own part, nothing is more painful than a state of entire indifference."

THE REVIVAL IN ALBANY, N. Y.

Extract of a Letter to the Editor of the Philadelphian, from a friend in Albany.

"In the good providence of God I have been permitted to spend the time in this city since the 20th of January. No imitation was given me at first that a revival was expected— on the contrary, when a hope was suggested to those who associated in prayer for the outpouring of the Holy Spirt, that some tokens of His special presence were already manifest, "they were slow of heart to believe"—their reply was, "there never was such a thing as a general revival of religion in any church in this city since it was founded, and we are afraid there is no such blessing in store for us." But the Lord has been better to them than their fears. Early in February a 4th Presbyterian church was organized with about fifty members, by Rev. Edward N. Kirk, pastor elect. The occasion was peculiarly solemn, and the obligations enjoined upon them exceedingly impressive. The communion season followed when eight were admitted on confession of faith, and seven by certificate. That reviving day will long be remembered—the people of God began to rise on the wings of faith, and to feel that the King of glory was drawing near—heavenly influences descended gently—it was not the whirlwind nor the earthquake, but "the still small voice." The operations of the Spirit have been highly interesting upon young persons and children. A prayer meeting of females of that class that commenced with a few have increased to thirty. In the first stage of the revival a large proportion of the subjects were females—the aspect of the anxious meetings has lately been changing to males."

A correspondent, however of the Albany Register, exhibits the 'dark side of the picture' in the following words,—

I have often thought that did I live within ten, twenty, or thirty miles of any of our missionary Stations, I should delight often to visit them and point the ignorant pagan to the cross of Jesus, nor but till lately did I know that I was living within one mile of a field already white for the harvest. Such a field is to be found in the city of Albany. My estimate is that there are about 2000 *professing* christians, 10,000 gospel hardened, gospel hearing sinners and 5000 *heathen* who never hear "the glad tidings of the gospel."

From the Spirit of the Pilgrims.

UNITARIAN MISSIONS.

It is but a few years, since Unitarians were loud and long in their complaints of the mode of conducting Missionary operations by the Orthodox, and of the consequent want of success attending these operations. "Preaching Christ and him crucified is of little or no service among the heathen. You must teach them philosophy and the arts, and moral precepts, and the religion of nature, before you attempt to make them acquainted with the doctrines of revelation." with these views of the subject, Unitarians were at length led, in providence, to commence Missionary operations themselves. And with a Missionary such as they wished ready to their hand and "the most distinguished native of Asia for genius and learning," more than half converted, and a score of Brahmins in his train, waiting to follow wherever he should lead the way—with all these advantages, what have they accomplished? What? we wish they would tell us what. Rammohun Roy and his followers still adhere to the Vedas, and are no nearer being converted than they were at first; & Mr. Adam as the last accounts inform us, has relinquished his Missionary labor, and devoted himself to a secular employment. We cannot say that we rejoice at his failure; neither can we say that we very much grieve at it. But we can say, in the sincerity of our hearts, that we hope the whole Uuitarian denomination may learn wisdom from the things they have suffered. And we hope their next Missionary, instead of forming a coalition with native Deists, and shaping his instructions with a view to gratify them, will take the great primitive Missionary for his model, and *know nothing among his benighted hearers but Jesus Christ and him crucified.*

The Militia Rising.—The militia residing in the towns of Worthington, Chesterfield, Cummington, Plainfield and Goshen, Massachusetts, have set a fine example to the country. At a general meeting of the commissioned officers of the regiment embraced in those towns, held last season, they unanimously voted, to dispense entirely with the use of spirit of every sort, as a public thing, in all their future meetings whether for choice of officers, the drill, or the annual fall inspection. Also voted, that each Captain get the minds of his company relative thereto at their Company meeting, which has been one—every company in the regiment (save one) together with the company of Artillery belonging to, or within the bounds of said regiment, laying aside the usual though odious practice of treating on military days.—*Hampshire Gaz.*

His Most Christian Majesty Charles X.—A late Paris paper says:—"At the grand card party given in the king's apartments on Sunday evening, upwards of one thousand distinguished personages were present. Another party will be given on Sunday next."—Where did this "most Christion" king learn, that he is not bound to "remember the Sabbath day, to keep it holy?"

ROCHESTER:

FRIDAY, MAY 22, 1829.

THE SABBATH.

Our readers probably observed in our last number, that one of the native converts who had been baptized at Maulemeing, resigned an advantageous situation, because it required his attendance on the Lord's day. We are much pleased to observe that respect for the Sabbath is inculcated and felt, by our Missionaries in the east.—The native Christian was perfectly right in resigning his office when its duties interfered with the discharge of religious services. According to the views of many in our own land, he should not have resigned, but should have sent up a *memorial* to government, calling upon the men connected with it to repeal the law that required him to violate his conscience. But he acted, as we trust every Baptist would act in such a case; and that is, to be more willing to suffer loss than to offend, God. No man is obliged to be a Post-master or a Mail contractor. Let no Christian seek an office that deprives him of any religious enjoyment. If he cannot forego a small temporal advantage for the honor of his divine Master, how would he be willing to die for his honor? It is a libel upon our government, to affirm that any man is *compelled* by law to violate the Sabbath. Those who make such an assertion should not be considered the friends of our republican institutions. They are the secret aspirants after sectarian ascendency. They inwardly execrate the Constitution because it contains no *religious test.*—*Columbian Star.*

The above article we cannot suffer to pass without a remark, especially coming as it does, from a paper conducted with the ability and candor which usually characterize the Columbian Star.

The editor by his remarks about memorials conveys the idea, as we understand it, that it is unbecoming christians to petition congress to remove any impediment to their being employed in public business, although its removal may be within the constitutional powers of congress and its existence is continually corrupting the public morals. We acknowledge that we are among those who believe that christians are as much entitled to protection from the laws of the land, and to all the benefits of government and the immunities of citizens, as others. And we do not believe that it is their duty, silently to submit to be disfranchised, when there is any hope of obtaining their rights by petitioning. It is true that no man is obliged to be a Post Master, and as the Post-Office law now stands, we approve of the conduct of that man who resigns his office, rather than violate the Sabbath. It is equally true that no man is obliged to accept *any* office in the gift of the people, but would it therefore be the duty of every christian to acquiesce, *without remonstrance*, in any act of our state or national legislature which might compel him either to resign his office, or do that which he conscientiously believed to be contrary to the law of God?

Should congress require the Judges of our Supreme Court to hold their sittings on the Sabbath, would it prove that they "inwardly execrated the constitution because it contains no religious test," if they should by a respectful petition pray for the repeal of this law?

We believe that christians did as much, at least, as others, in achieving our independence, and do as much in supporting the government; and we do not think that our country would be benefitted by their refusing to accept office, or to participate in our political concerns. The assertion that "They [the Sabbath mail petitioners] inwardly execrate the constitution because it contains no religious test," we did not expect to see from this quarter, and cannot but suspect that it was hastily penned under the influence of some momentary excitement. Whether our conjecture is correct or not, we are confident that every reflecting and candid man, of every denomination, will see in it less of that spirit "which believeth all things and hopeth all things," than of that accusing spirit which has, unfortunately, so often set at variance those who ought ever to act under the influence of christian fellowship, and be united in christian feeling.

The visit of the Rev. Wm. Case, superintendent of the Methodist Missions in Upper Canada, has been one of unusual interest to the inhabitants of this village. Mr. C. was accompanied by seven native children (5 boys and 2 girls,) from the Mission Schools. On Sunday evening, the 2d Presbyterian Meeting-House was filled to overflowing by a congregation assembled to hear a statement from Mr. C. of what had been effected among the Indians of Upper Canada by the introduction of the Gospel, and to witness the improvements of the young children of the forest who were present. Mr. C. gave an interesting account of the former and present state of several tribes, which have received the Gospel, showing conclusively, that what could not be accomplished by all other means united—the civilization of the Indians, might be effected by the Gospel; a truth which, it seems, many of our statesmen have yet to learn, but which has been most fully demonstrated. The Indian youths united in singing the Hymn,

"Lord, we ascribe it to thy grace,
And not to chance as many do," &c.

Two or three of them also gave a simple but affecting relation of the change they had experienced, and the gratitude they felt towards God and the good white people who had done so much for poor Indians.

On Monday evening, the children of the several Sabbath schools in the village, assembled in the 1st Presbyterian Meeting-House, and

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with many others, listened to the addresses of Mr. Case and the Indian boys.

A collection was, in both instances, taken up in aid of the Mission Schools in Canada.

One anecdote related by Mr. Case, is worthy of particular observation. A party of Indians, who had been converted to Christianity, being about to attend a general meeting, between 20 and 30 miles distant, were advised by Mr. C. to go by water. He told them they could leave their canoes at such a place, with a white man of his acquaintance, who would take good care of them. They departed, but some of them having seen the man take a dram of whiskey, the whole party were unwilling to put so much confidence in him as to trust him with their canoes, notwithstanding the advice which had been given them. They could not but doubt the honesty of a man who would drink whiskey.

ROCHESTER MUSEUM.

We are pleased to learn that large additions have recently been made to this establishment. The collection of birds and animals, it is believed, far exceeds any found in this western country; upwards of 200 of these have recently been added. We hope that Mr. Stowell, the enterprising proprietor, will meet with a liberal patronage. While the amusements of the theatre and circus, can scarcely fail to have a pernicious influence on the minds of those who witness them, the Museum is a place where children and youth may resort, not only with perfect safety, but with the certainty of receiving rational instruction, calculated to enlarge and improve the mind.

EARTHQUAKES IN SPAIN.

Many of the towns in this unhappy country have recently been desolated with earthquakes. Above 3000 bodies have been dug out of the ruins, and double that number of persons have been severely wounded by the falling of houses &c.

ANNIVERSARIES IN NEW-YORK.

[*From our Correspondent.*]

You will expect me to tell you something of the anniversaries. The General Union for the observance of the Sabbath was held on the morning of the 12th inst. at the Methodist church in John street. The president of the society, Hon. Samuel M. Hopkins, took the chair at half past ten, and the meeting was opened with prayer by Rev. Doctor Proudfit, of the associate Reformed Presbyterian church. The annual report of the society was read by Rev. Mr. Bruen of New-York.

A resolution for the acceptance and publication of the report was offered by Doctor Reese of the Methodist church and followed by an address from the same. A number of resolutions were also passed, expressive of the sentiment of the meeting respecting the observance of the Lord's day, and followed by addresses. Jeremiah Evarts Esq. of Boston, Rev. Mr. McIlvaine of the Episcopal church of Brooklyn, Rev. Doctor McAuley of the Presbyterian church, New-York, and Rev. Doctor Beecher of Boston addressed the meeting, and were listened to with much interest and pleasure by the audience. Of these and other addresses which I have heard I need not attempt to give you either the substance, or outline. It will be sufficient to say that they were such as to sustain the reputation of the gentlemen who delivered them.

Sabbath School Celebration.—This interesting celebration was held, as usual, at Castle Garden, which was filled to overflowing. From fifteen to twenty thousand persons were within its enclosure; more than two-thirds of which, it is probable were children. The service commenced with the reading of a hymn by Rev. Doctor Milnor, the venerable psesident of the society, in the singing of which a large proportion of this immense congregation united. A prayer was offered by Rev. Doctor De Witt of the Reformed Dutch church, and an address was delivered by Rev. Mr. Baldwin of the Presbyterian church. These with singing two short hymns, a brief address and benediction by Dr. Milnor constituted the exercieses. Although there was a difficulty of hearing the addresses &c., in the most distant part of the Garden, yet it was an interesting spectacle to behold such an assemblage of young immortals, and to hear the united voices of so many thousands praising God.

American Tract Society.—This Society held its annual meeting in the Presbyterian church in Wall street, on the morning of the 13th inst. S. V. S. Wilder Esq., of Massachusetts, presided on the occasion. The meeting was opened with prayer by Rev. Doctor Richards, of Auburn Seminary, after which the president made a brief, but very appropriate and interesting address to the society. The Report of the Executive Committee, which was one of uncommon interest, was read by the Corresponding Secretary. The report states the receipts of the society for the past year to have been about 60,000 dollars.

A number of resolutions were passed, and generally followed by addresses from those who offered them. The following gentlemen addressed the society: Rev. Eli Baldwin, of the Reformed Dutch church, New-York, Rev. Jonathan Going, of the Baptist church, Worcester, Mass., Rev. Elias Cornelius, agent of the American Education Society, Rev. Doctor Clark, of the Congregational church, Bennington, Vt. Rev. N. S. S. Beman, of the Presbyterian church, Troy, Rev. E. Galusha, of the Baptist church, Whitesboro, and Rev. Mr. Temple, late missionary at the Island of Malta. Many interesting facts were stated, not only in the report, but by some of the gentlemen who addressed the meeting, which I should now take the trouble to relate, were it not probable that you would obtain them from the Report and from the Tract Magazine.

American Home Missionary Society.—This Society assembled at an early hour in the evening of the 13th inst., at the Wall street church. The Hon. Stephen Van Rensselaer, the venerable president of the society, took the chair at half past 7 o'clock. The meeting was opened with prayer by Rev. Mr. Phillips, of New-York. The annual report was read by Rev. Absalom Peters, Corresponding Secretary of the Society. It states the receipts of the Society, for the last year, to be about 27,000 dollars, the number of congregations assisted 401, the number of missionaries commissioned 304; of those, 186 supply single congregations. One thousand six hundred and seventy-eight members have been added to these churches the past year. After the reading of the report the meeting was addressed by the Hon. Charles Marsh, of Vermont, Rev. Doctor Codman, of Dorchester, Mass., Rev. Mr. Cornelius, agent of the American Education Society, Rev. Mr. Van Veetan of the Reformed Dutch Church, Schenectady, Rev. Dr. Matthews, of the Reformed Dutch Church, New-York, Professor Hodge of Princeton Seminary, and Rev. Dr. Beecher, of Boston.

American Bible Society.—This Society met at the Wall street Church on the morning of the 14th inst. Col. Richard Varick, the president of the society, took the chair at 10 A. M. The report, read by the Secretary, gave a very interesting account of the society's operations for the year past. The receipts of the society for the last year from all sources is $143,000, and the whole number of bibles and testaments published 362,000. The publications of the last exceed those of the preceding year, 65,000. The society is now in a more prosperous state than at any time since its formation, and is in circumstances to undertake great things, with a fair prospect of accomplishing what they undertake. By one resolution adopted by the society it will appear that they are actuated by a commendable zeal. It is in substance this, "that they will supply within the period of two years every destitute family in the United States with the bible." The meeting was addressed by Rev. Mr. Mulenburg, of the Episcopal church, the venerable John Stanford, of the Baptist church, Rev. Mr. Temple, missionary from Malta, Rev. Mr. Cushman, of the Baptist church, Philadelphia, Rev. Mr. Patton, of the Presbyterian church, New-York, Rev. Dr. Milnor, New-York, and Rev. Dr. Beecher, Boston.

Education Society.—The Presbyterian branch of the American Education Society held its anniversary also at the Wall street Church, on the evening of the 14th, Rev. President Day, of Yale college, in the chair. The meeting was opened with prayer by Rev. President Brown, of Jefferson college, Pennsylvania. The report of the society was read by Rev. Mr. White. It states that the society is in a more prosperous state than it ever has been. The whole amount of receipts of this society and its auxiliaries, being about $10,000; and the number of beneficiaries 140. Many other facts, interesting to the friends of the education cause, were stated, but for these I would refer you to the report of the society, which is to be published. The meeting was addressed by Rev. Dr. McAuley, and Rev. Mr. Ludlow, of New-York, Rev. Dr. Skinner, of Philadelphia, Rev. Dr. Proudfit, of Salem, N. Y., Rev. Mr. Hamilton, Rev. Mr. Patton, of New-York, and Rev. Mr. Cornelius, agent of the American Education Society.

The annual meeting of the *Infant School Society of New-York* was held at the Canal street Church, at 10 o'clock, A. M., on the 15th. One school was present and sustained an examination which must have convinced all who heard it of the great utility of infant schools.—This is only the application to a school, of that moral and elementary instruction which a pious, faithful and competent mother would give to her children. The examination did honor to the ladies who have the management of the school. I have never seen a child, not even in those families where parents have taken the most pains to instruct their children, who could answer correctly such a great variety of questions as were proposed to this school, and which were answered promptly by a number of the children at once. The school embraces, as I learn, children between the ages of 1 1-2 and 7 years. Mrs. Bethune, widow of the late Divie Bethune, of this city, and daughter of the late Mrs. Graham, whose life and writings are read with so much interest and pleasure by the pious, was present and appeared to be the superintendent of the school.

American Jews' Society.—This Society met at the Rev. Dr. McLeod's church at 4 o'clock, P. M. Chief Justice Savage presided on the occasion. After the reading of the Report, the meeting was addressed by Rev. Mr. Westbrook, of the Reformed Dutch Church, Fishkill, Rev. Mr. Baldwin, of the Reformed Dutch Church, New York, Rev. Mr. McCarty, of the Presbyterian Church, New York, and Mr. Abraham, a converted Jew, and licentiate of the Gospel ministry. The Report states, that Rev. Dr. Rowan, of New York, is now absent on a mission to Europe for the Society. He has already visited England, Scotland, and Ireland, where very handsome donations have been made thro' him to aid the objects of this Society. He is to visit Germany and Poland, and it is expected that such arrangements will be made in Europe and such plans adopted by the Society in this country, as will be effectual in ameliorating the condition of those Jews who may embrace Christianity.

Since the receipt of the above, the New-York Observer has come to hand, containing further particulars respecting the Anniversaries. In reference to the Am. Tract Society it is said:—

The simple story of the growth and progress of this institution is, that its receipts, the first year, were $10,000; the second year, $30,000; the third year, $45,000; the fourth year, $60,000; and its issues were, the first year, 1,000,000 of Tracts; the second year, 3,000,000; the third year, 5,000,000; and the fourth year, 6,000,000. What God designs for the Society in future is known only to him; but surely, "*Hitherto hath the Lord helped us.*"

Of the New-York Sunday School Union, it is stated:—

At the date of the last report, the Society numbered 90 schools, male and female—consisting of 794 male, and 757 female conductors—and 4,946 male, and 5,165 female pupils. Two schools at Brooklyn have since been suspended—one has been dissolved—three have been amalgamated with other schools—and one Methodist and two Reformed Dutch schools have withdrawn. In the meantime there has been added to this Union 13 new schools, with 281 teachers, and 1,703 pupils.

Episcopal Sabbath School Union.—The twelfth anniversary of the New-York Protestant Episcopal Sabbath School Society was celebrated with the usual solemnities, in St. John's Chapel on the 22d ult. The number of scholars at present connected with this institution, we understand, exceeds 3,000, nearly the whole of whom were present on this interesting occasion. —*Evening Post.*

Handbill Tracts.—The publishing Committee of the Am. Tract Society have examined 35 sets of manuscript handbill Tracts, comprising from two to twenty in each set. They have selected the ten best; six of which were written by Rev. J. S. Christmas, late of Montreal; one by Rev. W. S. Plumer, of N. Carolina; one by J. G. Wilson, of Middleton, Del.; one by A. Van Dyck, of Coxsackie, N. Y.; and one by Rev. N. S. S. Beman, of Troy, N. Y. To three gentlemen the premium of fifty dollars is awarded in the proportion of five dollars for each Tract. The Tracts will forthwith be stereotyped and published. The committee say that several others merit publication.

Accident at Schoharie creek dam.—The Little Falls Friend gives the particulars of the Packet boat Hudson going over the dam in Schoharie creek, on the night of the 11th. The boat arrived at Schoharie creek, whose rapid waters were yet very high, at 9 o'clock, with 25 passengers on board, nearly half of them women and children; the boat came rapidly into the creek, when by some unaccountable indiscretion of the captain who neglected to avail himself of the ferry rope, her stern struck upon the dam—she then swung round, sideways, and in this position was precipitated over the dam, a fall of 6 or 7 feet! The alarm of all on board can better be imagined than decribed. Gen. Fuller, of Chitteningo, with Messrs. Shepard, of New Harford, and ———Conkling, of New-York, were all thrown off the boat; the two former regained the boat by swimming and the aid of ropes; but the latter went some distance down the stream to shallow water, whence he was rescued by a canoe when on the point of perishing.

A number of the passengers lost their trunks and all their clothing: most of the windows of the boat were broken, and its furniture totally deranged; it finally drifted down the stream 10 or 15 rods, and lodged upon a shoal: from whence the alarmed inmates, after a night of severe exposure, were taken at seven next morning with their remaining baggage, on board the packet Delaware, where the polite attention of Capts. Dwight & Farnsworth were gratefully received. —*Alb. Dai. Adv.*

A Washington correspondent of the Philadelphia U. S. Gazette, who writes with an apparent intimacy with facts, states, that Dr. Watkins late Fourth Auditor of the Treasury, was absent on a journey to Boston, when the report was spread that he was a defaulter to the amount of $4200; that Amos Kendall gave an affidavit to that effect on *Sunday* last week; and that Dr. W., on receiving intimation of it, set out on his return, and was on his way to the seat of government when he was arrested. The same writer says, it is confidently believed he will clear up his character.—*N. Y. Adv.*

Reported Expedition against Mexico.—A letter from Havana, under date of April 2d, published in the New Orleans Advertiser of the 13th April, says—"In reply to your question, respecting the expedition from hence, with the object of restoring Mexico to its rightful owner, I have to say that we have the fullest hope of its consummation—the last mail, a few days only arrived, gives us to understand that there were embarking on the last of February from Cadiz, 12 battalions of 1600 men, bound to the Island of Cuba, and the Captain General had received orders to get ready all the troops disposable, and embark the same on board, under the direction of Admiral Laborde, with positive orders to be off the Cape of San Antonio, towards the last of May.

Port Gibson, Miss.—The Pittsburgh Herald contains accounts of the continuance of a work of grace in this place. Since April of last year, 31 persons have been admitted to the little church.

The Canton Register states, that there is a spring on the Peuha, the waters of which many believe make reprobates and villians of all who partake them. We have thousands of such springs here, says the Philadelphia Aurora, called the whiskey stills.

THE ROMAN CATHOLICS EMANCIPATED.—On the 4th of April, the bill for the emancipation of the Catholics was read a second time in the House of Lords,—Ayes 217—Noes 112,—did not vote, 65. On the 10th it was ordered to its 3d reading,—contents, 213—non-contents, 109—majority in favor of the bill, ONE HUNDRED AND FOUR. It was then read a third time and PASSED, amidst great cheering. The Forty Shilling Freeholder's Bill was also read a third time and PASSED, without a single observation. Both received the Royal Assent on the 13th, and are now *laws of the realm*, having gone into operation April 23d, at which time the following Peers; who are Roman Catholics, were entitled to take their seats in the house of Lords: the Duke of Norfolk, the Earl of Shrewsbury, Lords De Clifford, Arundel, Dormer, and Petre.

Slave Trade.—On the 1st of Febuary, on the coast of Africa, the Black Joke, tender to his H. M. ship Sybille, captured after a long chase and a gallant action, the Spanish slave vessel Almirante, with 400 slaves on board. The B. J. carried 2 guns and had 55 men; the A. 14 guns and 50 men. In the action, the former had 2 killed and 4 wounded; the latter 15 killed, including her captain and first and second mates, and 13 wounded.

SUMMARY.

Greece.—The intelligence from Greece, given in the French papers, states that the Turks had been again expelled from Livadia, after a sanguinary battle with the army of Prince Demetrius Ypsilante. General Church in a very boastful despatch, announces that the Castle of Vonitza had surrendered to his arms.

A Russian Steam-ship had captured four Turkish vessels of war at Negropont, and saved 500 unfortunate Greeks who were nearly perishing for want at Kohlen, escaped to that place, when the Turks attacked Leiteen.

It was believed in London that an expedition would be sent forthwith to dethrone the brutal usurper Miguel, of Portugal. The miscreant, not content with the late executions he had caused, sought to gratify his blood-thirsty disposition by attempting to murder his elder sister ! ! A nobleman who interferred to rescue the Princess, fell a sacrifice to the fury of the enraged Don, who confined his sister to her room, and every day amused himself by personally beating her.

A tremendous earthquake lately desolated many of the principal towns of the province of Murcia, Spain—burying thousands of the people in the ruins! Mountains had been rocked from their bases, and some villages wholly disappear from the face of the earth.

Terrible Hurricane at Japan.—Information from Japan, received by way of Pekin, states that on the night of the 17th Sept. a terrible hurricane, such as in the recollection of the Japanese never had been experienced before, occurred in the bay of Naugasocki, by which the greatest part of the town of that name, and the island of Decima, were destroyed. In the bay of Nangasocki alone upwards of seven hundred people lost their lives.

Lord Kenyon, of the British House of Peers, issued on the 13th of February, a circular to the Protestants of Great Britian, in which he styled the king "*an oppressed man.*"

IGNOBLE NOBILITY.—A juvenile noble-man booby has lately fallen into the hands of *noble* sharpers and lost 90,000 pounds at play.

Stephenson.—The news of Stephenson's arrival in this country had reached England. Says the Sun, "Now that Rowland Stephenson's retreat has been ascertained, it will be presumed that no time will be lost in bringing him to justice."

Cardinal Francis Zavier Castiglioni has been elected Sovereign Pontiff of Rome, and has assumed the title of Pius VIII.

There is great complaint of the increase of robbers and other malefactors in the neighborhood of Lima, in South America. Orders have been issued for armed parties of guards to scour the country, and a strong police patrol the streets of Lima day and night.

The Emperor of Russia has given permission for the circulation of the bible, and 20,000 copies are ready for distribution.

It is said that in the Episcopal Church in England, there are more than thirty faithful ministers who were formerly officers in the navy.

The corporation of London have voted 100 guineas in support of an Episcopal floating chapel on the Thames.

The Rev. H. A. Muhlenburgh, D. D. recently took leave of his congregation in Reading, Penn. in a sermon, in which he stated that in the 26 years during which he had been pastor of the church, he had baptized 4,000 persons—confirmed 1,960—married 1,300—and preached 800 funeral sermons.

A revival has been in progress in Kingsville Ashtabula Co. Ohio, since January last. It is principally confined to the youth. A revival which embraced all ages and descriptions, was enjoyed in the same place four years ago.

In an extract of a letter from the Rev. Asa Meach, of U. Canada, it appears that more than usual attention is paid to the means of grace in that place; that a number of catholics attend meetings and take part in reading the scriptures in the Sabbath School, determined to know for themselves the contents of the sacred volume. A young married woman has lately been added to the church by profession, and a man of seventy has obtained a hope and stands propounded for admission. Mr. Meach is anxious to obtain bibles, particularly to supply the catholics.

Rev. G. Taylor of Moravia, Cayuga co. says, "For the encouragement of Bible Classes, I would state the fact that most of the subjects of the convicting and converting influence of the Holy Spirit in this place, are attached to the Bible classes."

At Kellyvale Vt. a revival has commenced—ten or twelve have obtained hopes and the work is progressing.

The corner-stone of a French Evangelical Church was laid at New-Orleans on the 12th ult.; Rev. Mr. De Fernex, pastor.

The Rev. Stephen H. Tyng, of the Diocese of Maryland, has been elected by the congregation of St. Paul's Church, Philadelphia, to be Rector of said church in place of Rev. Benjamin Allen, deceased.

Religion in Colleges.—Nothing specially interesting has taken place, the last quarter in any of our Literary Institutions. To the pious soul this must be a painful truth.

Beneficiaries.—At the late quarterly meeting of the directors of the Am. Ed. Soc. 40 applicants were admitted on trial by the Parent Society and its branches.

Temperance in Connecticut.—A meeting was held on the 6th inst. which unanimously resolved, that it is expedient to form a State Temperance Society; and invited all the Temperance Societies it the state to be represented in a meeting there on Wednesday next, to accomplish it.

To show what progress the cause of temperance has made, the Newburyport Herald relates that at a public sale lately, which was attended by a large company, many of whom were grocers, the auctioneer could not get a single bid for a hhd. of W. I. rum, and passed it over ! !

A Temperance Society was formed at Craftsbury, Vt. on the 23d inst., consisting of 25 gentlemen. Gov. Crafts is their President.

"*Like the dog to his vomit.*"—It is in contemplation to re-establish the Theatre in Pittsburgh; also to introduce a circus.

Morris Brewster, of Salina, lately committed suicide by taking laudanum. He had been addicted to intemperance for several years past, and to this cause in all probability should be attributed his untimely and horrid end.

MARRIED.

In the city of New-York, by the Rev. Dr. Bangs, on the 4th inst. the Rev. William Case, of Upper Canada, to Miss Hetty Hubbard, of Granville, Mass.—Mr. Wm. R. Brewster, merchant of Canandaigua, to Miss Elizabeth Mott.

DIED.

In Northampton, Hon. Elijah H. Mills, late Senator in Congress from Massachusetts.

In this village, on the 16th inst. Garret Van Schaick, a colored man aged 65 years. He served in the Revolutionary war, as a waiter to Col. Goose Van Schaick, in his expedition to Fort Schuyler and Fort Stanwick—(now Utica and Rome.)

ROCHESTER MARKET.

WHEAT,	per bushel,	1,13
Rye,		63
Oats,		25 to 28
Corn,		37 to 44
FLOUR, bbl.		$6,50
Beef, fresh,	cwt.	3,50 to 5,00
Pork, fresh,	cwt.	4,00
——, mess,	bbl.	12,00
Potatoes,		25
Turnips,		18 25
Butter,	lb.	12 to
Lard,		6 7
Eggs,	doz.	9
Cider,	bbl.	1,50 to 1,75
Salt,		2,00

Mr. Johnson's Report.

A MOST able review of the Honorable Mr. Johnson's Report to the U. S. Senate, on the memorials respecting Sabbath mails, has been just published, intended for general circulation and should be read by all—supposed to be written by Dr. Beecher. Price by the hundred copies one dollar and fifty cents: Apply at E. Peck's Bookstore, or at the Observer Office. 17

NEW ARRANGEMENT.

THE subscribers having purchased of Mr. Seth D. Chapin, his interest in the HUDSON & ERIE LINE, inform the old friends of ALLEN & CHAPIN, and the public generally, that they are now rebuilding some of their Boats, and thoroughly repairing the whole, and on the opening of navigation, will have them prepared in substantial and genteel style for carrying *Freight* and *Passengers*.

The business of the firm will be done under the name of ALLEN, TIBBITS, & Co. who are now ready to receive, at the former warehouse of Allen & Chapin, property destined for Troy, Albany, New York, or any other part of the country, and forward the same as may be directed.

The HUDSON & ERIE LINE will continue to run *six days in the week*, and *rest on the Sabbath*.

PLINY ALLEN,
GEORGE B. TIBBITS,
ALLEN WHEELER,
JOHN C. DAVIES.

Rochester April 6, 1829. 15tf

W. H. WARD & CO.
Marble Building—*Carroll Street.*
Offer for sale at low prices, a full supply of
DRY GOODS, | CROCKERY,
GROCERIES, | HARD-WARE,
AND HOLLOW-WARE.
June, 13th 1828. 24tf.

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.
Sept. 25, 1828. 35tf

H. B. PIERPONT,
DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see ! ! !

Dec. 8, 1828.

RAN away from the subscriber, on Sunday the 12th April last, an apprentice boy, named JOHN JENKS, who was regularly bound to me by the overseers of the poor of the town of Brighton. This is to forbid all persons harboring, or employing him, or trusting him on my account. WM. MILES.

Rochester, 7th May, 1829. 19 3w

BY order of Moses Chapin, Esq. first judge of Monroe County Courts & Counsellor of Supreme Court—Notice is hereby given to all the creditors of Laban Bunker, 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 village of Rochester, in the said county of Monroe, on the fifth day of August next at ten o'clock in the forenoon, why an assignment of said Insolvent's estate should not be made & his person be exempted from imprisonment pursuant to the act entitled "an act to abolish imprisonment for debt in certain cases" passed April 7, 1818, Dated this 20th day of May 1823. 10w21

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach staddle; thence South ern degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark; from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee. 6m48

The sale of the above described mortgaged premises is postponed to the twenty-first day of May instant, at 10 o'clock A. M. then to take place at the Court House above mentioned.—May 15, 1829. CHARLES PERKINS, Mortgagee.

The sale of the above mortgaged premises is further postponed until Thursday the fourth day of June next at the same hour and place. Dated May twenty first 1829. CHARLES PERKINS, Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE NOBLE NEGRO.

Lines written by Selleck Osborn on the occasion of a negro servant sacrificing himself to save the two children of his master, there not being room for all in the boat, which had been sent to rescue them from destruction.

Tremendous howls the angry blast!
The boldest hearts with terror quake!
High o'er the vessel's tottering mast
The liquid mountains fiercely break!
Each eye is fixed in wild despair,
And death displays its terrors there!

Now plunging in the dread abyss,
They pierce the bosom of the deep;
Now rise where vivid lightnings hiss,
And seem the murky clouds to sweep—
Through the dark waste dread thunders roll,
And horrors chill the frigid soul!

The storm abates; but shattered sore,
The leaky vessel drinks the brine;
They seek in vain some friendly shore,
Their spirits sink, their hopes decline!
But lo! what joy succeeds their grief!
Kind Heaven bestows the wish'd relief!

See, on the deck young Marco stands,
Two blooming cherubs by his side
Entrusted to his faithful hands,
'A mother's joy, a father's pride,'
Though black his *skin*, as shades of night,
His *heart* is fair, his *soul* is white!

Each to the yawl with rapture flies,
Except the noble, generous boy:
'Go, lovely infants, go,' he cries,
'And give your anxious parents joy.
No mother will for Marco weep,
When fate entombs him in the deep!

Long have my kindred ceas'd to grieve,
No sister kind my fate shall mourn;
no breast for me a sigh will heave,
no bosom friend wait my return!'
He said, and sinking, sought the happy shore,
Where toil and slavery vex the soul no more.

THE Committee appointed at a late meeting of Gentlemen, at the rooms of the New-York Historical Society, to prepare a plan to promote education in Greece, respectfully present the following to the public.

It is proposed to establish in that country—

I. A HIGH SCHOOL or NATIONAL ACADEMY, at which young men may be trained for superintending elementary SCHOOLS, and for study of the useful professions.

II. A HIGH SCHOOL FOR FEMALES designed primarily for the instruction of those who may become teachers.

III. Several ELEMENTARY SCHOOLS, as models of the most approved methods of instruction.

To give efficacy to these measures, and to promote the general object, means should also be provided for preparing and publishing, and perhaps, to some extent, distributing gratuitously, school-books in the Greek language, and other works relating to education.

The details in the execution of this plan, it was resolved to commit to the following gentlemen, to be designated

THE GREEK COMMITTEE.

The Honorable ALBERT GALLATIN, Chairmam.
Mr. ARTHUR TAPPAN, Treasurer.
Rev. M. BRUEN, Corresponding Secretary.
Mr. KNOWLES TAYLOR, Recording Sec'y.
SETH P. STAPLES, Esq.
ELEAZER LORD, Esq.
Dr. SAMUEL AKELY.
Mr. RICHARD T. HAINES.

*** It is requested that the earliest notice of the formation of Auxiliary Committees be forwarded to the Secretary.

☞ It is desired that remittances be made to the general Treasurer, Mr. ARTHUR TAPPAN, 122 *Pearl-steet, New-York*, as soon as convenient, that the plan may be speedily carried into effect.

TO THE CITIZENS OF THE UNITED STATES.

The Greek Committee believe that the cause of Common School Education needs no advocate in this enlightened nation. The miseries of the southern half of our continent have been prolonged by the want of good common schools. It will be universally admited, that the deep sympathy excited in these United States, in behalf of Greece, cannot expend itself better, than in efforts to diffuse there our rich stock of common knowledge. Knowledge and morals constitute a fund of individual and national worth, which may accumulate from generation to generation. By a recent survey, known to this Committee, the common schools of Greece are found to be in that dejected state, which might be anticipated from her long subjugation, and the wars attending her late revolution. American efforts upon that soil have been greeted with the warmest gratitude; and parents who fed their children with our bread, last year, will rejoice to have them enriched with the intelligence of a country whose philanthropy is its glory. Already the government of Greece has applauded the first attempt to improve their common schools, and lends the most favorable countenance to our countrymen, embarked in the enterprise. If *ten or twelve thousand dollars* can be collected here, annually, for a few years, the present plan will be crowned with complete success.

Two learned Greek professors, already possessed of the confidence of their countrymen, united with several men from the United States, competent to instruct in our best Colleges, and acquainted with all the recent improvements in science and education, can at once open in Greece a Seminary for School-masters: and, as the result, other Institutions will soon be formed, which will diffuse and perpetuate their blessings, coextensively with the Greek language. In a few years, these Institutions, it may be hoped, will all be assumed and supported by the Greeks themselves.

The Committee beg leave to express their confident persuasion, that, in no crisis of past centuries, could the same amount of good to the human race ever have been purchased at so moderate an expense. And this Circular is issued, that the inquiry may be answered by donations in money, to what extent the plan meets the concurrence of the friends of Greece and of mankind.

Its advantages are,

1. That it is simple and practicable. The proposed field is now a free country, where the whole population thirst for improvement, and where common school education, and all the useful arts, are waiting to receive the impulse of the age.

2. It is cheap. Few things are so dear as a bad school-master; want of practical acquaintance with teaching is the most obvious deficiency, with those who enter upon this important office; model schools with superior schools for teachers, are now very earnestly called for by the spirit of improvement among ourselves. At the expense of a few thousand dollars, provision may be made in Greece for a system, which will never after need our nursing care.

3. It is timely. The Greeks, exhausted by a terrible war, with most of the institutions which existed before the revolution destroyed, cannot, for years to come, relieve themselves from that state of ignorance and degradation which threatens the rising race.

4. It promises great results: not only upon Greece, but ultimately upon the whole region of the ancient Roman Empire. If this appeal meets the co-operation which is confidently anticipated, four or five able Instructors will be sent out in the coming Autumn. We invite the formation of Greek Committees, in different cities and towns, to correspond with this Committee; and especially do we cherish the hope, that *Associations of Ladies*, for the support of the Female High School, and for the general improvement of the sex, will be formed, wherever it is felt, how indispensable are Female intelligence and virtue to a nation's glory and felicity.

At the end of the year, a detailed Report of the receipts from individuals of Auxiliary Committees, and of the proceedings of this Committee, shall be published, and a new election of a Central Committee be made by the donors.

The translation of our common school-books into modern Greek, and their introduction, is contemplated as a leading object with the Committee. The common sentiment of a country depends more upon these, than upon any other single cause; and more practical talent has, perhaps, been thrown into our own school-books, than is to be found elsewhere. Our *common* school system is more perfect than even that of the enlightened country whence we derive our lineage. Education here fits directly for the business of life, and is well suited to a people just emerging from revolution, and among whom equal rights are acknowledged. And now, when school-books for modern Greece are yet to be made, better ones probably could not be produced by the labor of half a century there, than we can carry thither, in their vernacular tongue, in half a year. Shall we then, help the Greek boy to the best spelling and ciphering book? and the Greek girl to the best thoughts of our writers on Female Education; as well as those of of Maria Edgeworth and Hannah More? And, perhaps, hereafter, the youth to a translation of our larger works of science, and the "Library of Useful Knowledge?"

It will be peculiarly honorable to our free and happy citizens, thus to co-operate in the cause of common schools, in Greece—the very heart and eye of the world. The keys to the mind of Asia, must ever be on the Hellespont and in the hands of the Greeks. The elevation of Greece will illuminate all those regions which Christianity early civilized. But the sun of Asia is darkened while Greece is in eclipse. Our school Geometry is a translation from the language of that remarkable people, whose literature has so eminently refined and controlled public sentiment, and who seem destined by Providence to rekindle the lights of science on those plains and mountains where exist the most ancient seats and the holiest monuments of the race of man. It is believed that an American Institution of the kind proposed, planted at Argos or at Athens, will help to bind two great regions of the globe in fellowship; and will be hailed as a generous pledge of what one continent can do for the intellectual and moral elevation of another.

M. BRUEN,
Cor. Sec. of the G. S. Committee.
NEW-YORK, MAY, 1820.

CHEROKEE EMIGRATION.

The annexed letter, signed by thirteen individuals in behalf of the inhabitants of the *Aquohee* district of the Cherokee nation, we take from the last Phenix. Its object is to deny the assertions of Wofford, M'Kenney, Mitchell and others touching the influence of the chiefs.

[*Translation.*]

To MR. ELIAS BOUDINOT.

Beloved Brother:—We (who are this day assembled at the Town House Hiavasser, Aquohee District, being neither chiefs nor white men, but common citizens of the country,) wish to speak, that our brethren may hear.

We have listened with attention to the proposals of our white brethren, on the subject of emigration towards the setting sun; to a good land, free from the troubles which perplex us here. We have considered the plan and do not approve of it.

Our Creator gave us the lands we now possess, long before the memory of man. Here He kindled our fires and fixed our homes; and among these healthful mountains and clear waters our minds are at peace. If we leave this inheritence, which we have received from our Creator, we shall never find a home again.

Some of our brethren have gone towards the setting sun. What is their situation? Their fires are put out, their homes are unsettled, they are not at peace.

Here the land is good; the water is healthy, and the timber abundant. We can fence our fields, raise our corn and meat; and support our wives and children, by the labor of our hands. We do not wish to become hunters; nor to have our children become such. We are attached to our country; our houses are become comfortable; our farms are flourishing; our young men are acquireing habits of industry; our women are becoming skilled at spinning; weaving and needle-work: a great portion of our population can read; and the Phoenix furnishes them with some useful information every week. We have hymns printed in our language, in praise of our Redeemer; and the laws of out Creator are made known to us, and many are following them. Our old men behold our growing prosperity with delight; and their minds are calmed with peace. In this their own land, they wish to lay their bones; and desire, that their latest posterity, may venerate and guard their dust.

It is said by those who wish to drive us away, and to possess our lands, that the country towards the setting sun is very good: and that it would be very advantageous to us to remove to it. There is something in this saying which we do not understand. Our white brethren have more knowledge than we have; and they are better skilled in travelling and commencing new settlements, why then do they not go and possess that good land themselves?—We hope it is not the design of our elder brethren to destroy us, driving us further and further till they push us into the sea.

But Brethren, Cherokees, hear us. That land is not good. It has no wholesome springs, nor mill streams, nor has it sufficient timbers for fencing, much less for buildings and fire. We cannot entertain the distant thought of parting with our homes, to go towards the setting sun; where our children would become involved in the darkness of ignorant and uncivilized neighbours; where we should have to drink out of muddy pools, and most of us perish for want. We are grieved to hear the false reports which have been circulated about us, charging us with the want of love to our country, and a desire to be gone towards the setting sun: asserting that we are restrained from removing only by threats of our Chiefs. We, hereby, contradict all such unfounded accusations; and we unanimously declare that we possess as strong an attatchment to our lands as the chiefs do. It is said also that we are overawed and oppressed by the Chiefs. It is not so. We are not afraid of our Chiefs. We meet them as fathers and brothers, and as long as they act well we will give them due honor. We rejoice to find that our Chiefs are true men; firmly attached to their country and to the interest of their brethren; and we are determined to the utmost of our power to support them in their patriotic course. And for the information of those who are anxious to save us from the tyranny and oppression of the Chiefs, we affirm that we are governed just as we wish to be; that we hold the power in our own hands and whenever it becomes necessary we will use it to redress our own grievances.

We conclude by declaring unanimously that we the common people of Aquohee District are firmly and unalterably attached to our country; and that we never will consent to part with it.—And we earnestly appeal to our benevolent friends all over the United States, to support us in these our just determinations.

"NEW HAMPSHIRE IS SAFE!"

So says the New Hampshire Patriot. We are glad to hear it; though we did not know that she had been in particular danger. We proceed to peruse the article:—

"We have met the enemy, and they are ours."

Bravely done! But who were "the enemy?"—Intemperance? Idleness? Profaneness! Disobedience to parents? Ignorance? Profusion? Dishonesty? Venalty? Party rage? Self ambition?—Have these deadly enemies of republicanism assailed New Hampshire? And are they conquered?—Raise the *Te Deum*.—But stop.—The Patriotic Editor gives us no information on these points. Perhaps Lyceums have been founded; the free school system improved; Professorships of American History and Political Science endowed; plans devised and executed for promoting a better understanding of the first principles of true liberty, and a more intimate acquaintance with our republican institutions and the rights and duties of rulers and citizens. Alas nothing of the kind is intimated. But for our consolation we are presented with a long list of names of certain men who have been elected into office. The opposing candidates were, of course, conquered!

The persons elected may be good men: the best men for ought we know. But it is hoped that the safety of New Hampshire depends not upon any list of fifty names in *it*. When the great foundation of public safety shall be mere carefully examined, and more wisely and zealously cherished by the people political aspirants of all parties will climb shorter ladders than they do at present. These observations are not calculated exclusively for the meridian of New Hampshire.—*Philan & Investigator.*

From the Philadelphia (Epis.) Recorder.

Concert of Prayer.—We know of a clergyman who recently prolonged a journey to the arduous length of nearly fifty miles in one day, in order to enjoy the privilege of attending the monthly concert of prayer in this city. How many have we like-minded with him? Where is that lively interest in the holy cause, which would constrain ministers and people to make serious sacrifices and endure no little exposure and suffering in order to be present at the monthly offering of prayer for the triumph of the Redeemer's kingdom? We fear that they must either be sought in other lands, or amongst other christians than Episcopalians in our own land. We are grieved and distressed that our monthly concerts excite so slight a degree of interest, and that even this is so extremely fitful and unsteady. Is that zeal for missions worth a straw—is it the least to be confided in which does not begin, continue and end in much prayer?

A pleasant way of doing business.—A country merchant who thinks it a *duty* to purchase his groceries of men who do not keep ardent spirits, in a letter to the editors of the New-York Observer, says, "I have never sold nor kept a drop of distilled liquors since I commenced business, and the result is—*no bad debts, no bad company, and a clear conscience.*"—*N. Y. Obs.*

Controversy.—If we must contend, let it be, like the olive and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make the most noise in the wind.—*Jeremy Taylor.*

DEPOSITORY OF BOOKS,
For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*
June, 1828.

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.
LEVI WARD JR. *Treasurer.*
June 13th.

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at $1, per annum.

The subscriber, as Agent for this village and vicinity, will receive subscriptions, and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vol's. on hand and for sale at the publishers price.

SETH D. CHAPIN.
Rochester July 18th 1828.

*** The reputation of the above work is too well known o need any recommendation.

ROCHESTER LOOKING GLASS
MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

To Rent,

THE White Dwelling House, situated on Alexander Street, and near the Brighton road. The premises contain besides a convenient House, a Barn, one acre of good land, a small Orchard, and Well with good enclosures, and may be had for one year for $70, in quarterly payments, possessign given immediately.—Enquire of H. B. Pierpont, East Rochester, April 17, 1829. 16 tf

TO HATTERS.—The manufacture of Hat bodies, by Grant & Townsand's patent for bowing, is now in operation in this village under experienced workmen. Wool will be received and manufactured to order at the usual rates.—Hat bodies of all descriptions made from the best Saxony, Spanish and American wool for sale.—Application to be made at the store of the subscriber
F. M. JENKINS.
Hatters' wool wanted—also experienced Basiners.
feb. 25–13

HARTFORD FIRE INSURANCE COMPANY,
AND ÆTNA INSURANCE
COMPANY—HARTFORD.

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street. LEVI WARD, Jn.
January, 9, 1829. 1y4

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, § Bureaus,
Sideboards, § Tables,
Secretaries, § Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.
Rochester, Sept. 1, 1828. 35tf

INFORMATION WANTED,

Of the place of residence of one *James Jones*, a joiner, by trade, and late of Rochester.
Observer Office, Rochester, April 10, 1829.

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.

DOCT. GEORGE ROGERS'
Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.
dec. 19. 51

LA MOTT'S COUGH-DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y applied to me some time in 1826 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N.Y. July 21st, 1828.

Having been concerned with Docter Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828.

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally 1y31.

BY order of Moses Chapin Judge of Monroe Common pleas, and Counsellor of Supreme Court, notice is hereby given to all the creditors of John Vallentine of Mendon in said county, an Insolvent debtor, to shew cause if any they have before the said Judge at his office in the town of Gates in the county of Monroe on the 6th day of June next at nine 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.
6w16 Dated this 13th day of April, 1829.

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Silas Saxton, of Mendon, in said county, as well in his individual capacity as one of the firm of S. & A. Saxton, an insolvent debtor, to shew cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 20th day of June next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1819. Dated this 2d day of April, 1829. 10w14cjc

BY order of Moses Chapin, esq. first judge of the court of common pleas in and for the county of Monroe, notice is hereby given to all the creditors of LEMUEL WILCOX, of Gates in the said county, an insolvent debtor, to shew cause if any they have, before the said judge at his office in the town of Gates, in said county, on the 12th day of June next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, 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 March 3, 1829. 6t7

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the eighth day of August, eighteen hundred and twenty five, executed to Charles Hagarman by Ozias S. Church and Parmelea his wife and Henry Haight, of the town of Henrietta in the county of Monroe, of certain premises described in said mortgage—NOTICE is hereby given, that, by virtue of a power contained in said mortgage, and pursuant to the statute in such case made and provided, the said mortgaged Premises will be sold, at public auction, at the court-house, in the village of Rochester, in the county of Monroe, on the 19th day of October, eighteen hundred and twenty-nine, at 10 o'clock in the forenoon, all that certain tract or parcel of land, lying and being in the town of Henrietta; it being a part of lot eighteen, in the third range of lots in said town; commencing at a point twenty eight rods distant from the east line of said lot number eighteen, from the northeast corner of said lot, thence running westerly, at right angles with the east line of said lot No 18, six rods, thence easterly parallel with the north line of said piece, hereby intended to be conveyed, about 13 rods and eight links; thence northerly on the east line of said lot No. 18, six rods, to the place of beginning, containing one half acre of land.—Dated April 23, 1829.
CHARLES HAGARMAN, Mortgagee.
E. B. Wheeler, Att'y. 6m 18

DEFAULT having been made in payment of money secured by Mortgage, bearing Date the twenty-seventh Day of October 1827, executed by Prior Cobb, and Asa K. Allen, and Lucy his wife, to Elisha Ely, of all those Pieces of Land situate in the Village of Rochester, County of Monroe, and State of New York, described as Lot number sixteen, Lot number seventeen, Lot number eighteen, and Lot number nineteen, in that part of the village called Ely's Platt, being seventy one feet on Stone street and seventy two feet on Ely street,—which mortgage has been duly assigned to Justin Ely.—NOTICE therefore is hereby given that by virtue of a Power of Sale contained in the said Mortgage, and pursuant to the statute in such case made and provided, the said mortgaged Premises will be sold at Public Auction at the Court House in the County of Monroe, on the thirtieth day of October next, at ten o'clock in the forenoon.
Dated, April 20, 1829.
JUSTIN ELY, Assignee of mortgage.

DEFAULT having been made in payment of the money secured by a Mortgage bearing date the twenty sixth day of October, 1827, executed by Austin Stewart, Beardsley Baker, and Albert Hagerman, Trustees of the first African Methodist Episcopal Church in Rochester, to Elisha Ely, of all that certain parcel of Land situated on the east side of the Genesee River in the village of Rochester, in the county of Monroe, being Lot number Fourteen (No. 14.) on Ely's Platt so called, being forty feet front on Ely street, forty feet rear, and extending back from Ely Street seventy one feet. Which mortgage has been duly assigned to Justin Ely. NOTICE is therefore hereby given that by virtue of a Power of Sale contained in the said Mortgage and pursuant to the statute in such case made and provided, the said mortgaged Premises will be Sold at Public Auction at the Court House in the county of Monroe, on the thirtieth day of October next at ten o'clock in the forenoon.
Dated, the 20th April 1829.
JUSTIN ELY,
Assignee of Mortgage.

DEFAULT having been made in the payment of a certain Sum of Money secured by Indenture of Mortgage bearing date the first day of October, in the Year one thousand eight hundred and twenty seven, executed by Joseph Thompson of the Village of Rochester, in the County of Monroe, to Elisha Ely of the same place, and said Indenture of Mortgage having been duly assigned to the subscriber. Notice is hereby given that by virtue of a power of Sale contained in the said Indenture of Mortgage and in pursuance of the Statute in such case made and provided, the following described premises will be sold at Public Auction at the Court House in the Village of Rochester in the said County of Monroe, on the tenth Day of October next at one o'clock in the afternoon of that day (viz) All that certain piece or parcel of land situate in Ely's platt so called, in the Village of Rochester aforesaid and known and distinguished on said platt as Lot number seven, being twenty five feet on Ely Street, and running south fifty feet. Dated April 7th, 1829.
JUSTIN ELY, Assignee.
S. MATHEWS, Attorney. 6 m 15

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829. HENRY CHAMPION.
E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield; and westerly by the high-way running southwardly from said village to Perrinton; and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior; and southerly by the village lot or messuage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich; which is three rods in front and five rods deep. Dated 27th December 1823.
HENRY CHAMPION, Mortgagee
E. Pomeroy, Attorney. 6m1

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824; and for default in payment of money secured thereby; will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Keyney house and lot, so called. Dated December, 2, 1828. S. BALDWIN, mortgagee.
6m1

DEFAULT having been made in the payment of a certain sum of money, secured to be paid by Indenture of Mortgage, bearing date the fourteenth day of August in the year of our Lord one thousand eight hundred and twenty seven, executed by Amos Sapper to Henry Jeffords, and the said indenture of mortgage having been duly assigned to Austin Steward,—NOTICE is hereby given, that by virtue of a power contained in said mortgage, and of the statute in such case made and provided; the following described premises will be sold at public vendue, at the court house in the village of Rochester, in the county of Monroe, on the seventh day of October, next, at ten o'clock in the forenoon of that day, viz all that certain piece or parcel of land; situate lying and being in the Town of Brighton, in the county of Monroe and State of New York, and being a part of lot number fifteen and Bounded as follows; beginning at a stake in the centre of the Willson road, so called, ten rods south twenty four degrees west of the centre of the road leading from Eli Benkard's past William Billinghurst's saw mill to Giles Scott's. Thence south twenty four degrees west in the centre of said Willson road two chains and twenty seven links to a stake, thence south eighty eight degrees west five chains to a stake; thence North twenty four degrees east two chains and twenty seven links to a stake. Thence north eighty eight degrees east five chains to the place of beginning, containing one acre of land. Dated March 31, 1829. AUSTIN STEWARD,
H Humphrey, att'y. 6m14 Assignee.

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe, and counsellor of the Supreme Court,—NOTICE is hereby given to all the creditors of Abraham Plumb, of Rochester, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in Rochester, in said county on the sixth day of June next, at eleven o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7 1819 Dated February 21, 1829
10w12

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY MAY 29, 1829. VOLUME III—NO. 22.

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.

For the Observer.

GENESEE SABBATH SCHOOL UNION.

A brief statement of some particulars respecting the operations of this Society, may, perhaps, afford some degree of interest to the friends of Sabbath Schools in these western counties. Every institution which concerns the welfare of the rising generation ought ever to insure special regard, and cannot fail to have this effect with every member of community who knows how to appreciate the importance of inculcating correct principles upon the minds of children.

The Genesee Sabbath School Union was formed at Rochester, in June 1827, by a number of the friends of Sabbath Schools, convened from Monroe and the adjoining counties.—The object is to promote the prosperity of Sabbath Schools in the thirteen western counties of this state, or what is called the Genesee country, by uniting and concentrating the efforts of the patrons of the institution, in order to the establishment of schools wherever there are vacancies, to the reducing to system and bringing under better regulations those already in existence, and establishing Sabbath School Libraries for the benefit of the children who attend them. An executive committee was appointed to superintend the concerns of the Union, who immediately after their appointment entered upon the duties assigned them by the constitution.

The establishment of a Depository of Sabbath School Books for the supply of the schools within the proposed limits of the Union, was deemed an object of prime importance. Books to the amount of $1000 were immediately ordered from New-York, Boston and Philadelphia, on the responsibility of one of the committee. An effort was made to raise by subscription a permanent fund for the supply of the Depository. About $760 were contributed to this object by benevolent individuals.

The Depository is kept at Rochester, and is under the care of Mr. Levi A. Ward. Nothing is charged on the transportation of the books.—They are procured from different places in the United States, where they are published, in order that there should be the greatest possible variety. The books are sold at 25 per cent. discount from the catalogue prices.

As there is a great variety of these books published, and as the sale of many of them is not yet very extensive, it is easy to see that the prices must vary according to the number of copies printed. That these books are sold at the lowest rate at which the expenses of their publication can be defrayed, those who regard the object with interest may be well assured, as they can learn for themselves by investigating the reports of the American Sunday School Union, and examining the proceedings of that Society which are open to inspection. As the sale of copies increases the prices will undoubtedly diminish.

One of the first objects which the Union attempted after its formation, was the organization of auxiliary Unions, in counties where they did not yet exist, and agents were appointed to labor in those counties to effect this object, and also to establish a County Depository, in connection with the Union, from which its auxiliary schools might be supplied. Through the instrumentality of these agents, Unions in each of the counties were organized, and Depositories established with a greater or smaller capital, according to the amount subscribed.

The services of the agents were paid principally from the Sabbath School Mission fund, the avails of the benevolent contributions at the Sabbath School monthly concerts in Rochester. The annual report of the Genesee Union for the past year was not published, owing in a great measure, to the failure of many of the County Unions in forwarding their reports. Agents had, however been appointed in the commencement of the season to labor in several of the counties in organizing schools auxiliary to the Unions. Their efforts were in most instances, attended with much success, and many new schools were formed. The services of these agents in some instances were paid by the County Unions, in others by the Genesee Union.

During the past year, in some of the counties, the annual meetings of the Unions have been neglected. This fact ought to be mentioned, that the friends of the cause may see the importance of activity, lest the effects of the efforts which they have already put forth, be in a great measure lost.

That the plan generally in operation throughout the United States, wherever the institution is most flourishing, that of having Societies or Unions in each county, and societies in towns auxiliary to them to oversee the schools and consult for their increase and prosperity, is a correct and efficient plan, no one will doubt who knows the importance of union and concentrated effort in all benevolent exertions. Especially those will know how to appreciate it, who have observed the great success of this plan as it has been pursued by the American Sunday School Union, which, from commencing with a few schools in the city of Philadelphia, has, in the course of a few years, through the instrumentality of its agents, increased the number of schools under its care to 3760, and its number of scholars to 260,000.

The Genesee Union having before it so bright an example, and also that of the Western Union whose efforts have been crowned with abundant success, (having now under its care, according to its last report, 1087 schools and 47,000 scholars) considers itself called upon for increased, steady, vigorous exertion. But the officers of the Union can accomplish little without the uniform and active co-operation of the friends of the cause, and especially of the auxiliaries of the Union throughout the region over which its operations extend. The object which it has in view, must be acknowledged most interesting and important. It is no less than the extension of the blessing of Sabbath School instruction to the children in these thirteen western counties. The region too, which it attempts to benefit is a region whose population, rapidly increasing, will, in a few years, swell to millions. It is also a region greatly exposed, from its situation, to the inroads of vice. Can any individual, who seeks the welfare of his fellow men, regard with indifference a society which aims to improve the moral character of so important a portion of our country, and to give efficiency to those counteracting principles which oppose the only barrier to evils whose general prevalence and permanent establishment would bring upon this land, as well as upon any other, ruin and disgrace?

The reports from Sabbath School Societies, in whatever part of the world they have sent forth their influence, as England, Ireland, Germany, Africa, New-Holland, proclaim loudly the surprising effects of the Sabbath School in diminishing crime, and in applying the great truths of the bible to the conversion of the soul.

The intelligence from pagan lands of here and there a little spot won from the empire of darkness, of here and there a little portion of the great moral desert of heathenism converted into a garden, and taught to bud and blossom as the rose, is overwhelming evidence that the inculcation of gospel truth, especially upon the minds of children, is the great and only antidote to the evils under which the world groans, is the means blessed by Him who gave that truth to man in the transformation of his depraved nature and the moral renovation of nations and communities. And since christians are so well acquainted with this great fact, and since the Sabbath School has been so fully tested as one of the most powerful instruments in the hands of the church, in bringing the truths of the word of life to bear upon the mind in the season most favorable for their reception, why is not an opportunity of enjoying this instruction already within the reach of every child of asuitable age in our country? To say that the accomplishment of this would have surpassed the limited means of the church, is perhaps incorrect. It may be nearer the truth to charge this deficiency upon the slothfulness of christians. Of the vast number of children [illegible] Genesee country, comparatively a very small [illegible] School. In many parts of it are wide [illegible] desolations. Groups of ragged, ignorant children may there be seen, acquiring habits of Sabbath-breaking, profanity, idleness, and other vices which will soon have riveted their chains on them so fast, that efforts to loose them will be like arguments applied to restrain the confirmed drunkard from the intoxicating bowl.

The enterprise in which the Union is engaged is undoubtedly one of great difficulty, one which will require great exertions in order to ensure success. But faithful efforts, however small, will not be lost, and perseverance will surmount every obstacle. Under such circumstances the Union makes its appeal to every christian, to every parent, to every patriot, to every lover of good order and good morals, for their active and zealous co-operation. The efforts which it may be enabled to make, will, perhaps, be one link in that great chain of causes which Divine Providence has set in operation for the fulfilment of the glorious promise, that the earth shall be full of the knowledge of the Lord. The growth of the institution, whose interests it seeks to promote, is intimately connected with the welfare of the community, of our country, of future generations, of the never dying soul.

W. TOBEY,
General Agent.

The following extract from the Southern Review we publish with much pleasure; more especially coming as it does from a publication which is not professedly of a religious character. The editor appears to view the influence of the clergy and of our Theological Seminaries in a very different point of light from some of our wise men in this region.

THEOLOGICAL SEMINARIES.

[From the 6th No. of the Southern Review, just published.]

Most of these seminaries recommend themselves by their excellent arrangements for the promotion of liberal learning among clerical men. Without any disparagement to the clergy as a sacred body, we may be permitted to say, there has been a strong tendency—in former periods at least—to decline in learning and study among them, and we fear this is still the case in some parts of our country. Such a decline is very much to be deprecated, not only by the religious public, but by the whole community, for the clergy will always exert, for good or for evil, a powerful influence on society. Hence, we heartily congratulate ourselves and our countrymen on the establishment in the U. S. of so many theological schools.

The standard of clerical learning was high with the first settlers of New-England: they have left testimonies and monuments well known to the learned world. And, heretofore in all parts of our country, divines have ranked among our most learned men. But if we examine the preparation required in many parts of the country for admision to the sacred office, even at the present day, we shall wonder rather at the learning than the ignorance of our clergy. Our theological seminaries are, we hope, well calculated to remedy the evils arising from this state of things, and are already producing a favorable change.

The seminary of Andover is one of the oldest in the U. S. if not actually the first established upon an extensive plan. In the thorough course of study there pursued, theology is based on classical and biblical learning, and the students are led to form their opinions in matters of *doctrine* from a careful scriptural exegesis. The first year at this institution is devoted to the acquisition of the original languages of the Scriptures. During the second year, this learning is applied to the careful and critical investigation of the Bible. The third and last year is spent in rhetorical exercises, as preparatory to public speaking. Instead of blind subscription to a creed, nothing is required at Andover, save testimonials of a character suited to the holy profession the candidate would undertake. The professors set an example of the freedom and industry of research, which they inculcate on their pupils; the many able works which they have produced, have excited their students, even while in the seminary, to successful literary efforts.

AFFECTIONATE PREACHING.

There is something in an affectionate statement of the Gospel truths which is peculiarly calculated to find its way to the heart. Christianity is a religion of sympathy. It is founded on the principle of human wretchedness. It meets man in every species of sorrow and affliction. It takes him by the hand when deserted by human supports. It pierces the cloud which throws a melancholy gloom over the path of life and opens before "the way-worn traveller, a "hope full of immortality." Let us reflect upon this peculiarity of our holy religion, and consider what an advantage it gives us in our public addresses. By far the greater part of our congregations are suffering in one way or the other.—We cannot enter a family, and be permitted to know what is passing within it without perceiving that there is a worm corroding the roof of their comforts—some poisoned arrow drinking up their spirits—some intolerable burden subduing their strength. To such, how suitable is the invitation of the compassionate Saviour, "Come unto me, all ye that are weary and heavy laden, and I will refresh you!" How appropriate is the character of the great High Priest, who "is touched with the feeling of our own infirmities!" To such, how adapted are the consolations of the Spirit, the promises of the Gospel, and the resting place of the Saints! To overlook such circumstances, and to discuss abstract truths in a cold and formal and heartless manner—O what a loss of opportunity! what a mocking of human misery! what a dereliction of duty! what a prostitution, my reverend brethern, [illegible] of a shepherd—for "bowels of compassion!" Let us take the sufferer by the hand, and conduct him to the Saviour! Let us lead him to the wells of salvation! Let us pour the healing balm into his bleeding heart, and assure him that there is One who sympathizes with his sorrows, and who "is able to save to the uttermost all that come unto God by him." Forgive my earnestness and permit me to say, that *Christ is the only subject* which meets the wants and wretchedness of man—Christ, in his person and offices—Christ, in his doctrines and atonement—Christ, in his spirit and his government—in his love—his condescension—his mercy—his salvation—as the guide and support and comfort of his people—as their Redeemer, their Friend, their Advocate, their Forerunner, their Representative—the Fountain of all blessedness, both in time and eternity!—*Jerram.*

ANOTHER PATRIOT GONE.

Another of the heroic race has passed from the scene! John Jay—the companion and friend of *Washington*, the collaborator of *Hamilton* and *Madison*, the upright and learned Judge, the firm patriotic, and able foreign Minister, the enlightened Chief Magistrate, the distinguished Senator, the Scholar, the Gentleman—has paid the tribute which all must in time pay. He died on Sunday, at his residence at Bedford, in Westchester county, in the 84th year of his age. Mr. Jay has not, for more than twenty years, taken any part in the public affairs of the country, nor mingled at all in the busy world; and hence to the present generation, his name was already, even before the grave had placed it beyond the reach of envy or of accident, purely historical. The intelligence, therefore, of his death, will fall upon the community, not with the shock occasioned by the sudden and unexpected bereavment of a familiar object, but as putting the final seal and consummation to a reputation, which whether for disinterested purity, enlightened patriotism, or simple grandeur, is not surpassed even in the illustrious annals of the men of the American revolution.—*N. Y. Amer.*

We would just remind our readers that Mr. Jay, who is so justly eulogized above, as the gentleman, patriot, statesman and scholar, was also equally distinguished as the humble and devoted christian, and as one of the most distinguished, able and zealous friends of the benevolent operations of the day. In him every well devised measure for the advancement of the Redeemer's kingdom have found a liberal paron and a faithful friend.—*Edts. Obsr.*

New Tracts.—Two New Tracts have just been published by the American Tract Society—one by Rev. Joel Hawes of Hartford, Con. entitled "Reasons for not embracing the Doctrine of Universal Salvation: in a series of letters to a friend," pp. 60—the other on "Female Influence and Obligation;" by Rev. N. S. S. Beman, of Troy. pp. 12.

The KARENS, a remarkable people in the interior of the Burman province, are described below. The letter, as it will be seen, is from one of the Missionaries in in India, addressed to the Rev. Dr. SHARP, of Boston. We are kindly permitted to copy it.—*Col. Star.*

TAVOY, Sept. 9, 1828.

Rev. and Dear Brother,—I have lately been visited by a company of Karens, in whose history I trust you will feel an interest. The Karens are a race of wild people, inhabiting the interior, dwelling on mountains and in vallies, at a distance from cities, and living in the most rural and simple style. They have no written language, no schools, no religion, no temples, no object of worship, no priests, none who even profess to know the way of truth. As were the fathers, so are the children. On the same paternal estate, in the same style, with the same dress and manners, the same darkness and ignorance, and consequently the same vice. I am not however aware, that the Karens are *more* vicious than their former oppressors the Burmans. Among my visitors were one or two who appeared somewhat above the common level of their countrymen. One of them could read as well as speak Burman. One was a chief and one a pretended sorcerer. The chief was an interesting young man of thirty. His countenance and air bespoke something noble, But O, 'tis a sad thing to see powerful intellects immured in chains of perpetual ignorance. This chief aspied after knowledge, but the key of knowledge had been denied him. He had been taught that man's great good consisted in eating, drinking, sleeping, chewing betel, and conversation. But his soul was not satisfied. He panted for higher enjoyments. "Give us books in our own language, and we will all learn to read. We want to know the true God. We have been living in total darkness. The Karen's mind is like his native jungle." The fires of this man's intellect which prejudice and a national degradation, had buried up & smothered, but could not extinguish demanded vent. It could no longer lie like the unpolished marble in the quarry. "O (said I) what a mournful thing is this." The generous soul if nurtured with useful knowledge, might have been allied to angels; but it has been taught to seek a happiness merely sensual and but little higher than that of brutes.

The sorcerer was also a superior man. Some twelve years since, a Mussulman Joger had visited his village, and imprinted on him the mark of the false prophet. "Take this book (said the Joger) and worship it. It will secure you from evil, and in the next state you will be a man and not a brute. 'Touch not, taste not, handle not' the things forbidden in the Koran and all will be well." After a few words of admonition concerning what was to be eaten and what to be rejected, he exhibited a few of his juggling tricks, and initiated the simple Karen into the nefarious [illegible] tive darkess, coupled with foreign wickedness. But this contact of wickedness with darkness elicited some scintillations of native, latent light. Ambition was fired. To know the contents of this book has been for twelve years the Karen's highest aim. The thought that he had been so much distinguished above his fellow countrymen as to receive a book;—*a revelation*, forsooth, from some "unknown God," raised him in his own estimation into a superior order of beings,—and he became a conjurer! Like Simon, he has given out that he is some great one, and to him many have given heed. Though ignorant of the contents of the venerated book, not knowing even in what language it was written, he has assumed the character of a teacher and expounder of the sacred volume. He has persuaded several of his countrymen to join him in the new religion and to pay superior worship to the book. A pitched basket of reeds in which that book, wrapped in successive folds of muslin, was deposited, has been to them what the ark of the covenant was to the Jews,—an object of profound veneration. "A teacher will come, who will explain to us this book," has been their grand article of belief; and as soon as they heard of our arrival, they sent a deputation to wait upon me and learn my doctrine. "Let the sorcerer come and show me his book, and I will tell him whether it is good or not. Meanwhile, pay no religious veneration to it. Take these books which contain a revelation from the true God in a language which some of you understand, & learn from them the way to obtain eternal life. Worship not these books but the God who gave them."—Such was my reply to the delegation. According to my advice, the sorcerer with his train, after a journey of three days, reached my house two days since, bringing the pitched basket of reeds with its venerated contents. They hastened into my presence, and the sorcerer, a serious, well looking man of fifty, stood up before me, while all his train seated themselves around us. "What is your business, and what is your wish?"—"Your lordship's humble servant has come to lay a certain book before your lordship's feet, that your lordship may look at it, unfold its meaning, and inform your lordship's humble servants whether it is true or false, good or bad.—Your lordship's servant has heard the Christian scriptures read, and believes them. He is concerned to known whether, this book contains the Christian doctrine." I felt that it was a critical moment. Expectation was raised to the highest pitch. Several had previously engaged that they should consider my decision respecting the book as final. A most profound silence prevailed throughout the hall. "Show me the book." The old sorcerer stood forth with the basket at his feet. He uncovered the basket and unwrapped the precious deposit, and creeping forward, presented to me an old, tatterred, worn out volume. It was no other than the "Book of Common Prayer," with the Psalms, printed at Oxford. "'Tis a good book, (said I); it teaches that there is a God in heaven whom alone we should worship. You have been ignorantly worshipping this book. That is not good. I will teach you to worship the God whom this book reveals." Every Karen's countenance alternately lighted up with smiles of joy, and cast down with inward conviction of having erred in worshipping a book instead of the God it reveals. I took the book of Psalms in Burman, and read such passages as seemed appropriate, and having given a brief and easy explanation, engaged in prayer. I then added, "your venerated book teaches no such doctrine as you say Joger taught you. Renounce his false instructions, and attend to the doctrine which your book contains." The people listened attentively to our instructions till a late hour in the evening, when I left them to take some repose.—They staid with me two days, and would have stad longer, but our Karen Christian whom I generally use as interpreter when conversing with Karens, had gone out into the wilderness with the intention of making known the Gospel to his benighted countrymen. During their stay they listened continually to our instructions, attended our worship and seemed pleased with our doctrine and worship. Just before leaving us, after they had taken leave of me this morning, the old conjurer put on his Joger dress and in the midst of his former disciples, made some show of his former grandeur. There was surely something imposing in his appearance. But I could not regard it in a favorable light, and desired one of the native Christians to go and tell him again that if he would be a Christian, he must lay aside all his former practices, and airs. I listened to hear the native Christians, who dealt with the old man in a very plain and faithful man. "If, (said the old man) this dress is not pleasing to God, I am ready to send it afloat on yonder river." He then 'disrobed' himself and put on his common dress, and presented to his reprover, a large cudgel, which had been a badge of his authority for many years. On leaving they said, "During their stay they expressed a strong desire to receive a written language and books. They said, all the Karens would then learn to read, and would come to the knowledge of God. I pitied them from my very heart.—Having suffered cruel oppression from their Burman masters, they are averse to every thing Burman and wish for a written language which the Burman cannot understand. From an extensive acquaintance with the Karens of this province, I judge that as a people they are pleased with their new rulers, the English, and have no prejudices against the Christian religion. They seem to be expecting and wishing for a religion of some kind, and it appears to me that the present is the time to introduce letters and the Gospel among them. There are more than two thousand Karens in this province, and Karen villages are dispersed all over the wilderness of Burmah, Pega, Arracon and Siam. It is exceedingly desirable that at least one missionary should be acquainted with the modern improvements for forming a written language, and should [illegible] ship from which some of our [illegible] empted. He will find that without a life of self-denial and toil, he can accomplish but little among these simple uncultivated foresters. The Karen Christian, will afford no inconsiderable aid, if he has one to direct his labors, but he is not competent to the work alone. The two Karen boys now in the school, and others who propose soon to enter, will, if converted to the Gospel, be in due time powerful assistants. Let us pray that God may prepare them for the great work. Do not all these things seem like so many intimations that something should be done immediately for this people?

Yours in our dear Redeemer,
GEO. D. BOARDMAN.

Dearth of religious reading in a destitute portion of Ohio.

Your donation of Tracts, writes a zealous friend of the cause in Ohio, far exceeds my highest expectations. They are the first Tracts or books ever appropriated for the moral benefit of this town, except one small bundle of 300 or 400 pages. Could I give you a correct idea of the moral state of the people here, it would cause your heart to sigh, and your eyes to be filled with tears. The town now contains nearly one hundred families, but it is far in the interior and we have not the advantage of one organized church, or religious or benevolent society in it. It has been with great difficulty that I have got up even a small Sabbath School, and sustained it for a single year. The people have an astonishing aversion to giving their money. Even many who appear zealous in religion, when they are asked for 12 1-2 cents for a Tract Society or Sabbath School, seem to lose all their interest in religion and in the welfare of the rising generation. Your grant will do something to help us. Happy, thrice happy shall I be, if I may see these young immortals, instead of being led to the forest for game, led to the house of God, where they may learn the way of salvation. I know not why I am placed here, in the midst of so much moral desolation, but I am resolved to do whatever is in my power to benefit the immortal beings around me.—*Tract Mag.*

SYRIA.

Extracts from the Journal of Mr. Smith.

Feb. 6. On the way to Acre, stopped for the night at Neby Yoonas. It is one of those sacred places so common in Turkish countries. A little Turkish mosque, with a small white dome, covers the spot where the Moslems say the whale vomited up Jonah. The house in which we lodged is attached to the mosque, and occupied by a dervish shekh, a kind of Moslem priest, considered by his sect as very holy man. I have often in this country been shocked by the transgression of the third commandment. Almost all the salutations and compliments, with which an Arab's mouth is every running over, contain the name of God. And among the Moslems this repetition of the sacred name, whether in oaths, compliments, or in any other way, seems to be considered a kind of religious act: it being, as they

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say, an honor to God to remember his name.—So our host this evening wishing to heap upon us as many and as strong compliments as possible, and being withal a sacred character, went far beyond any thing I have heard in profaneness. It seems strange to an American missionary to be accused of a want of regard for God, for railing to use his name in this irreverent manner; but so have we been accused in this country.

7. At Sidon. In the evening several of the Christian inhabitants called to see us, among whom was the agent of the Greek Catholic church He seemed to be acquainted with the truth; but I could not look at him without strong feelings of compassion. A few years ago he was the head of an interesting and promising family; but was in one hour made solitary and worse than childless. His wife and children, in a moment of anger, went to the city on a pretended errand, and to his consternation, returned Moslems, bringing with them officers who seized all his effects.—The step once taken, he could no longer live with his family; it had ceased to be his: and a word of reproof was punishable with death. This, I am happy to say, is a rare case, though I am surprised to find that it is so, in a country where family quarrels are an every day occurrence; where indeed a man is ashamed to manifest any affection for his wife, and the woman, to use a hyperbolical expression of the country, hardly knows enough of religion to tell how many gods they worship.

Sabbath, 17. *At Sidon.*—After divine service, which, at the request of our host, we held in Arabic in the same manner as at Beyroot, the Greek Catholic bishop of Sidon, who resides here, came in and spent five or six hours and dined with us. We soon came to the corner stone of papacy, the surpremacy of the pope. The usual arguments were urged on both sides, and we passed on to the various idle and sinful ceremonies of his church. Tannoos read an extract which we had translated from Augustine against them, and Joseph, who had accompanied us from Sidon, and now boldly defended the truth in the presence of his bishop, was appealing to the earlier council for proof to condemn them, when Jacob Aga, finding we had got off the foundation, seized the Bible, and rising, addressed in rotation each individual, saying, "You are an Englishman—you are an American—you are an Armenian—you are a Greek—you are a Greek Catholic—can any of you hold doctrines differing from this book? have you any other foundation to your faith than this?" Each one answered, "No," and the bishop began to praise the Bible. The conversation continued as long as he stayed, and much was said on both sides, though with little effect: for this being the last day of the carnival, the bishop had drank to excess; and towards the last of the visit, had little more life or sense than a stone. His face bore the marks of a hard drinker; the liberal use he made of the refreshments offered by our host showed that he loved the cup; and his stupidity proved that he was actually drunk. Where, in this country, shall we look for a pious man? In this short journey I have seen the heads of the church drink to excess, and I know it is no uncommon thing.—Their convents, originally designed for retirement, so are the people. To what shall we point them as a standard or an example to give them some idea of spiritual religion? Instances of piety among them they seem not to have; of conscience they have but little; the word of God the common people neither have, nor are permitted to read; and they know not that any people are more religious than themselves. How much in their condition to confirm the Moslem in his error and the Jew in his unbelief: and how should the Christian missionary among them be provoked to lift up his voice like a trumpet, and by a holy life, let his light so shine, that others seeing his good works may glorify God.

18. Called on the bishop; but now the great fast of Lent had commenced, and he was so religious that he could not even take a cup of coffee, until he had ascertained that it was past noon. He had yesterday given us to understand that he was not particularly attached to the doctrines and ceremonies of his church, and we now asked him why he did not exert his influence to have them gradually omitted, and the word of God adopted as the the only rule of faith and practice? One of his arguments was, that the people were ignorant and bigoted and would allow no innovation. We appealed to the servant who was lighting our pipes, to learn the reason of this.—He said all things were from the ecclesiastical rulers, and they were unwilling to alter them.—The bishop at last summed up the arguments by saying there were so many difficulties in the way, that it was a hopeless undertaking.

Oh the depravity of moral sentiment in a community, where the least suspicion of favoring the religion of the Bible receives the name of heresy, is united in an accusation with the greatest vices, and treated as the most inexcusable crime; and where a man, with whom no respectable inhabitant of the U. S. would think of associating, occupies the highest office in the church.

22. On returning to El Mansurie, I have learned that several of the inhabitants, during my absence, have become Catholics. They were all of them Greeks before, with the exception of the emeer Shedeed's family and that of an old princess residing here, who is daughter of the wife of the emeer Besheer. It seems the emeer wishes the church of the village to belong to his own sect, so that he can worship in it himself; and that he has tried once before to take it out of the hands of the Greeks, but was prevented by the emeer Besheer. He now wished to attach some of the inhabitants to his sect, that he might have the better claim. So during the week preceding Lent, when the Greeks eat no animal food excepting eggs, he sent legs of mutton to several families, treated them well with wine at his house, where he had got the principal of the convent of Mar Ishaiah to preach to them, promised them several measures of corn, cancelled the debts of some who owed him, and promised situations to others; and by these means he gained over six or seven of the inhabitants, all of whom are poor; and none of whom can either read or write. We asked one of his converts if he believed in the pope now? "Yes," said he, if I am paid for it; but if the emeer does not fulfil his promise, I will go back again." And in a few days the same man came, and pulled out of his pocket a paper containing an order from the emeer to his agent at Zahle, to give the person a certain number of measures of corn, without charging him any thing for it.—*Missionary Herald.*

In our last we gave a brief account from our correspondent, of the doings of the various benevolent societies, whose anniversaries were recently celebrated in New-York. We propose to give some further notice of them, believing our readers will be pleased to see particulars respecting those mighty engines, which are so successfully employed in extending the Redeemer's kingdom. We shall endeavor to condense the statements as much as we can with propriety.

AMERICAN TRACT SOCIETY.

The number of tracts published the past year, in English, was 5,008,00; in French, 2,000; in Spanish, 56,000, in German, 84,000; children's tracts, 310,000; bound vols. of tracts, 14,000; broad sheet tracts, 48,000, handbill tracts, 288,000—total, 6,268,000. Of the christian almanack 21 editions were published in various parts of the United States.

The committee appropriated money to the amount of $150 for the agency in Greece of the Protestant Episcopal Missionary Society; $300 for the Baptist Burman Mission; and $200 for the Mission of the Am. Board in Ceylon.—During the year, the treasury was frequently empty, and *at no time did it contain funds enough to meet the current expenses of the Society for ten days.* That the concerns of the society are managed with the strictest economy, those who are able to estimate the various expenses necessarily incurred, will need no more decisive evidence than the fact that *eleven and a half pages have been printed for every cent received, exclusive of covers.*

Seven agents were sent to labor in the valley of the Mississippi. These agents are employed in forming auxiliaries, and establishing depositories with a sufficient supply of Tracts for the whole population; and they have been particularly instructed to "consider no portion of the country as occupied with Tracts for the time being, unless some shall be put into every family willing to receive them." Among the results of this effort that have already been witnessed, the remittance of $5,528 63 by auxiliaries in that country for Tracts at cost; the distribution of more than 800,000 pages there gratuitously: and the sending into that country of more than 11,000,000 pages of Tracts which may prove like so many "leaves" from the tree of life, are mentioned as facts most encouraging and gratifying. The correspondence of the Agents is of the most interesting character, showing clearly the immense importance and high promises of these efforts.

AMERICAN EDUCATION SOCIETY.

Thirty new beneficiaries have been received aided by the society, ninety-five. They are distributed among six Theological Seminaries, five Colleges, and several Academies. Forty-eight have entered on their theological studies, and twenty-four are members of colleges. The Western Education Society supports forty-five beneficiaries in addition to the above, making the whole number aided by the society and its auxiliaries, one hundred and forty.

"The most strenuous efforts that have ever yet been made in this cause, are greatly disproportionate to the demands of our own country. By all exertions of the kind in America, there has never been brought into the sacred office in one year a real increase of two hundred qualified ministers, while the increase of our population alone creates a demand for twice that number.

"But this society has taken for its motto, 'the field is the world.' We aim not merely at keeping pace with our increasing numbers, but at preaching the gospel to the 5,000,000 of the destitute that are already among us, and at carrying the tidings of salvation to the 500,000,000 of the earth that sit in darkness and under the shadow of death. We aim at proclaiming liberty to all the captives; at pouring light into every place of darkness, and joy into every abode of grief.

"Until an active diligence is exhibited in searching out, and bringing forward, and supporting *every* youth of proper qualifications for the sacred office, we may talk of having effected something, and, it may be, of having done more in the present than past years, but we can never say that we have done *what we could.*

"Oh that the time were come when christians shall labor to save a *living* generation—when they shall not place the first fruits of their labor so far into futurity as to overlook the immortal millions whose destinies a few years shall determine! The *final* triumph of the gospel will not secure the ransom of the thousands that *now* people the earth. The tide of a few years will bear them beyond the reach of our prayers and the influence of our benevolent activity.—What we do, therefore, for the *present* generation, we must do quickly. And what *we* do for generations to come, we must do quickly; for when ours shall pass away, it shall not leave us behind it. On the bosom of the same waters *we* shall be carried into eternity, and all our efforts to save our fellow men will be numbered and closed."

GENERAL SABBATH UNION.

FIRST ANNUAL REPORT.

Soon after their appointment, the Executive Committee of the Union published an Address to the People of the United States, of which upwards of 100,000 copies were circulated in pamphlet or newspaper form. In this age of philanthropy, perhaps no single document bearing upon the morals of the land has been more timely and effective. Many auxiliary Unions were spontaneously formed. The pulpit and the press took a new impulse; the Fourth Commandment, in its length and breadth, began to take hold of the public mind; and this Union will be remembered with fervent gratitude, should nothing further result, since it has already elevated by many degrees the moral sense of our republic.

In all the discussions which the formation of this Union has called forth, there has been a singular concurrence of opinion respecting the utility of the Sabbath. The obloquy respecting the measures adopted has been little; and the friends of the Union bear it cheerfully, as the unavoidable expense, in a country where public opinion is so free and powerful, of an experiment to gain an end, which all consent to, that it is good. They would gladly be shown a better way, if one existed, than that which they have taken; but they believe self-submission to God's law to be the good old Gospel way, and that in this land of freedom, no just offence can be taken with any measures, associated or individual, based upon a conscientious regard to every one of the ten commandments. They have had the pleasure of seeing many, doubtful at first of the Union, become its warm advocates; and feel assured that nothing but misapprehension or bigotry, the spirit that would lord it over liberty of conscience, can object to any association of individuals refusing to trample upon what they believe to be a law of the Highest.

The Committee express their assurance that this Union has a far stronger hold upon the affections of the country than can be discovered until the Lord shall raise up a man wholly devoted to the purpose of sounding the trumpet of Sabbath reformation, and of explaining the easy process for the arrest of the evil. Two distinguished laymen were successively chosen for this important office, which other duties obliged them to decline.

The principle of the Society and the true secret of reform is, that each for himself refrain from the sin; the security will be complete when a correct public sentiment shall enstamp upon the sin of violating the Sabbath the same reprobation which it is learning to impress upon all the forms and materials of intemperance.

The sixth article of the Constitution of the Union has been objected to, as proposing the use of other than spiritual weapons, and so at variance with the third article. This construction of the pledge is evidently wrong. The commands of the moral law must be lifted up together—upon one table—and received altogether, as God gave them together. This code of laws requires us to keep our persons and our property from partaking in other men's sins; our property, as well as our persons, we hold under the solemn duty of extending by its means the kindly influences of truth to the souls of our fellow men. These consideraations require it of Christians to act on the principle of the pledge; yet to remove the only objection that exists among the friends of the Sabbath, to the organization of the Union and to avoid even the appearance of approaching individuals and companies with a general threat rather than with affectionate invitation, the Committee recommend that instead of the pledge, a contribution to the funds of the Society shall be considered as the condition of membership.

The Committee could [illegible] deep interest, the expression of public sentiment last winter, respecting the violation of the Sabbath, under the authority of the General Government. The national sensibility to the evil seemed so general and intense, and the movement so spontaneous and extensive. as to furnish encouraging proof that we are not as a people, ready to give up such a parent and guardian of our liberties, as the Christian Sabbath and its attendant blessings.

The report concludes with a repetition of the great principle on which the Union rests—abstinence, total abstinence from sin; entire self-submission and obedience; and with commending the great aim of the Union to the blessing of the Lord of the Sabbath.

HOME MISSIONARY SOCIETY.

Of the Missionaries of this Society it is stated, "They have generally, if not without exception, promoted the interests of S. schools and Bible classes. The whole number of Sabbath schools reported by them during the last year, is 289, and the number of pupils embraced in them all is estimated to be not less than 15,000. One hundred and thirty-four Bible classes have been reported, estimated to embrace not less than 3,000 members. These, as well as the Sunday schools, have been found to be powerful auxiliaries to the successful prosecution of the work of the ministry, especially in new settlements. The missionaries of the Society have also been active and efficient in promoting the circulation of the Bible and of Tracts; in promoting the cause of education; and in aiding, so far as falls within the appropriate sphere of Christian ministers generally at home, the cause of Foreign Missions; nor have they neglected the duties which the present state of the public mind in relation to Sabbath breaking and intemperance has made plain.

Results.

Besides the less palpable influence of Home Missions vindicated by the above sketch of the duties to which the missionary must devote himself, the Society have to record the fact that within the last year, 34 of the churches under the care of its missionaries have enjoyed special revivals of religion. The number of additions to the churches reported during the year, in all the stations, is 1,678. The number of hopeful conversions may be safely estimated at not less.

From the New-York Observer.

At a meeting of gentlemen, who were appointed as delegates from Societies auxiliary to the American Bible Society to attend the Anniversary of the Institution, held on the 13th of May, 1829, at the American Bible Society's House, the Hon. John Fine was appointed Chairman, and Robert Voorhees, Esq. Secretary; the object of the meeting was stated by the Rev. Robert Baird, who proposed the following preamble and resolutions, which were seconded by Josiah Bissell, jun, Esq. of Rochester, and unanimously adopted.

"Whereas the members of this meeting have learned with surprise and regret that there is now due to the American Bible Society from its Auxiliaries for Bibles more than *thirty-six thousand dollars*, and that a considerable part of this has been due for many months and some of it even for two or three years, and that very serious embarrassment has been experienced from this cause—so much so that the Board have been under the necessity of borrowing large sums of money for which interest must be paid: Therefore

"*Resolved*, That it be recommended to the Board of the American Bible Society, to adopt some definite rule with regard both to the amount and term of credits allowed to auxiliaries, so as to diminish hereafter as far as possible the evils which now result from a want of promptness on their part.

"*Resolved*, That we will use our influence with the auxiliaries with which we are respectively connected to induce them to pay immediately the amounts which they may now owe to the Parent Society.

"*Resolved*, That these resolutions, signed by the Chairman and Secretary, be presented to the Board of managers of the American Bible Society. "JOHN FINE.
"ROBERT VOORHEES."

From the last annual report of the Louisville Auxiliary Bible Society, we learn, that pursuant to a previous resolution all the destitute families in Jefferson county, which contains a population of upwards of 12,000, have been supplied with copies of the holy scriptures. Three hundred and ninety-eight families were found entirely destitute of any portion of the sacred volume, although one hundred and fourteen of these contained one or more members of the household professors of religion! Nine hundred and eighty-three families were found possessing only the New Testament, making an aggregate of five hundred and eighty-one families without entire copies of the scriptures.—*Pandect.*

POWER OF THE TRUTH.

The following anecdote, says the Rev. Wm. B. Sprague, in a note to his sermon at the ordination of Mr. Henry, was related to me by the Rev. Geo. Burder, of London.—*N. Y. Obs.*

One of the only four or five evangelical ministers in the established Church of England in the early part of the last century, was the Rev. T. Jones, of St. Saviour's, London. He had a college classmate, who entered the ministry at the same time with himself, but who was a mere man of the world, and preached any thing else than the true gospel. Conversing one day with Mr. J. he said to him, "Why is it that you have so many hearers, and I so few, when every one knows that I was considered in college greatly your superior?" "Why," said Mr. J. "the reason is that I preach the Gospel and you do not." "The Gospel!" said the other, "so do I preach it; almost all my texts are taken from Matthew, Mark, Luke and John." Said Mr. J. "that may all be, and yet you may never preach Christ." "Well," said the other, "lend me one of your sermons, and see what effect it will have."—Mr. J. accordingly lent him one of a decidedly evangelical character, and [illegible] preaching it, he [illegible] by a man near the church door, who had been smitten by conviction under the sermon, and was in great anxiety for his soul.—The preacher discovering what the matter was, begged him to be silent till the people had all gone out. After the congregation had retired, the man began farther to explain himself, when the preacher interrupted him by saying—"But what is the matter of you? I see no occasion for all this." "But my poor soul," replied the other; "your sermon has shown me to be a guilty sinner, and I fear there is no mercy for me."—"Well really," said the clergyman, "I am very sorry to have wounded your feelings in this manner; I certainly did not intend it; but since you have got into this condition, I advise you to go and see Mr. Jones."

TEMPERANCE.

Question.—Can those who have been for a long time in the habitual use of ardent spirtts, safely abandon it?

Answer.—In the Prison in the state Maine, an important experiment has been made of cutting off habitual drunkards at once from the use of ardent spirits in every form, and confining them to water. It has been found INVARIABLY beneficial. They soon renew their youth, and a more hale, healthy, muscular body of men cannot be found, in prison or out of prison, than the cold-water convicts in the prison of Maine.

In New Hampshire, the same valuable experiment has been made, with the same result.

In the new prison at Sing-Sing, New York, among 250 convicts, the men neither die nor suffer from abstinence, though they have been formerly intemperate.

Mr. Powers, the intelligent keeper of the prison at Auburn, New York, affirms that the most besotted drunkards in that prison have never suffered in their health by breaking off at once from the use of ardent spirits; but that almost as uniformly their health has been improved. They seem to be very uneasy and somewhat lost for a few days, and with rather a poor appetite, after which they eat heartily, and improve in health and appearance. It is worthy of remark, that in all the prisons where entire abstinence from ardent spirits is practised, the convicts enjoy a better average of health than the country at large.

The physician who attends on the diseased in the House of Correction, in Boston, has prescribed entire abstinence from ardent spirits, to two hundred and fifty drunkards sent to the establishment; out of the whole of this number of patients suffering under this disease, he has lost by entire abstinence NOT ONE.

The Rev. Dr. Proudfit, of Salem, N. Y. has consented, we understand, to become an Agent of the American Bible Society, for a time, to assist in carrying the resolution for supplying the United States with the Bible in two years into effect. He will probably visit the state of Maine in the month of June, and go to the state of Ohio in the ensuing fall. This is a noble sacrifice on the part of that distinguished clergyman, but one, we trust, which thousands will be grateful for, not only through time, but forever. The time is near, it is believed, when many such sacrifices must be made—our wisest, strongest men must be sought to roll forward the wheels of benevolence.—*N. Y. Obs.*

Conversion of an Italian Knight.—Signor Gioseppe Tordo, an Italian Knight, who had been so perplexed and distracted by the absurdities and cruelties of the Romish religion, in which he had been strictly educated, as to become an Atheist, has been mercifully delivered from his delusion, and bro't to the knowledge of Christ, through the instumentality of the American missionaries at Malta. In a letter of his, to a Catholic friar, he presents a tremendous summary of the abominations, cruelties, and usurpations of Popery.—*N. Y. Bap. Reg.*

ROCHESTER:

FRIDAY, MAY 29, 1829.

CORRECTION.

We have seen a notice in some of the eastern papers that there was, at this time, in our village, a revival of religion. Indeed, one of the editors received a letter last week from a gentleman in an adjoining county, congratulating us upon such a state of things in one of our congregations, and expressing a wish that it might extend through the village. It is however, with deep regret, that we are obliged to say such a report is without foundation. Not only so, but we are compelled to add, that there is nothing in the present appearance of the religious community that can afford us any very flattering anticipations that such an event is near at hand.

SEAMEN.

Till within a few years the claims of this meritorious class of men were almost entirely overlooked. Neglected by the more respectable and virtuous part of community, deprived of the privilege of public worship, and exposed to peculiar temptations, both at home and abroad, no wonder that as a body they should have become corrupt in their morals, and degraded in the eyes of their fellow beings. Such indeed was the case. But we are happy to know that a brighter day has already dawned upon them. The indefatigable efforts of such men as Smith, Marks, Eastburn and others, have been crowned with the happiest results. Already have we witnessed the erection of Mariner's Chapels, in England and America, the establishment of Boarding Houses, for seamen, Seamen's Savings Banks, &c. and what is peculiarly gratifying, and an evidence of the rapid improvement of seamen, is that the Bethel Prayer Meetings on board ships while in port, are numerously attended, and the commanders of vessels, officers and seamen, take part in the exercises.

Within a year past the American Seamen's Friend Society, has commenced the publication of THE SAILOR'S MAGAZINE and NAVAL JOURNAL. It is issued in monthly numbers—the price $1,50 per annum. We have had frequent occasion to make extracts from it; and although it cannot be supposed that Christians in general, in this part of the country will feel particular interest in a Magazine devoted almost exclusively to the affairs of those "who go down to the sea in ships, and do business in great waters," yet we trust there are many among us, who will be glad to avail themselves of so cheap a method of learning what God is doing for a class of men so important to the comforts and prosperity of our nation. It is probable too, that there are in this quarter some who have sons or relatives who have engaged in the seafaring business. To such the Magazine above mentioned cannot fail of being peculiarly interesting.*

As an evidence of the improvement of our seamen we give the following statement from the Report of the Charleston Female Seamen's Friend Society. Speaking of the Sailor's Boarding House which they had established, they say: "Perhaps none but those situated like ourselves would believe that out of one hundred and four men, there should be scarcely an instance of departure from the strictest decorum."—"Finding themselves treated not only as respectable members of society, but also introduced to religious privileges, they seem to be inspired with an emulation to conduct themselves accordingly."

*Mr. CHARLES J. HILL, is agent for the above work, for this vicinity.

MACKINAW MISSION.

A letter from John S. Hudson, one of the missionaries to the editor of the Western Intelligencer, states, that on the 2d Sabbath in April, 19 persons were admitted to the church and that more than twenty others had expressed a hope—15 in his own family, and the remainder in the village—some whites and some Indians.

The new Post-Master General has issued a circular, in which he complains of the abuse of the franking privilege by post-masters and others: and after enumerating several kinds of fraud practiced on the revenue, he say, "Many dou-

Central Library of Rochester and Monroe County
Historic Newspapers Collection

le, some treble, and even quadruple letters, are rated as single. It may sometimes be difficult to determine the proper rate; but if the letter has the appearance of being double, you will be careful to mark it as such." We believe it is individuals, and not the government, who suffer from the carelessnes of post-masters in rating postage. We recollect but *one* instance in which a double letter received by us was marked single, but we have within a few months past paid *double postage* on three or four single letters.

MYSTERY EXPLAINED.

We stated in a late paper that Gov. Houston of Tennessee had resigned, and there was an intimation that very peculiar circumstances had led to this extraordinary step. It now appears that Gov. H. was a young man of about 25 years of age, of very popular talents, and had been called by the voice of the people to resign a seat in congress for the gubernatorial chair. That he had recently married, and that circumstances, (it is not agreed what they are,) have led him to treat his wife in such a manner that on its coming to the ears of the sovereign people, they gave judgement against him, and made known their decision by burning him in effigy. This led to the resignation, and it is added, that he has left the state for Mexico.

A GOOD BEGINNING.

The following letter will show where the *first* contributions were made towards supplying *the United States* with Bibles *in two years*.—N. Y. Obs.

To the Rev. J. C. Brigham, Secty of the Am. Bib. Soc.

Dear Sir—The females connected with the Binding department of the American Bible Society's operations, have this day enjoyed the privilege of attending your thirteenth anniversary. They there heard your resolution to supply every destitute family in the United States with a copy of the Holy Scriptures within the period of *two years*. They were also told that this could be effected provided, among other conditions, that every professor of religion would give *seventy-five cents* for this object. They also heard that it was necessary *to act* as well as *resolve*, and that *immediate* measures must be taken to prevent a total failure of this important enterprize. Valuing as they do the Bible, the richest of Heaven's blessings, and knowing that thousands in the land are without it, they are anxious to do what they can towards carrying into effect the resolution referred to. For this purpose they ask you to accept, in behalf of the Society, the enclosed donation of *seventy-five cents* from each, making an aggregate of *forty-five dollars* and *seventy-five cents*.

In behalf of the donors, I am yours respectfully CHARLES STARR.

New-York, May 14, 1829.

P. S. After witnessing the readiness with which your call is responded to by those whose almost every moment must be redeemed to enable them to earn their daily bread, I cannot deny myself the gratification of doubling the contribution which they have so generously made. I therefore send you ninety-one dollars and fifty cents. Yours, &c. C. S.

The Young Men's Bible Society of N. Jersey have, at a late meeting, resolved to "double their annual subscription for the two ensuing years," to aid in carrying into effect the resolution of the Am. Bible Society for supplying every family in the U. States, in two years, with the scriptures.

Lower Canada.—A letter just received in this village dated St. Andrews, L. C. May 13, says, "There is good news from Montreal. The Lord is bringing sinners to see their sins. Mr. R. brings word that 30 have been added to the church lately." "At St. Andrews, a Temperance Society has been formed, with good prospects. Kittredge's address at Lyme is circulated, and is useful."—*Vermont Chron.*

GOOD OUT OF EVIL.

A young man on receiving some tracts from his minister, said, "I have seen Tracts before." "Where," asked the minister, "did you see them?" "Why," replied the young man, "Mr.—of ——, while at N. about seventy miles distant, won a parcel by playing at cards, and not wishing to read them himself, he distributed them on his way home, and several of them came into our neighborhood, and have been read with much interest, and now I think the people will be glad to obtain more.

Protestant Worship at Rome.—The Rev. Dr. Jarvis in a letter to Bishop Brownell, of Connecticut, says, "We have had during the whole winter from Mr. Burgess and three or four other clergymen, a series of excellent sermons: and I am pleased to see that the taste of the congregation is decidedly in favor of our serious preaching. In short, I have enjoyed divine service more in Rome, than in any part of the continent where I have been, unless I except Leghorn. Is not this a strange fact, that in the very centre of Popery there should be so much enjoyment of Protestant privileges?"

A NOBLE EXAMPLE.

A correspondent in Augusta, Ga. informs us that a merchant in that city, who had dealt to a considerable extent in ardent spirits, came to the conclusion a few months ago that, considering the awful evils connected with the use of that article, he was doing wrong in selling it. He determined to sell out the stock which he had on hand, and to buy no more. On further reflection he considered that if it was wrong to buy any more for sale, it was wrong to sell what he had on hand, and that it was his duty to throw away all his liquors. *He accordingly tapped his hogsheads, and let their contents run to waste, to the value of* SIX HUNDRED DOLLARS!

The rumor soon spread through the city. The grocers especially made a great noise about the matter—some could not believe the report—some said he must be a very weak man—some that he was a fool—and some that he was certainly going crazy, and deserved a strait jacket. Like a man of conscience and reflection, who had opened his eyes and looked full in the face at an alarming evil of the age, and who had got ahead of the false standard of feeling which long usage had established, he heeded not the abuse. —*N. Y. Obs.*

Power of Conscience.—The following letter was received through the Post-office by a respectable citizen of Baltimore a few days since. A five dollar note was enclosed, and the gentleman has not the slightest recollection of ever being defrauded of any small sum.

"The writer of this once defrauded you out of a small sum of money. With deep remorse he now returns it to you with interest. The stings of a guilty conscience, who can bear!"—*Baltimore Gazette.*

THE MAYOR IN LIMBO.

The work of "reform" is progressing bravely among the grog-shops in New York. The Aldermen go around and personally inspect them. One man having a license they found in the State Prison; another was in the City Prison; a third was an alien; a fourth was always drunk, and in this way they discovered many persons holding licences who had no right to them.—Thirty-six grog-sellers were deprived, of licences in one ward alone (the 8th.) A worthless fellow, with a couple of bottles and glasses, who was refused a license, summoned the Mayor of the city and the Alderman and Assistant of the ward to show cause before a justice, why they should not be fined $50 for thus refusing. This is a droll suit, says Noah, and proves how far rum and money may drive a man. At all events, it proves one thing in politics, that we can sue the appointing power, if they refuse to give us an office,—a license being an office, credit or an authority to do certain things.

FEVER AND AGUE.

Extract from Sir John Malcolm's on Persia.

"I visited Kerrund twice, in 1800 and 1810. The first time the chief of that place Hedayet Looli Khan, saw one of the gentlemen of the mission lying in the tent ill of the ague, he begged I would allow him to cure him; & on being asked what was his remedy, said he would beat him with sticks till he was well. The invalid declined the experiment, at which the chief was not a little offended, and brought a number of his followers to swear that they had been recovered by his blows. When I last visited this place Hedayet Kooli was dead. He had left ten sons; the eldest, Mahomed Ali Khan, was chief of the tribe. I asked him if he had inherited his father's knowledge of medicine. 'My practice, he said, 'is equally successful. 'I tie them up by the heels when the cold fit is on, and bastinado them most severely, scolding them at the same time, so as to produce heat and terror, instead of a cold fit.' 'And you succeed!' 'Always.' 'Have you any patients but your own followers?' 'A few; those in the neighborhood who have any sense, send to me when they are ill of the ague.' 'Can any of your brothers cure fevers? 'No, no!' replied he quickly; 'that is a gift of privilege confined exclusively to the head of the family."

Mrs. Wright's last Free Enquirer contains the following:

"Our paper is too late for its usual mail this week in consequence, our printer informs us, of his roller boy being called from his work to attend the annual Sunday school parade. This, he says, will not occur again from the same cause."

This is the strangest apology for the detention of a newspaper, except one, within our recollection. That was the case of a western editor, who found it impossible to issue his sheet, because his "youngest boy had accidentally burnt the little finger on his left hand!"—That a paper of the usefulness, and extensive circulation of the Free Enquirer, and edited by a pantaloon-ed fair one, to boot, should be kept from the worshippers at the "Hall of Science," by a naughty "roler boy" being called from his work to attend the "annual Sunday school parade" is monstrous, and "will not" says Mister Robert L Jennings, "occur again from the same cause." Alas! poor, short-sighted boy. "Circumstances" are against thee.—*Alb. Christian Reg.*

A Sommerset.—The western stage, which left this village for Erie on Thursday last just at dark, while going down the dugway on to the bridge which crosses the creek near this village, was, by the horses becoming unmanageable, overturned and precipitated off the bank 8 or 10 feet perpendicular; in the performance of which the coach rolled once and a half over, with nine passengers in it, and what is most singular, not any of them was so badly injured as to prevent their going on; one lady, however, was badly hurt. The night previous, we learned by a passenger, that a driver of the western stage, about 4 miles west of Erie, was precipitated from his seat and killed instantaneously, by the wheels of the carriage passing directly across his neck! Would it be unreasonable to suspect that the common use of ardent spirits has an agency in these frequent catastrophes? Too much caution cannot be exercised by stage proprietors in selecting careful and sober drivers.—*Chau. Phen.*

The trunk of H. C. Young, which was lately found broken open in Carrol-street, was stolen from the deck of a line boat, while lying at the wharf here one night. The owner, who was on his way from Scotland to Canada did not miss it till his arrival at Lockport.—The trunk was robbed of all the clothing, &c.

The carlessness which permits persons to leave trunks, and other property, exposed on deck at night, while lying at the wharves, is an invitation to theft, too strong to be resisted by the sharks who prowl about, preying on the community, instead of turning their hands to honest industry.—*Roch. Daily Adv. Tel.*

Case of Stephenson.—Mr. Wilson, the gentleman who was despatched to this country with the necessary documents for the arrest of Rowland Stephenson, has received orders from the Commissioners of Bankruptcy in London not to pursue the fugitive any farther, they being convinced that he has no property with him. The £1000 reward has been recalled, and all proceedings against him arrested, except those at the instance of the ex-sheriff Parkins. We understand that previous to Mr. W's return to England, it is his intention to visit the most interesting portions of the Union.—*Jour. of Commerce.*

Speed of Pigeons.—In the neighborhood of N. York, pigeons have been killed with their claws filled with rice, collected by them in the fields of Georgia and Carolina, the nearest points at which this supply could possibly have been obtained; and it is well ascertained that owing to their power of digestion, they will decompose food entirely in 12 hours, they must have travelled 300 or 400 miles in six hours making their speed at an average of about a mile a minute.

The Albany correspondent of the New-York Commercial, relates that in the midst of a tedious discussion in the House, a Mr. Austin, a plain but intelligent farmer, rose and said he wished to ask leave of absence for himself and the residue of the silent members who had made up their minds on this question until the debate was finished. A GOOD HIT.

The times.—The cry of "hard times" is not confined to our thrifty "city of the wilderness," *A Natchez* (Mississippi) editor says—"An alarming *Epidemic* has been spreading its ravages through our little city since the first day of January. It is of a highly *bill*-ious character. The sole *antidote* is a plenty of cash. The only preventives are economy and close attendance to business. For ourselves, we were severly attacked and had well nigh given up the ghost; but thanks to a kind Providence and the "Bank of Mississippi" [illegible] though somewhat de-*bill*-itated."—*Daily Adv.*

Naboth's Vineyard.—The desire of the Georgians for the land of the poor Cherokees, seems like the coveting of Ahab for the vineyard of Naboth. The government of Georgia has, through Col. Montgomery, addressed Mr. Stidman, who has become a member of the Cherokee community by marriage, in the language of authority, to separate from it, on account of his having expressed an opposition to the emigration of these defenceless natives. The vineyard they will have!—*Balt. Am.*

Colombia and Peru.—The armies of Colombia and Peru—the former 5,000, and the latter 8,000 strong—met on the 27th and 28th of February. A decisive battle was fought, in which the former were victorious. An armistice was signed on the field of battle, in which it was agreed to refer their political disputes to the government of the United States. No official account however, has been published in this country. A single copy of the Proclamation of Bolivar, announcing the result, was forwarded by the American Consul, but being addressed to the Secretary of State, it was immediately transmitted to Washington.

SUMMARY.

Casualty.—On Saturday last, James Stevenson, an Indian, of the Seneca tribe, in attempting to swim Buffalo Creek, at the foot of Main-street, while partially intoxicated, was drowned. He was interred on Sunday following, by the members of his tribe, after a discourse by the Rev. T. S. Harris, Missionary to the Seneca Indians near this village.—*Buf. Jour.*

Two sons of Luther Wallace of Saratoga Springs, aged 11 and 9, were drowned in the Hudson, at Fort Miller Falls, on the 9th. They had set out to cross the river in a boat, above the falls, and were drawn into the vortex below.

By the overturning of a boat, the following persons were drowned in the Connecticut river, at Wethersfield, May 1st; Eli Lambert of East Windsor, aged 34; Julia Bissell, daughter of Chester Bissell, of Glatensbury, aged 14; Harriet Tyron, daughter of Jesse Tyron of Glatensbury, aged 10.

Three boys, aged 7, 6 and 4 years, sons of Mr. Guptil, of Thomaston, Mass., were poisoned at the Shore Village on Friday last, by eating the root of what is commonly called by the various names of poison hemlock, by some poison elder, and by others wild carrot. Two of the boys died, and the other recovered by vomiting.

Lewis Basse, a laborer, formerly of Fayetteville, N. C. was recently found dead, lying on a pile of shavings at Macon, Geo. a victim to intemperance and exposure.

A writer in the Massachusetts Journal says, "Within the last 12 months there have been *one thousand seventeen* bodies incarcerated for debt within the walls of the jail of Suffolk;—and I venture to assert that the total sum received by the creditor, or his attorney, does not amount to the *actual costs*, upon the same, paid to the officers who take fees."

The County of Loudon, in Va. contains a population of some 23,000. There has been in its jail, for nearly a month, neither debtor, nor criminal, and litigation has diminished within a year, two-thirds. Physicians, also, have had very little occupation for the last year. Improvement is most visible in the moral habits of the community. Intemperance in drinking is regarded with obvious abhorrence.—*Nat. Intel.*

The Deleware Journal says: "at the Court of Quarterly Sessions recently sitting in Sussex Co. the Grand Jury found three indictments against Patty Cannon, for murder and one against each of the brothers, Joe Johnson and Ebenezer Johnson, for the same crime.

Andrew Crail, convicted of murder, was lately hung near Pensacola. He addressed the multitude from the gallows, ascribing his ignominious end to bad women and strong drink.

James Heron, and James Vincent, of Delaware, lately arrived at Norfolk with a colored man who calls his name James Comeyn, whom they attempted to sell. These men have been committed to prison on a charge of kidnapping.

Mr Eyre, postmaster at Marlborough, England of great respectability, was tried, and, after the clearest testimony, found guilty of embezzling *nine shillings and eight pence*, the property of his Majesty, and was sentenced to be transported for seven years. This item of malfeasance arose from a charge of double letters, with which he did not credit the King, but, put it in his pocket.

It is stated in some of the papers that the Duke of Wellington intends, in the course of the present Sessions of Parliament, to bring forward what is termed the West India Question, with a view to the abolition of all Slavery throughout the British Dominions!

Reuben Bradley, keeper of a public house in Mass., has resolved that in future, his bar shall be furnished with choice Wines, Ale, &c, to the exclusion of all kinds of ardent spirits.—We hope the time is not far distant, when this laudable example will be imitated by every inkeeper throughout this country.

The New-Orleans Advertiser of April 28th, says, "On *Sunday* forenoon the Louisiania Legion was reviewed on the Public Square!"

It is stated that Governor Van Ness, of Vermont, is appointed Minister to Spain, but will not embark for that country for some months.

The Grand Jury at Washington have found a true Bill against Dr. Tobias Watkins.

The sum of $1,561 85 cents has been collected in the various churches in Boston for the relief of the sufferers by the late fire in Augusta.

On the 9th inst. there were received for tolls by the Collector at Albany, three thousand five hundred and seven dollars, which is one thousand dollars more than was ever collected before in a day at the same office.

It was stated at the Greek meeting last week that Chancellor Kent's Commentaries were about to be translated into Modern Greek, to serve as a basis for judicial proceedings in the land of Solon and Lycurgus.

Capt. John Gantt, of the Sixth Regiment of Infantry, has been tried by a Court Martial held at Jefferson Barracks, Missouri, for "knowingly signing false certificates in relation to his pay" and found guilty. The Court sentenced him to be dismissed the service, but recommended him, at the same time, to mercy. The President of the U. S. has refused to extend mercy to him.

A tremendous fire has occurred at Lexington Ky. The splendid edifice of the Transylvania University, is burnt to the ground; and the whole of the law library, the philosophical apparatus, and about one-half of the Academical library is lost amid the ruins. The fire was discovered about one o'clock on Sunday morning and is attributed to the carelessness of a servant.

Eli Bruce was sentenced on Saturday in the county court of Ontario, to imprisonment in the county jail for two years and four months.

John Whitney, of this village, was convicted at the same court, and sentenced to fifteen months imprisonment, for assisting in the abduction of Morgan.

The Columbia Bank, at Hudson, has stopped payment. This, it will be recollected, was the only old charter the renewal of which was applied for the late session of the legislature, that was refused.

The Hero.—Gen. Lafayette has sent to Charlestown for a hogshead of earth from Bunkerhill Battle Ground, to be placed over his body at his burial. The authorities of the town will comply with the request; and the earth will be taken from near the spot where Warren fell.

The first Steamboat, with engine complete, ever built on the borders of the Connecticut, was launched on Friday the 18th, at Springfield. Her name is "*Vermont*," and she will ply between Hartford and Bellows Falls, &c.

Hugh Maxwell, Esq. the able and indefatigable District Attorney of New York, has resigned his office.

An old codger of 66 lately married one Orpha Wilson, a girl of 22, in Vermont. It would seem she liked his noise better than himself, as she mounted it next morning, and ran away to Canada. This is not the first of her pranks.

A doctor of Watertown, Mass. has opened a retreat for gentlemen of irregular habits. Watertown! He had better selected Grogtown for his seminary.

A wagonner in Woodbury, N. J. having carried home a load of wood and put up his horses, cast his eye upon the place where he had seated himself as he drove home, and beheld a rattle snake filling the place. The reptile probably tenanted a hollow log which had been put in the cart. He was two feet long and had six rattles.

Two dogs got a-fighting in Philadelphia a few days since. The owners interfered to part them—quarrelled—fought—and one of them (Wm. Brown) was almost killed. Wade, the other, surrendered himself to a magistrate, and is now in jail. So much for *temper*.

Barber-ous.—Ibrahim Pacha has caused great commotion in his army by ordering them to cut off their beards. Peter the Great, though having absolute power over the lives of the barbarous Muscovites, could scarcely force obedience to a similar edict. The sullenness of his subjects at his bold attempts to *civilize* their manners ripened into sedition at his attempts to *barberize* their chins.

The New London Palladium says they can now count sixteen ships employed in the whale fishery from that port alone.

There are now living in one house in East Sandwich, one great grandmother, two grandmothers, 3 mothers, one father, one husband, one wife, one widow, seven children, six grandchildren, four great grandchildren, & only *eight in all*.

The King has determined to brush up Windsor Castle, and the House of Commons voted to repair it, and appropriated about a million of dollars. The furniture of one room is to cost £100,000.

Manhop, a Chinese merchant, has failed for $1,700,000. The Governor of Canton has given him seven years to settle his affairs.

Speculators have been endeavoring to fill their pockets by representing the Bank of Monroe, Michigan, as hard run, and buying up the paper at a large discount. The Detroit papers say that this Bank always *has* and still does promptly redeem its bills.

EDUCATION SOCIETY NOTICE.

The Examining committee of the Am. Education Society will meet in Rochester, on the second Tuesday in June, at 2 o' clock, P. M.

The annual meeting of the Monroe County Bible Society will be held at Rochester, on the 9th of June next, at 2 o'clock P. M.

E. POMEROY, *Secy.*

May 29th, 1829.

MARRIED,

In this village on the 21st inst. by the Rev. Mr. Comstock, Mr. Darius Cole, to Miss Clarissa Willson.

On the 22d, by the same, Mr. Joel P. Davis, of Salina, to Miss Susan Ann Maynard, of New York.

At New Echota, Mr. John F. Wheeler, Printer of the Cherokee Phœnix, to Miss Nancy Watie, of Oongilogee.

DIED,

At Washington city, Dr. Elnathan Judson, surgeon of the U. S. navy.

In Detroit, on the 10th inst. Mrs. Harriet C. Whiting.

STAVES WANTED.

THE subscriber wishes to purchase 250,000 *Flour Barrel Staves*, for which he will pay *Cash*. Inquire of S. VAN SCHUYVER, in East Rochester.

May 20th, 1829. For H. ELY. 23 4w

CANAL TRANSPORTATION.

THE HUDSON AND ERIE LINE

IS now in complete operation, and performs her trips regularly from Albany and Troy to Buffalo, passing the intermediate places *Daily EXCEPT on the SABBATH*. The Boats are newly repaired and furnished, and are inferior to none on the Erie Canal for accommodation of *Freight* or *Passengers*

Advances will always be made on produce, when requested and the same forwarded to Troy, Albany, New-York, or Boston, and disposed of according to the directions of the owners. The following persons will receive consignments for this line when not otherwise consigned.

JNO. SCOTT, *Buffalo.*
L. FELLOWS, & CO., *Lockport.*
ALLEN, TIBBITS, & CO., *Rochester.*
JNO. P. TROWBRIDGE, & CO., *Oswego.*
B. & J. WRIGHT, *Syracuse.*
THORN & CURTIS, *Utica.*
ALLEN, TIBBITS, & CO., *Troy.*
DOUGLASS & DUNN, *Albany.*

ALLEN, TIBBITS, & Co.

Rochester, May 29, 1829.

HARTFORD FIRE INSURANCE COMPANY,
AND **ÆTNA INSURANCE COMPANY—HARTFORD.**

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street. LEVI WARD, Jr.

January, 9, 1829. 1y4

W. H. WARD & CO.

Marble Building—*Carroll Street.*

Offer for sale at low prices, a full supply of

DRY GOODS, | CROCKERY,
GROCERIES, | HARD-WARE,
AND HOLLOW-WARE.

June, 13th 1828. 24tf.

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. 25, 1828. 35tf

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, viz

Sofas, | Bureaus,
Sideboards, | Tables,
Secretaries, | Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. **FURNITURE** of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

TO HATTERS.—The manufacture of Hat bodies by Grant & Townsand's patent for bowing, is now in operation in this village under experienced workmen. Wool will be received and manufactured to order at the usual rates.—Hat bodies of all descriptions made from the best Saxony, Spanish and American wool for sale.—Application to be made at the store of the subscriber

F. M. JENKINS.

Hatters' wool wanted—also experienced Basiners.

feb. 25-13

DEPOSITORY OF BOOKS,

For the GENESEE SABBATH SCHOOL UNION,

Counting room of Wm. H. Ward & Co.

Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

Mr. Johnson's Report.

A MOST able review of the Honorable Mr. Johnson's Report to the U. S. Senate, on the memorials respecting Sabbath mails, has been just published, intended for general circulation and should be read by all—supposed to be written by Dr. Beecher. Price by the hundred copies one dollar and fifty cents. Apply at E. Peck's Bookstore, or at the Observer Office. 17

INFORMATION WANTED,

Of the place of residence of one *James Jones*, a joiner, by trade, and late of Rochester.

Observer Office, Rochester, April 10, 1829.

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824, and for default in payment of money secured thereby, will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Revnev house and lot, so called. Dated December, 29, 1828. S. BALDWIN, mortgagee.

9m1

Central Library of Rochester and Monroe County
Historic Newspapers Collection

For the Observer.

FRIENDSHIP.

LINES ADDRESSED TO A FRIEND AT PARTING.

Friendship! thou balm of wounded hearts,
Thou lulls the anguish of despair,
That eases treach'ry's painful smart,
And adverse fortune's restless care.

When fortune smiles in various forms,
And hope in gayest colors drest;
To fancy's eye portrays the charm,
Of never ending happiness.

E'en Friendship then we court thine aid,
To crown our joys with bliss complete,
For soon would all our pleasures fade,
Unless in union thee we greet.

But friends may part and hope may cease,
And wealth may vanish quite away,
Ere yet we feel the seal of death,
Pressing upon our feeble clay.

How wretched too must be that heart,
That thus is left without resource;
That turns its eye upon the past,
And feels its joys forever lost.

But they who to their *better* Friend,
Have yielded all their hearts' desire,
Shall no such sad remembrance feel,
And when their faith and hope explre,

Love to this holy, glorious Name,
Love to the people of his choice,
Shall wipe away each bitter tear
And fill their hearts with endless joys. S. E. C.

From the Christian Mirror.

RETURN, O LORD, HOW LONG?

Grief has its language. Earth-born human wo
Thro' burning words, speaks its strong emotions.
Thus speech has caught the power to call forth tears;—
And many weep o'er woes that never were.
While hidden, deep, and spirit-withering grief
Is never told. Words are too feeble things
For such a task. The heart that God has touch'd,
And broke, and bless'd, and *left*, knows such a grief.
It is not earthly sorrow—*that* works death,
And dying breath can give it utterance:
But this is death upon a deathless soul,
That erst at the pure fount of life did drink,
And yet shall drink again. *This* death works life—
Kills to give more life—Casts down to raise—
Exhausts to fill from fulness infinite.
Who *feels* this death then, shall not feel it long;
For feeling winged upon the breath of prayer,
Shall life bring down. Who *sees* this reigning death,
If vision touches the heart's trembling strings,
Shall not see it long. O'er the vale of death,
The breath of prayer shall bring the breath of life.
The pang untold shall cease amid the cry
Of bleeding hearts, Return, O Lord, how long?

From the Columbian Star.

TO THE OCEAN.

Wild, and restless tide, whose ebb and flow
Boom above thousands that have sunk to rest;
In thy dark mazes folded, long ago;—
Cast on thy heaving and inconstant breast!
Wild shrieks, and loud, from tremulous despair,
Have o'er thy caverns, pierced the sullen air.

Deep midnight's gloom hath witnessed the dismay
Of the lone travellers on thy tossing foam;
When sad thought wanders from the storm away—
The seaman's blessing to his distant home:
When the loud surges wild were murmuring—
When the Storm-spirit waved his dusky wing!

How oft hath Sorrow poured a voice of wail,
Amidst thy thunderings, thou mysterious deep!
Lost were its echoes in the sounding gale—
Unmarked the burning tears that love might weep;
Then none the pallid brow of fear could see,
Save by the lightening's gleam, o'er dark waves bounding free!

What though bright pearls are in thy silent caves,
Gleaming,—but not in sunlight;—for his ray
Pours not its splendors on their twilight graves,
Where the dim shoals of gliding monsters play!—
What though the coral, and the rubies lie,
In thy far depths, thou wild immensity?

What though the gold of Ophir gem the sand,
And gorgeous shells lie glittering in thy breast—
Agate and amber from the diamond land?
There may their richness and their splendor rest!
Dim, Egypt-gloom, enshrouds their glory now;
And o'er them spreads their wild, unceasing flow!

Ah! other pearls have to thy courts been given;—
Bright, beaming eyes, that diamonds out-shone;
Pure as the azure of a summer-heaven;—
Clearer than sapphire, that thy waves have won!—
Thou hast thy rubies;—but the faded dead:
Oh, what are they but pearls remembered?

The onyx slumbers 'neath thy restless tide:
Its rays beam dimly in the stillness there;
And buds of Youth, cut off, in Being's pride,
While half their treasures undiscovered were!
Hearts, that were mines of tenderness—more pure than gold;
Who may thy tales, thou stormy deep, unfold!

How has the bleeding heart above thee poured
Loud prayers to Him who rules thy reckless flow,
While thro' lone ether wild thy whirlwinds roar'd,
And wreathed thy mountains vast their foam below:
Love, faded Love, is in thy warring breast;
Give ye its ashes back to peaceful rest!

Let sighing friendship plant the cypress shades,
O'er kindred tombs, on the green, quiet land;
Where the night breezes from the wood-arcades,
Come, with their influence, and their whispers bland;
Let trusting sorrow nurse the yew by them:
Let young affection pour its requiem! C.

Scraps from History.—The streets of London were not paved in the 11th century. Quarantine was first established by the Venitians.—The ancients wrote with reeds. Rolender sent the cochineal plant, with live insects on it, to Linnæus, at Upsal. The first mention of horse-shoes is in the works of the Emperor Leo. The first account of stirrups is to be found in a book written by the Emperor Mauritius, on the art of war. Emperors and kings formerly held the stirrups when popes mounted their horses. The windows of the ancients had no glass.—The use of quills is said to be as old as the fifth century. Reeds continued long in use after quills began to be employed: quills were so scarce at Venice in 1233, that it was with great difficulty men of letters could procure them. Jacob Eberni was beheaded in the Duchy of Wurtemburg for adulterating wine.

From the Christian Mirror.

ADVICE.

Mr. Cumming,—I have a word of advice to Ministers of the Gospel, editors of religious papers, and to private Christians. It is simply this not to spend their time nor health to make a reply to every unprincipled caviller, who is disposed to make an attack upon them.—I will illustrate this advice with an anecdote. Two men were about to perform a long journey upon urgent business, but for two or three of the first days, were to pursue different routes, and then meet on an appointed day, at a given place One arrived at the time set, and, after waiting two days his companion made his appearance. He was asked, why he had been so dilatory? He replied, the country through which I passed was full of *dogs!* At every house two, or three, *cross, barking, snarling curs* would be after me, and I have lost two days in stoning, clubbing and beating them off. And the harder I fought, the more intent they seemed to be to bite and even devour me. If I wounded one, his *yelpings* would call together all the dogs in the neighborhood, and sometimes *fifty* were after me at once; and I narrowly escaped with my life.—Friend, replied the other, you have been very foolish. The country through which I passed was full of dogs—they would run out and *bark very loud*—but I threw no stones—never struck at them, once—took no notice of them without it was to say, *poor dog, you have had miserable instruction*, & I passed along without any danger or injury, while you have lost *two* days out of *four*, and escaped very *narrowly* with your life. Remember the remainder of your journey, when *dogs only bark*, not to stone them nor attempt to whip them; for the more *resolutely* you *contend* with them, the more *furiously* they will *fly* at you. He accepted his friends advice and passed the remainder of his journey very quietly.

Excitements.—There is one consideration in reference to public excitements, which should never be forgotten. We alude to the fact, that public sentiment is seldom powerfully called forth in more than one direction at a time. At one time, we see the energies of Christians employed instrumentally in promotion of the immediate salvation of souls; at another, we see them employed in defending sectarian peculiarities.—Again, the inroads of error and infidelity create alarm, and call forth effort. Next, perhaps, the dread of fanaticism will become the prominent sentiment. Then the suppression of immortality will occupy the public mind. And among the benevolent operations of the day, each will, in its turn, be magnified into leading importance.

Now, it is right to be zealously affected in all good things. Would that there was more zeal and more devotedness. Then might excitement be more uniform and diffusive in its character, and embrace a variety of objects at a time. If Christians would aim at a far higher standard of holy living, their attention would not be so often riveted to one object, through the neglect of another. Yet, taking things as they are, ought we not always to be careful to give the greatest prominence to objects of the greatest importance? The question, we trust, is a timely one, and we hope it will be duly considered. Nor while engaged in the selection of an object, should we overlook the obvious principle, that whatever employs our habitual contemplation, necessarily increases, our apprehension of its relative consequence. A little thing, habitually contemplated, thus rises into a great one; and by the same rule, one which is really great, diminishes in our view much in proportion as we neglect to think of it.—*Western Recorder.*

The ruling passion.—Seeing a notice in some of the papers of an arrival of 36 *game cocks* in N. York, reminds me of an anecdote reported in this city as a matter of fact; and which you are at liberty to publish as an incident connected with the recent fire.

The story runs thus: During the progress of the fire in pulling down enclosures in Centre or Bridge street, a couple of game cocks were released from their confinement, and immediately engaged in battle. A Mr.——celebrated for his attatchment to the sports of the pit, observing the contest between the fowls, abandoned his "goods, chattels, lands and tenements" to the devouring element, and devoted his time and attention solely to the contest between the fowls; and there stood, looking on, till he actually sustained some personal injury from the heat of the flames. A person seeing the gentleman apparently idle, called upon him for some assistance in removing his goods; and was answered by the exclamation, "Look here—what a fight!"—*Augusta Courier.*

Self-Emancipation of Slaves.—The free blacks (in Cuba) are considerably numerous; the number has been stated to exceed 100,000. It is a redeeming circumstance in regard to the Spanish character, that their laws favor emancipation, and the government faithfully executes them. If the slave can present his value, nay, only his cost, to his master, however reluctant he may be to part with perhaps the best body servant he has, or an invaluable mechanic, or skilful driver, he cannot retain him. If he attempt to evade the demand, the Captain of the Partido must enforce it, and evasion in either case is punished with high pecuniary penalties.

One of the Swiss Cantons has issued an ordinance in order to secure the benefits of education to children who are employed in manufactories. By this ordinance, the owners of manufactories are compelled to establish a school, and provide a proper schoolmaster to instruct the children employed by them.

An excellent hint.—The editor of the Christian Mirror says:—

We would thank our correspondents always to perfix a *title* to their productions. This is sometimes omitted by good writers—an omission, however, in some cases, which is easily supplied, in others, it is most laboriously perplexing; it being almost impossible, after repeated persual, to ascertain what the subject is.

From the Connecticut Observer.

WONDERFUL BIBLE CLASS.

Mr. Hooker,—Yesterday I visited the State Prison at Wethersfield. On inquiring of the Warden how the prisoners were instructed on the Sabbath, he told me that they occasionally had preaching in the morning; but in the afternoon he had a Bible Class; that ten weeks ago, he said to the prisoners on Monday morning, that if any of them were disposed to commit scripture to memory and recite to him on the Sabbath they might give him their names; that 15 during that week, gave him their names; who recited to him the next Sabbath from 50 to 100 verses each. The next week, 5 more gave in their names, and the next, 5 more. He soon had in his Bible Class 35. Others gave in their names, whom his son hears in their cells. The prisoners study their lessons in the evening, and some now recite on an average, about 80 verses. A few have already committed to memory and recited several whole books. What an institution. The terror of the community here learn the word of God, which changes the lion into the lamb. M. J.

Petition against Sabbath Mails.—We learn from a gentleman who had access to the rooms of the Committees of both houses of Congress, to whom petitions and memorials against Sabbath mails were referred, that the total number of these petitions was four hundred and sixty-six. They came from nineteen different states, the District of Columbia and the Territory of Michigan. As it has been stated that these petitions were the result of an extensive combination, and originated with a few prime movers, it will be well to add that this gentleman found more than one hundred petitions, in the number, of an original composition, varying in expression and ideas from each other or from any given time.—*Palladium.*

INTEMPERANCE

Mr. Maxwell, late district attorney of New-York, was among those who addressed the Temperance meeting at the late Anniversary meeting. The Morning Herald says—

"The opportunities which Mr. Maxwell's official duties have afforded him of observing the cause of crime and misery, enabled him to engage the attention of the meeting with details and facts deeply involving the character of our city, and the interests of humanity. M. Maxwell stated that there were yearly five thonsand complaints made to the City Police; consequenly, ten thousand persons were parties before that Court, and the average number of witnesses summoned at each trial was six, making thirty thousand; a majority of which great number of persons were habitual drunkards. In such a mass of corrupted beings very little truth would be found, and it was not too much to suppose that twenty thousand persons perjured themselves yearly in this city, in consequence of intemperate drinking. Mr. Maxwell stated that of twenty-two cases of murder, which it had been his duty to examine, every one of them had been committed in consequence of intemperate drinking—not excepting the last; for Johnson confessed a few hours before he was hung, that it was under the maddening influence of three glasses of rum, that he committed the crime for which he suffered."

WHO WILL TAKE A FIRM STAND AGAINST INTEMPERANCE AND ITS KINDRED VICES?

It is easy to tell who *will not.*

He who prefers the *gains* of unrighteousness to the welfare of his neighbors, *will not.*

He who prefers the *votes* of his fellow citizens to the best interests of the republic, *will not.*

He who loves to swim in the popular current, *will not.*

He who places himself, like a weather-vane, in view of the whole city, and turns, whenever the wind shifts, *will not.*—*Philan. & Inves.*

A Russian having fallen senseless from a wound, after a severe skirmish, in which the Turks remained masters of the field, a Turk coming to cut off the ears of the slain, having rolled over the body of the Russian, and conceiving that life was extinct, commenced his operations. The pain and loss of blood brought the poor fellow to his senses, who well knew his fate had he shown the least signs of life; he, therefore, remained motionless; the Turk cut off the other ear, put both into his pocket, and walked off! The mutilated Russian is now recovering, and continues to be an object of great curiosity, to the whole neighborhood.

Elephant paper.—The London Atlas, formerly so large as to require two able bodied men to hold it, has been further enlarged. The printed surface is computed at 40 square feet of small type, and the solid contents of one paper, estimated to be equal to three octavo volumes of common typography and size, so that reading a year's papers would be equivalent to the persual of 156 volumes.

The Rev. Mr. Sweeny, who has been pastor of the Roman Catholic church at Augusta, and who had left them for Ireland, has been murdered in Dublin and his body almost buried in the mud of the river. Two men by the name of Kelly and Barnes have been apprehended on suspicion. It seems that the murder must have been committed immediately on his landing, before he had seen any of his acquaintances.

Turtle.—The fecundity of turtle is such, that were it not for the immense havoc which is committed upon them in the different stages of their existence, by bustards, sharks, &c. all the tropical seas and shores would scarcely afford room for them in a few years. They lay from 20 to a 100 eggs at once, and this many times in the course of a season. Such is the instinctive dread of birds of prey with which they are born, that as soon as they emerge from the holes in the sand, in which they are hatched, they make instantly for the water, and never fail to take the straightest course.

Avarice is in greater want than poverty.

ROCHESTER MUSEUM.

THE public are respectfully informed, that this splendid establishment has recently undergone much improvement, and an entire new arrangement; together with an addition of, *TWO HUNDRED BIRDS AND ANIMALS*, all in a fine state of preservation and most of them foreign and very rare specimens, with numerous other CURIOSITIES.

☞There has been no pains or expense spared, to render the MUSEUM, well worth the attention of the public.

The Museum, three doors north of the Bank, is open every day in the week, (Sundays excepted) from 9 o'clock in the morning, to 9 in the evening. ☜Admittance 25 cents.☞

May 29, 1829.

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD Jr. *Treasurer.*

June 10th.

ROCHESTER LOOKING GLASS
MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

LA MOTT'S COUGH-DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficacious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y applied to me some time in 1826 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.

Having been concerned with Docter Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828.

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally 1y31.

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe, and counsellor of the Supreme Court,—NOTICE is hereby given to all the creditors of Abraham Plumb, of Rochester, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in Rochester, in said county on the sixth day of June next, at eleven o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7. 1819. Dated February 21, 1829. 10w12

BY order of Moses Chapin, Esq. first judge of Monroe County Courts & Counsellor of Supreme Court—Notice is hereby given to all the creditors of Laban Bunker, 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 village of Rochester, in the said county of Monroe, on the fifth day of August next at ten o'clock in the forenoon, why an assignment of said Insolvent's estate should not be made & 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 20th day of May 1829. 10w21

BY order of Moses Chapin Judge of Monroe Common pleas, and Counsellor of Supreme Court, notice is hereby given to all the creditors of John Vallentine of Mendon in said county, an Insolvent debtor, to shew cause if any they have before the said Judge at his office in the town of Gates in the county of Monroe on the 6th day of June next at nine 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.

6w16 Dated this 13th day of April, 1829.

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Silas Saxton, of Mendon, in said county, as well in his individual capacity as one of the firm of S. & A. Saxton, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 20th day of June next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1819. Dated this 2d day of April, 1829. 10w14cje

BY order of Moses Chapin, esq. first judge of the court of common pleas in and for the county of Monroe, notice is hereby given to all the creditors of LEMUEL WILCOX, of Gates in the said county, an insolvent debtor, to shew cause if any they have, before the said judge at his office in the town of Gates, in said county, on the 12th day of June next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, 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 March 3. 1829. 6 17

DEFAULT having been made in the payment of a certain sum of money, secured to be paid by Indenture of Mortgage, bearing date the fourteenth day of August in the year of our Lord one thousand eight hundred and twenty seven, executed by Amos Soper to Henry Jeffords, and the said indenture of mortgage having been duly assigned to Austin Steward,—NOTICE is hereby given, that by virtue of a power contained in said mortgage, and of the statute in such case made and provided; the following described premises will be sold at public vendue, at the court house in the village of Rochester, in the county of Monroe, on the seventh day of October, next, at ten o'clock in the forenoon of that day, viz all that certain piece or parcel of land; situate lying and being in the Town of Brighton, in the county of Monroe and State of New York, and being a part of lot number fifteen and Bounded as follows; beginning at a stake in the centre of the Willson road, so called, ten rods south twenty four degrees west of the centre of the road leading from Eli Benkard's past William Billinghurst's saw mill to Giles Scott's. Thence south twenty four degrees west in the centre of said Willson road two chains and twenty seven links to a stake, thence south eighty eight degrees west five chains to a stake; thence North twenty four degrees east two chains and twenty seven links to a stake; Thence north eighty eight degrees east five chains to the place of beginning, containing one acre of land. Dated March 31, 1829. AUSTIN STEWARD, Assignee.
H Humphrey, att'y. 6m14

To Rent,

THE White Dwelling House, situated on Alexander Street, and near the Brighton road. The premises contain besides a convenient House, a Barn, one acre of good land, a small Orchard, and Well with good enclosures. and may be had for one year for $70, in quarterly payments, possession given immediately.—Enquire of H. B. Pierpont, East Rochester, April 17, 1829. 16 tf

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach staddle; thence South ern degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark, from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee. 6m46

The sale of the above described mortgaged premises is postponed to the twenty-first day of May instant, at 10 o'clock A. M.; then to take place at the Court House above mentioned.—May 15, 1829. CHARLES PERKINS, Mortgagee.

The sale of the above mortgaged premises is further postponed until Thursday the fourth day of June next at the same hour and place. Dated May twenty first 1829. CHARLES PERKINS, Mortgagee.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the eighth day of August, eighteen hundred and twenty-five, executed to Charles Hagarman by Ozias S. Church and Parmelea his wife and Henry Haight, of the town of Henrietta in the county of Monroe, of certain premises, described in said mortgage—NOTICE is hereby given, that, by virtue of a power contained in said mortgage, and pursuant to the statute in such case made and provided, there will be sold, at public auction, at the court-house, in the village of Rochester, in the county of Monroe, on the 19th day of October, eighteen hundred and twenty-nine, at 10 o'clock in the forenoon, all that certain tract or parcel of land, lying and being in the town of Henrietta; it being a part of lot eighteen, in the third range of lots in said town; commencing at a point twenty-eight rods distant from the east line of said lot number eighteen, from the northeast corner of said lot, thence running westerly, at right angles with the east line of said lot No 18. six rods, thence easterly parallel with the north line of said piece, hereby intended to be conveyed, about 13 rods and eight links; thence northerly on the east line of said lot No. 18, six rods, to the place of beginning, containing one half acre of land.—Dated April 29, 1829. CHARLES HAGARMAN, Mortgagee.
E. B. Wheeler, Att'y. 6m 18

DEFAULT having been made in payment of money secured by Mortgage, bearing Date the twenty-seventh Day of October 1827, executed by Prior Cobb, and Asa K. Allen, and Lucy his wife, to Elisha Ely, of all those Pieces of Land situate in the Village of Rochester, County of Monroe, and State of New-York, described as Lot nun ber sixteen, Lot number seventeen, Lot number eighteen, and Lot number nineteen, in that part of the village called Ely's Platt, being seventy one feet on Stone street and seventy two feet on Ely street,—which mortgage has been duly assigned to Justin Ely.—NOTICE therefore is hereby given that by virtue of a Power of Sale contained in the said Mortgage, and pursuant to the statute in such case made and provided, the said mortgaged Premises will be sold at Public Auction at the Court House in the County of Monroe, on the thirtieth day of October next, at ten o'clock in the forenoon.
Dated, April 20, 1829. JUSTIN ELY, Assignee of mortgage.

DEFAULT having been made in payment of the money secured by a Mortgage bearing date the twenty sixth day of October, 1827, executed by Austin Steward, Beardslee Baker, and Albert Hagerman, Trustees of the first African Methodist Episcopal Church in Rochester, to Elisha Ely, of all that certain parcel of Land situated on the east side of the Genesee River in the village of Rochester, in the county of Monroe, being Lot number Fourteen (No. 14.) on Ely's Platt so called, being forty feet front on Ely street, forty feet rear, and extending back from Ely Street seventy one feet. Which mortgage has been duly assigned to Justin Ely. NOTICE is therefore hereby given that by virtue of a Power of Sale contained in the said Mortgage and pursuant to the statute in such case made and provided, the said mortgaged Premises will be Sold at Public Auction at the Court House in the county of Monroe, on the thirtieth day of October next at ten o'clock in the forenoon.
Dated, the 20th April 1829. JUSTIN ELY, Assignee of Mortgage.

DEFAULT having been made in the payment of a certain Sum of Money secured by Indenture of Mortgage bearing date the first day of October, in the Year one thousand eight hundred and twenty seven, executed by Joseph Thompson of the Village of Rochester, in the County of Monroe, to Elisha Ely of the same place, and said Indenture of Mortgage having been duly assigned to the subscriber. Notice is hereby given that by virtue of a power of Sale contained in the said Indenture of Mortgage and in pursuance of the Statute in such case made and provided, the following described premises will be sold at Public Auction at the Court House in the Village of Rochester in the said County of Monroe, on the tenth Day of October next at one o'clock in the afternoon of that day (viz) All that certain piece or parcel of land situate in Ely's platt so called, in the Village of Rochester aforesaid and known and distinguished on said platt as Lot number seven, being twenty-five feet on Ely Street, and running south fifty feet. Dated April 7th, 1828. JUSTIN ELY, Assignee.
S. MATHEWS, Attorney. 6 m 15

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829. HENRY CHAMPION.
E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield and westerly by the high-way running southwardly from said village to Perrinton and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior; and southerly by the village lot or messuage now, or lately, occupied by Leonard Adams, Esq. excepting the land now, or lately, owned by Samuel Rich; which is three rods in front and five rods deep. Dated 27th December 1823. HENRY CHAMPION, Mortgagee
E. Pomeroy, Attorney. 6m1

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ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY JUNE 5, 1829. VOLUME III—NO. 23.

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.

[*From our Correspondent at Philadelphia.*]

"The General Assembly met at the Presbyterian church on Washington square in this city, on Thursday the 21st inst. at 11 o'clck. A. M. and was opened by Rev. Dr. Ely the moderator of the last Assembly, with a sermon from Rom. xiv: 19. *I have fully preached the gospel of Christ.* After a recess for dinner, the Assembly again convened and was duly organized by the appointment of Rev. Benjamin H. Rice, of the state of Virginia, moderator, and Rev. Dr. McDowell, of New Jersey, and Rev. Mr. McCarty, of New York, clerks. Candidates for moderator, besides Mr. Rice, were, Rev. Dr's. Spring, Lansing, and Cox, of the state of New York, and Rev. Dr. Leland, of South Carolina. The election of moderator, together with the reading of commissions, was the principal part of the business of the afternoon.

Of the doings of the Assembly each day, I shall only notice the most important and interesting subjects, without going into much detail, as the proceedings, together with some important documents, will appear in the pamphlet form soon after the rising of the Assembly.

Friday, May 22.—A letter from the *Board of Congregational Ministers* of London and its vicinity, proposing a friendly correspondence with the Assembly, and giving a general view of the state of these churches, was read, and a committee appointed to prepare a reply.

Letters were read by the stated clerk, from two or more of the Reformed Consistorial Churches of France, in reply to a letter which was sent to the Reformed Churches of France, by order of the General Assembly last spring.—These letters express the great pleasure which our brethren of those churches have experienced in receiving a proposal from the Assembly for a friendly correspondence, and in hearing of the prosperity of our church. They say that their hearts are delighted with the news of revivals of religion, prosperity of Bible, Tract, and other societies of a religious kind—the efforts for the suppression of intemperance and sabbath-breaking, &c. &c. They state that the Reformed Church has sustained a great affliction in the death of Baron D'Stael and his wife, both of whom were prominent and active members of the religious societies of the day. Sabbath schools, Tract, Bible and Missionary societies have been commenced and are in operation upon a small scale among them. A Seminary has been established for the education of pious young men who purpose to devote themselves to missionary labors among the heathen, some of whom are soon to embark for Africa.

The Protestant or Reformed Church of France embraces sixty-five Consistorial churches, rising of 300 ministers, and more than 400 places of worship.

One of the letters was from the Consistorial Church in Mentz, and stated that considerable reformation had occurred within a few years past. Pastors and flocks had been in some instances brought from nature's darkness into God's marvellous light and knowledge. Meetings for religious conversation and prayer have been established in several places where reformations have occurred. These churches are Presbyterian as to their form of government and discipline. What I have here stated is a part of what I have gathered from the letters by hearing them read once. The letters themselves, I trust, will be soon published, and your readers gratified by having an opportunity to peruse them. A letter was also read from one of the Cantons of Switzerland.—If I mistake not, it was from a Church or Missionary Society in that Country, requesting information relative to the settlement at Vevay, Indiana, and inquiring, if that settlement was destitute of a Pastor—whether one could be obtained in this country, or whether it would be necessary to send one from Switzerland, &c. &c.

Psalmody—The General Assembly have for a number of years had a Committee upon Psalmody, the object of which was to revise the Psalms and make a selection of Hymns suitable to the wants of the Presbyterian Church. The Committee who completed this work were Rev. Doctors Miller and Alexander, and Rev. Mr. Woodhull of Princeton, N. Jersey.—The Committee have selected 500 Hymns, about one half of which are from Watts' collections, and the residue from various authors. An edition of 2000 Copies of the Psalms and Hymns has just issued from the press.

On the opening of the General Assembly about one hundred and fifty members were present, nearly all the Presbyteries being represented.—It is forty years the present month since the General Assembly was organized and held its first session in this city. The opening sermon was preached by Rev. Doctor Witherspoon. It appears from the records of that session that Rev. Doctor Rogers of New York, was chosen moderator, and that the number of members present was thirty two.

For the Observer.

I lately saw a letter superscribed *Minister* A. B. instead of Rev. A. B. Why is not this as proper as to write *Col.* C. D. *Capt.* E. F. or *President* G. H. or *Professor* K. L? The title in these last cases designates the person intended, & has not so much that is objectionable in it as there is in Rev. Hon. His Holiness, and His Grace,—and it more accords with our republican institutions, which do not allow of titles of nobility, or even permit our President to receive any other distinction that that of his office.

D.

For the Observer.

Advertisement in Albany Almanack for 1815. "Western Stages start from Stage Office No. 4, Genesee-street, by way of Schenectady and Utica, every day (EXCEPT SUNDAY,) at 4 o'clok A. M." The same exception was made in regard to the Cherry Valley, the Burlington, and the New York Stages. It is not a new exception.

D.

AN ADVENTURE AT SHIRAZ.

Under this title the Asiatic Journal for March contains an interesting article from which we make the extract below. Said Wolf, of Henry Martyn, "Thou hast kindled a light in Persia that shall never go out!"—*N. Y. Obs.*

[After giving some account of a party at which he was a guest, and of a conversation that took place, especially on the subject of religion, the writer proceeds:]

Among the guests was a person who took but little part in these mock encounters, which seemed to me to be chiefly expedients for the display of wit and repartee. He was a man below the middle age, of a serious countenance and mild deportment. He did not appear to be on terms of intimacy with any but the entertainer. They called him Mahomed Rahem. I thought he frequently observed me with great attention, and watched every word that I uttered, especially when the subject just referred to was discussing. Once I expressed myself with some levity; I fear I was a little corrupted by the example of those around me, many of whom made no scruple of jesting upon points which ought, in their estimation at least, to have been exempt from ridicule. This individual fixed his eyes upon me with so peculiar an expression of surprise, regret, and reproof, that I was struck to the very soul, and felt a strange mysterious wonder who this person could be. He perceived that he had unintentionally excited my suspicion, and consequently avoided my looks; but whenever glances did meet, each of us was evidently disordered by the collision. I asked privately of one of the party if he knew the person who had so strangely interested me. He told me that he had been educated for a moolah, but had never officiated; that he was a man of considerable learning, and much respected, but was particularly reserved and somewhat eccentric in his habits. He lived retired, and seldom visited even his most intimate friends. My informant added that his only inducement to join the party had been the expectation of meeting an Englishman, as he was extremely attached to the English nation, and had studied our language and learning.

The day after the entertainment I paid a visit to the person at whose house it had been given, and spoke to him of Mahomed Rahem. He said he was a much esteemed friend of his, and offered, without waiting for my solicitation, to take me to visit him. I suppressed my joy at the offer, and the ensuing morning was fixed for the interview.

We reached the house of Mahomed Rahem, who received us with great cordiality, and spoke to me in a manner quite free from that reserve which appeared on the former occasion. I was soon charmed with his agreeable manners and even vivacity; for no appearance of frigidity remained. He was a remarkable cheerful and well informed man.

Our interview was short; we seemed both to feel that the presence of Meerza Reeza was a restraint upon us. I therefore took my leave, after obtaining permission to repeat my visit.—I remarked in the dwelling of Mahomed Rahem a neatness and comfort which are extremely rare in Persian houses generally; even when the proprietor is wealthy and the apartments spacious, there is almost always a grevious absence of what the French term *proprete* in that country.

A few days after this, I called alone upon Mahomed Rahem. I found him reading a volume of Cowper's poems! The circumstance led to an immediate discussion of the merits of English poetry and European literature in general.—I was perfectly astonished at the clear and accurate conceptions he had formed upon these subjects, and at the precision with which he expressed himself in English. Surprised that a man of such refined taste and just reflection as he seemed to be, could still be enthralled in the bondage of Islamism or could even relish the mysticism of the Soofees, I ventured to sound his opinions upon the subject of religion.

"You are a moollah, I am informed."

"No," said he, "I was educated at Madrussa, but I have never felt an inclination to be one of the priesthood."

"The exposition of your religious volume," I rejoined, "demands a pretty close application to study; before a person can be qualified to teach the doctrines of the Koran, I understand he must thoroughly examine and digest volumes of comments, which ascertain the sense of the text and the application of its injunctions. This is a laborious preparation, if a man be disposed conscientiously to fulfil his functions." As he made no remark, I continued: "our Scriptures are their own expositors; we are solicitous only that they should be read; and although some particular passages are not without difficulties, yet it is our boast that the authority of our Holy Scriptures is confirmed by the perspicuity and simplicity of their style as well as precepts."

I was suprised that he made no reply to these observations. At the hazard of being deemed importunate, I proceeded to panegyrize the leading principles of Christianity, more particularly in respect to their moral and practical character; and happened, amongst other reflections, to suggest that as no other concern was of so much importance to the human race as religion, and as only one faith could be the right, the subject admitted not of being regarded as indifferent, though too many did so regard it.

"Do you not esteem it so?" he asked.

"Certainly not," he replied.

"Then your indifference at the table of our friend Meerza Reeza, when the topic of religion was under consideration, was merely assumed, out of complaisance to Mussulmans, I presume?"

I remembered the occasion to which he alluded, and recognized in his countenance the same expression, compounded half of pity, half of surprise, which it then exhibited. I owned that I had acted inconsistently, perhaps incautiously and imprudently; but I made the best defence I could, and disavowed in the most solemn manner any premeditated design to contemn the religion I professed.

"I am heartily glad I was deceived," said he; "for sincerity in religion is our paramount duty. What we are, we should never be ashamed of appearing to be."

"Are you a sincere mussulman, then?" I boldly asked.

An internal struggle seemed, for an instant, to agitate his visage: at length he answered mildly, "No."

"You are not a sceptic or free thinker?"

"No: indeed I am not."

"What are you then? Are you a Christian?"

"I am," he replied.

I should vainly endeavor to describe the astonishment which siezed me at this declaration. I surveyed Mahomed Rahem, at first with a look, which, judging from its reflection from his benign countenance, must have betokened suspicion, or even contempt. The consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me, speedily restored me to recollection, and banished every sentiment but joy: I could not refrain from pressing silently his hand to my heart.

He was not unmoved at this transport; but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret, which in spite of his opinion that it was the duty of every one to wear his religion openly, he had hitherto concealed, except from a few who participated in his own sentiments.

"And whence came this happy change?"

"I will tell you that likewise," he replied—"In the year 1811, there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our moolahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahomet, and I visited this teacher of the despised sect with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behavior towards him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed, for he spoke Persian excellently, gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally to read a Tract which he had written in reply to a defence of Islamism by our chief moolahs. Need I detain you longer? The result of my examination was a conviction that the young disputant was right.—Shame, or rather fear, withheld me from avowing this opinion; I even avoided the society of the Christain teacher, though he remained in the city so long. Just before he quitted Shiraz, I could not refrain from paying him a farewell visit. Our conversation,—the memory of it will never fade from the tablet of my mind, seal'd my conversion. He gave me a book—it has ever been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me."

Upon this he put into my hands a copy of the New Testament, in Persian, on one of the blank leaves it was written: "There is joy in Heaven over one sinner that repenteth."—HENRY MARTYN.

Upon looking into the memoir of Mr. Martyn, by Mr. Sargent, one of the most delightful pieces of biography in our language, I cannot perceive therein any allusion to Mahomed Rahem, unless he be one of the young men (mentioned in p. 350,) who came from the College, "full of zeal and logic," to try him with hard questions.

From the Home Missionary.

"MY MORALITY WONT SAVE ME."

Furnished by a Clergyman.

A young man twenty-eight years of age, had often been observed by myself and others, as an uncommon example of morality. He was regular in his attendance on public worship, and in the house of God, there was about him an air of of gravity and earnest attention, which reproved the dulness of many a professor. For years he had resisted the repeated solicitations of companions to engage in their frivolous amusements. A dancing-school and ball-room were, in his view, unfit places for beings, with whom time is short—beings fast bound to eternity. He had often been importuned to accompany his fellow youth on excursions of pleasure on the Sabbath; but it was an essential item in the code of his morals to remember the Sabbath day and keep it holy. He did not allow himself to read worldly books, or converse on worldly subjects on that day. It was his practice to study his Bible during the intervals of religious worship. He had also read Doddridge, and Baxter, and Bunyan, in connexion with the Scriptures. His steadfastness in pursuing this course of conduct, was the more observable from the fact, that in the family where he lived, he was constantly assailed by the doctrines of *Pantheism*, which was the received religion. The works of Volney and Paine, and Hume, were thrown in his way, for the purpose of proselyting him to their gloomy system. After reading and pondering, he was the more confirmed in his belief of the Bible. The doctrinal views which he had embraced were evangelical, and no wind of doctrine was able to shake him. All that the young man in the gospel said, could be said by him.

One day this same young man called on me with the solemn inquiry, "what must I do to be saved?" "Have you not been doing much," said I, "in order to be saved? Your life has been regular, and you have done many things." "True, I have done many things; but my morality wont save me, and I never felt fully satisfied that I was safe in resting in such superficial preparation." "With all your outward goodness, have you given any attention to the private duties of religion?" "I have—for ten years I have not ceased to pray morning and evening." "Have you not been sometimes irregular in secret prayer?" "Never—I do not recollect having neglected the duty more than three or four times during the whole period. But then I have prayed to keep my conscience quiet, not because the duty was a delight.—All my moral doings, and my ten years of praying, and my knowledge of the Scriptures, do not now afford me any grounds for indulging the hope that I am a friend of God—I have had of late, convincing evidence, that my mind is at enmity against God, and that my heart is hard and impenitent. I am a monument of divine forbearance. But he has arrested my attention, and removed the refuge to which I was secretly trusting. And I feel that it is with me the last time. I have done every thing but submit to God. O how shall I get rid of this rebellious heart? What must I do to be saved?" "You must obey the injunction immediately, *my son, give me thine heart.*"

Here was a man distressed for his soul—having no hope; though he had from his youth up, been a boasted specimen of irreproachable morality, a constant attendant on secret devotion, a conscientious observer of the Sabbath, and correct in his speculative views of religion. If any man could hope for acceptance with God on the score of his good works, he could. But as soon as he has a discovery of his heart, he is convinced, that it is far from being right in the sight of God. What was his glory, he counted his shame.

In a few days he called upon me again. I inquired what were his feelings. A smile kindled in his countenance as he replied; "I think my stubborn heart has at length yielded the point and submitted to God. O, there is a sweet and heavenly peace flowing from unreserved trust in God. Never before did I know the pleasures of godly sorrow. What tender meltings of soul I have had, while sitting at the foot of the cross." "You do not think," said I, "that there is any reason for you to hope from your past regularity of life, and much praying?" "Certainly not. If I am now a child of God, I have been born again, since I last saw you. I feel like helpless infancy, just passing over the threshold of life; I need hourly nourishment.—How precious the promise, as thy day is so shall thy strength be." He has gone to his master's work bearing testimony, that whatever a man may be, and how much soever he may do, if he is not born again, he cannot see the kingdom of God.

From the Journal of a Missionary.

"On the very day that I intended to advertise my people that I must leave them, for want of support, my horse was so wounded by another in the same stable, that he died of the wounds in a short time; and, for the last nine weeks, I have been under the necessity of performing my tours on foot. This occurrence, in my circumstances, and such a field, was peculiarly distressing to me. But, before the setting of the sun, I forgot, as it were, all the hardships of my wearisome labors. Leaving my beast, on which I had rode six or seven years, in great pain, I travelled on four miles to my next appointment.—The first man I met at that place, was an individual who had for years been opposed to me, because I had preached against intemperance, a habit to which he was addicted. His eyes were full of tears, he kindly spoke to me, and invited me to his house to see his dying wife. I accepted the invitation, and was happy to find the woman sick of sin. This was all, she had no other disease. The next day he was prevailed upon to renounce his intoxicating cups, set up family worship, and seek, with his wife, the salvation of his soul.

The day following I found another individual giving up his habits of intemperance, and two or three others seriously inquiring what they should do to be saved. Of course I said nothing about leaving them, and they are now proposing to raise money to purchase me a horse, on condition that I continue with them, which I have concluded to do."

From the Western Recorder.

Afflictive Intelligence.—We learn by a letter from a friend at Green-Bay, that Rev. JESSE MINER, superintendent of the Indian mission, recently established at Statesburgh, Michigan territory, has gone to his rest. He died on the 22d day of March last, after an illness of about four weeks. Mr. Miner was a man eminently fitted for the station he occupied, and his loss will be deeply felt by the mission and his family.

From our friend's letter, we give the following extract, containing a brief account of the progress of the mission, with the particulars of Mr. Miner's death:—

"With regard to the spiritual interests of the mission, I can say, that I think it was the united prayer of this little band, while on our way to the missionary ground, that God would not only prepare us to do good to the people to whom we were sent, but that he would go before us by his Spirit, and prepare the ground to receive his spiritual seed. It was even so. We found our brethren anxiously expecting us, and were heartily received. Meetings for public worship were well attended, while the Spirit seemed to be present, carrying divine truth home to the hearts and consciences of the hearers. Meetings for prayer and conference were established, and a work of reformation immediately commenced, which has been more or less visible ever since.

"Thus we have enjoyed the sunshine of prosperity, until a few weeks since. But alas! who can tell what a day, or an hour, much less what a month or two, may bring forth. That God, whose ways are unsearchable and past finding out, has seen fit to lay his hand heavily upon this mission. About six weeks ago, brother Miner's youngest daughter, an infant a year old, was taken sick of an inflamatory bilious complaint, and after an illness of about two weeks, died. Soon after the infant was taken ill, two of the sons were confined with the same disorder, one about eight, and the other about eleven years of age. The youngest of these has nearly recovered; the other is in a critical situation.

"A few days after the death of the infant, Brother Miner was confined with the same complaint; and after an illness of about four weeks, his heavenly Father saw fit to release him from his sufferings, and take him to himself! He died on the 22d inst. He conversed but little during his illness, except when interrogated; but uniformly expressed a disposition to depart and be with Jesus. The funeral exercises were attended at the place of public worship on the 23d, where a short address was delivered by a chief of the tribe, a part of which was in English, and very appropriate and affecting. It was a heart-rending scene. Scarce an individual could refrain from weeping, while the chief, in a flood of tears, remarked as follows:—

"My friends, God speak very loud to us now. He been speaking to us before," (alluding to previous deaths in the neighborhood;) "but now he speak very loud—The loudest way he could speak. He has been taking away one and another from us by death; and now he has taken away our minister. Four weeks last Sabbath, our minister was here in this house, and preached to us glad tidings of good joy. Now he is gone! He cant never preach to us any more:—He is gone! Now I want you should hear God's voice, when he is speaking to us. We must hear; we must not let it pass; we must lay it to heart; we must be humble."

"He concluded with an affectionate address to the mourners.

"The loss is greatly lamented, both by the bereaved family, and also by the church."

LETTER FROM MR. WILBERFORCE.

A valued friend in Massachusetts has favoured us with the following extract of a letter, which he received a few days since from the celebrated William Wilberforce, Esq. of England. Mr. Wilberforce is now quite advanced, but retains his faculties in a good degree, though he is prevented by weakness of eyes from much attention to books, and his writing is done by means of an amanuensis. The letter is dated at his residence.—*Journ. of Com.*

HIGHWOOD HILL, Dec. 18, 1828.

And now my dear sir, I return you my cordial thanks for the information contained in your letter. Every well educated man, who is not either utterly inconsiderate, or void of all sensibility, must regard with peculiar interest the spectacle which your country exhibits, enjoying in its infancy the inestimable blessings of civil and religious liberty, and those arts and sciences which formerly have only been found in States that have arrived at their full growth, and too often when they have been verging towards decay. You are rapidly augmenting, on a scale never before witnessed in the civillized world. To any one, who like myself, believes that Christianity (true practical Christianity I mean) holds out to men, not only the hopes of everlasting happiness in a better world, but speaking generally, of its unobstructed tendency, the prospect of comfort and prosperity to individuals and communities in this life, the intelligence that religion is extending its influence greatly in your immense country, is indeed most highly graifying. Among the other blessed effects of this prevalence, may we not confidently indulge the hope, that it will greatly lessen the probability of any such rupture between the two countries as, I must say to the grief and shame of all good men, broke out a few years ago. I delight in witnessing kindred institutions for religious and benevolent purposes arising in both our countries; and that that sad narrowness of spirit which formely alloyed the character of even truly good and wise men, has now in so great a degree passed away, I trust these various institutions will form connexions with each other, and become bound to each other, by the natural ties of common objects and pursuits; and that thereby the members of our two countries will habitually learn to consider and feel towards each other as brethren, bound to manifest mutual good will, and to assist each other in the promotion of benevolent purposes. Believing that the Lord's day is eminently conducive to the maintenance of religion both in countries and individuals, I am particularly glad to hear of the Society which has been formed for that excellent object. I myself endeavoured, in conjunction with two or three friends, to form such a Society in this country, many years ago; but the plan proved abortive through the imprudence of a well intentioned friend.

A Bible Wanted.—A few Sabbaths since, writes a correspondent in North-Carolina, I went over to the house of one of my poor neighbors, whom I found reading a few leaves of an old bible to his wife and children, who were sitting around him and listening attentively to the word of God. When he had finished the chapter, "How I wish," said he, "that the Lord would put it into the heart of some of his servants to send me a bible! I need one, and I am not able to buy one. I have now only a few scattered pieces of the word of God. When do you expect your tracts to come? I wish they would come; we ought to have something better than newspapers to read on the Sabbath."

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the New York Observer.

STOPPING THE MAIL AT PRINCETON.

Mr. Editor—An occurrence took place at the borough of Princeton, New Jersey, on the nineteenth day of April last—which has given rise to much conversation, and which has been misrepresented by some, and misunderstood by others. My object in this communication is, to give a plain statement of the facts.

The town of Princeton was incorporated by the Legislature of the State some years ago, and by the act of incorporation, the Mayor, Recorder, Aldermen, and Assistants, in Common Council, have the power to pass ordinances conducive to the public good of the borough. In the month of June, 1827, a petition signed by a number of the respectable inhabitants of the borough was presented to the Council, requesting them to adopt some measures to prevent the violation of the Sabbath within the borough. The request was deemed a reasonable one, and the Council on the 9th of June, 1827, passed an ordinance entitled, "an Ordinance to prevent the Violation of the Sabbath within the borough." It is unnecessary at present to recite the whole of this ordinance—it will be sufficient to remark that under its provisions the Mayor, Recorder, and Alderman, or either of them, is authorized, empowered, and *required*, upon his personal knowledge, or other due information, to stop and detain, until the following day, any stage, wagon, or cart driving or running through the borough of Princeton, on the Sabbath. The public travelling by wagons and stages, through the borough on Sunday, had become excessive, was extremely annoying to that part of the inhabitants who observed the day, and was reproachful to a Christian community. The ordinance passed through the Council with but one dissenting voice. As it was seen, that the wagonners who travelled through the borough every week would be affected by the provisions of the ordinance, the Council had it published not only in all the public places in the borough, but for three weeks in the New Jersey Patriot, a newspaper printed at Princeton, and taken by many persons residing at New-Brunswick and Trenton. The law gave rise to much conversation, and shortly after it was passed, a suit was commenced under one of its provisions to recover the penalty for travelling through the borough. In this and a variety of other ways the provisions of the law became known and generally acquiesced in.—But a few discontented persons in the borough and at New-Brunswick were determined to "worry out" the magistrates and discourage them from the honest and full & fearless discharge of their duty. Suits were commenced against them in the name of the wagonners, and when it was found that this would not answer the end in view, threats were thrown out, that the officers of the borough should "burn their fingers." One of the ringleaders among the Sabbath violators declared that "he had prepared a bitter pill and that he would put the borough officers into such a fix that they should not escape;" and within a few days after this declaration the occurrence which has given rise to this communication, took place.

In redeeming this pledge, two large leathern portmanteaus and three bags, (containing, as was afterwards ascertained at the post-office, the quarterly returns and dead letters,) were placed in large wooden boxes—and nailed up, and directions to merchants in New-Brunswick painted on the outside. How these boxes were procured is not known. These boxes were placed in a common transportation wagon, and committed to the care of a person who was known to be a wagonner travelling twice or thrice a week in that character, and no other, through the borough of Princeton. He reached the borough on the nineteenth of April last about noon, at the tavern, in sight of an Alderman's house. *Information was sent to the magistrate.* The magistrate, in discharge of his duty, went to the wagonner, and told him that he could not travel through the borough that day. The man did not say one word about the *mail*—that he had it—but went without remonstrance with the magistrate, and afterwards led his horses and wagon into the barn-yard of the magistrate—the wagon was placed by the wagonner in the barn and the horses taken back to the stable of the tavern; and during the whole of these operations, there was not an intimation that he had charge of the mail.—Nothing had yet occurred to distinguish this case from many that had taken place. If the magistrate had got into the wagon and opened the boxes, he would have done what the ordinance did not require or authorize him to do.

Things remained in this state till five o'clock, when the wagonner returned and told the magistrate that he had the mail in his wagon. The magistrate asked the wagonner, why he had not told him that before—that he must give him proof of that, and he should have his wagon.—But the man turned on his heel and went off.—Early on Monday morning the wagonner called for his wagon and obtained it—but *emptied* the contents of his boxes on the floor of the barn, in the absence and without the knowledge of the magistrate, and thus of his own accord "quitting and deserting" the mail, contrary to law and contrary to his oath, if he was sworn. This fact was communicated to the magistrate, and was the first information to be relied on, which he received, that *something like the United States mail* had been in the wagon. He applied to the wagonner to take the portmanteaus and bags—but he refused, adding that *he knew what he was about*, and *that he had done as he was directed.*

The magistrate immediately gave notice to the Post-master in Princeton, and the portmanteaus and bags were delivered, and in a very short time on their way to Philadelphia. And it is a fact worthy of remark and recollection, that they reached the post-office in that city *as soon as* if the wagonner had not been detained. Information was given to the post-office department at Washington, by that evening's mail, of the whole occurrence, with a brief explanation. The Department is satisfied that the officer of the borough is not to blame.

This is a plain statement of the facts connected with this famous and much complained of STOPPING OF THE UNITED STATES MAIL.—And who does not perceive that the whole has been a *trick* on the part of the wagonner and his employers, intended as a "*bitter pill*" for the borough officers, and "*to fix them*" so that they cannot escape. But these people have been too cunning—they have gone too far. We cannot believe that the gentleman who has the contract for carrying the mail between the cities of New York and Philadelphia, has had any agency in this business—but this I believe, that, if this mail had been carried in the *usual* way, either in an open wagon or stage, with the usual marks, or had reached Princeton at the *usual time*—between 9 and 11 o'clck in the evening, the occurrence would never have happened.

The borough officers have not and will not, "knowingly & wilfully obstruct or retard the passage of the mail," contrary to the act of Congress.

TRAVELLING ON THE SABBATH.

As it is to be devoutly wished, that the claims of the Sabbath may be attentively considered by all, it is a *desideratum*, to procure the united testimony of men in the different employments of life in favor of its sanctification. The following expression of sentiment has been obtained from a number of respectable tavern-keepers in the county of Greene, N. Y. The greater part of those to whom the paper was shown manifested an entire willingness to subscribe it.

Tavern-keepers and their families are under the same obligations to regard the Sabbath as their neighbors, and have the same need of its privileges. Those of them who are tho'tful on the subject, are not a little affected by the peculiar hindrances to the discharge of their religious duties, and especially in relation to the Lord's day, which result from their occupation. These hindrances arise chiefly from the practice of travelling on the Sabbath, which is common to all classes, not excepting the most respectable.

This expression of the sentiments and wishes of a few of those who are employed in tavern-keeping, is now presented to the public, with a desire that it may lead every other man in the same employment, to inquire why his sentiments and wishes should not accord with theirs; and also, that it may lead every traveller to inquire, whether it be not wrong for him to throw such impediments in the way of a proper observance of the Sabbath in the families of tavern keepers; to say nothing of his own disregard of that day which the Lord has separated unto himself.

The following is a copy of the paper above referred to:

"We, the undersigned, inn-keepers on travelled roads, being requested to state our views on Sabbath-travelling, as our occupation must give us peculiar advantages for witnessing the tendency of this practice, are constrained to say,—that we consider travelling on the Sabbath, to be not only a profanation of the day, but such a profanation as tends very extensively to disturb its sacred rest; and especially to prevent a proper attention to its appropriate duties in our families, and in the families of all who are engaged in the same employment with us. If an expression of our sentiments and wishes on this subject, is calculated to have the least influence on the public mind, we are free to say,—that in our view it is desirable that the practice of travelling on the Lord's day, whether for business or pleasure, were wholly laid aside. And we would add, that we should prefer, entertaining at a reduced price, such as were disposed to put up at our houses over the Sabbath, (conforming themselves, to the laws of the same,) to receiving a full price of those who, by means of coming and going, render it almost impracticable for us and our families to attend with regularity on the public and private services of this consecrated day."—*Ib.*

General Sabbath Union.—Experience has shown that no agent for arousing to the majesty of its strength, all the energies of PUBLIC OPINION, is so effectual as the formation of a great central institution, having in view the very point upon which it is desirable to bring the public opinion to bear. In this respect the Union for the better observance of the Sabbath is exerting a blessed influence. Its proceedings, also, have been marked with singular temperance and wisdom. But even had this not been the case; or were some of the specific objects of the Society of doubtful expediency, yet the power of its influence over the public mind would claim to be sustained, until the results arrived at by the Society shall be fully realized by every man's turning his foot from seeking his own pleasure on the Lord's day.—*Phil.* [*Epis.*] *Rec.*

TEMPERANCE.

COERCION.

A widow in a neighboring town had occasion to make a *raising.*—When all was ready, she invited her neighbors to come and raise her house. It had become customary with the members of the Temperance Society in the place, to raise their buildings without the aid of whiskey.—This circumstance seems to have excited some suspicion in the minds of the good lady's neighbors, that she might possibly have been somewhat infected with the superstitious and oppressive heresy, that it was not good to have whiskey at raisings. On learning by inquiry that she did not design to provide any, they in their spirit of freedom, peremptorily refused to raise her house, unless she would furnish them with two gallons of whiskey. Thus these gentlemen, who hold in such just abhorrence all coercive measures for the promotion of temperence, left the poor widow at perfect liberty either to feed them with two gallons of whiskey, or go houseless. This dilemma came to the knowledge of the Temperance Society in the other part of the township, who had the "meanness" to go and raise the poor widow's house without whiskey! What a glaring infringement of rights! thus to dash the hopes of a dozen or twenty men, whose mouths were opened and watering for two gallons of whiskey!—*West. Intel.*

Plymouth, N. H.—The cost of spiritous liquors sold in this town during the year 1826 was estimated at $9000. Sometime in the year 1827, a Temperance Society was formed. In consequence of the influence which it exerted, the sale of ardent spirits fell to the amount of $3000, and in the year 1828, to less than $500.

TEMPERANCE IN CONNECTICUT.

Delegates from more than twenty Temperance Associations and other bodies assembled in Hartford, last week, for the purpose of forming a State Temperance Society. Among the Delegates were three from the State Medical Society; after which a public meeting was held, which was addressed by Mr. M'Curdy, of Lyme, a member of the House of Representatives, and the Rev. Mr. Hewit. The Rev. President Day was chosen President of the Society, and the Rev. John Marsh, Secretary, *pro tem.*—*N. Y. Obs.*

Temperance.—The corporation of the village of Ithaca have refused to license any *retail* grocery establishment. The resolution was adopted by the board *unanimously.* This is a bold experiment, and we understand it has been submitted to without much opposition. The evil of intemperance is beginning to be seriously felt, and although there may be some diversity of opinion in reference to the measures to check its progress, there can be none in relation to its magnitude, or of the importance of arresting its progress. Much had been done; example and precept of prominent individuals, may do more, until an entire corrective shall be found in public opinion.—*Oneida Ob.*

ROCHESTER:

FRIDAY, JUNE 5, 1829.

MEETING OF THE MONROE COUNTY BIBLE SOCIETY.

We trust that our readers observed in our last paper the notice from the Secretary of this Society, that its annual meeting will be held on the 9th of June, inst., in this village. We hope they have noticed it, and have made up their minds to attend on the occasion. We have before mentioned that measures had been taken to ascertain the deficiency of Bibles in the county, and although we have not seen any formal statement of the result, we are informed that *eight hundred* families are reported as destitute, or as possessing only a portion of the sacred volume. The subject of supplying this deficiency will be brought before the meeting, and it is obvious that a general attendance of those who feel interested, is very important. The object itself, we presume, will be sufficient inducement to call together the friends of the Bible—will insure their cheerful co-operation in such measures as may be agreed upon, and will lead them not only to counsel but to *act* and *give*. But if it is not improper to mention such a consideration in such a cause, as an additional inducement, we might remind the members of this society and its friends, that the *Monroe County Bible Society* holds a very high rank among the benevolent institutions of the day—that it was this which passed the *first* resolution to supply *every family* within its bounds, with a copy of the word of God, in a limited time; and this fact, together with the promptitude and energy with which it was executed, has had an influence in exciting others to go and do likewise, until one county after another, and one state after another has followed the example, until it finally has been followed by the national Society at their late meeting, in the adoption of a resolution for the supply of every family in the United States in two years.

If the impulse, thus given, has been so eminently instrumental in exciting a whole nation to benevolent efforts, for the supply of the destitute; if so much has been accomplished in a period of five years in disseminating the word of life, we flatter ourselves that a knowledge of the fact that eight hundred families within your limits are looking to your Society for a supply of the Bible, will be sufficient to induce you to attend the approaching anniversary, and that the promptitude and liberality which has hitherto characterized your proceedings will be manifested on this occasion.

HOW TO LEARN A CHILD HIS SABBATH SCHOOL LESSON.

Much depends upon associations of ideas in rendering any study or employment pleasant or otherwise. A consciousness of understanding thoroughly any study which we are pursuing, or of deriving profit from any business in which we are engaged, affords us a satisfaction which will compensate for the labor and fatigue which are required, and will form such associations in the mind as to lead us, afterwards, to look back with pleasure upon the time we have spent in such pursuits. Associations thus formed in childhood, are often lasting, and have an important influence in after life. Thus the child that is driven to perform a task, from which he does not perceive that any benefit is to be derived, or to commit a lesson to memory, which he does not, and is not made to understand, and therefore feels conscious that the sacrifice which he makes in foregoing his childish sports, is not counterbalanced by the benefits which he derives from the knowledge he has acquired, will naturally become disgusted and the business irksome.

These remarks will apply with peculiar force to the study of the Bible, and in proportion to the importance of storing the mind with a knowledge of its truths, is the importance of rendering the study of it pleasant to the child when commencing the perusal of its sacred pages.

To the child who is required to commit a portion of it to memory during the week, to recite in the Sabbath School, it too often becomes a wearisome task, and the recurrence of it is looked upon with dread. To prevent this the parent or guardian ought, by every means in his power, to endeavor to render it easy and pleasant. The child should never, until advice and persuasion have failed, be driven to study his lesson. Let him be reminded of it, but without harshness or severity. Let him feel that his lesson for the ensuing Sabbath must be learned, and let the importance of it be deeply impressed upon his mind; let him understand that this must be done, whatever else is neglected. But the particular point which we had in view, was to show how this task might be accomplished with the greatest facility and the difficulties which we have stated, might be most readily obviated.

The course, then, which we would propose, and the utility of which we have proven from experience is this; let the parent instead of sending his child away to learn his lesson, set down with him, take the bible and read with distinctness a passage and let him repeat it.—If he does not succeed the first time, let the passage be read over again and again, until he does, and thus proceed from verse to verse through the lesson. In this way the *connexion* between the verses will not be learned the first time going through the lesson—let this be reserved until another leisure hour, when this point should be particularly attended to, for which purpose you have only to prompt him at the commencement of a verse or sentence, and the order in which the verses stand will soon be so fixed in the memory that he will repeat the whole without prompting. One half hour thus spent, two or three times in the course of a week will be abundant to enable most children to commit perfectly to memory an ordinary lesson.

Where there are two or three children, in the same family, this course has a very decided advantage, as each one is learning while he hears the others recite, and a laudable emulation is excited to see which shall soonest master his task.

There is another consideration in favor of this method; the child will attach a higher importance to Sabbath School instruction, by seeing his parents thus devote their time to assist him to learn his lesson.

Although we have already extended this farther than we intended, there is another advantage in the plan above proposed, which we cannot pass unnoticed, which is ACCURACY in committing Scripture to memory.

It is a matter too, of deep regret, that children are very apt to commit their lessons imperfectly and *incorrectly*, often substituting one word for another, sometimes very materially varying the sense.—If "all scripture is given by inspiration of God," and if what is impressed upon the memory in childhood, will be likely to remain there in mature years, it is certainly very desirable that those impressions should be correct; and the parent with the bible before him will be able to correct every inaccuracy with much greater ease than the teacher, amidst the hum and bustle necessarily incident to a large Sabbath School. Indeed he has a higher and more important object in view, that of explaining and enforcing the truths contained in the portion of scripture which is recited.

If any one will observe the process by which the child *memorises* his lesson, he will see how very liable he is to make mistakes—He reads over the passage once or twice, and then looks off and repeats it—He gets a general idea of its scope, but in almost *every passage* will substitute one word for another—This however he should be taught to avoid by reading it *oftener* before he attempts to repeat it *memoriter*—The importance of accuracy we would urge upon teachers and scholars.

But after all, parents who do not spend time to hear their children recite their lessons during the week, impose an unnecesssary task upon the teacher, betray a want of interest in the welfare of their children, and in the S. School cause.—We feel confident that if the course were adopted which we have thus pointed out, both parents and children would derive a benefit which experience alone can lead them duly to appreciate—and oftentimes the child, who from want of this encouragement, and assistance, is remarkable only for his dulness, might commit his lesson with ease, obtain an honourable standing in his class, be profited by his school, and above all instead of feeling as if it was a punishment to read his bible, and undertaking it with the reluctance that the ox is driven to the slaughter, feel pleased when called upon weekly to commit a portion of it to memory.

JOURNAL OF HUMANITY.

The first number of this paper, the Prospectus of which we sometime since published, has just been received. It is published by Gould & Flagg, at Andover, Mass. and edited by Edward Hooker, associate general agent of the American Temperance Society.

The object of this publication is to promote the cause of Temperance, and from the specimen before us, we cannot but flatter ourselves that it will prove one of its most powerful auxiliaries. The price is $2,00 in advance, $2,50 after six months, and $3,00 after the end of the year. We have room only for a few extracts the present week. In our next we intend to give "*The Confessions of a Prisoner,*" the novelty of which will insure it an attentive perusal. If we are not much mistaken, the writer is the same person, to whose case Mr. Hewitt, the general agent of the Temperance Society, alluded in his address last year, delivered in the first Prosbyterian Church in this village, and a specimen of whose poetry he read at that time.

We would suggest to the friends of Temperance, the importance of aiding in giving circulation to the "Journal of Humanity," and of thus aiding this cause, the progress of which, has so far, outstripped the most sanguine anticipations of its most zealous advocates.

Our readers who have an opportunity of seeing but two or three newspapers or periodicals weekly, or monthly, can have no conception how much the public mind is excited, from one end of the Union to the other, on the cause of Temperance, and their most enlarged ideas of what has actually been accomplished in diminishing the use of ardent spirits, or of the immense army that has already enlisted into the ranks of entire abstinence, are years behind the reality. Is it not time, then, that every friend to his country, every friend of his species, every friend of humanity, above all, every friend of the self-denying Saviour, should fearlessly and decidedly, and actively engage in giving efficiency to the measures which are in operation for the entire eradication of this deep rooted evil? Let those who are halting between the gratification of a depraved appetite, and their duty to their country and their God, see to it that they do not, at the day of final retribution, have a more fearful account to render than even that of having buried their talent in the earth.

Distressing Accident.—A son of Mr. E. J. Roberts aged 4 years was drowned in the canal, in this village on Wednesday last. He had been missing about an hour when his body was discovered.

Dr. Watkins, late fourth auditor of the Treasury, has been indicted by the grand jury of Washington, for embezzlement of public monies, and notwithstanding the high character he has heretofore sustained, the facts which have been disclosed are of such a character as to induce a very decided opinion that conviction will follow. A motion has been made by his counsel to quash the indictment, the ground for which will appear from the following extract:

The National Intelligencer adds, that Dr. Watkin's' counsel then went into an analysis of the public offences, to shew that embezzlement of public money, unless made a crime by statutory law, was not the subject of criminal judicature, unless effected by means tending to work a general public evil; that is, by such means as forgery, counterfeiting of seals, using false weights, &c. &c. and referred to many authorities to shew such to have been the uniform course of decision in the English Courts, &c. The offence charged in the indictments, he said, was the obtaining of certain sums of money, amounting altogether from $3,500 to $4000, and if proved to the full extent, being accompanied by no falsification or surreptitious use of any of those tokens or badges which invite public confidence, did not constitute an offence at common law.

For the Observer.

Messrs. Editors—The recent visit to our village of the Rev. Mr. Case, superintendent of the Indian Missions in Upper Canada, in company with several native children from that province, has, I believe, made a favorable impression on the minds of our citizens. Many who had entertained serious doubts whether it were practicable to civilize and Christianize these rude sons of the forest, appear now to be fully convinced that they are as capable of intellectual, moral, and civil improvement, even as our own white population. And most certainly *facts* fully justify this conclusion. It is now only about six years since a mission was commenced, under the patronage of the Genesee Conference of the Methodist Episcopal Church, among the Mohawks on the Grand River. At that time, there was scarcely even a temperate Indian to be found in the whole province. Their morals were of the most degraded kind. To all the comforts of domestic life they were utter strangers. Their belief in witchcraft was so strong and prevalent, that numbers had been put to death under its delusive influence. In a word, they were reduced to the lowest pitch of human degradation.

But their present condition presents a most pleasing contrast. Their former superstitions have yielded to the force of truth;—and their wandering habits have, in a great measure, been exchanged for the employments of civilized life. The regularity of their lives, and the solemnity of their devotions, may serve as a reproof to many nominal christians. They speak humbly, but confidently, of the efficacy of divine grace in changing their hearts; referring others to the outward and visible change which has taken place, as the evidence of the great and blessed work, which God has wrought among them.—During the last six years about 900 persons have been reclaimed from the most apparently confirmed habits of intemperance, and have become sincere converts to the principles and practice of the Christian religion. Two bodies of the Missisaugahs have been settled in villages, where they are improving in habits of industry, and where their children are making rapid proficiency in their education. Fourteen schools have been established, among different tribes, in which more than 400 children are receiving instruction; and a still greater number are taught in the Sabbath schools.

The prospects were never more favorable to the cause of missions in that country, than at the present time. While the work of conversion is prevailing, other schools are called for, in tribes

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more remote; and nothing now seems to be wanting but pecuniary resources, to carry the blessings of religion and civilization to almost every tribe east of the Mississippi. The Missionary Society of the Methodist Episcopal Church, is making renewed efforts to establish more schools, and to carry the Gospel to a large body of the natives, the ensuing summer. In this work there will be employed a considerable number of native laborers; of whom, it is said, there are between 20 and 30 experienced public teachers, who speak fluently their own tongue.

Do you ask, gentlemen, by what means this great and surprising change has been effected?—It is replied, simply *by preaching Christ and him crucified.** The missionaries, instead of acting on the maxim "civilize and then christianize," have marched directly up to the Indian's heart, and insisted on "repentance towards God, and faith in our Lord Jesus Christ." And when once the heart has been brought under the influence of the Gospel, there has been no difficulty in producing conviction of the importance and necessity of civilization. It is now submitted to the Christian public whether any thing further can or ought to be done, to help forward this work. Yours, &c.

Z. PADDOCK.

Rochester, June, 1829.

*The opinion here expressed, although proven by facts which challenge contradiction from infidelity itself, has hardly yet received the entire assent, even of christians. In the Methodist Missions in Canada, the power of the gospel to change the heart, and *consequently* the life, has been as fully shown, as in any of the missions to the heathen in this or any other age.—*Edts. Obs.*

VERMONT DOMESTIC MISSIONARY SOCIETY.

Since Sept. 1828, this Society have appointed 33 missionaries, most of whom are now in field. Some of them supply more than one congregation; so that the number of places supplied with stated preaching is 39. Of these laborers, two have already been taken up as candidates for settlement. By an arrangement recently made, a population of 50,000 in Canada, mostly of our N. England brethren, have been brought under the influence of the Society. In some of the stations, particularly Wallingford and Addison, there are more decided evidences of the special visitations of the Holy Spirit, than have been recorded for many months. The county of Windsor has formed an association, with a view to supply its own vacancies. It is probable that the Board will find it necessary with another year to employ a general agent, (if such can be found,) to devote his whole time to this concern. The Clerk of the Board says, "The $4000, so often mentioned, has not been raised, and we begin to apprehend that it is not to be expected."—*Bost. Rec.*

Parental Murder.—A few months ago, at the village *Chang-yuen*, in the neighborhood of Canton, in the family of *Lew*, there was an only son, 16 years of age, of a bad disposition, and given to thieving. The neighbors often complained to his parents of his petty thefts, and made them ashamed. In consequence of this the father and mother of the only child, conceiving that it would be difficult to alter his disposition, agreed to put him to death, that they might not be disgraced by him. Accordingly, the night this resolution was formed, they passed a cord around his neck, the father pulling one end, and the mother the other, and strangled him. The husband and wife next day carried him beyond the precincts of the village, and interred him on the common. The neighbors all knew of the occurrence. Our native correspondent, a young man, writes, "Alas, though the youth was vicious, perhaps he might have reformed. There was no necessity to move the murderous hand, and take his life. Where was the feeling of their hearts !" But an old Chinese who stood by, and read the account, fully justified the proceeding, and affirmed that he had a grandson whom he apprehended he must despatch in a similar manner. The power given by law to parents over disobedient children is very great; and in this case as there was none concerned to prosecute, the murderers remained undisturbed.—*Canton (China) Reg.*

Dreadful Escape—Some months ago a young lady of family, and moving in the higher circles of our northern metropolis, was in the habit of extending her charitable visits to the most forbidding haunts of poverty and vice, to administer in person spiritual as well as corporeal relief to the sick and suffering—the lady in question had several times visited a sick woman who had been confined for some weeks to her wretched pallet in a dark haunt of some of the most degraded outcasts, in one of the narrow and loathsome alleys which still abound in the old part of Edinburgh. On one of these occasions, the weather being cold and wet to a great degree, she had spent an hour in conversing and reading the scriptures to the poor sufferer, and was rising to depart when the husband of the invalid came in; and after thanking her in repeated expressions of gratitude for her kindness towards them, appeared particularly distressed at the depth of wet and dirt she had came through that day, adding that there was a back entrance which led to the street by a perfectly dry passage through which he would gladly conduct her back. She thanked him and was proceeding to follow, but the sick woman said the way she came was the pleasantest; the man repeated his assurance of the other being preferable and was leading the lady through the back door, when the woman more vehemently recommended the other road; the lady delayed her departing step a moment to listen to her, but was persuaded by the husband's assurance of the comparative comfort of his route, and was finally following him when the sick woman arose with frantic eagerness, and, undressed as she was, wrapped her coverlid around her, and seizing the lady by the arm, dragged her out of the door by which she had entered, and hurrying her with tottering but rapid steps up the alley, left her at the entrance to the street, which was a frequented way, and begged her never to return. The lady surprised and under some alarm that she had been trusting herself with a mad woman, sought her home in a considerable degree of agitation, and did not return to the squalid abode. A few weeks after, on the discovery of the late atrocious murders in that town and, when numbers were daily flocking to visit the scenes of them then exposed to the public gaze, the fair object of our tale, from the descriptions she heard, was curious to be an eye witness also of those dens of guilt and horror; she went with some relations, and on entering the fearful abode of the murderer Hare, she found, with unspeakable horror that it was the very apartment she had repeatedly visited, and recollected with appalling sensation, how narrowly she had escaped the death-gripe of the monster.—*Scotch paper.*

Our readers will recollect that this refers to the Edinburgh murders which were committed by Hare for the purpose of selling the bodies to a Surgeon for dissection.

ANOTHER STEAMBOAT DISASTER.—We learn that the Steamboat Lady Washington and Caledonia ran foul of each other a few nights since, near the town of Lavensworth a short distance this side of Louisville. The Lady Washington was descending and the Caledonia ascending the river, and both running near to the shore—they did not discover each other until the Lady Washington was reduced to the alternative of running aground, or risking the catastrophe that afterwards so unhappily befel her, by turning to the opposite side of the river; the latter she adopted, when the Caledonia, under headway too strong to be checked run into her side. The Lady Washington, it seems, would have immediately sunk, but for the magnanimous and truly praiseworthy conduct of the Captain of the Caledonia—she was lashed to the Caledonia and by means of *hawsers* attached to her, was kept afloat—such of her cargo as could be stowed away was taken on board the Caledonia; and in this condition she was towed up to New Albany. The damage sustained is not known.—*Illinois Gazette May 9th.*

"*Tuck in your ruffle, Thomas*,—We have a few nails to make," said a blacksmith to his son, as he came from school at 12 o'clock. Thomas tucked in his ruffle, and took of his coat, and was a blacksmith till he had earned his dinner, and then ate it with a good relish.—"Pull out your ruffle, Thomas, it is school time now," said the father. This is the picture of one day; but it would answer just as well for a good many others. Thomas expected it; and felt as happy at the anvil with his ruffle tucked in, as his mates at their play.

It would be no bad notion, "in these hard times," for many a young man to *tuck in his ruffle*, and swing an axe or hold a plough or make a nail,—for many a young man, whose expectations of riches from the gains of trade are sadly disappointed, to earn a living in some calling which the world *honors* less, but *pays* better,—some humble occupation, which, while it holds out no *delusive* hope of immense wealth by a single speculation, *assures* him of competent food and raiment.

We would here recommend Agriculture, in a special manner. Not such farming as consists, in, first running in debt for lands and mortgaging them back for payment, then borrowing money to put up fine buildings, and then hiring men to carry on the farm. No ! This is not the way. But lay your own shoulder to the wheel—tuck in your ruffle, and earn your bread by the sweat of your brow. It will be the sweetest you ever ate.—*N. Hamp. Ob.*

Reaction.—Letters of a recent date from Constantinople, announce that the Grand Seignior has it in contemplation to modify the article of the Koran, which forbids Mussulmans the use of wines and spirituous liquors, and intends to establish a duty upon these articles, in order to remedy the extreme exhaustion of his treasury.

Thus it is, the Turks go by contraries. Wine and spirituous liquors were strictly forbidden by that clever philosopher, Mahomet, yet no sooner do we organize temperate societies and abate the nuisance of drunkenness, than the Sultan modifies the Koran, and introduces liquor without limitation, We can tell him that the Cossacks can bear heavier schnits of brandy at a draught than a Mussulman. Therefore they must fight before breakfast.—*Noah.*

We published a few weeks since an article from the Christian Journal headed "An Approach to Calvanism," on which a correspondent commented in the Observer charging the sentiment contained in the article as being *antinomian* instead of Calvanistic.—In reference to this subject (and probably with reference to the reply in our paper) Mr. Barrows the Editor of the Journal has the following remarks to which we cheerfully give place.

DOCTRINE AND PRACTICE OF THE METHODIST CHURCH.

In No. 19 of the Journal we inserted an extract from the New York Methodist Advocate, entitled *approach to Calvinism.*—It seems that some readers have attacked this article, as if it had been declared *fully Calvinistic*. Such however was not the fact. There is a wide difference between *approaching* and *reaching* a point. The article in question contained an avowal of sentiments much nearer to what we consider the true standard of Scriptural doctrine, than we had expected to hear from Methodist brethren. As it was a concession of their own, and representing them as having come so far on their way toward sound doctrine, we were happy to have it in our power to give our readers information of this fact. If, as a denomination, they really preach and believe as here represented, (and surely they have a right to have their own testimony taken in this matter; and let it be remembered that Dr. Bangs, who would not have admitted into his paper a misrepresentation of his own church has published this as their testimony,) then what is our duty towards them? Certainly not to *discourage* them, but to *help* them *forward*. This the *Christian Journal* will attempt to do, by treating them with fairness and candor, and rejoicing in every *approach* they make to the truth as it is in Jesus.

From the Gurriere.—We have before us a letter from the Rev. Mr. Stewart, Chaplain of the Gurriere, dated off Rio de Janeiro, March 29, 1829, in which he says, "Our voyage has been prosperous and happy. All my anticipations have been more than realized; and I have reason to be hourly thankful to God for the favor I have in the ship's company and for the opportunity of usefulness daily before me."—*N. Y. Obs.*

Emigrants Returned.—It appears that a party of the Creek Indians, who went, a short time ago, to settle upon lands recommended by their white friends, and provided by the United States, have returned to their old country. This seems to offer a pretty strong confirmation to the truth of what some of the Cherokees lately intimated, in a public address, in relation to the lands in the West. In the ironical manner characteristic of them, they inquired why, if that country was considered so excellent by the white men, they should insist on giving it away to the Indians? This has not, they think, been according to the customs of the whites when they have found any thing of extraordinary value, and therefore the presumption is that they do not think quite so well of the lands as they pretend.

Portugal.—A letter from Lisbon of the 11th, in addition to horrible details respecting the cruelties committed in the dungeons, which continued to be crowded with victims, and the arrests of all classes, states, that the agitation of many classes is such that, if two Brazillian frigates approached either Lisbon or Oporto, a revolution would immediately be effected, and the Usurper be banished. An order was issued on the 11th, prohibiting the departure of vessels for the Azores and Madeira. Twenty-six persons of rank and property were lying under sentence of death at Oporto.

The Duke of Wellington is still much indisposed, although not dangerously ill. It is considered highly probable that he will resign his office within a few months, as, notwithstanding all the care he takes of his health, it is found to be quite unequal to the fatigues and anxieties of his situation.

SUMMARY.

The Cherokees.—The Phœnix contains a long able, and faithful memorial to the Senate of Georgia, presented by Robert Campbell of Savannah, against the encroachments of the state on the laws and rights of the Cherokees. It is cool and respectful in its tone; but the memorialist says that the Senate refused to hear more than two or three pages on account of disrespectful language; and that a committee to whom it fwas referred refused to hear any part of it on the same ground.

Ogden Edwards is the successor of Hugh Maxwell as District Attorney for the city and county of New York.

Mary Cutbush is indicted at New York for the murder of her new-born infant at West Point and James Badbury for perjury in having sworn falsely respecting an invoice at the custom house.

The Georgia papers announce that "the President *has recognized, in its full extent, the doctrine contended for by Georgia*, that the Cherokee Indians cannot be suffered to erect a government for themselves within the bounds of a sovereign state: *and that Georgia has a perfect right to extend her municipal laws over them.*"

Another party of hunters has been killed by the Indians on Red river, about 100 miles above Fort Towson.

A new Post Office has been established in the town of Constantia, Oswego county, by the name of Cleaveland; Samuel H. Stevens Esq. P. M.

A. G. Dauby, editor of the Oneida Observer has been appointed post Master at Utica, vice James Platt removed.

The rumor goes, says the National Intelligencer, that already three hundred Postmasters have been removed.

Jesse Merrill was lately sentenced to a year's confinement in the state Prison for manslaughter in Hunterdon co. New Jersey; but was *refused admittance* into that respectable seminary, because the law does not permit the keeper to receive pupils for such a short time! He then returned home, nowise dissatisfied with the inhospitality of the jailor.

Indictments were found at the last court in Canandaigua for Perjury alleged to have been committed on the Morgan trials, and also for enticing witnesses to absent themselves and keep away from court.—*Roch. Dai. Adv. and Tel.*

A young lady in a state of derangement, lately jumped overboard from the steamboat Franklin, on Lake Champlain, and was drowned.

Col. Allen McLane; a Revolutionary patriot and Collector of the Port of Wilmington, died in that town on Friday last. in the 83d year of his age. His son is the Minister to London.

Webster's Address at the laying of the cornerstone of the Bunker Hill Monument, has been translated into the language of Modern Greece, and extensively circulated in that country.

Fourteen thousand copies of Dr. Humphrey's Parallel between Intemperance and the Slave Trade, were sold in New-York, in three weeks ending with the month of April.

The Georgia Journal remarks, that since the formation of Temperance Societies in that State, not less than 1000 families have wholly given up the use of ardent spirits, and 1000 more use half the quantity which they did two years ago.

Orders have been received at the harbors on Lake Erie, for a suspension of the public works for their improvement.

In 1827, Jamestown, in Chatauque county, N. Y. contained four houses; now it has 100, and900 inhabitants. They have got a little steamboat on the Lake.

There are in Boston four children, six years of age, who were born at one birth; two girls and two boys.

Mr. Madison lies dangerously ill at his estate in Orange.

The accounts of the State Prison in Connecticut, for the first year of its existence, exhibit an actual gain to the State after deducting every kind of expense attending its management and support during the year, of *three thousand two hundred and twenty-nine dollars, and forty cents.* Probably there is no institution of the kind in the world which is under better regulations, or is more judiciously conducted than this.

The last Medical Intelligencer contains an account of two cases of cancer upon the tongue and lips, both produced by the use of tobacco.

A western paper, in its notices to correspondents, says, "We cannot give "Honesty" a place in our columns." A candid admission.

The right hon. and Rev. Earl Nelson, father of the great Admiral, was lately married in London to the widow of Geo. Barlow, Esq. He is past 80 years of age.

Capt. Anderson and his companions who were brought from St. Thomas to New York in a Danish war-vessel chaged with Piracy, are dismissed —the N. Y. Graud Jury finding nothing against them.

The wife of a paper maker, who could ill afford it, having purchased a fashionable hat, said to her husband, "My dear, do you think my bonnet is more than a *medium* size!" "No, indeed, replied the husband, "I should think it is near the size called *fools' cap.*"

A great exertion is making among stock holders interested in the South American loans, to obtain the exertions of the government in their favor. The whole amount due in England for loans to the new American States is supposed to fall little short of twenty millions of pounds sterling, and these are rated as very doubtful debts. The chief object proposed to them is, to obtain from Spain a recognition of independence..

Mr. Luther Holland, of Belchertown, has invented and manufactures Fire Engines of a peculiar construction, very powerful and very cheap. This Engine requires eight men to work it, and will throw water more than one hundred feet—as far, at least, as the Boston engines, with double the number of men.—*Essex Gaz.*

Lotteries.—The Legislature of New-York has passed a resolution that the Governor of that State inform the Governor of other States, that Lotteries will cease in N. York in 1835, and request them to endeavor to bring them to a close in their respective States.

Col. King, whose name has been so frequently mentioned in connexion with the Morgan affair, died suddenly of apoplexy on the 28th ult. at Fort Niagara.

A description of ware, equal if not superior to the British stoneware, is now manufactured by Mr. Henderson at Jersey city, opposite New York—and what is better, it is 30 per cent cheaper than the foreign article.

It is stated that the water of the Thames has become so turbid and deleterious, that if fresh fish from a pure element are thrown into it, they expire in six hours. Fine liquor to be mixed with essence of hops, bottled up, and sent all over the world as a precious beverage, in the shape of London porter!

Beman on Intemperance.—The friends of temperance will be glad to learn, that this excellent sermon has been stereotyped, and will now be sold at $3 per hundred.

Gun Powder.—By a recent course of experiments, in France, it has been ascertained that gun powder may be ignited by the stroke of iron upon copper, copper upon copper, iron upon marble, lead upon lead, and even lead upon wood.

The Saturday Evening Journal, has ascertained the number of drunkards, who were brought to the Police Office, during the several days of last week, viz. Sunday, 17; Monday; 12; Tuesday, 12; Wednesday, 5; Thursday, 8; Friday, 12; and Saturday; 5; making in all 72 persons.

An old man between 60 and 70 years of age, named Robert Dalrymple, living in Shippen st. next Sixth, Philadelphia, has been committed to prison on the charge of murdering his wife, on Thursday week, by beating her on the head with his shoe, into which several nails have been driven. They had both gone to bed drunk.

It is stated in the English journals that the Ex-Empress of France, Maria Louisa, has for some time past lived as the wife of a General of the Austrian service, who has lately died, and by whom she has several children. It is also stated, that Prince Leopold (son-in-law of the King of England) has lately made an unsuccessful tender of his hand to the illustrious lady.

NOTICE.

The conference of the churches will meet at the Third Presbyterian Church in Rochester on Monday next, at 2 o'Clock, P. M.

As this meeting is now held but once in three months, it is hoped that there will be a general attention to it from the neighbouring churches.

June 4th, 1829.

MARRIED,

In Egina (Greece) 28th Jan. by the Rev. Jonas King, Jas. Black, esq. of Yarmouth, Eng. to Miss. Tereza Macri. of Athens. She is the person addressed by Lord Byron in his poem—

"Maid of Athens, ere we part,
"Give, oh give me back my heart."

On the 20th inst. by the Rev. W. Jones of Mendon Mr. Elias Matthews to Miss Mehitable Ann Kinter both of the town of Pittsford.

In Utica, on the 28th inst. by Rev. S. C. Aikin, Mr. Warham Walker, Printer, to Miss Ann Jane Davies.

DIED,

In Sweden, on Wednesday the 27th ult. Mrs. Livonia, wife of Nathaniel B. Lord, aged 24 years.

At the poor-house in Middlebury, Vermont, Geo. Sparrow, an Englishman, aged about, 46. This unfortunate individual was, by his own confession, one of Thistlewood's coadjutors, engaged in what was called the "*Cato street Conspiracy*," which was matured in London some years since; and had for its object the murder of the British Ministry.

In Middlebury, Genesee co. on the 23 ult. Michael Wilson, Esq. in the 98th year of his age.—He was born at Wrentham, Ms. on the same day with Gen. Washington, and was a soldier in the French War, and a patriot in the revolution.

ROCHESTER MARKET.

WHEAT,	per bushel,	1,19 to 1,25
Rye,		63
Oats,		25 to 28
Corn,		37 to 44
FLOUR, bbl.		$6,50
Beef, fresh,	cwt.	3,50 to 5,00
Pork, fresh,	cwt.	4,00
—, mess,	bbl.	12,00
Potatoes,		25
Turnips,		18 25
Butter,	lb.	12 to
Lard,		6 7
Eggs,	doz.	9
Cider,	bbl.	1,50 to 1,75
Salt,		2,00

THEOLOGICAL WORKS.

Wesley's Works, complete in 10 vos. new edition.
Do. Sermons 2 vols. 3 "
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Davies' Sermons 3 "
Hunter's Sacred Biography 3 "
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Just received and *for sale* by
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Rollin's Anc't. Hist. 4 *vos.* 8 *mo.* & 8 *vos.* 12 *mo.*
Robinson'r Historical Works complete in 3 *vos.* new edition.
Josephus' Works 6 *vos.* 12 *mo.* & 2 *vos.* 8 *mo.*
Together with a great variety of *Miscellaneous Works*, and all the recent publications, which will be sold *unusually low.*
June 5. 23 3w

WM. H. WARD & CO. Carroll-Street have just received a full supply of GOODS.
Rochester, June 2, 1829.

STAVES WANTED.

THE subscriber wishes to purchase 250,000 *Flour Barrel Staves*, for which he will pay *Cash.* Inquire of S. VAN SCHUYVER, in East Rochester.
May 20th, 1829. For H. ELY. 23 4w

CANAL TRANSPORTATION.

THE HUDSON AND ERIE LINE

IS now in complete operation, and performs her trips regularly from Albany and Troy to Buffalo, passing the intermediate places *Daily EXCEPT on the SABBATH.* The Boats are newly repaired and furnished, and are inferior to none on the Erie Canal for accommodation of *Freight* or *Passengers*

Advances will always be made on produce, when requested and the same forwarded to Troy, Albany, New-York, or Boston, and disposed of according to the directions of the owner.——The following persons will receive consignments for this line when not otherwise consigned.

JNO. SCOTT, *Buffalo.*
L. FELLOWS, & CO., *Lockport.*
ALLEN, TIBBITS, & CO., *Rochester.*
JNO. T. TROWBRIDGE, & CO., *Oswego.*
B. & J. WRIGHT, *Syracuse.*
THORN & CURTIS, *Utica.*
ALLEN, TIBBITS, & CO., *Troy.*
DOUGLASS & DUNN, *Albany.*
ALLEN, TIBBITS, & Co.
Rochester, May 29, 1829.

HARTFORD FIRE INSURANCE COMPANY, AND ÆTNA INSURANCE COMPANY—HARTFORD

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street.
January, 9, 1829. LEVI WARD, Jn. 1y4

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.
JA'S. K. LIVINGSTON.
Sept. 25, 1828. 35tf

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Sideboards, Secretaries, Bureaus, Tables, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.
Rochester, Sept. 1, 1828. 35tf

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach staddle: thence South ern degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark; from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee.
6m4t

The sale of the above described mortgaged premises is postponed to the twenty-first day of May instant, at 10 o'clock A. M.; then to take place at the Court House above mentioned.—May 15, 1829.
CHARLES PERKINS, Mortgagee.

The sale of the above mortgaged premises is further postponed until Thursday the fourth day of June next at the same hour and place. Dated May twenty first 1829.
CHARLES PERKINS, Mortgagee.

The sale of the above mortgaged premises is postponed to the first day of October next, at the same hour and place.—Dated June 4, 1829. CHARLES PERKINS, Mortgagee.

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824, and for default in payment of money secured thereby; will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reyney house and lot, so called. Dated December, 25 1828. S. BALDWIN, mortgagee.
6m

BY virtue of a power contained in a mortgage executed by James Hicks to David Coleman, dated April 5, 1828, and on default in payment of money secured thereby, will be sold at public auction, on the 23d day of November next, at ten o'clock in the forenoon, at the court-house in Rochester, county of Monroe and state of New-York, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land, situated in the town of Greece, county aforesaid, to wit: fifty acres of land in a square form, lying in the southeast corner of lot number twenty-eight, in township number two, short range, at the mouth of Genesee river.—Dated June 5, 1829.
D. COLEMAN, Mortgagee.
M. Chapin, Att'y. c1ef m29

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE PHILOSOPHER'S SCALES.

BY JANE TAYLOR.

A Monk when his rites sacerdotal were o'er,
In the depth of his cell, with his stone cover'd floor,
Resigning to thought his chimerical brain,
He form'd the contrivance we now shall explain.
In youth 'twas projected, but years stole away,
And ere 'twas complete he was wrinkled and gray:
But success is secure, unless energy fails,
And at length he produc'd the philosopher's scales.
What were they? you ask: you shall presently see,
These scales were not made to weigh sugar and tea:
O no—for such properties wonderous had they
That qualities, feelings, and thoughts they could weigh;
Together with articles small or immense,
From mountains, or planets, to atoms of sense,
Nought was there so bulky but there it could lay,
And nought so ethereal but there it would stay;
And nought so reluctant but in it must go—
All which some examples more clearly will show.
The first thing he weigh'd was the head of Voltaire,
Which retained all the wit that had ever been there:
As a weight he threw in the torn scraps of a leaf
Containing the prayer of the penitent thief,
When the scull rose aloft with so sudden a spell,
That it bounced like a ball on the roof of his cell.
One time he put in Alexander the Great,
And a garment that Dorcas had made for a weight;
And tho' clad in armor from sandals to crown,
The hero rose up and the garment went down.
A long row of alms houses, amply endow'd
By a well esteem'd pharisee, busy and proud,
Next loaded one scale, while the other was press'd
By those mites the widow threw into the chest:
Up flew the endowment, not weighing an ounce,
And down, down the farthing's worth came with a bounce.
Again he perform'd an experiment rare;
A monk with austerities bleeding and bare
Climb'd into his scale—in the other was laid
The heart of a Howard, now partly decay'd;
When he found with surprise that the whole of his brother,
Weigh'd less by some pounds than the bit of the other.
By other experiments, (no matter how,)
He found that ten chariots weigh'd less than a plough.
A sword with gilt trappings, rose up in the scale,
Though balanced by only a tenpenny nail.
A shield and a helmet, a buckler and spear,
Weigh'd less than a widow's uncrystalliz'd tear.
A lord and a lady went up at full sail,
Ten doctors, ten lawyers, ten courtiers, one earl,
Ten counsellor's wigs, full of powder and curl,
All heap'd in one balance, and swung from thence,
Weigh'd less than a few grains of candor and sense,
A first water diamond, with brilliants begirt,
Than one good potatoe just wash'd from the dirt.
Yet no mountains of silver and gold would suffice,
One pearl to outweigh, 'twas the *pearl of great price.*
Last of all the whole world was bowl'd in the gate,
With the *soul* of a beggar to serve for a weight;
When the scale with the soul so mightily fell
That it jerk'd the philosopher out of his cell.

From the "Memoirs of Lucretia M. Davidson."

SABRINA:

A Volcanic Island, which appeared and disappeared among the Azories, in 1811.

[WRITTEN IN HER 16TH YEAR.]

Isle of the ocean, say, whence comest thou?
The smoke thy dark throne, and the blaze round thy brow;
The voice of the earthquake, proclaims thee abroad,
And the deep, at thy coming, rolls darkly and loud.

From the breast of the ocean, the bed of the wave,
Thou hast burst into being, hast sprung from the grave;
A stranger, wild, gloomy, yet terribly bright,
Thou art clothed with the darkness, yet crowned with the light.

Thou comest in flames, thou hast risen in fire;
The wave is thy pillow, the tempest thy choir;
They will lull thee to sleep on the ocean's broad breast,
A slumb'ring volcano, an earthquake at rest.

Thou hast looked on the isle—thou hast looked on the wave,
Then hie thee again to thy deep, watery grave;
Go, quench thee in ocean, thou dark, nameless thing,
Thou spark from the *fallen one's* wide flaming wing.

A NIGHT SQUALL AT SEA.

Graphic and well written.

From Silliman's Journal.

We have been permitted to hear read parts of a manuscript work now in progress, which will, if we mistake not, form a book of a kind somewhat peculiar. The author, a man of mental power and liberal education, taste and acquirements, accompanied an American squadron around the shores of the Mediterranean, and was absent from this his native country, from the autumn of 1825 to that of 1828. In his character of instructor of the Midshipmen, he was, in some sense a privileged man, was of course exempt from every kind of naval duty, was at liberty to observe the peculiarities of life and character, of incident, discipline, and duty, among the navy, was attentive to marine scenery and natural phenomena, and availing himself of opportunities, in which he was liberally indulged, of visiting many places in several of the interesting countries that surround the Mediterranean.

"*U. S. Frigate Constitution, Sept.* 4, 1826.

"On Friday, the green shores of Sicily came in view, but the breeze was light, and we advanced slowly. On Saturday, it left us altogether, & when I turned in at night, the sea was smooth and bright as a mirror; the vast firmament seemed to descend below us; the ship appeared suspended in the centre of an immense sphere, and if I may say so, one felt an awe and silence at the majesty of space. The sails hung idly by the mast, and the officers' tread along the deck was the only sound heard. So I left them. About midnight I was awaked by a heavy swing of my cot, succeeded by a sudden dash to the other side; the water was pouring into the room, and I could hear it rush across the decks, where all was noise and rapid motion.—I hurried on my clothes and ran up; the gun deck was clear; hammocks had already been lashed up and stowed; it was lighted up, and the lamps showed it flooded to its whole extent. I ascended to the next; the rain came down in torrents, but I did not feel it, so deeply absorbing was the scene. I wish I could describe it. The sky was in a constant blaze: the sea was not high, but the waves were broken, confused and foaming, and taking from the lightning an unnatural hue. Above me were the yards covered with human beings, thrown by each flash into stronger outline, struggling hard to secure the canvass, and to maintain their precarious footing; the ship rolled tremendously. And now add the wild uproar of the elements, the "noise of many waters," the deep and constant roar of winds, the cries of men aloft, the heavy and rapid tread of those below, the reiterated orders of officers, and the sounds of the trumpet rising above all: and then add to this the heavy rolling of thunder, at times drowning all these sounds. The first lieutenant had the deck; he had sprung to it at the first alarm, and seizing the trumpet had called for Black, his favorite helmsman. The ship was soon under snug sail, and now dashed onward at a furious rate, giving to the gale a yet wilder character. All at once a rocky island seemed to start from the waters, but the next broad flash shewed a good offing, and we were safe; when suddenly came a loud shout from the forecastle, "a sail on the starboard bow!" and then another, "a sail close on the larboard bow!"—I trembled then; not for ourselves, for we should have gone safe, but for the poor wretches, whom it would have been impossible to save. The helm was put hard down; we shot by, and again breathed freely, when some one bid me look up to our spars. I did so, and found every upper yard arm and mast head tipped with lightning. Each blaze was twice as large as a candle; and thus we flew on with the elements of destruction playing above our heads. In about thirty minutes the wind, which was from the S. W. changed suddenly to the S. E. and became as hot as air from the mouth of an oven: it was the sirocco, and I was told afterwards by those most above the deck, brought with it a quantity of fine sand. We were then a few miles from Martimo, sixty-six from Cape Bon, the nearest African shore, and three hundred from the nearest land in the direction of the wind. It lasted half an hour, and was a stiff smaking breeze, but not so strong as the one that had preceded it.

From the Spirit of the Pilgrims.

PLAIN PREACHING.

Baxter is a bright example of faithfulness, as a preacher of the gospel. He is a model worthy of particular regard at the present time, when with many, who are reputed to preach the truth, there is too manifest a disposition to paraphrase some of its plain sententious epithets, round off its most cutting points, and soften some of its uncivil asperities. Baxter did not so preach the gospel. No matter whom he was addressing, kings or beggars, we hear the same direct fearless disclosure of the counsel of God. The sermon delivered before the disolute Charles II. is said to be a masterly specimen, not only of grand impressive eloquence, but also of plain, pointed, dealing with the consciences of his princely auditors. "Will you persuade us that the man is *wise*, that can climb a little higher than his neighbors, that he may have the greater fall?—That is attended in his way to hell with greater pomp and state than others? That can sin more syllogistically and rhetorically than the vulgar, and more prudently and gravely run into damnation; and can learnedly defend his madness, and prove that he is safe at the brink of hell?—Would you persuade us that he is wise, that contradicts the God and rule of wisdom, that parts with heaven for a few merry hours, and hath not wit to save his soul?" "Can you forget that death is ready to undress you, and tell you that your sport and mirth is done, and that now you have had all that the world can do for those that serve it and take it for their portion? How quickly can a fever, or the choice of a hundred messengers of death, bereave you of all that earth afforded you, and turn your sweetest pleasure into gall, and turn a lord into a lump of clay?" "Princes and nobles live not always.—You are not the rulers of the *unmoveable kingdom;* but of a boat that is in a hasty stream, or a ship under sail, that shall speed both pilots and passengers to the shore. The inexorable leveller is ready at our backs, to convince you by irresistible argument, that dust you are, and to dust you shall return. Heaven should be as desirable, and hell as terrible to you as to others; no man will fear you after death, much less will Christ be afraid to judge you."

"THE INFIDEL'S CREED."

1. "I believe that there is no God, but that matter is God, and that God is matter; and that it is no matter, whether there is any God or not."

2. "I believe that the world was not made; the world made itself; that it had no beginning; that it will last forever, world without end."

3. "I believe that man is a beast; that the soul is the body, and the body is the soul; and that after death their is neither soul nor body."

4. "I believe that there is no religion; that *natural* religion is the only true religion, and that all religion is unnatural.

5. "I believe not in Moses; I believe in the First Philosophy; I belive not in the Evangelists; I believe in Chubb, Collins, Tolland, Tindal, Mandeville, Hobbes, Shaftsbury; I believe in Lord Bolingbroke," (Hume, Voltaire, Diderot, Boulenger, Volney, Tom Paine,) "I believe not St. Paul."

6. "I believe not revelation; I believe tradition; I believe in the Talmud; I believe in the Koran; I believe not the Bible; I believe in Socrates; I believe in Confucius; I believe in Sanchoniathon; I believe in Mahomed; I believe not in Jesus Christ."

7. "I believe in all *un*-belief ! ! !"

Imagination.—The following case lately occurred, under the care of M. Maury, at the hospital of Louis:—A young man from the country, a laborer, imagined that he had swallowed a young snake in a glass of water. "It is five years (said he) since the accident occurred; since which time the animal has not ceased to grow. It has now attained an enormous size, and produces great inconvenience; constantly in motion, it traverses the belly, mounts into the chest, and sometimes rises up to the left eye, when I have a distinct perception of its size and color. Sometimes its movements are so violent and painful, that I am obliged to constrain them, by seizing and squeezing it through the parietes of the abdomen." The patient described a variety of circumstances connected with his internal enemy, and appealed to the bystanders whether they did not hear it hissing; yet, in all other respects he was perfectly rational. M. Maury, aware that no reasoning would avail, affected to agree with him. The patient himself expressed his conviction that nothing but an operation could save him. It was performed in the following manner:—In order to render the illusion more complete, a large place was made in the integuments of the abdomen, the base of which was traversed with a bistoury, a live adder introduced into the wound in the form of a seton, so as to be under the skin. One of the wounds being covered with the hand, the patient was requested to assist by seizing the head of the "serpent" and unite his efforts to those of the operator in extracting it. No idea can be formed of the joy of the patient, without having witnessed it.—Next day he declared that he was prodigiously shrunk, in consequence of the extraction of the horrid creature; all the torments which he had suffered for five years were removed; the cure was complete in a few days, and what is more remarkable, it has continued permanent. One circumstance alone for a moment rendered it doubtful; the patient was afraid that the serpent might have left some eggs, but his confidence was completely restored on being assured that it was a *male.*

Populousness of the Antediluvian World.

It has long been a mystery, which Sceptics have objected to the record of Moses, that his page did not accord with the page of Nature—that though the traces of the Deluge are every where manifest, in the fossils which are plentifully and widely distributed, yet among the multitudes of bones, not a single wreck of the human frame has been found. Indeed, this has passed into an axiom in "Orictognosy," and, indeed, if the World before the Deluge were crowded with millions of the human race, this would be a geologic difficulty not easy to master. The use to be made of such a fact is manifest—it is furnished in our standard Geography. Malte Brun, in summing up the amount of geologic research, remarks, 'that the total absence of human bones in the different collections of remains, proves that man did not exist anterior to the last Revolution of the Globe.' But does Geology indeed warrant this conclusion, and belie the Mosaic Record? The learned and ingenious Summer, though he undertakes to disincumber the sacred narrative of geological difficulties, overleaps this. Others, who have knowledge enough to feel the embarrassment, have moved for a hearing at a futrue time, when more facts shall have been disclosed. Others, with more piety than science, have attempted a prompt solution of the difficulty:—Some have asserted, that the bones of men decay sooner than those of beasts, since of man only it was said, "dust thou art and to dust thou shalt return." But this merits no consideration. Another has referred to a miracle of mercy succeeding that of justice, by which human skeletons have been annihilated to spare the feelings of the surviving race. But this looks like an Iscariot kiss. De Luc accounts for the fact, by supposing the entire submersion of the Continents formerly occupied by man, the present habitable world being raised from the Islands and bottom of the primeval Ocean.—Penn, urges a similar theory. But still we ask, on the supposition that millions of men sojourned with beasts upon the same land, why should the relics of one be preserved and exposed after the cessation of the same common fatality, and yet not a bone of the other? According to our view of the Mosaic narrative, the result of the Deluge would be exactly what Geology discovers—a small population, and therefore their remains scarce. The two Antediluvian Tribes are located in the midst of the Asiatic Continent, but contiguous, intermarrying and few. It, as St. Pierre inferred from the aspect of the geographical hint of Moses relative to the floating of the Ark, seems to confirm, the surging of the deluvial waters was northward, the same flood which bore away the carcase of the Siberian Mammoth, might bear away and bury, amid the debris of Northern Asia, a portion of the human carcases, whose number and diffusion were never great. The returning waters might float others to the bosom of the Southern Ocean.—Others of the few might be thinly scattered over the broad surface of the intermediate Continent. Or, if retiring from the approaching waters to the central summits, they were at last overtaken by the billows that chafed at either side, and met and engulphed them, still, over Asia would they be scattered, or in the Indian Ocean buried. If, then, few at best, and these widely scattered over an Eastern world in their ruin, is it strange that the chances of modern and accidental digging should not yet have disinterred them? Geology is yet scarce out of her 'teens;' has she no more to learn? Is she, with the half-learned lesson of one Continent, in the matter of another of which she knows nothing, to be sustained in her pert contradictions of the hoary sage whom every Science has verified? Where have the great cemeteries of diluvial relics been opened? Chiefly in Europe:—In Europe, which (if a part of the dry land of the former world,) was a 'terra incognitia' to the restricted Tribes of Cain and Seth, whose only recorded migrations were 'eastward' of their paternal abode. (Gen. 4. 16.) In the 'caves' of Europe—the very den and asylum of the affrighted beast, but which man would most avoid in the terrors of flood.—But of Asia, what can the Geolsgist tell us? But yesterday her mountains were measured,—and can he even now tell us of what they are built? Geologic excavations we will not yet require, when even to travel safe through her regions is a 'tale.'

Picture of Life.—In youth we seem to be climbing a hill on whose top eternal sunshine appears to rest. How eagerly we pant to attain its summit, but when we have gained it, how different is the prospect on the other side; we sigh as we contemplate the dreary waste before us, and look back with a wishful eye upon the flowery path we have passed, but may never more retrace. Life is like a portentous cloud, fraught with thunder, storm and rain; but religion, like those streaming rays of sunshine, will clothe it with light as with a garment, and fringe its shadowy skirts with gold.

ROCHESTER MUSEUM.

THE public are respectfully informed, that this splendid establishment has recently undergone much improvement, and an entire new arrangement; together with an addition of *TWO HUNDRED BIRDS AND ANIMALS*, all in a fine state of preservation and most of them foreign and very rare specimens, with numerous other CURIOSITIES.

☞There has been no pains or expense spared, to render the MUSEUM, well worth the attention of the public.

The MUSEUM, three doors north of the Bank, is open every day in the week, (Sundays excepted) from 9 o'clock in the morning, to 9 in the evening. ☞Admittance 25 cents.☜

May 29, 1829.

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

ROCHESTER LOOKING GLASS

MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

LA MOTT'S COUGH DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y applied to me some time in 1826 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.

Having been concerned with Docter Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828.

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally 1y31.

BY order of Moses Chapin Esq. first judge of the courts of common Pleas in and for the county of Monroe, and counsellor of the Supreme Court,—NOTICE is hereby given to all the creditors of Abraham Plumb, of Rochester, in the county of Monroe, aforesaid, an insolvent debtor, to show cause, if any they have, before the said judge at his office in Rochester, in said county on the sixth day of June next, at eleven o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be exempt from imprisonment pursuant to an act entitled, "An act to abolish imprisonment for debt in certain cases," passed April 7. 1819. Dated February 21, 1829. 10w12

BY order of Moses Chapin, Esq. first judge of Monroe County Courts & Counsellor of Supreme Court—Notice is hereby given to all the creditors of Laban Bunker, of the town of Gates, in the county o Monroe, an insolvent debtor, to show cause if any they have, before the said judge at his office, in the village of Rochester, in the said county of Monroe, on the fifth day of August next at ten o'cock in the forenoon, why an assignment of said Insolvent's estate should not be made & 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 20th day of May 1829. 10w21

BY order of Moses Chapin Judge of Monroe Common pleas, and Counsellor of Supreme Court, notice is hereby given to all the creditors of John Vallentine of Mendon in said county, an Insolvent debtor, to shew cause if any they have before the said Judge at his office in the town of Gates in the county of Monroe on the 6th day of June next at nine 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.

6w16 Dated this 13th day of April, 1829.

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Silas Saxton, of Mendon, in said county, as well in his individual capacity as one of the firm of S. & A. Saxton, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 20th day of June next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1819. Dated this 2d day of April, 1829. 10w14cjc

BY order of Moses Chapin, esq. first judge of the court of common pleas in and for the county of Monroe, notice is hereby given to all the creditors of LEMUEL WILCOX, of Gates in the said county, an insolvent debtor, to shew cause if any they have, before the said judge at his office in the town of Gates, in said county, on the 12th day of June next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, 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 March 3, 1829. 6t7

DEFAULT having been made in the payment of a certain sum of money, secured to be paid by Indenture of Mortgage, bearing date the fourteenth day of August in the year of our Lord one thousand eight hundred and twenty seven, executed by Amos Soper to Henry Jeffords, and the said indenture of mortgage having been duly assigned to Austin Steward,—NOTICE is hereby given, that by virtue of a power contained in said mortgage, and of the statute in such case made and provided; the following described premises will be sold at public vendue, at the court house in the village of Rochester, in the county of Monroe, on the seventh day of October, next, at ten o'clock in the forenoon of that day, viz. all that certain piece or parcel of land; situate lying and being in the Town of Brighton, in the county of Monroe and State of New York, and being a part of lot number fifteen and Bounded as follows; beginning at a stake in the centre of the Willson road, so called, ten rods south twenty four degrees west of the centre of the road leading from Eli Benkard's past William Billinghurst's saw mill to Giles Scott's, Thence south twenty four degrees west in the centre of said Willson road two chains and twenty seven links to a stake, thence south eighty eight degrees west five chains to a stake; thence North twenty four degrees east two chains and twenty seven links to a stake; Thence north eighty eight degrees east five chains to the place of beginning, containing one acre of land. Dated March 31, 1829. AUSTIN STEWARD,

H Humphrey, att'y. 6m14 Assignee.

To Rent,

THE White Dwelling House, situated on Alexander Street, and near the Brighton road. The premises contain besides a convenient House, a Barn, one acre of good land, a small Orchard, and Well with good enclosures. and may be had for one year for $70, in quarterly payments, possession given immediately.—Enquire of H. B. Pierpont, East Rochester, April 17, 1829. 16 tf

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Ennice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows; beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach stadale; thence South ern degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark: from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee. 6m46

The sale of the above described mortgaged premises is postponed to the twenty-first day of May instant, at 10 o'clock A. M; then to take place at the Court House above mentioned.—May 15, 1829. CHARLES PERKINS, Mortgagee.

The sale of the above mortgaged premises is further postponed until Thursday the fourth day of June next at the same hour and place. Dated May twenty first 1829. CHARLES PERKINS, Mortgagee.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the eighth day of August, eighteen hundred and twenty-five, executed to Charles Hagarman by Orias S. Church and Parmelea his wife and Henry Haight, of the town of Henrietta in the county of Monroe, of certain premises, described in said mortgage—NOTICE is hereby given, that, by virtue of a power contained in said mortgage, and pursuant to the statute in such case made and provided, there will be sold, at public auction, at the court-house, in the village of Rochester, in the county of Monroe, on the 10th day of October, eighteen hundred and twenty-nine, at 10 o'clock in the forenoon, all that certain tract or parcel of land, lying and being in the town of Henrietta; it being a part of lot eighteen, in the third range of lots in said town; commencing at a point twenty-eight rods distant from the east line of said lot number eighteen, from the northeast corner of said lot, thence running westerly, at right angles with the east line of said lot No 18, six rods, thence easterly parallel with the north line of said piece, hereby intended to be conveyed, about 13 rods and eight links; thence northerly on the east line of said lot No. 18, six rods, to the place of beginning, containing one half acre of land.—Dated April 29, 1829. CHARLES HAGARMAN, Mortgagee.

E. B. Wheeler, Att'y. 6m 18

DEFAULT having been made in payment of money secured by Mortgage, bearing Date the twenty-seventh Day of October 1827, executed by Prior Cobb, and Asa K. Allen, and Lucy his wife, to Elisha Ely, of all those Pieces of Land situate in the Village of Rochester, County of Monroe, and State of New York, described as Lot number sixteen, Lot number seventeen, Lot number eighteen, and Lot number nineteen, in that part of the village called Ely's Platt, being seventy one feet on Stone street and seventy two feet on Ely street,—which mortgage has been duly assigned to Justin Ely.—NOTICE therefore is hereby given that by virtue of a Power of Sale contained in the said Mortgage, and pursuant to the statute in such case made and provided, the said mortgaged Premises will be sold at Public Auction at the Court House in the County of Monroe, on the thirtieth day of October next, at ten o'clock in the forenoon.

Dated, April 20, 1829. JUSTIN ELY, Assignee of mortgage.

DEFAULT having been made in payment of the money secured by a Mortgage bearing date the twenty sixth day of October, 1827, executed by Austin Steward, Beardslee Baker, and Albert Hagerman, Trustees of the first African Methodist Episcopal Church in Rochester, to Elisha Ely, of all that certain parcel of Land situated on the east side of the Genesee River in the village of Rochester, in the county of Monroe, being Lot number Fourteen (No. 14.) on Ely's Platt so called, being forty feet front on Ely street, forty feet rear, and extending back from Ely Street seventy one feet. Which mortgage has been duly assigned to Justin Ely. NOTICE is therefore hereby given that by virtue of a Power of Sale contained in the said Mortgage and pursuant to the statute in such case made and provided, the said mortgaged Premises will be Sold at Public Auction at the Court House in the county of Monroe, on the thirtieth day of October next at ten o'clock in the forenoon.

Dated, the 20th April 1829. JUSTIN ELY, Assignee of Mortgage.

DEFAULT having been made in the payment of a certain Sum o Money secured by Indenture of Mortgage bearing date the first day of October, in the Year one thousand eight hundred and twenty seven, executed by Joseph Thompson of the Village of Rochester, in the County of Monroe, to Elisha Ely of the same place, and said Indenture of Mortgage having been duly assigned to the subscriber. Notice is hereby given that by virtue of a power of Sale contained in the said Indenture of Mortgage and in pursuance of the Statute in such case made and provided, the following described premises will be sold at Public Auction at the Court House in the Village of Rochester in the said County of Monroe, on the tenth Day of October next at one o'clock in the afternoon of that day (viz) All that certain piece or parcel of land situate in Ely's platt so called, in the Village of Rochester aforesaid and known and distinguished on said platt as Lot number seven, being twenty-five feet on Ely Street, and running south fifty feet. Dated April 7th, 1829. JUSTIN ELY, Assignee.

S. MATHEWS, Attorney. 6m15

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829. HENRY CHAMPION.

E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield; and westerly by the high-way running southwardly from said village to Perrinton; and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior; and southerly by the village lot or messuage now or lately, occupied by Leonard Adams, Esq, excepting the land now or lately, owned by Samuel Rich; which is three rods in front and five rods deep. Dated 27th December 1828. HENRY CHAMPION, Mortgagee

E. Pomeroy, Attorney 6m1

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ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY JUNE 12, 1829. VOLUME III—NO. 24.

ROCHESTER, MONROE COUNTY, N. Y.
PRINTED AND PUBLISHED WEEKLY, BY
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[*From our Correspondent at Philadelphia.*]

Saturday, May 23.—As the General Assembly has had only a forenoon session this day, there has been but little business of special interest before them, except receiving the report of the Assembly's Board of Missions.

Monday, May 25.—The Assembly have been occupied in hearing reports on the state of religion from the several Presbyteries under their care, and Ecclesiastical bodies in correspondence with them. These reports have been referred to a Committee with directions to prepare a connected narrative of the state of religion.

Tuesday, May 26.—This morning the stated clerk of the Assembly read a letter from Rev. Colony Nee, Pastor of a Consistorial church in the north of France, in reply to a letter sent by order of the last General Assembly to the Protestant churches in France. This reply, together with the Assembly's letter, is to be published in an appendixto the Assembly's minutes; but as I think this is the most interesting letter which has been received from the French churches, I will briefly state some particulars. The congregation of the Rev. Pastor consists of about two thousand souls, scattered over a territory as large as one of our small states. They have five houses for public worship. This congregation was greatly rejoiced to hear of the prosperity of our church, and so highly important did they esteem the subjects adverted to in the Assembly's letter, that they procured its publication, with the addition of some reflections, with a view to general distribution. This congregation has enjoyed a revival of religion, in which the power of God was remarkably manifested in the conversion of this Rev. Pastor and about 300 of his congregation. Nine years did this Pastor profess to lead souls to Christ, before he found that he was only a blind leader of the blind. It is only about five years since he found the Saviour. Since this period, his labors to win souls to Christ have been owned and blessed of God.

The Directors of the Theological Seminary of Princeton, made their report to the Assembly. They state the number of students at the date of their report to the Assembly of 1828, to have been 99. During the summer session 10 new members were admitted, and during the winter session 56. The greatest number during the year has been 120. The present number is 107. The Union Seminary in Virginia also reported, and state their number of students at 30.

Tuesday afternoon, the Assembly attended the celebration of the American Sunday School Union. After the reading of the report, which gave a very interesting detail of the Society's operations for the last year. The meeting was addressed by Rev. Dr. Griffin, President of William's College, Massachusetts, Rev. Mr. Smith, of the Episcopal church, Dr. Reese of the Methodist church, Rev. Dr. DeWitt, of the Reformed Dutch church, and Rev. Mr. Cushman, of the Baptist church.

Wednesday, May 27.—This day, agreeably to a resolution of the Assembly, was spent in religious conference and prayer. From 8 to 9 was observed as a season of private devotion. From 10 to 12 the Assembly were together, and occupied the time in prayer, singing, reading select portions of scripture, and in exhortation.—From 4 to 6, P. M. a public exercise was held in the church, somewhat similar to the exercises of the forenoon. After the conclusion of the exercises of both fore and afternoon, some time was spent in a free conversation upon revivals of religion. Upon this important subject there appeared to be a happy unanimity of sentiment. The persons engaged in this conversation were Dr. McDowell of Elisabethtown, Mr. Beman, of Troy, Dr. Herron, of Pittsburg, Dr. Lansing, of Auburn, Mr. Mead, of the state of Maine, Mr. Patterson, of Philadelphia, Mr. Rice, of Virginia, Dr's. Ely and Skinner, of Philadelphia, and Dr. Spring, of New York, and some others.—This interesting meeting adjourned to a subsequent day.

Thursday, May 28.—The business of the Assembly to-day, though important, is not of general interest. I would however mention, that petitions for Synods have been laid before the Assembly, and without doubt will be granted. One to be styled the Synod of Utica, one the Synod of Cincinnatti, and one to be styled – –

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It has for many years been customary to have a Missionary Sermon preached before the Assembly, and a collection taken up for the benefit of Missions: but the Board of Missions have this year changed their plan, and in place of the sermon, had addresses after the reading of their report. The report of the Board of Missions was read by Rev. Mr. Russell, before a large congregation assembled in the first Presbyterian church, after which, Rev. Mr. Graves, of Ohio, Rev. Mr. Fullerton, of Maryland, Rev. Mr. M'Carty, of New York, and Rev. Mr. Plummer, of N. Carolina, addressed the audience.

The powers of the Board of Missions were enlarged by the last General Assembly, and the number of its Directors increased, and they have zealously and successfully prosecuted the work assigned them by the Assembly, as will appear from the following statement:

The Board has made one hundred Missionary appointments. Their missionaries have been distributed through twenty-one states and territories of the Union and in South America.—Sixteen hundred dollars in donations from individuals have passed through the hands of the Board to aid feeble congregations in the erection of churches. Nearly $7,000 has been paid out for missionary services by the Board, and between 6 and 7,000 pledged for services not reported or rendered. The Board have 150 auxiliary Societies. Twenty individuals have agreed to pay one hundred dollars a year for 10 years, on condition that their number shall be increased to one hundred.

Last year the Board reported only 31 missionaries, and their income from the churches at something less than twenty four hundred doll's. At the present time it is about $10,000. Last year their expenditures amounted to a little rising of $3,000; their expenditures and appropriations for the current year amount to nearly $15,000. These changes, under God, are attributed to the new arrangements and spirited exertions which have been made by the Board and its agents since last May.

For the Observer.

TO MINISTERS OF EVERY DENOMINATION.

Dear Brethren:—Eighteen hundred years ago, Jesus Christ commanded his disciples to preach his gospel to every creature. In obedience to that command, the American Bible Society resolved, week before last, in the city of New York, to supply the United States with bibles in two years. To do this, requires from each professor of religion, within the same limits, the sum of 75 cents annually, for two years:—and this every professor of religion will give, and more too, if you lay the subject before them. A few days since I informed my church of this resolution, and I believe unanimously they rose and promised to contribute each one his proportion, and now they are sending in, every one 75 cents, or more, to fill the U. States with bibles. Will you in like manner lay the subject before your churches? If you take hold, the work is done, and if not, you must bear the responsibility.—Dear Brethren, let no time be lost, but aid with your churches in this blessed object without delay. A MINISTER.

For the Observer.

Messrs. Editors:—In the Observer of May 8th, I noticed a few remarks made by the Rev. Mr. Jones, respecting his name being inserted at the close of the Reply of the Genesee Consociation, to the Rev. Mr. Emerson's letter. Here, as a member of the Consociation, I would state, that he was not a member of this body. The words *Corresponding Member* should have been annexed to his, and to two or three other names. It was an inadvertent and unintentional omission on the part of the clerk, which he will explain.

In the Consociation, ministers and professors of religion, who are invited to sit as *corresponding members*, have a right to act, and to vote in all cases in which the mode of church government is not immediately concerned If Mr. Jones by any of his remarks means to be understood that he did *not* express his opinion in the discussion and adoption of the resolutions which drew forth Mr. Emerson's letter, it would have been well for him to have stated it *explicitly*. It is difficult if not impossible to account for the error into which the Consociation fell, that he did not act and vote with them, *if he did not; especially when it is considered that the question was first* put and decided, that *all* had a right to act, and the question was taken by *yeas* and *nays*, and no one objected except an immediate member of the body.

The truth is, that no person expressed more *fully* and *forcibly*, his sentiments *in favor of the resolutions, than did Mr. Jones*. If he feels apprehensive that his character should suffer on account of its being made public that he has acted with a body of Congregational Ministers, we cannot conceive that the course which he has taken will diminish the evil, when it is well known to the members of this body that *he did act*. A MEMBER OF CONSOCIATION.

For the Observer.

THE GENESEE CONSOCIATION TO MR. PRATT.

"*Rev. Mr. Pratt:*—We wish you publicly to explain the circumstances under which the names, affixed to the Reply to Mr. Emerson's Letter, came into print.

"JOHN TAYLOR, *Moderator.*
"EBN. RAYMOND, *Clerk.*"

Reply to the above request of the Consociation.

Brethren:—While the publication of your Reply to the letter of the Rev. Joseph Emerson was in progress, the publisher requested of myself a list of the names of those persons to whom a copy of the Reply was to be sent. I therefore furnished the list which is appended to the Reply; not expecting that the list would be published, but that it was merely to serve as a memorandum to the publisher in distributing the pamphlet.

I set down the name of the Rev. Hurman Halsey of the Rochester Presbytery, not because he was a member of the Consociation, or had acted with it in relation to Mr. Emerson's letter, but simply because he had requested a copy of the Reply to be sent to him. I set down the names of Abijah Gould and Theodore Ingersoll, because they were on the committee to prepare the reply. I set down the names of Messrs. Steel, Jones and Pratt, because they acted with the Consociation in adopting the resolutions which drew forth Mr. Emerson's letter. When those resolutions were under consideration, Mr. Jones was as highly in favor of them as any member present; and I inserted all the other names because they were actually members of the Consociation. Perhaps I ought to except Mr. Mason, yet he acted with the Consociation when the letter was finally adopted; at a time when he was installed by the Consociation, pastor of one of the churches in Bergen, which is under the care of the Consociation. With respect to the Rev. John F. Bliss, he was a member of the Genesee Consociation, though not present at the meeting.

Yours Respectfully, SILAS PRATT.
To Rev. JOHN TAYLOR, *Mod'r.* &
EBN. RAYMOND, *Cl'k.*

We have often heard it remarked that, in this day of light and knowledge, when the principles of morality and religion are so much the subjects of discussion, men, and especially the professed followers of Christ, could not sin at so cheap a rate as formerly, in times when the example of men, and when human authority, were more relied upon than the self-denying doctrines and precepts of scripture—and we do not see why this is not in accordance with the rules God has prescribed for the government of intelligent beings—"He that sinneth without law shall be judged without law"—"He that knew his master's will and did it not shall be beaten with many stripes."—"To whom much is given, of him shall much be required." Entertaining such a belief, we give publicity to the following letter, written by a member of high standing in a Baptist church, in the eastern part of this state, to a gentleman in this village as

AN ADMONITION AND SOLEMN WARNING TO MANUFACTURERS AND DEALERS IN ARDENT SPIRITS.

May 19, 1829.

Dear Sir:—Yours, dated some time in January last, was received, and the apology for not answering it sooner, is, that at the time it was received, I was in trouble as to my pecuniary affairs. Now, sir, permit me to inform you something of the dealings of providence towards me, since I saw you, which was in Montreal, in the fall of 1825, at which time I was in good circumstances, as to the things of this world, doing a snug and good business; but not content with that, had made my calculations to go to distilling, which I thought would enable me to extend my business and to carry it on in a more profitable manner; and as you will recollect, informed you of my calculations, to which you unhesitatingly objected, and advised me to abandon the thoughts of entering it, as you believed it to be a branch in which God would never prosper one of his professed children: In proof of which you produced many arguments, which for a long time had a most salutary effect upon my mind, insomuch that I concluded to give it up, and did nothing more about it until the summer following; and would to God I had never done more about it —but at this time, having a large quantity of grain on hand, and lost in a measure to a sense of my duty to God, I ventured to embark in the unholy business, and was prospered for a season, which encouraged me to prosecute it with more vigour. I however, soon found that I was losing money, but encouraged by the old maxim, to "look for money where I lost it," and notwithstanding the repeated admonitions I received from you, from time to time, warning me of my danger, I was deaf to all entreaty, although the Almighty brought me to a sense of my situation by visiting me with repeated judgements and reiterated disappointments. After losing in the distilling flood, in December last, which swept with a sawmill, and an old gristmill, together with all the running-gears for my new flouring-mill, which I had almost completed. This brought fresh to my recollection what you said to me the last time I saw you in Rochester, that "God would not prosper a man who was in the business of distilling—if he succeeded in that branch he would come out against him in some *other way.*" These words of yours were the first that occurred to my mind, when I heard that my mills had gone down stream. This was a loss of no less than $2,000. The next was a loss of $1500 where I had the least expected it; these, together with the failure of my competitor, who was owing to the inhabitants of this town, $16,000, and had nothing to pay, destroyed all confidence in the public, which compelled me to fail under rather aggravated circumstances. All this I attribute to my disobedience; for I might as well have been worth $10,000, had I followed your directions, as to be where I am. Now, every thing has turned out exactly as you have always told me it would, if I followed the distilling business.—All that I can now do is to *warn others* to shun that dangerous road, for it leads to ruin.

This, in *future*, from your most *obedient* servant.

* * * * * *

From a Missionary in Livingston Co., N Y.

The conference of the churches was held here a few days since, and brought up afresh to the recollection of the church the scenes of former days, when the descending Spirit came almost like a rushing wind, and bowed in the very dust the whole church and the surrounding country. God be praised for what he has done for this church! The Home Missionary Society took it in their bosom, and uplifted it, and presented it at the Throne of Grace. It found us amidst the trees of the forest, and looking with earnest eyes for the visitation of the gospel. The gospel came, and with it, the blessing of Heaven in copious effusions. Before, this church had no Sabbaths for instruction, no sanctuary sweet communions, no Sabbath schools, no monthly concerts for prayer, no visitations of the sick, no temperate society, no tract society, no newspapers of a religious character, (now there are twelve,) no prayer-meetings in the different neighborhoods, no catechetical instruction: alas! all these were wanting, and to add to the moral desolation, not a breath of prayer from any public man or servant of God. All was the stillness of death. I need not say, that *now all these exist.* Christians love to greet one another.—The moral aspect of things is brightening.—There is no difficulty in instituting a prayer meeting, nor calling upon any one to pray.—Their business, they say, goes on better since their attention has been called up to religion. The open drunkard and the secret tippler are less frequent, and a better attendance upon the ordinances of the Sabbath is observed. There is a harmony too in the society, and in proportion as the means are used, intelligence is diffusing, and this is one great effort in which I am at present ocupied; for ignorant Christians or an ignorant church cannot long exist without sinking.

Our County Bible Society resolved, at the beginning of the year, to supply every destitute family with the Bible. I have been through the whole county within the circumference of my labors, to ascertain who were not. I found but one family who had not either a Bible or a Testament. An effort is making to produce a greater effect in our Sabbath schools.—*Home Missionary.*

From a Missionary in Oakland Co. Michigan.

I have labored with this people since the 10th of November last. This church now contains sixty-five members, twenty-two of whom are males. They are spread over a wide surface and hence it is necessary for me to preach in several different places. I hope to get into operation several Sabbath schools and Bible classes, which will require considerable of my attention. I am much gratified with the desire that is manifested every where to hear the preaching of the word, and often with the solemn attention that is paid to it.

In the neighborhood where I reside we have kept a Sabbath school in operation during the winter. The teachers constitute a Bible class, who meet every Thursday evening at my house to consult together upon the Sabbath school lesson, and for prayer. The improved system of Sabbath schools is known only by report in this county, and, I presume, in the territory generally. The Sabbath school in my neighborhood exhibits an example of it, with the exception of the *library*, which I have no doubt will be procured soon after the opening of navigation.

I have endeavoured to attend to the important duty of family visitation, as I have found time and opportunity, and I have to regret that I cannot devote more time to it Experience impresses upon me, more and more forcibly, a sense of its utility. I find here and there one, laboring under greater or less anxiety for the concerns of the soul, who would be passed by unnoticed, if the state of their feelings were not discovered by personal conversation with them.—*Ib.*

Rev. E. D. Kinney. Nassau, Rensselaer County, N. Y. writes as follows, April 21, 1829.

Within a week, as many as seven or eight have expressed a hope that they have been enabled to submit to God, and close in with the offers of mercy. Most of them are young people, but a few are heads of families. Others seem deeply impressed with a sense of their guilt and danger. Our meetings are full and solemn. It is apparent that God is here. An awful stillness pervades our assemblies. There is some agonizing in prayer among Christians. What the Lord designs to do for us in future, he only knows.—*Ib.*

From the Visitor and Telegraph.

SPIRITUALITY OF THE COVENANT.

The great principle on which the rejectors of infant Baptism is the covenant which God made with Abraham. In the Religious Herald of July 18th, 1828, the Editor expressly denied its spirituality, and quoted an argument of the Rev. Dr Baldwin, to sustain him in this denial. Such, I presume, is the opinion of the denomination generally. Indeed it is the unavoidable consequence of the rejection of infant baptism; for, if the covenant was spiritual, no reason can be assigned why the Apostles would not naturally, and even necessarily, understand their commission as including the baptism of the believer and his offspring. Until it is shown that circumcision was *not* connected with a *spiritual* covenant, it will be impossible to commence an argument against infant baptism, which will not conclude equally against a plain matter of fact. There is therefore, no other starting point.

The position taken by Dr Baldwin, is briefly this. The covenant which God established with Abraham, had respect to *temporal* blessings *only*; and, of course, terminated when the Jews were rejected of God and dispersed among the nations. God's promise to *multiply Abraham exceedingly*, had respect only to his *natural* offspring. The *many nations*, of whom he was to be the father, were Jews, Ishmaelites, the descendants of Keturah. The kings who were to come of him, were, with few exceptions, very wicked, and many of them gross idolaters. The inheritance promised, was the land of Canaan, called an *everlasting* possession—the very term which is applied to the duration of the covenant itself. "The same words of perpetuity are fixed to each." But the Jews were long since dispossessed of their *everlasting* possession, and lost all special visible relation to God; and this fact shews that the covenant has come to an end. He does not state what it was, *to be a God to Abraham and his seed*, but maintains that it was not the bestowment of spiritual blessings.

The very statement of this opinion, one would think a sufficient refutation of it. But as it constitutes the only foundation of an argument against infant baptism, and is therefore adopted by a numerous class of christians, it may be proper to examine it.

According to this interpretation of the covenant, circumcision had no reference to *spiritual* blessings, and the patriarch's only seed were his *natural* descendants. But the Apostle reckons the believing Romans among the many nations of whom Abraham was the father, (Rom. iv, 11–18.) and says, all christians are Abraham's seeds and not only so, but "*heirs according to the promise.*" Galatians iii, 29. What promise? Undoubtedly the promise made to Abraham; See the 4th chapter of Romans, and 3d of Galatians. Heirs of what? *Certainly not of the earthly Canaan;* which christians, as such, have never possessed. "Heirs of God, and joint heirs with Christ." Rom. viii, 17. "An heir of God through Christ." Gal. iv, 7. "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel. Eph. iii, 6. "Heir of the right eousness which is by faith." Heb. xi, 7. "Heirs together of the grace of life." 1 Peter iii, 7. See the first and second chapters of Ephesians, where the Apostle evidently sets forth the spiritual privileges and enjoyments of christians, as the genuine inheritance of the true Israel. According to the Apostle then, Abraham was the father of a *spiritual* seed—for the Galatians and Romans were not his natural offspring—and *spiritual* blessings are included in the promise.—The Apostle being inspired, *the burthen of proof lies on those who oppose him.*

Of this fact, Dr. B. seemed to be aware, and offered an argument, of which this is the sum. "There is no spiritual blessing, but that of salvation! If the promise of this, was to the literal descendants of the patriach, the Gentiles are not included; if to his spiritual seed, it extends to believers only. If the promise was absolute, then it secures salvation to all the descendants of Abraham, however wicked and impenitent; if conditional, it was on the condition of penitence and faith, and was of no use at all; for God saves all who repent and believe, without any covenant." Hence it follows, that a *spiritual* covenant, supposing such an one to exist, could be of no possible benefit to the believer or his offspring, and is not to be ascribed to God. See the argument at length in the Herald of 18th of last July.

The reader will perceive that this famous argument is based on the assumption, that God, in the administration of his government, does not effect *moral* ends by *moral* means; but by his *promise*, independent of all means—which corresponds very nearly with the Arminian statement of the doctrine of election! But is any one ignorant of the fact, that God usually dispenses *spiritual*, as well as temporal blessings through the use of means? This very covenant may be one of the means selected by infinite wisdom for the accomplishment of his most wise and gracious purposes. That it had reference to spiritual blessings, is clear from the passage already quoted from Galatians; and that circumcision, which was connected with it, and applied to infants also, had respect to the moral state of the heart, we learn from the 2d chapter of Romans, where the Apostle says, "For he is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God." See also Deuteronomy x, 12–16, where Moses commands the children of Israel *to circumcise their hearts*, as a preparation for loving and serving the Lord their God with all their heart and with all their soul. Infants were as incapable of this spiritual obedience, as they are of faith and repentance under the Gospel dispensation.

But this *carnal* mode of interpretation, adopted by many in order to get clear of infant baptism is not confined to the covenant with Abraham in a greater or less degree, to the whole of the Old Testament. This is the necessary consequence; for, if a spiritual religion is taught any where in the Jewish Scriptures, it devolves on the denier of the spirituality of the covenant, to show that this is an exception; especially as it contained the promise of the Messiah, the sum of all spiritual blessings. We might therefore, expect that the whole would be regarded in a mere temporal and external point of view. And such to a very great extent, we know, is the fact. Not only circumcision, but all the rites and ceremonies under the old dispensation, are considered, not as teaching important truths respecting man's moral condition and God's plan of salvation, but as designed merely to keep the Jews a distinct people. They look upon the religion required of them, not as a personal and spiritual, but merely a national and external service. Hence they come to the New Testament, as the first revelation ever made to man, that required a *personal* and spiritual obedience. They regard the declaration from heaven, "*This is my beloved Son, hear ye him,*" as dispensing with the Jewish Scriptures as a rule of duty; and Christ's Sermon on the Mount, not as an exposition of the doctrines taught in the Old Testament, which the Jewish Doctors had by their glosses and traditions rendered of none effect, but as the promulgation of a *new* religion wholly unknown to the patriarchs and prophets.

But this view of the subject appears to be entirely erroneous. God has required the same personal and spiritual worship in every age. His true worshippers have always worshipped him in spirit and in truth. *The Gospel was preached to Abraham,* (Gal. iii, 8,) and his faith was counted to him for righteousness. Nor was this a solitary instance, for the Apostle says, it was preached to the ancient Israelites who came short of the promised rest; but the word preached did not profit them, not being mixed with faith in them that heard it. Heb. iv. 2.—He also quotes from the Old Testament, as a general proposition, "The just shall live by faith." Gal. iii, 11. In the 11th chapter of Hebrews, the Apostle illustrates the nature and effects of that faith which works by love and purifies the heart, by reference to the lives of the Old Testament saints.

There has been but one method of salvation, and the true people of God are the same under both dispensations. Thus the Gentiles are grafted by faith into the same stock from which a part only of the natural branches were broken off through unbelief. Rom. xi. And it is one and the same spiritual temple, which is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. Eph. ii. See also 1 Peter, chap. ii. The law is spiritual, (Rom. vii. 14, iii. 20—22,) and those who heard not Moses and the Prophets, lift up their eyes in hell without excuse; for they would not be persuaded though one rose from the dead. Luke xvi. 28—31. On these two commandments, *supreme love to God, and love to man,* hang all the Law and the Prophets. Matt. xxii. 40. Thus Christ came, not to de-

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stroy the Law or the Prophets, but to fulfil; and Paul, in preaching the doctrine of salvation by faith, established the law.

These passages teach us, that the religion required in the Old, and New Testament, is one and the same—*a spiritual obedience*. It is not pretended that life and immortality were *as clearly* brought to light, or that every moral duty was *as plainly* taught, in the Old Testament, as in the New; although others were almost exclusively taught there. But the law of the Lord was perfect, converting the soul. Ps. xix, 7. The Jews were extremely prone to look only to the external service, and rest in outward forms.—And it was the carnal mode of interpreting their Scriptures, which led them to reject the promised Messiah. Wherever Christ found an Israelite indeed, he was immediately recognized as the Messiah, of whom Moses and the Prophets did write.

If regeneration was not taught in the Jewish Scriptures, it was perfectly natural for Nicodemus to be ignorant of the doctrine. But our Saviour expressed great surprise at his ignorance on this subject. "*Art thou a Master of Israel, and knowest not these things?*" John iii, 1—10. Is it possible that a *teacher of Israel* is entirely ignorant of one of the most important doctrines in those very Scriptures which it is his business to expound! But a knowledge of regeneration, implies a recognition of all the leading doctrines of Christianity—such as the depravity of man, atonement for sin, justification by faith, and the sactifying influences of the Holy Spirit.

Our Saviour and his Apostles often appealed to the Scriptures, and recommended them to examination. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John v, 39. "There is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not *his writings*, how shall ye believe *my words?*" 45—47. The Bereans were commended for testing the Apostles' preaching by the Scriptures, Acts xvii, 11. St. Paul says to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Timothy iii, 15. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 16. It is hardly necessary to add, that, in these passages, the Scriptures of the *Old Testament* are intended.

And now, if there is any *Scripture* proof, that the Covenant which God established with Abraham, had no reference to *spiritual* blessings, and that a *personal and spiritual* obedience is *not* required in the Old Testament—*let us have* it.—Until this proof is produced, let us hear no more of the absurd objection against infant baptism, that the Gospel requires a *personal* obedience.

LAYMAN.

From the Missionary Herald.

SANDWICH ISLANDS.

General statement respecting the mission.

At the general meeting of the missionaries at Honoruru, in April 1828, immediately after the arrival of the late reinforcement, a committee was appointed to report on the state and operations of the mission, as noticed in the number for January, p. 27. Some extracts from this statement, relative to the various departments of labor, are given below. They represent the mission as it was at the beginning of September.

Events adverse to the Mission.

After noticing as events of an unpropitious character, the outrages committed by foreigners at Lahaina, a detailed account of which was given in vol. xxiv, pp. 273—281, the missionaries proceed to mention the manner in which these events had, in the providence of God, been made conducive to the firmer establishment and greater influence of the mission, and to the promotion of morality in the Islands.

"We will mention in the first place the influence on the people in Lahaina. There never was, probably, any occurrence which so much endeared the missionary to the people, or them to him. It seemed also to be the commencement of a new attention to religious concerns, which has been of long duration. As the fruits of this attention, we trust that a good number will at no distant period be united with the church. The chiefs have also learned the necessity of a greater degree of watchfulness on their part, and have established a regular guard, by whom the beach is patrolled through the night, and the people are not allowed to be out after the beating of the drum, which is at or near 8 o'clock.

But the influence of these occurrences is not confined to Lahaina or Maui. The general meeting of the chiefs which took place in consequence of the abovementioned untoward events, was one of the most interesting assemblies of the kind which has ever been held on the Sandwich Islands. The ostensible object for which they were assembled was to hear the complaints of Capt. Clark against Hoapiri, and of Capt. Buckle against Mr. Richards. The real object for which they were assembled was to establish laws for the nation. And this object was accomplished.

It was doubtless hoped on the one part, that every obstacle in the way of crime would now be removed, and every thing like law or tabu be banished from the Islands. But this was the very meeting at which were enacted the first regular laws that ever existed on the Sandwich Islands. In these laws the chiefs were united, and to them the king affixed his name. The first law prohibits murder, on penalty of death. The second law prohibits theft, and confinement in irons is the penalty. The third prohibits adultery, and the penalty is the same as that of the second.

The threats of the foreigners to take private revenge, if it could not be had in public, conspired with other things to open the eyes of the chiefs and the people, and make them see the broad distinction that exists between the missionaries and their assailants. Viewing the subject in all its bearings, we think scarcely any thing has occurred in the history of the mission, which has, on the whole, done more to promote the interests of civilization and christianity, than the occurrence of which we have now been speaking."

The removal by death of Mrs. Bishop, a sister very much endeared to her fellow laborers, and occupying a sphere of great usefulness, is mentioned among the afflictive events with which the mission has been visited; though it seemed to be the means of turning the attention of the people to serious things and promoting a revival, such as has never before been witnessed at Kairua. (Number for February, pp. 43 and 50.) The return to this country of Mr. and Mrs. Ely, on account of the failure of their health, and at a time when they were followed by great success, is another event of the same class. Another thing of an unfavorable aspect is an inattention at Honoruru.

TEMPERANCE.

VALUABLE TESTIMONY IN FAVOR OF TEMPERANCE ASSOCIATIONS.

At the late annual meeting of the Mass. Society for the Suppression of Intemperance, a letter addressed by Chief Justice Parker to Dr. John C. Warren, the distinguished President of the Society, was read, from which we make the following extracts:

Having just returned from a six weeks' tour through the Counties of Franklin, Hampshire, Hampden and Berkshire, in each of which I have held a term of the court, it has occured to me that certain observations I had occasion to make, may be usefully stated to the Society over which you preside.

The most important relates to the extraordinary reformation which has taken place in regard to the use of spirituous liquors. I am very confident from my own observation, and from information which I have received from authentic sources, that this reformation is great in all these Counties—and that there is good reason to hope it will increase and be permanent. There is an actual diminution of one half in the sale of spirits, and of course in the use of them. In most cases beer has taken the place of them, and when that cannot be obtained, cider, and where neither, water. In many places the traffic in rum, brandy, gin, &c. formerly the most profitable branch of a grocer's business, has ceased to be an object, and the bar-room of taverns which has heretofore been the scene of disgusting excess, is comparatively deserted, or visited only for the healthful fountain of ale or beer, which now is the most prominent object there. I do not mean to speak of the practice of drinking ardentspirits as abolished, but as materially decreased.

I should think the change was more thorough in Berkshire than any where else, and it has probably been more aided by the efforts of associations and individuals.

Among other instruments the missionary labors of a Mr. Hewitt are spoken of as highly efficacious. From what I have heard of this gentleman and his wonderful success in this good cause I should denominate him the Apostle of Temperance.

It ought to be mentioned to the honor of the bar of Berkshire, that they have I believe unanimously, entered into a compact which they strictly execute, to promote the cause of temperance by example and otherwise. They have banished all ardent spirits from their houses and their lodgings when at court, making literally *no use* of them. They have also discarded the use of wine, which at first I thought might be carrying the thing too far, because extremes generally cause revulsions, but upon hearing their reasons, I am satisfied they are right. They do not object to wine as of itself, used in moderation, hurtful; but the use of it in a great measure destroys the power of example, and tends much to defeat the effect of any remonstrance they may have occasion to make to those who are destroying themselves and families by hard drinking. It is necessary to show such people that there is no need of any stimulants.

My knowledge except what has come from personal information, is derived from conversation with ministers, lawyers, storekeepers, & inn holders, and the result, to my mind, is quite satisfactory that a radical change has been wrought through the portion of the Commonwealth which I have visited. I hope it is so in all parts, but I have had no opportunity of knowing.

Your Society I believe was the first to unfurl its banners in this holy warfare. It was instituted during the session, I think, of the Legislature about twenty years ago. The great lawyer and statesman, Samuel Dexter, was among its first patrons and its first President. Many, seeing no happy results after many years of efforts, have retired from the field in despair—I am one of this number—but I now see and rejoice in it, that however desparate the disease, it is at last yielding to to the power and skill of the great Physician above, through the instrumentality of the human agents he has employed. The national society established here a few years ago, has given great decision to the pre-existing Mass. Society, and both together, with the aid of county and town associations, and influential individuals, have been secondary causes of working the greatest moral change which has ever taken place in this community.

From the Journal of Humanity.

A CAUSE OF JUVENILE VICE.

Letter from the Superintendent of the House of refuge for Male Juvenile Delinquents, New-York.

Dear Sir,—According to your request *I* have examined as far into the causes of the misfortunes of the children committed to the House of Refuge, as my means would permit. I cannot ascertain precisely the number, nor the exact proportion that have fallen martyrs in consequence of the intemperance of their parents; but think myself prudent in saying that of the 558 subjects received here within about four years, three fourths of them came to the end in which we find them, through the excessive use of ardent spirits by their parents, or guardians. And strange as it may appear, it is no more strange than true, that we find far greater success, in the reformation of young thieves, than we do of those who have become addicted to the frequent use of the intoxicating draught. It is not uncommon for persons thus addicted, to instruct their children to *steal*, as well as to *beg*. A striking instance is that of a little boy now in the House of Refuge, who used to be employed by his parents in begging cold victuals and bones from the markets. He was asked how he used to get his living—he replied "*by stealing and begging sir*," with apparent sincerity and candour, and without appearing to be at all conscious of the enormity of his crimes;—or, as though he would say, it was not me that did so, these were the deeds of my parents.—Both his father and mother died last summer, in consequence of their excessive use of spirituous liquors.

ACCOUNT OF A LITTLE GIRL,

between 13 and 14 years of age, who presented herself at the gate of the New York House of refuge, in February 1829.—Furnished by the Superintendent.

Her Mother died when she was an infant.—Her Father is a Ship Carpenter by trade, and could earn a good living, but is very intemperate, and keeps in the Groceries in ——Street; has no other child but this;—would put her out to board sometimes, but she would be discharged, because her father did not pay;—would then look for a place at service as she could. About four months since, not having any house, or place to which to go, she went to her father,—found him in a *Grocery Store* and told him she had no place, and solicited his protection or aid.—He told her he *did not care where she went, nor what become of her*.—Driven to this extreme, and counsellors plenty at hand, she parted with her virtue for a home and subsistence. A few days since, she more seriously awoke to her condition, made some inquiries about the House of Refuge, of a female of her own class, although older.—As though conscious of the enormity of an infant like the subject of my story continuing to throw herself away, as she had done, the woman told her it was the best thing she could do to go there.—The girl immediately came up the Bowery, until she found the Refuge Gate, and knocked for admittance. None could be granted without a regular commitment; she however was directed to Alderman Burtis, for that purpose. She was received hospitably by him, provided for that night, and came back early next morning happy, with her commitment in her hand;—nor has she appeared to regret her procedure since. All this, Sir, is the consequence of intemperance. She has been from the scene of her misfortunes but eighteen days, and I saw her this afternoon studying the Holy Scriptures, preparing to recite to the Ladies' Committee, with so much apparent pleasure and zeal, as to produce emotions not easily to be described.—*Ib.*

ROCHESTER:

THURSDAY, JUNE 12, 1829.

TO OUR SUBSCRIBERS.

Six months of the present volume of the Observer having nearly expired, we would remind those of our subscribers, who are yet in arrears, that it is highly desirable a settlement of accounts should be made. We intend *soon* to forward to them their Bills, and hope they will not be found unprepared.

TOAST OF THE PARTHIAN.

Our readers will recollect that some months since, we copied from the Missionary Herald, a statement of the disgraceful treatment received from Capt. Blinn, of the Parthian, by the Missionaries who took passage with him for the Sandwich Islands. This statement was confirmed by letters of the Missionaries, received in this vicinity and in various other parts of the United States. On the return of the Parthian, some weeks since, Capt. Blinn published a counter statement, intended to do away the impression of his having in any way violated the contract which was made with the American Board. In reference to what was published in the Herald, he says, 'Many of the statements are *false*, and I can prove them so; and others are so disingenuous as to amount in a *moral* point of view to falsehood." He then goes on to state that he fulfilled the contract to the letter, and in many instances went beyond it—that he gave up the *cabin* for the use of the Missionaries—that whenever they communicated to him their wants or wishes, he endeavored to supply them, whether the contract so expressed it or not—that "he did not compel the Missionaries to prepare their food for cooking, wash dishes," &c. &c. He also publishes a certificate, signed by the 1st and 2d mates, and the carpenter, stating that the facts, as related by Capt. Blinn, are known by them to be true, and the cook and steward testify that "*they* were ordered by Capt. Blinn to cook for the Missionaries," &c.

Capt. Blinn's communication is answered by a writer in the Boston Daily Advertiser, (supposed to be Mr. Evarts,) who republishes the whole of the statement which first appeared in the Missionary Herald, prefixing it with the following:

"I beg leave to say, the character of the ladies and gentlemen who sailed with Capt. Blinn, is a sufficient surety to the many hundreds who know them in this city and in the various parts of our country, that nothing but *facts* have been stated, all of which were detailed as published, by six men of intelligence and liberal education, and several ladies, all of whom are ready to make oath to their declarations: and if the voice of their many ardent friends is regarded, the subject will be investigated before a competent tribunal."

We have read the statement to which Capt. Blinn's name is attached, with deep interest. Our first impression was that he *explicitly denied* the charges; but on subsequent examination we perceive this applies, principally, to the general scope of what was published in the Herald, and not to particulars; and that some of his statements are mere denials of what was never charged against him. The article he has published is, however, ingeniously prepared, and winds up with the threat that but for the delays and expenses of a lawsuit, he would prosecute the editor of the Herald for a libel.

From a personal acquaintance with the Missionaries, we have no doubt of the truth of the statements published in the Herald. They could have had no conceivable motive for misrepresenting facts: and when it is remembered that they unitedly stated what was published, and that the private letters and journals of the females, two of whom went from this village and vicinity, mention the same facts, there are few, we think, who will be disposed to question the truth of their statements.

THE NATIONAL PREACHER.

This valuable and popular publication has now been before the public three full years, and although its circulation has been extensive, it has not yet obtained that patronage which its merits, and usefulness to the cause of religion, so justly entitle it.

Those who have a taste for religious reading, and know how to appreciate the writings of our ablest divines, can hardly fail of being entertained and instructed by the perusal of the National Preacher.

It is published monthly, and usually contains two sermons. Price $1,00 in advance—$1,25 on the receipt of the 6th number, or $1,50 at the close of the volume. Postage under 100 miles, 1 1-2 cts.—any distance over, 2 1 2.

This publication may be obtained by applying to the agent, Seth Dwight Chapin, of this village. The editor remarks, that upwards of fifty clergymen of five Christian denominations, belonging to sixteen different states, most of whom are known to the public as authors, have given him encouragement to expect from them sermons for the work.

The Conference of the Churches, met in this village on Monday last, and closed on Wednesday. Some account of the exercises and the arrangement for future Meetings will be given next week.

SUNDAYS EXCEPTED.

We rejoice to learn, and to state the fact, that the Daily Line of Stages from Rochester to Geneseo, has ceased to violate the Sabbath by running on that day. May this example speedily be followed by every line of Stages in the land which does not now "Remember the Sabbath day to keep it holy."

The following was designed as a postscript to the letter from the Rev. Mr. Paddock, published in our last, but was not received in season for an insertion.

P. S. Since Mr. Case's departure, I have received a communication from him, in which he requests me to make acknowledgments, in his behalf, to the citizens of this place for their kind attention to him, and liberality to the cause, the interests of which he is laboring to promote. The following is the amount of the public collections:

At the close of the exercises on Sabbath, at the 2d Presbyterian church, $41,04. At the meeting of the Sunday Scholars, the ensuing day, at the 1st Presbyterian church, $10,00.

In addition to the above, about *seventy dollars* were subscribed by several benevolent individuals. One gentleman, distinguished for liberality, subscribed $25,000. Many articles of clothing were also bestowed by the ladies of the village.

Z. P.

[*Communicated.*]

MONROE BIBLE SOCIETY.

At the annual meeting of the Monroe Bible Society, held at the first Presbyterian church, in Rochester, on Tuesday, June 9, 1829, the Report of the Treasurer was read and accepted.

On motion of Rev. Dr. Comstock, of the Baptist church, seconded by Rev. J. Penny, of the first Presbyterian church in Rochester,

Resolved,—That we hail with peculiar pleasure an increase of that liberal and catholic spirit which induces christians of every name, without regard to party, or sect, cordially to cooperate in the benevolent work of disseminating the scriptures of eternal truth.

On motion of F. M. Haight, Esq., seconded by Hon. Moses Chapin,

Resolved,—That we consider the principles and precepts of the Gospel as constituting the only permanent and substantial foundation of national prosperity and of civil liberty; that it is the bounden duty of the patriot as well as the christian, to promote the circulation of the scriptures, as the best means of perpetuating our republican institutions.

On motion of Mr. Josiah Bissell, jun. seconded by Rev. Wm. James, of the 2d Presbyterian church, Rochester,

Resolved,—That this Society highly approve of the resolution adopted by the American Bible Society, at their late anniversary, in which they undertake to supply all the destitute in the United States with the scriptures, in the space of two years.

The society then proceeded to a choice of officers for the ensuing year—and the following gentlemen were elected, viz:

Ashley Samson. *President*, Rev. Dr. Comstock, Rev Mr. Douglass, Mr. Wm Atkinson, Mr. A. Champion, Mr. T. F. Haight. *Vice Presidents*. Levi Ward, jun.. *Treasurer*. Moses Chapin, *Cor. Secretary*, William Pitkin, *Rec. Secretary*.

TOWN MANAGERS.

J. Gould, *Gates*. John Williams. *Greece*. Zolved Stevens, *Parma*. Wm. Groves, *Clarkson*, A. H. Smith, *Sweden*. Samuel Baldwin, *Riga*. Wm. B. Brown, *Ogden*. Isaac Lewis, *Wheatland*, Thomas Blossom, *Brighton*, Elisha Beach, *Pittsford*, Brooks Mason. *Penfield*, Mr. Wilmarth. *Perrinton*. James Sperry, *Henrietta*, Alfred Jones. *Rush*, Timothy Barnard, jun. *Mendon*, Alfred Scofield, *Chili*. Adjourned.

The Resolutions were followed by addresses from the gentlemen who introduced and seconded them, and also by Rev. Mr. Douglass, of the Episcopal church, and Rev. J. Parker, of the Presbyterian church. The proceedings were highly interesting, and the addresses were such as might be expected from the gentlemen who delivered them.

The following is an extract of an account of an Infant School Celebration which took place recently in Philadelphia. It is taken from the Columbian Star.

For the occasion to which we are alluding, that very spacious hall belonging to the *Musical Fund Society*, had been obtained, and at an early hour was crowded with an unusual concourse of spectators, all anxious to witness the novel exhibition. The little ones were arranged in view of the audience on a sloping stage, with seats rising one above another, so that the whole group was distinctly in view. Many of them seemed not much advanced beyond the period of crude attempts at walking, whilst others, a little more forward in years, appeared as so many decided specimens illustrative of the utility of the institution. At the commencement, they all arose sung a hymn, with a sedateness and devotion of manner, which was not the least surprising and agreeable circumstances in this transaction.—Their examination afterwards proceeded, and they answered with uncommon readiness many simple questions on the rudiments of English Scripture history, natural history and mineralogy. A mode of communicating instruction to them by the most easy and natural combinations, was conspicuous throughout the whole process; a process which made it evident that the understanding of children may be successfully addressed, much sooner than the common belief will admit.

The multiplication table they sang through to the agreeable tune of *Auld Lang Syne*. This to us was something new and interesting, and appeared to have been a method adopted in accordance with genuine, unadulterated nature. Even common observers must have remarked, that one of the first acquisitions of childhood is the formation of tuneful sounds. Their little hymns and tunes will be conned with a pleasure and alacrity which nothing else can elicit, and their memory will hold with unyielding retention the impressions made through such a medium.

Could we lay before our readers a picture of the scene in question, we should feel that nothing more was necessary to awaken their attention to the subject; but since this is impossible we must be contented with one or two exemplifications. The gentleman who conducted the examination, asked some of the company for a cent, which he laid on the floor. Then turning to the children, he remarked that it might be possible for him to leave the house and forget the cent that lay on the floor, but that remembering the next day, that he had left it in that position, he should return and seek it, when not finding it, he should inquire, who of them had taken his cent. On the supposition that some one of them had stolen it, and denied the fact, said he to them, "How many commandments would that child break, who should be guilty of such a crime?" The first answer we heard was from a little voice which said, "He would break *three* of the commandments." Said the teacher, "How do you make this appear?" To this the answer was in substance, thus: When the child saw the cent and had a mind to take it, he then broke that commandment which says, *Thou shalt not covet*. In taking it to himself, he broke that which says, *Thou shalt not steal*, and when he denied the theft he violated that one which says, *Thou shalt not bear false witness against thy neighbor*. The efficacy of this simple process in illustrating the moral turpitude of a single act, was irresistible, and we are much in error, if this mode of teaching moral obligation does not leave on the infant mind an indelible impression.

Another illustration was presented, to show the manner of settling quarrels in infant schools. Said the teacher, "How do infant schools settle quarrels?" Nothing was said; but in the next second, two little girls, not exceeding, to appearance, four years, appeared standing near each other, and turning suddenly round embraced each other with mutual kisses. This they repeated several times, and by this expressive act conferred indescribable honor upon the pacific virtues.

Concert of Prayer.—This important monthly meeting was attended at Grace Church on Monday evening last; with more interest than usual. Still nothing is wanting, beyond a plain and faithful exhibition of the wants and wretchedness of the heathen, in order to open in their behalf the hand of Christian charity, was strikingly evinced on this occasion by the contribution of two gold rings by pious individuals, no doubt who went unprepared for the offering to the Lord which is customary at these meetings. Oh! that a deeper tone of feeling on this most affecting subject, might prevade the hearts of all God's children, until ornaments and superfluities, and indulgences enough are relinquished to supply means for the conversion of the world.—*Phil. (Epis.) Rec.*

"*Open and Daring Schism.*"—The following extract of a letter from the late Bishop Heber to the late Arch-bishop of Canterbury, shows that, in the opinion of that amiable prelate, it is *open and daring schism* for a chaplain of the Episcopal church, to receive the sacramental supper at the hands of an American Independent Missionary, and that it constitutes a crime, for the punishment of which some provision should be made—their canons and books of ecclesiastical law being found very defective upon that point. And upon that point, we presume, the New Testament, which, after all, is the best ecclesiastical code of laws, will be found at least equally defective. When will men, pious and devoted as we believe Bishop Heber to have been, cease to lay an undue stress upon systems of mere human invention? Punish a man for receiving the sacrament at the hands of an American Missionary!—for communing with those who love the Lord Jesus Christ, and are giving the fullest proofs that they are willing to spend and be spent in his service! We did not expect to see such a sentiment from under the hand of Bishop Heber.—*Charleston Observer.*

"At Bombay one of the chaplains, whose conduct and character have, on many previous occasions, given me great uneasiness, has been attending a conference of American Independent Missionaries, and receiving the sacrament at their hands. Admonition from me I have no reason to suppose does him any good, and I have found, to my surprise, no provision for the punishment of this open and daring schism in any of the canons, nor in any of the few books of ecclesiastical law which are within my reach. May *I* request your grace, at your leisure, to favor me with your opinion and instructions on the subject."

Mackinaw Mission.—Letters recently received mention that seventeen persons were admitted upon examination to the Mission church the second Sabbath in April; and that others have expressed a hope—some in the mission family, and the remainder in the village—some whites and some Indians. Of the latter there have been some signal instances of the power of divine grace upon the hearts of the most unpromising. Of the former we can only say, "What hath God wrought!" Most of those who gave character to the place are now devoted to the good cause.—*Western Intelligencer.*

TRACTS.

When a minister speaks to an ungodly man on the great concerns of his soul, Poh! says he, it is not worth while to mind HIM, *it is his business*. When a layman appeals to his conscience

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and sets before him the realities of eternity, immediately he waxes warm, and exclaims, Sir I won't mind YOU, for *it is none of your business!* It is the excellency of Tracts that they are neither clergymen nor laymen; and yet they are the most faithful and unflinching of all monitors; they enforce the most cutting truths without fear or favor.—*Dr. Coxe, at the Tract Anniversary.*

SCRIPTURAL LEGISLATION.

Washington Irving, in his waggish History of New-York, says, that one of the American States, being met in council to draw up a code of laws, finished the *Diet* by a resolution to govern the state by the laws of God, until they could devise *better*. This is, perhaps, a parody of Franklin's fine reproof to the Congress, when he calmly said, "Ye are applying to all the lights of antiquity for direction; would it not be well to apply also to "The Father of lights, from whom cometh down every good and perfect gift?" The wisdom and efficiency of this process will soon be demonstrated to the old Governments of Europe, by the progress of the new Governments at the Missionary stations. Madagascar has advanced farther in civilization, in a few years, than any of the old Governments did in the same number of centuries. Radama the king, told Commodor N. when he saw his surprise at the improvements, "we owe it all to the Mission Schools." The truth of this was triumphantly illustrated in the abolition of one of the most ancient and inveterate customs of the nation. It was the law of Madagascar, that, if two men were travelling together, and one of them died on the journey, the survivor should take up the dead man, and carry him to the sepulchre of his fathers. This, as may be supposed, often proved fatal to the survivor. On one occasion it proved fatal to the army. Radama had set out to quell a rebellion on the frontiers. He left Tannopeeve at the head of 20,000 men. The marsh-fever broke out on their march, and in a short time every soldier had a dead man on his back, and some of them carried two. The consequence was, that the whole army perished, with the exception of Radama and his young officers. When they arrived at the capital, he assembled them, and appealed to them. "You," he said, "have been educated in the Mission Schools, and thus raised above the prejudices of your ancestors. We must put an end to this destructive custom, at all hazards. We cannot improve while it continues. I will call a council to discuss the case and I calculate on your support." The matter was debated three days, and the law abolished for ever. It is thus that Scriptural instruction is emancipating the mind of savage nations, and the Gospel is proving itself to be the power of God unto temporal and eternal salvation. When will the world understand that it is the Gospel which must civilize the nations!—*English paper.*

CONFIDENCE IN CHRIST.

The Rev. Mr. Gideon, a Moravian missionary to Indians in North America, was, about the middle of the last century, attacked by a savage, who, presenting his gun to his head, exclaimed, "Now I will shoot you, for you speak of nothing but Jesus." Mr. Gideon answered, "If Jesus does not permit, you cannot shoot me." The savage was so struck with this answer, that he dropped his gun, and went home in silence.—During his absence, his wife had been taken extremely ill, and so great was the change wrought in his mind that he ran to Mr. Mack, another missionary, and begged that he would come and tell him and his wife something of God. This sudden change in his temper and conduct was the more remarkable, inasmuch as no more than two days had elapsed since he had resolved to shoot every one who would speak to him about conversion. Mr. Mack went with him, and found a great number of Indians gathered together, to whom he and his assistants, Joshua, and Gideon, preached redemption in Christ Jesus, with such power and unction, that the poor people were greatly affected.

A card has recently been published by Mr. Pilsbury, Warden of the Connecticut State Prison, in which he acknowledges the receipt of $35,85, subscribed by some of the prisoners for the purpose of constituting him a life member of the Connecticut Bible Society. In order to encourage industry among the prisoners, the amount of labor which they perform in addition to their daily tasks is placed to their credit, and they are entitled to the avails on leaving the prison. From this source their subscriptions were derived. Their offering, it is said, was entirely voluntary, being wholly unsolicited, and, indeed, not thought of till suggested by the prisoners.

ICELAND.

Extract of a letter received in N. Y. from Iceland, dated Borg, Sept. 7, 1828.

"You will probably be surprised that a *biblin felag* (a bible soc.) here exists, which is conducted with an apostolic zeal, not surpassed in any part of the world. It was founded about twelve years ago, by the excellent Bishop Gier Viddin. His successor, the venerable Bishop Steingrim Johnson, is the present President.—A third edition of the Icelandic version of the scriptures has lately passed through the press. The *Evangeliskh Samarita felag*, (Evangelical Samaritan Society,) is also actively engaged in distributing tracts in the northern part of the Island."

AWFUL EXPLOSION!

On Thursday afternoon, about 3 o'clock, the steam-frigate Fulton, used as a receiving ship for sailors, at the Navy-Yard, in Brooklyn, was in a moment reduced to a complete wreck, by the explosion of the magazine, containing at the time, some say 300, and some 4,000 pounds of powder. About 100 privates and several officers were on board, of whom it is ascertained that 24 were killed and 23 wounded, and many are missing. There were no officers killed. Among the wounded were Lieut. S. M. Bieckridge, since dead; his wife, dangerously wounded; Lieut. C. T. Platt, severely; Lieut. A. M. Mull and his wife, slightly; Midshipmen Joseph Eckford, [son of Henry Eckford of this city] and David M'Dougall, severely; Midshipmen R. E. Johnson and R. S. Welsh, slightly; Sailing-master John Clough, severely. The officers were at dinner at the time of the explosion. None of the officers are missing.

The accident originated doubtless with the gunner, who, it is known, went into the magazine for powder just before the explosion. We are informed by several persons who profess to be intimately acquainted with him, that he was a man of intemperate habits, and it is supposed that he was under the *influence of liquor* at the time of the accident. He had been newly appointed to his office, having held it but a single day.—*N. Y. Ob.*

The following particulars are taken from the N. York Commercial Advertiser.

At the time of the explosion, the officers were dining in the ward room. The lady of Lieut. Breckenridge, and the son of Lieut. Platt, a lad of about nine years old, were guests, and one account says both were slightly wounded. Another account says Lieut. Mull, who was sitting next to the son of Lieut. Platt, with great presence of mind, caught hold of him and placed him in one of the port holes, by which means he escaped uninjured. Lieut. Platt, had returned only yesterday morning, having been absent one month, on leave. Com. Chauncy, with the commander of the frigate, Capt. Newton, left her only a few minutes before the explosion—the former having been on board on a visit of inspection.

The escape of Midshipman Eckford seems to have been almost miraculous. When Comodore Chauncy (who was one of the first to reach the vessel) got on board, the first object he saw was young Eckford hanging by one of his legs between the gun-deck, whither he had been forced by the explosion. A jack screw was immediately procured, by means of which the deck was raised and he was extricated from his perilous situation.

The room in which the officers were dining was situated about midships. The whole company at the table were forced, by the concussion, against the transom, with such violence as to break their limbs and otherwise cut and bruise them in a shocking manner.

What is a very remarkable circumstance, although several of the persons at dinner in the ward room, escaped, with their lives, and some of them uninjured, not a vestige of the table, chairs, or any of the furniture in the room remain. Every thing was blown to atoms.

At 11 o'clock only five men were unaccounted for. These have doubtless perished, either by drowning, or by being crushed among the timbers.

[*From the Michigan (Monroe) Sentinel.*]

We learn by travellers from the State of Ohio and western part of New-York, that people are buying the bills of our Bank at a heavy discount. No institution has been more cautious in its discounts, and none can have redeemed its paper more promptly and cheerfully with Specie.—The only reason we can assign is, that the Directors have not purchased the bills of the institution by redeeming them at a discount in the different large Cities. We would, however, urge those who hold the paper, not to part with a dollar for less than the face of it, as they can at all times receive Specie by sending the bills to the counter, which can be done at this season of the year daily.

☞ Editors of newspapers will render a service to the honest farmer and mechanic, by copying the above.

The following decision strikes us as peculiarly just, and settling a principle equally applicable to this country as to England. Every day we hear of trunks being lost from coaches, and it is but reasonable to believe that in the majority of instances the fault lies with the traveller. If a man's baggage is not worth looking after, he should not grumble, if by his own neglect, it is lost or stolen.

Important Decision.—A cause of considerable importance, both to travellers, and coach-proprietors, was decided at York last week. It was that of Miles *vs.* Cattle and others, and it appeared that the plaintiff, while travelling by the defendant's coach from Stockton to York, lost his carpet bag, containing money and other property, but witnesses having been called to prove that the plaintiff had not looked after his luggage on the coach stopping, Mr. Justice Hayley said he was clearly of opinion that the action could not be sustained. He held that every coach passenger ought to look carefully after his own luggage on the arrival of the coach at its place of destination; and if he was proceeding further, he ought to draw the attention of the persons in the coach-office to his luggage and put it under their care. If, therefore, any loss was sustained by a passenger, by the neglect of such precautious, he could not maintain an action against the proprietors.—*English Paper.*

Bridging the Ohio.—Capt. Smith and Lieut. Swift, of the U. S. Engineers, have been lately engaged in the examination of the Ohio River at Cincinnati, with reference to the feasibility of erecting a bridge across it at that place, and have arrived at a favorable conclusion. "The unexampled prosperity of our city," says the Cincinnati Chronicle, "gives assurance of the accomplishment of this important work at no distant period."

Yet Another Explosion.—The Patterson Bank, N. J. has closed its doors.—being the third Bank disaster which we have recorded in the course of eleven days. We learn, however, from very good authority, that the failure will not be a bad one, and that nearly the full amount of the bills will eventually be paid.—*N. Y. Jour. of Com.*

From Lisbon.—By the arrival of the brig Juniata, Capt. Lubec, in 30 days from Lisbon, we learn that the Portugese fleet sailed (same day with the Juniata) for Terceira. The country has been deluged, and the crop of fruit totally destroyed. Captain Lubec states that there had been rain for seventy days successively. Numerous executions were taking place every day; at Oporto 36 were to be hanged, but for want of a hangman, their execution was posponed.—*Nat. Gaz.*

Quinquia.—This bark, at present so important an article in medicine and commerce, is stated in some of our foreign papers, to have become quite scarce in Upper Peru. It is said that the substance is obtained in the mountains, about two hundred leagues distance from La Paz, in Colombia, in places inaccessible to any but Indians, who are obliged to transport it on their backs from 40 to 60 leagues, as no beasts of burthen are able to travel over the irregular and difficult ground. There is also a prospect that the article will gradually become more scarce and dear in that part of S. America, as it is said to be at Arica, according to letters of September last. As the trees are stripping and killed the persons employed in collecting the bark are obliged to penetrate further into the forest 15 or 20 leagues a year.—*N. Y. D. Adv.*

This is what is usually called the Peruvian bark, the extract of which has lately come into use, and is so celebrated in the cure of Intermittent fevers,—it is called *Quinnine.*

SUMMARY.

Supreme Court.—At the late term of the supreme court held in the city of New York, John Keyes Paige of Albany, James Fairlee, of New York, and Thomas H. Hubbard, of Utica were re-appointed clerks of the supreme court. At the same time, William M. Oliver, of Yates county, was appointed clerk of the supreme court under the act of the late sessions establishing a clerk's office at Canandaigua.

Dr. Watkins.—On the 2d inst. Judge Cranch delivered the opinion of the Court upon the question argued before it in the indictment of the late Fourth Auditor. The opinion sustains the demurrer, and overthrows the indictments on the grounds—first, that they did not sufficiently aver what the false pretences were by which the government was defrauded; and secondly, that the charge of forgery, if sustainable at all, could not properly be made in conjunction with another charge in the same count of an indictment.

On the 11th inst. a monument is to be erected in Greensburg, Weschester county, N. Y. over the remains of Isaac Van Wart, one of the captors of Major Andre.

In the Constitution of th Fredericksburgh Va. Temperance Society, there is an article by which the members pledge themselves not to vote for any man to hold any office of honor or profit, who is known to be intemperate, or who endeavors to influence voters by treating them, directly or indirectly, with ardent spirits.

Mr. Samuel G. Reynolds of Bristol, R. I. has invented at Pawtucket, a machine for manufacturing wrought nails, by water power. A complete and substantial head is formed to the nail with a smooth and exact taper, preferable to those wrought by hand.

Mr. Daniel C. Axtell has been appointed, by the New York State Temperance Society, to act as their Agent; and spirited arrangements are making for the forming of a Temperance Association in every town in the State.

Mr. George W. Hill, Editor of the Vermont Patriot, and brother of the 2d Comptroller of the Treasury, has been appointed Postmaster t Montpelier, in the place of Mr. Vail, removed.

The amount of receipts of the American Board of Commissioners for Foreign Missions, acknowledged in the Herald, for the present month, is $6,808 70—besides legacies, &c.—Among the legacies acknowledged, is one-fifth of the legacy of the late Joseph Burr, Esq. $3,400.

Pardon by the President.—We learn from the Nashville Republican of the 12th inst. that "R. H. W. Mahon, postmaster, who, two or three years since, was sentenced to ten years imprisonment for robbing a letter which passed through his hands, received a pardon a short time ago, from the present president of the United States."

It is estimated, in the last Report of the Prison Discipline Society, that the number of prisoners in the United States is about 200,000, and that about 75,000, of these are prisoners for debt, and in cases too, where there is no eviedence of fraud.

The President has refused to remit the sentence of a Court Martial, depriving a Lieutenant Colonel of his rank for having been guilty of punishing a soldier with lashes.

The Grand Jury of the United States Circuit Court, came into court on last Saturday morning with true bills for piracy against William Brandigen and James Rogers, and against John Anderson, as an accessary, after the fact, for receiving goods, knowing them to be piratically taken. These are the three men who arrived at this port a short time since in the Danish sloop of war from the West Indies.

Postage.—By directions from the Post Office Department the postage of a single letter from Buffalo to New-York, is in future to be twenty-five cents, instead of eighteen and three-fourths cents, as was recently charged. The change is made to comply with the law.

A stranger was drowned, in attempting to swim the Tonawanta Creek near its mouth, on the 25th ult. He had called his name Samuel Wolcott, and said he had two children living at Palmyra, Wayne county.

Melancholy Event.—The Greenfield Herald gives an account of the death of Charles Barker, of Pittsfield, and Oliver Warner, of Phelps, Ontario co., who were killed by lightning, in the post-office in Greenfield. They had been on a visit to their friends in Conway, and were on their return in the stage. They had gone into the post-office while the mail was opening.—There were a number of other persons in the room at the time, none of whom received any serious injury.

One of these persons was sitting in a chair between Messrs. Baker and Warner, with his feet upon the round.

It is a remarkable fact, that this person took his seat but a few minutes before the lightning struck the building, and stated that Dr. Franklin said in his writings that the safest place in a building during a thunder storm, was in the middle of the room, sitting in a chair with the feet upon the rounds of it.

Dreadful Accident.—We learn from the Livingston Register, that on Sunday evening last, Miss Adaline Cobb, of Conesus, was killed by lightning while sitting near a young man by the name of Griswold, to whom she was soon to have been married.

We learn from the Western Intelligencer, that the sum of forty dollars, which had been collected by the Synod of the Western Reserve for the support of a chaplain in the Ohio Penitentiary has been lost in *transitu* per mail, from Hudson to Columbus.

The Journal of Commerce says, that "about 30 individuals, relics apparently of a former age," from the county of Putnam, are attending as witnesses in the Astor suits, now pending before the U. States Circuit; among the number is Enoch Crosby, so distinguished as the Harvey Birch of Cooper.

The Circuit Court of the United States which was opened in the city of New York on Saturday the 30th ult. by Judge Betts, and was adjourned by him until the Monday following, was, on that day, in consequence of the sickness in the family of the Judge, further adjourned by the Marshall until the day following. On the arrival of Judge Thompson, from Vermont, after taking a day to deliberate on the subject, he decided that the Marshall had no authority to adjourn the court under *those circumstances*, and therefore that the term was lost.

At Bolivar, Penn. eight young persons, who were sailing for pleasure, on the Sabbath, were upset by one of the young men, by the name of Kizer, in rocking the boat to frighten the females, when he, together with three sisters, by the name of Bean, were drowned.

Volney, the infidel philosopher, travelled over a considerable part of the United States. He applied to Washington for a general letter of recommendation. It was given as follows: "Volney, the bearer hereof, is too well known in the literary world to need any recommendation from me. G. W."

The Savannah Georgian states that the Grand Jury had found true bills against George Miller, William W. Oates, and William Williams, for false imprisonment in the arrest and detention of R. Stephenson.

The Rev. Mr. Ryland, of the Methodist Episcopal Church, (Chaplain to the Senate, has been appointed a Chaplain in the Navy.

No Buyers.—At a public sale the other day by one of our most respectable auctioneers, a hogshead of West India rum was put up. There was a large company, and among them many grocers:—at first they looked shy, and began to turn around—in short they did every thing but manifest a disposition to give the auctioneer a bid—after waiting a suitable time, and finding no possibility of selling the rum at any price, he passed it over. Ten years ago a cargo would have sold at the same place, without scruple or hesitation.—*Newburyport Herald.*

A letter from Havana, under the date of the 14th ult. says, "Five pirates are convicted and will be hung. Others are arrested daily."

Isaiah Ingham, brother to the Secretary of the Treasury, has been appointed receiver of public monies at Chilicothe, Ohio, in the room of Col. Alexander Bourne removed.

MARRIED,

On the 8th inst. at Middleport Niagara Co. by Rev. P. Woodworth, Mr. Isaac Ball, of West Bloomfield, to Miss Lucinda Adams, formerly of East Bloomfield.

In Batavia, on the 4th inst. by the Rev. Joseph Elliot, the Rev. John R. Dodge, Pastor of the first Baptist church at Brockport, to Miss Harriet M. Winchester.

DIED,

In West Mendon, Mrs. Hannah Parish, wife of Capt. Abraham Parish, aged 47.

In Henrietta on the 2d inst. Mr. *Luther Remington*, aged 20. The circumstances of his death were uncommonly solemn and afflicting. He had left the house of his widowed mother in the early part of the afternoon for the purpose of planting a small space of ground on the farm which he cultivated: but not returning at the expected time, alarm was excited in the minds of the family for his safety. Search was made for him, when to the surprize and grief of his relatives, he was found lying with his face to the ground, life being extinct. He had undoubtedly been seized by an epileptic fit, to which affection he had been subject: and having fallen on *sandy* earth, it is supposed, from various appearances, that strangulation ensued. To his mother and other friends, is left, the exceeding consolation, that, although death to this son and brother, was awfully sudden, yet there is special reason to believe, that his exit from earth was to him an introduction to the holy and happy society of heaven.

About two years since, he began to indulge a hope of "eternal life;" which he felt encouraged to think was authorized by the scriptures.—How impressively are we reminded by such an occurrence, to be "*ready;* for in such an hour as ye think not, the Son of man cometh."—*Communicated.*

In South Orange, New Jersey, David and Jonathan Brown, the former on the 30th of April, and the latter on the 2d of May. They were twin brothers, 31 years of age. Their parents who are now living, called them Jonathan and David, and their whole lives evinced that "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul;" and "as they were lovely and pleasant in their lives," so "in their deaths they were not much divided." David was suddenly and unexpectedly seized with mental derangement, which so afflicted and depressed Jonathan, that in a few days he fell a victim to the same. They received their funeral rites on one and the same occasion, and were entombed in the same grave.

GENESEE S. S. UNION.

A SUPPLY OF NEW AND INTERESTING PUBLICATIONS has just been received, and are for sale at the DEPOSITORY in *Carroll-street.* —ALSO—

A supply of the *Latest Tracts* published by the Am. Tract Society.

June 12, 1829.

ROCHESTER HOUSE.
James C. Henry,

BEGS leave to inform his friends and the public, that he has become the lessee of that spacious establishment in the village of Rochester, designated the **ROCHESTER HOUSE,** and recently kept by Mr. *Thomas Noyes.*

The great comfort of this house is attributable to the many commodious suits of rooms, and other apartments, where parties, travelling, have the option of enjoying a private, or a pleasant public table.

Strict attention is paid to the numerous lodging rooms throughout the establishment. The whole interior economy is such, the proprietor deems it superfluous to add any remark as regards his table, bar, etcetera. His attention will be devoted to the convenience and pleasure of visiters who may honor him with their company. Every exertion will be made to sustain the reputation the house has heretofore enjoyed.—June 12, 1829 24tf

WM. H. WARD & CO.,
(MARBLE BUILDING,—*Carroll-Srteet,*)

HAVE just received a *full supply* of

GOODS.

Rochester, June 2, 1829.

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, § Bureaus,
Sideboards, § Tables,
Secretaries, § Bedsteads, &c

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. **FURNITURE** of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

THEOLOGICAL WORKS.

Wesley's Works, complete in 10 vos. new edition.
Do. Sermons - - - 3 "
Do. Miscellaneous Works 3 "
Davies' Sermons - - - 3 "
Hunter's Sacred Biography 3 "
Brown's Dictionary of the Bible 1 "

Just received and *for sale* by
E. PECK & Co.

—ALSO—

Rollin's Anc't. Hist. 4 *vos.* 8 *mo.* & 8 *vos.* 12 *mo*
Robinson's Historical Works complete in 3 *vos.* new edition.
Josephus' Works 6 *vos.* 12 *mo.* & 2 *vos.* 8 *mo.*

Together with a great variety of *Miscellaneous Works*, and all the recent publications, which will be sold *unusually low.*

June 5. 23 3w

CANAL TRANSPORTATION.

THE HUDSON AND ERIE LINE

IS now in complete operation, and performs her trips regularly from Albany and Troy to Buffalo, passing the intermediate places *Daily EXCEPT on the SABBATH.* The Boats are newly repaired and furnished, and are inferior to none on the Erie Canal for accommodation of *Freight* or *Passengers*

Advances will always be made on produce, when requested and the same forwarded to Troy, Albany, New-York, or Boston, and disposed of according to the directions of the owner.——The following persons will receive consignments for this line when not otherwise consigned.

JNO. SCOTT, *Buffalo.*
L. FELLOWS, & CO., *Lockport.*
ALLEN, TIBBITS, & CO., *Rochester.*
JNO. T. TROWBRIDGE, & CO., *Oswego*
B. & J. WRIGHT, *Syracuse.*
THORN & CURTIS, *Utica.*
ALLEN, TIBBITS, & CO., *Troy.*
DOUGLASS & DUNN, *Albany.*
ALLEN, TIBBITS, & Co.

Rochester, May 29, 1829.

H. B. PIERPONT,
DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.

Sept. 25, 1828. 35tf

STAVES WANTED.

THE subscriber wishes to purchase 250,000 *Flour Barrel Staves*, for which he will pay *Cash.* Inquire of S. VAN SCHUYVER, in East Rochester.

May 20th, 1829. For H. ELY.
23 4w

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS:

DOCT. GEORGE ROGERS'
Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attention to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR,* sign of the good Samaritan, Exchange Buildings.

dec. 19. 51

RAN away from the subscriber, on Sunday the 12th April last, an apprentice boy, named JOHN JENKS, who was regularly bound to me by the overseers of the poor of the town of Brighton. This is to forbid all persons harboring, or employing him, or trusting him on my account. WM. MILES.

Rochester, 7th May, 1829 19 3w

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Historic Newspapers Collection

CONFESSION OF A PRISONER.

The following confessions, of a prisoner in one of our State penitentiaries, present some interesting facts in relation to the insidious progress of the vice of intemperance; and the power of a vicious habit against the remonstrances of reason and conscience. They are contained in a communication addressed some months since, to the General Agent of the American Temperance Society. The unhappy author discloses his own history with much apparent faithfulness. In the course of a private note, he frankly remarks, "certainly I do not write now for fame, and have endeavored to dwell more briefly upon the favorable than the unfavorable parts of my unhappy story."—*Jour. of Humanity.*

Sir, I address you from the solitary cell of a penitentiary prison. The specific crime alleged against me is *forgery*; but the cause of my present condition, and of all the calamities which have attended my devious career of life, is the *inebriating bowl*. Nearly four years have passed since I entered these dreary walls, and more than three others remain for me to spend here. An offended God, in wrath remembered mercy. The morning bitters, the drams of the day or of the night, have not reached me. Eyes that were once inflamed have acquired their native clearness; trembling limbs have resumed their wonted functions; internal fevers and burnings, are quenched. Ruined, degraded, and wretched as my condition may seem, it is very possible, that when the sealed book shall be opened, it will appear that with me the prison was substituted for the tomb;—that while *Intemperance* was hurrying thousands to the gates of death, I was rescued 'as a brand from the burning.' If the graves which intemperance, this prime minister of Death had peopled, should "burst their marble jaws," to raise a warning voice to the living, the church-yards would fearfully yawn, as by a mighty earthquake, & the united mountions of all that is loathsome, appalling or fearful, would cry to the votaries of the cup, in more than human accents, *Beware!*

But though no spirit may rise from the tombs of the dead, "a warning voice may come forth from the dungeons of the living. And whenever punishment, whether considered as the necessary sanction to human laws, or as the dispensation of an overruling Providence,—has produced its legitimate effect; whenever the pride of the human heart is humbled under the mighty hand of offended heaven,there will be no hesitation in stating the causes which led to infamy and ruin.

While I could wish to spare the feelings of the connexions of my family; for myself I should be willing that the story of one, whose earthly hopes intemperance had blasted, should be written upon the walls of the city, and find its way to every tap-room in the nation. I find myself surrounded with more than five hundred beings, in the same condition with myself. The atmosphere I breathe is agitated with sighs and groans; and my individual calamity seems lost in the wretchedness that surrounds me. Where shall we look for the source of all this misery? Let the keeper's docket tell. Theft, forgery, burglary, bestiality, rape, murder; every species of crime, at the name of which the soul recoils, appears in the black catalogue. These are specific actions, upon the perpetrators of which the law can fix its hold. But the vice which leads to every other, eludes the grasp of the law.

Inflamed eyes, bloated visage, palsied limbs, sickness, poverty, or even death, are not the things which give to this vice its most appalling aspect. It unnerves the soul more fearfully than its does the body. It gradually destroys the moral sensibilities of the heart, and rouses the violent passions of our depraved nature. It mars the soft and refined emotions of the soul, like the hideous trail of the serpent over the brightest blossoms of Eden. If the pillow be sometimes the place of serious thought, the libation of the morning obliterates the salutary lesson. One draught calls for a second, the second still more loudly for the third, another for another, until every other sentiment and feeling is lost in the insatiable cry—"*give, give.*" Such was once my condition. I saw indeed that destruction was before me, and still approached, with accelerated pace, the horrid gulf. When a child, I once saw a bird charmed by the sparkling eyes of a serpent, and approaching near the reptile which lurked for its destruction. When, from pity, I destroyed the enchanter, and set the fluttering captive free, how little did I think that I should ever be enchanted—that the frightful pit of perdition should yawn before me, and yet that I should voluntarily rush with open eyes, toward the abyss. An overruling Providence interposed, and my career of vice was arrested by the arm of civil authority.

The destiny which denied me the accustomed stimulus, was, at the first, inexpressibly painful; the separation from the bottle seemed like the separation of the "joints and marrow." An artificial and vitiated appetite had predominated over every other feeling; overpowered the entreaties of friendship, the inductions of reason, the monitions of conscience. No dissuasive from my vice was effectual, whether drawn from that which is desirable in life, or from what is repugnant in the prospect of vagabond degradation and premature death.—Heaven had not sufficient charms to allure me, nor Hell sufficient terrors to deter. The will was enchained to a tyrant who never said *enough*. But in imprisonment, the manacles which bound my body set my spirit free. The unnatural cravings of the stomach gradually subsided with the disuse of spirit.

In the haunts of dissipation the mind may be banished from itself; but in the cell of a prison, who can avoid revolving in his mind the variety of causes which conspired to rivet his fetters? Who will not inquire—At what period of life did I commence the construction of this gloomy abode? When did I lay the first foundation?—On what anvil did I forge the bolts and bars?—From what quarries did I obtain materials for the wall? Through what means did I provide and adapt the various materials of the building, until, at length I came forward with the last key-stone to the arch? Why am I doomed, like the ox, to toil for another? Was I not "born free as Cæsar?" Why, then, have I "sold myself for nought:" Alas! while I can trace the source of my present wretchedness and run to the infatuating effects of ardent spirits, I am constrained to add that it has blasted the fairest hopes.

I entered upon the active scenes of life, without friends, patrimony, or connexions, at the age of sixteen; and though the four years immediately preceding were passed in active labor, yet works of literature and philosophy were my companions in the field; and, at that early period, I anticipated a literary career. When parental protection was removed, I exchanged the axe for the pen. My first essays were published in an obscure village paper, and I had the gratification of seeing them reprinted in popular journals. At seventeen I removed to one of our Atlantic cities, where the editorial department of a daily paper was committed temporarily to my charge, during the sickness of its proprietor.—There, although an entire stranger, and almost without resources, I succeeded in acquiring the friendship of some literary men. Perhaps they were willing to accept my homage to science, in the place of profound knowledge. The friendship of such men was worth more than the patronage of the rich. It opened a wider sphere of action, and, at twenty three, having visited Europe, I found myself the proprietor of an ample fortune exclusively the production of the pen.—But before this period the seeds of destruction had been sown, and they now began to take root. Shortly after entering the city of ——, I attached myself to several clubs of wits, "free and easy" associations; but I soon found that a convivial evening drew heavily upon the morning of the succeeding day. At lenght the morning bitter was called for, to chase away the *ennui* arising from the midnight debauch. This impaired the relish for breakfast. Coffee became insipid—appetite for food diminished.—The Bitters in the morning required a rejoinder at eleven, and a surrejoinder at one. And it was not until I frequently found myself in a state of intoxication, and some of my friends began to whisper, "this is the road to ruin," that I first suspected myself of being reprehensibly intemperate. I had completely entered the camp of the enemy, before I discovered the presence of danger. Every effort to retrace my steps proved vain; the only avenue of escape was barred as by a giant,—by burnings and cravings, insatiable as the grave. Every fit of intemperance operated upon my constitution with more than ordinary force; it led to destracting frenzy, and extravagant excesses. My friends could weep; and yet I wanted resolution to dash the fatal poison from my lips. Unwilling to blast every prospect, in a city still dear to my recollection, I removed to another, under the vain hope that a change of place might lead to a change of habit.

From that period till the commencement of my present imprisonment, in 1824, an interval of eleven years, I have floated over the surface of the world, without any unsettled purpose of life, and there is scarce a section, in two empires, in which I have not temporarily resided. My resources were soon exhausted, & I found the necessity of adopting some means for a livelihood. I have been the preceptor of a school in fifteen different villages and neighborhoods; have conducted the editorial department of eight different newspapers, to three of which my name was attached; and have worked as a mechanical printer in thirty or forty different offices. But so completely had the desire of spirituous liquor acquired the ascendancy, that the earnings of a month were not unfrequently squandered in a week; & it was never till my pockets were emptied, that I left the tavern, or the grocery, in quest of employment. But an empty purse was the least of all the evils occasioned by this besetting and besotting sin. The same stimulants which heated the blood, and enflamed the animal spirits, overpowered reason; while the feet tottered, the arms trembled, and the tongue faltered, the soul was in the wildest frenzy. Three times I have been led to excesses which fell within the cognizance of municipial law; and imprisonment followed; twice for a few days, and once for a little more than a year.

The details of my unhappy course would fill volumes. I will merely mention two or three additional incidents. One of the instances of my imprisonment was at Salem, Washington Co. N. Y., for a transaction at Whitehall, where I had been the actual though not the nominal editor of the Whitehall Emporium. I left the prison pennyless, & Mr. Stevenson, Sec'y of the Washington Co. Bible Society, and one of the proprietors of the Salem Post, received me into his office for a few days, for the charitable purpose of repairing my exhausted funds. At my departure he cautioned me with much tenderness, to guard against the "sin which so easily beset me," & requested me to read the Scriptures, placing at the same time, a copy of the New Testament in my hand. I did not leave Salem before my money was squandered at the tavern; and that I might indulge the sinful propensity to the uttermost, I sold the book, which was given me for a very different purpose, to an innkeeper, and received the *quid pro quo* from the bar. I cannot but view this as the blackest action of my wicked life. I should do injustice to myself, if I did not add, that at the first moment of reflection, when the maddening influence of ardent spirit subsided, my soul shuddered at the thought that I had been base enough to convert the generous feelings that would have reclaimed me, into the means of a further sinful indulgence; and perhaps the purchaser, who was aware of all the circumstances, was little less guilty than myself. Again destitute, I wandered as I could to Troy, where my necessities were supplied by a literary gentleman, resident at that place.

I entered the borrough of Easton, Penn. at another time, on the way from New York to Harrisburg, at which latter place I had business, and where, some years before, I had conducted the editorial department of a newspaper. I was a stranger in Easton, and Satan seemed to whisper that I might here gratify my favorite propensity better than at a place where I had any character at stake. Having squandered the small funds I then had, $50, which were divided between the bar and card table, I next divested myself of every valuable article of apparel. Pennyless, a stranger, and almost naked, the stomach was still unsatisfied, and to gratify its incessant clamors, as a last resort, I joined a small recruiting party, then in the place, as a private soldier, under the assumed name of Thompson, from no other principle than that of converting the six dollars advance into rum.

We were shortly after transferred to Fort Niagara, where I remained about a month. But the discipline of the camp could not guard against the expedients by which I continued to gratify this fatal propensity; and, in a fit of intemperance, I was guilty of a violation of discipline, rendered capital by the rules and articles of war; for which I was transferred, a prisoner, to Sackett's Harbor, confined in the guard room, and loaded with irons. Before a court martial convened, I contrived, though at the hazard of instant death, to effect my escape. Overleaping the picketts of the cantonement, I wandered through woods and morasses for three days without sustenance, in which I progressed about forty miles, until at length I found a canoe at Alexander bay, with which I crossed to the British dominions. Heaven, which had ever loaded me with unmerited blessings, still continued to be merciful. Although a stranger, and appearing under the most unfavorable circumstances, I experienced, almost at the first house I entered, the kindness and affection of a brother, and the confidence of a friend, from a mercantile gentleman whose name was Jones. He was a christian, and his house a little sanctuary in which the love of God dwelt. He immediately supplied me with decent apparel, for I had nothing but a soldier's fatigue dress, and thro' his influence, in less than a week, I was employed at respectable wages, to take the charge of a school, in the neighborhood, for three months. Here was the first instance in which a moral feeling overpowered the strong propensity for the bottle. It was a christian neighborhood, my immediate predecessor officiated at the sacred altar, and I saw that indulgence in intemperance would result in a dismissal, which would place it out of my power to refund the advances of my generous benefactor. This was a step I dared not take. I completed the contract with perfect sobriety, and commenced a new one at an increased salary, which was further augmented by supernumerary scholars, some of whom were studying Latin and the higher branches of education. But my feet soon began to stumble. I wept over the first fit of intemperance, after the abstinence of four or five months; and with prayers and sighs implored the God of Heaven to save me from the gulf which seemed to yawn before me. My case was communicated to the village clergyman, who opened his doors to my reception, and treated me with peculiar delicacy and tenderness. But all was in vain. I could not pass a tavern; and I could not drink one glass, without following the enchanted poison with another and another, till raving frenzy, or beastly intoxication ensued. I neglected my school, and a dismissal followed. Collecting my earnings and discharging my debts, I proceeded to Montreal, genteelly habited, and with about sixty dollars.

Here, instead of entering into business, I passed the time in the lowest groceries, with which that city abounds, until I had expended every penny, and exchanged my wardrobe for rags.—One morning as I awoke from a broken and painful sleep, after excessive intoxication, and faintly ejaculated the line of Horace—"*Quo me Bacche;*" I was surprised to find that my stomach did not crave the accustomed stimulant. Nature could hold out no longer: disease had set in; my frame was debilitated, my flesh was as yellow as saffron, and it seemed that rivers of water could not allay the internal burnings which gnawed my vitals. I was almost naked, an inclement winter had begun, I had now become completely wretched, no bed would receive me, no house would shelter me. I commenced my retreat, from this scene of ruin, and wandered with a slow and trembling pace, I knew not whither; until my limbs refused to sustain me, and I was received into a sleigh. My mind was no less debilitated than my body.—When I entered Brockville, in the immediate vicinity of my former residence, I knew not where I was; and my most intimate friends, with whom I was soon surrounded, appeared as strangers. I was immediately supplied with clothing; and, with the kind attendance I received, my health recovered. In the mean time a newspaper was established in the village, under the title of "The Brockville Recorder," and I was employed as its editor. I continued in this capacity for a few months, until intemperance unfited me for business, and I left the Province almost as destitute as I entered it.

Such are some of the incidents which have attended my course,—and these are but a few of the "wounds without cause," and complicated woes, produced by my inordinate attachment to spiritous liquor. This has been my ruling passion; has loaded my limbs with irons, confined me in guard rooms and dungeons; made me a hissing and a by-word, so that the very rabble have treated me with contumely, whom, in better days, "I would have disdained to set with the dogs of my flock." There have, indeed, been some lucid intervals of short continuance. Nature could never have held out thus long, under the consuming influence of one incessant stream of liquid fire. At these periods, guilty and undeserving as I was, Heaven never failed to confer choice blessings. The wealthy and the educated befriended me. But these intervals, either of partial or of total abstinence, were like the calm before the storm; and the prelude of a more daring movement in the road to hell.

Here let me pause—my feelings recoil at the retrospect—I would gladly obliterate the traces of the past from memory. But while they still live in the softened light of mental perspective, and I am enabled to say, "Such things were," may not a salutary lesson be derived from this shameful story? Perhaps a living example may exhibit the fatal tendency of this prevalent vice in more vivid colors, than abstract moral precept. I have given this recital with a desire that others may avoid the breakers on which my barque was wrecked. This desire has overpowered the strong repuguance I felt, to detail, with my own pen, the story of my own shame.

The time may come when my term of legal death shall expire, and I experience a kind of resurrection from the tomb, and again find this fatal liquid within my reach. But if my enlargement is to be the means of re-commencing this destructive habit; if the animal functions, now restored to their proper tone, are again to be heated, maddened, infuriated; I would now, on bended knees, invoke the Great God, that this prison may rather be my tomb; that I may never see these doors unbarred, nor again exclaim, "I am an American citizen." I do not make this solemn appeal without impressions of the deepest awe. I would not offend a Redeemer whom I love. I would not tempt a God whom I fear, and whose chastening hand lies heavily upon me. I indulge hope of better days; and I could not desire these hopes, fondly cherished, to be blighted in "the land of forgetfulness." I could not leave this mortal tenement, willingly, for I cling to life. But there is something so appalling in that which I have but just escaped; something so inexpressibly fearful in the idea of a confirmed drunkard tottering on the verge of the eternal world, and its fearful reversions; that prisons, dungeons, falling rocks or mountains, would be comparative ministers of mercy.

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

ROCHESTER LOOKING GLASS
MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON

LA MOTT'S COUGH-DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast, bleeding of the lungs, and in spasmodic Asthma, is singularly efficacious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y. applied to me some time in 1826 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.

Having been concerned with Docter Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success. D. B. TUTHILL.

Le Roy, July 21st, 1828.

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester Druggists, Rochester, and by druggists generally 1y31.

BY order of Moses Chapin, Esq. first judge of Monroe County Courts & Counsellor of Supreme Court—Notice is hereby given to all the creditors of Laban Bunker, 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 village of Rochester, in the said county of Monroe, on the fifth day of August next at ten o'clock in the forenoon, why an assignment of said insolvent's estate should not be made & 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 20th day of May 1829. 10w21

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Silas Saxton, of Mendon, in said county, as well in his individual capacity as one of the firm of S & A. Saxton, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 20th day of June next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1819. Dated this 2d day of April, 1829. 10w14cjc

BY order of Moses Chapin, esq. first judge of the court of common pleas in and for the county of Monroe, notice is hereby given to all the creditors of LEMUEL WILCOX, of Gates in the said county, an insolvent debtor, to shew cause if any they have, before the said judge at his office in the town of Gates, in said county, on the 12th day of June next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, 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 March 3, 1829. 6 17

DEFAULT having been made in the payment of a certain sum of money, secured to be paid by Indenture of Mortgage, bearing date the fourteenth day of August in the year of our Lord one thousand eight hundred and twenty seven, executed by Amos Soper to Henry Jeffords, and the said indenture of mortgage having been duly assigned to Austin Steward,—NOTICE is hereby given, That by virtue of a power contained in said mortgage, and of the statute in such case made and provided; the following described premises will be sold at public vendue, at the court house in the village of Rochester, in the county of Monroe, on the seventh day of October, next, at ten o'clock in the forenoon of that day, viz all that certain piece or parcel of land; situate lying and being in the Town of Brighton, in the county of Monroe and State of New York, and being a part of lot number fifteen and Bounded as follows; beginning at a stake in the centre of the Willson road, so called, ten rods south twenty four degrees west of the centre of the road leading from Eli Benkard's post William Billinghurst's saw mill to Giles Scott's, Thence south twenty four degrees west in the centre of said Willson road two chains and twenty seven links to a stake, thence south eighty eight degrees west five chains to a stake; thence North twenty four degrees east two chains and twenty seven links to a stake; Thence north eighty eight degrees east five chains to the place of beginning, containing one acre of land. Dated March 31, 1829. AUSTIN STEWARD.

H Humphrey, att'y. 6m14 Assignee

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section I reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829. HENRY CHAMPION.

E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield, and westerly by the high-way running southwardly from said village to Perrinton: and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior, and southerly by the village lot or messuage now or lately, occupied by Leonard Adams, Esq. excepting the land now or lately, owned by Samuel Rich; which is three rods in front an five rods deep. Dated 27th December 1823.

HENRY CHAMPION, Mortgagee

E. Pomeroy, Attorney. 6m1 e

DEPOSITORY OF BOOKS,
For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*

June, 1828.

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at $1, per annum.

The subscriber, as Agent for this village and vicinity, will receive subscriptions, and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vol's. on hand and for sale at the publishers price.

SETH D. CHAPIN.

Rochester July 18th 1828.

***The reputation of the above work is too well known o need any recommendation.

TO HATTERS.—The manufacture of Hat bodies by Grant & Townsand's patent for bowing, is now in operation in this village under experienced workmen. Wool will be received and manufactured to order at the usual rates.—Hat bodies of all descriptions made from the best Saxony, Spanish and American wool for sale.—Application to be made at the store of the subscriber

F. M. JENKINS.

Hatters' wool wanted—also experienced Basiners.

feb. 25-13

Mr. Johnson's Report.

A MOST able review of the Honorable Mr. Johnson's Report to the U. S. Senate, on the memorials respecting Sabbath mails, has been just published, intended for general circulation and should be read by all—supposed to be written by Dr. Beecher. *Price* by the hundred copies one dollar and fifty cents: Apply at E. Peck's Bookstore, or at the Observer Office. 17

HARTFORD FIRE INSURANCE COMPANY,
AND **ÆTNA INSURANCE COMPANY—HARTFORD**

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street. LEVI WARD, JR.

January, 9, 1829. 1y4

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the eighth day of August, eighteen hundred and twenty five, executed to Charles Hagarman by Ozias S. Church and Parmelea his wife and Henry Haight, of the town of Henrietta in the county of Monroe, of certain premises, described in said mortgage—NOTICE is hereby given, that, by virtue of a power contained in said mortgage, and pursuant to the statute in such case made and provided, there will be sold, at public auction, at the court-house, in the village of Rochester, in the county of Monroe, on the 19th day of October, eighteen hundred and twenty-nine, at 10 o'clock in the forenoon, all that certain tract or parcel of land, lying and being in the town of Henrietta; it being a part of lot eighteen, in the third range of lots in said town; commencing at a point twenty-eight rods distant from the east line of said lot, number eighteen, from the northeast corner of said lot, thence running westerly, at right angles with the east line of said lot No 18, six rods, thence easterly parallel with the north line of said piece, hereby intended to be conveyed, about 13 rods and eight links; thence northerly on the east line of said lot No. 18, six rods, to the place of beginning, containing one half acre of land.—Dated April 22, 1829.

CHARLES HAGARMAN, Morigagee.

E. B. Wheeler, Att'y. 6m 16

DEFAULT having been made in payment of money secured by Mortgage, bearing Date the twenty-seventh Day of October 1827, executed by Prior Cobb, and Asa K. Allen, and Lucy his wife, to Elisha Ely, of all those Pieces of Land situate in the Village of Rochester, County of Monroe, and State of New York, described as Lot number sixteen, Lot number seventeen, Lot number eighteen, and Lot number nineteen, in that part of the village called Ely's Platt, being seventy one feet on Stone street and seventy two feet on Ely street,—which mortgage has been duly assigned to Justin Ely.—NOTICE therefore is hereby given that by virtue of a Power of Sale contained in the said Mortgage, and pursuant to the statute in such case made and provided, the said mortgaged Premises will be sold at Public Auction at the Court House in the County of Monroe, on the thirtieth day of October next, at ten o'clock in the forenoon.

Dated, April 20, 1829.

JUSTIN ELY, Assignee of mortgage.

DEFAULT having been made in payment of the money secured by a Mortgage bearing date the twenty sixth day of October, 1827, executed by Austin Steward, Beardslee Baker, and Albert Hagerman Trustees of the first African Methodist Episcopal Church in Rochester, to Elisha Ely, of all that certain parcel of Land situated on the east side of the Genesee River in the village of Rochester, in the county of Monroe, being Lot number Fourteen (No. 14.) on Ely's Platt so called, being forty feet front on Ely street, forty feet rear, and extending back from Ely Street seventy one feet. Which mortgage has been duly assigned to Justin Ely. NOTICE is therefore hereby given that by virtue of a Power of Sale contained in the said Mortgage and pursuant to the statute in such case made and provided, the said mortgaged Premises will be Sold at Public Auction at the Court House in the county of Monroe, on the thirtieth day of October next at ten o'clock in the forenoon.

Dated, the 20th April 1829.

JUSTIN ELY,
Assignee of Mortgage.

DEFAULT having been made in the payment of a certain Sum of Money secured by Indenture of Mortgage bearing date the first day of October, in the Year one thousand eight hundred and twenty seven, executed by Joseph Thompson of the Village of Rochester, in the County of Monroe, to Elisha Ely of the same place, and said Indenture of Mortgage having been duly assigned to the subscriber. Notice is hereby given that by virtue of a power of Sale contained in the said Indenture of Mortgage and in pursuance of the Statute in such case made and provided, the following described premises will be sold at Public Auction at the Court House in the Village of Rochester in the said County of Monroe, on the tenth Day of October next at one o'clock in the afternoon of that day (viz.) All that certain piece or parcel of land situate in Ely's platt so called, in the Village of Rochester aforesaid and known and distinguished on said platt as Lot number seven, being twenty five feet on Ely Street, and running south fifty feet. Dated April 7th, 1829.

JUSTIN ELY, Assignee.

S. MATHEWS, Attorney. 6 m 15

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach stadule; thence South ern degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark; from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee

6m15

The sale of the above described mortgaged premises is postponed to the twenty-first day of May instant, at 10 o'clock A. M.; then to take place at the Court House above mentioned.—May 15, 1829.

CHARLES PERKINS, Mortgagee.

The sale of the above mortgaged premises is further postponed until Thursday the fourth day of June next at the same hour and place. Dated May twenty first 1829.

CHARLES PERKINS Mortgagee.

The sale of the above mortgaged premises is postponed to the first day of October next, at the same hour and place.—Dated June 4, 1829. CHARLES PERKINS, Mortgagee.

c'l 1f 23

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth 1824, and for default in payment of money secured thereby; will be, sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section I., being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reyney house and lot, so called. Dated December, 29 1828. S. BALDWIN, morigagee.

6m

BY virtue of a power contained in a mortgage executed by James Hicks to David Coleman, dated April 5, 1828, and on default in payment of money secured thereby, will be sold at public auction, on the 25th day of November next, at ten o'clock in the forenoon, at the court-house in Rochester, county of Monroe and state of New-York, pursuant to the statute in such case made and provided, the mortgaged premises being all that certain piece or parcel of land, situated in the town of Greece, county aforesaid, to wit: fifty acres of land in a square form, lying in the southeast corner of lot number twenty-eight, in township number two, short range, at the mouth of Genesee river.—Dated June 5, 1829.

D. COLEMAN, Mortgagee.

M. Chapin, Att'y. c|e8m23

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ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY JUNE 19, 1829. VOLUME III—NO. 25.

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.

For the Observer.

Having attended the late Conference of Churches at the third Presbyterian Church in Rochester, I am fully convinced that such meetings may be rendered highly useful in promoting true religion. I cannot however but express my regret, that more of the time was not occupied by the Ministers present. They are men who are set over us in the Lord to be our teachers; and of whom it is expected that they should "be apt to teach," men to whom this christian community listen with pleasure, and by whom they are edified. When such a number of Ministers are convened as there were at the late Conference, it cannot with propriety be supposed that laymen need to feel an obligation to occupy much of the time, lest, for want of variety the exercises should be uninteresting. I do believe however, that some good men feel an obligation to speak in public, under circumstances, where a little reflection might convince them, that the time might be more profitably occupied by those, whose pursuits, and habits more especially qualify them for teaching and exhortation. Such qualifications it is admitted are not entirely confined to Ministers of the Gospel. Of the truth of this remark there was a happy illustration, in more than one instance at the above meeting.

The foregoing remarks I conceive to be equally applicable respecting the duty of leading in public prayer. The duty of any layman to be a leader in this exercise must depend on the circumstances of the meeting, in reference to the number of individuals present, whose qualifications in piety and other gifts point them out, as the most suitable persons to lead the minds of an assembly in this solemn act of worship.

My brethren, while I would urge it as a duty that we should not relax, but increase our efforts to do good an hundred fold, let not the want of humility induce us to direct our exertions in a manner to which we are not called under circumstances in which the providence of God has placed us. "Let all things be done to edification."

LAYMAN.

The following rules of discipline have been adopted by the General Assembly at their present Session.

Rules of Discipline declared.

The following resolutions were adopted by the Assembly.

Whereas it appears necessary, in order to preserve the purity of the Church and uniformity of procedure in the Judicatures under the General Assembly, that the manner of administering discipline to candidates and licentiates for the Gospel ministry should be distinctly specified, therefore, *Resolved*,

1. That as the word of God and the Constitution of the Presbyterian Church recognize the distinction of laity and clergy, and a system of discipline in some respects diverse, as the one or the other of these orders of men is concerned, it becomes the Judicatories of the church to guard against the violation of this principle, in the administration of discipline.

2. That, although candidates and licentiates are in training for the Gospel ministry, and, in consequence of this, are placed under the care of Presbyteries, and, in certain respects, become immediately responsible to them; yet they are to be regarded as belonging to the order of the laity till they receive ordination to the whole work of the gospel ministry.

3. That it follows from the last resolution that, when candidates for the Gospel ministry are discovered to be unfit to be proceeded with in trials for the sacred office, it shall be the duty of the Presbytery to arrest their progress; and, if further discipline be necessary, to remit them for that purpose to the sessions of the churches, to which they properly belong; and that when licentiates are found unworthy to be permitted further to preach the Gospel, it shall be the duty of the Presbytery to deprive them of their license; and, if further discipline be necessary, to remit them for that purpose to the sessions of the churches to which they properly belong.

4. That in order to insure the proper effect of discipline in the performance of the duties which severally belong to sessions and Presbyteries, it will be incumbent on church sessions, when they shall see cause to commence process against candidates and licentiates before Presbytery has arrested the trials of the one, or taken away the licensure of the other, to give immediate notice to the moderator of the Presbytery, to which the candidates or licentiates are amenable, that such process has been commenced, to the intent that the impropriety may be prevented of an individual proceeding on trials, or continuing to preach after committing an offence, that ought to arrest him in his progress to an investiture with the sacred office; and when Presbyteries shall enter upon an investigation with the view of stopping the trials of a candidate, or taking away the license of a licentiate, the session to which such candidates or licentiates are amenable, shall be immediately informed of what the Presbytery is doing, that the session may, if requisite, commence process and inflict the discipline, which it is their province to administer.

AMERICAN EDUCATION SOCIETY.

Abstract of the Thirteenth Annual Report.

Systematic Exercise united with Study.

The loss of nearly thirty beneficiaries of the American Education Society by death, who became victims to disease while pursuing their preparatory studies for the ministry, admonish the friends of Education Societies of the necessity of more efficient methods for maintaining the health of those under their care. Melancholy facts prove that the change from active life, to sedentary habits, exposes the constitution to a shock, from which it is often difficult and even impossible to recover. The evil is to be counteracted only by maintaining from the first—systematic and vigorous bodily exercise. The Directors find it difficult to express their conviction of the utility and importance of instituting in connexion with every Seminary, College and Academy, the means of either agricultural or mechanical labor, or what is better, of both—where young men who have been accustomed to laborious pursuits may daily exercise, and at the same time be doing something to defray the expenses of their education, without being under the necessity of leaving their studies to keep school; a practice which, when carried to the extent it now is, often proves unfavorable to sound health and sound scholarship.

$8728 have been reported the last year by the young men under their patronage as the fruit of their own earnings. Of this sum, $1963 have been earned by members of Theological Seminaries; $5476 by members of Colleges; and $1288 by members of academies.—Of the sums reported by members of colleges and academies, 4955 dollars were obtained by keeping school, and 1809 dollars by various kinds of labor. This interesting result is in a great measure to be ascribed to the principle adopted by the Board of granting but small appropriations, by which motives to personal effort are strengthened and encouraged.

Funds.—The funds of the society, as appears from the treasurer's report have not been adequate by 4204 dollars to meet the appropriations to beneficiaries and defray the current expenses. The appropriations to beneficiaries have been nearly double of those made the last year. The whole amount of receipts during the year has been 30,034, 18—of which 8316,83 have been received on account of scholarships—and 1950 dollars has been given to the general permanent fund. The debt of the society at the close of the year was $6402. For this deficiency the Directors have no where to look but to a generous public, and to that source they now appeal with new earnestness.

Results of past Efforts.

The influence which has already been exerted by the society, can never be fully estimated in this world. When it is remembered how much good may be effected by a single faithful minister of the gospel—it cannot but awaken the sincerest gratitude that the society has been permitted to see more than 200 ministers of Christ enter the field of evangelical labor who were once under its patronage. Nearly one-tenth of all the ordinations and installations of ministers which could be collected from the public prints the last year, and which appeared in the quarterly list of the Register and Journal, were found to be cases of former beneficiaries of the American Education Society.

As an illustration of the good which even a single beneficiary may, in the Providence of God, be instrumental of accomplishing, it was observed by the secretary, that he held in his hand a letter from a minister who, while he was obtaining his education for the ministry, was the means of several revivals of religion—who subsequently settled among a people where the congregation was but about half as large as the *church* now is, and where nearly five hundred souls have been hopefully born again in about two years! This minister once said to the secretary—Had it not been for the earnest appeals of the American Education Society, and the encouragement which they offered, I know not that I should ever have been a minister of the gospel. The secretary was of the opinion, judging from information already obtained, that from five thousand to ten thousand souls had been converted to God under the ministry of former beneficiaries of this society, and every year increases the number with a rapidly advancing ratio.

SEAMEN'S CAUSE.

The following is an extract of a letter from Capt. Jones, of the U. S. Navy, addressed to the Corresponding Secretary of the American Seamen's Friend Society. It is high authority in behalf of this excellent Association.—*Philad.*

The formation of the American Seamen's Friend Society, must be hailed as the harbinger of a new and better era in the history and fate of this long neglected people; who, to the shame of the more fortunate and enlightened part of the community, have too long been considered the very dross and dregs of the human race, and not worthy to be ranked among men, with souls to be saved. Why is it that, of all classes of society, the sailor is most degraded? Are not his inherent and infantile propensities precisely similar to those of any other class of men? To what then must we attribute the deplorable condition of the almost lost sailor? I answer, to the want of early education, to the want of moral and religious instruction, and to the bad example of those above him, who are not only superior in authority by the laws of the land, but in the advantages of education, and in the estimation of the world at large.

The institution of the Bethel Meetings shed abroad the first ray of light to the wandering mariner. It was upon the unfurling of that *holy flag*, if I may use the term, that the sailor's eye was first directed towards an altar which he could approach as of *right*, without feeling himself to be an *intruder*, or perhaps the *single* object of the gazing multitude. Who has not felt the force of the poet's language?

"This is my own, my native home."

The temporal effects of these meetings are clearly manifesting themselves to the world, for they have done much good. But much more is required, and must and will be done, in God's good time. The work is only begun, and we, having put our hand to the plough, must not look back.

Bethel meetings on board ships in port, Mariners' Churches on shore, Seamen's Friend Societies, the circulation of the Bible and other religious works among seamen, both afloat and on shore, stand foremost in my opinion, as the best means to be employed for the redemption of the present race of seafaring men. The active employment of such means is our principal, and, if possible, in all our seaport towns, would soon cause the masters of merchantmen and the officers of the navy generally to join in the great and good work of raising the degraded mariner to a *respectable christian citizen*.

The prepartion of *youths* for the merchant service, and for the navy, is a subject fraught with the deepest interest to the rising generation.—In connexion therewith, the office of *Navy Chaplain* is one of vital importance, and no doubt will be duly considered at your approaching anniversary.

UNEXAMPLED MUNIFICENCE.

The late Mr. Frederick Kohne, bequeathed the following sums to public institutions, the amount to be paid on the decease of Mrs Kohne:

To the House of Refuge, Philadelphia	$100,000
Orphan Asylum	60,000
Penn. Institution for the Deaf and Dumb	20,000
Infant School Society	5,000
Female Epis. Association of Philadelphia	5,000
Female Benev't Soc. of St. James' Chh.	3,000
Epis. Theological Seminary, N. Y.	100,000
S. S. Union of the Episcopal Church	20,000
Epis. Domestic and Foreign Miss. Soc.	10,000
Bishop's Fund, Pennsylvania	5,000
Epis. Soc. for Propagating Christianity in Pennsylvania	5,000
Ladies' Benevolent Soc., Charleston,	5,000
Shirras Dispensary, Charleston,	10,000
Soc. for advancing Christianity in S. C.	5,000
Bishop's Fund, South Carolina,	5,000
Protestant Epis. Domestic Miss. S. C.	10,000
Mariner's Church Charleston	5,000
	$373,000

And two houses on Bay street, Charleston, to the Orphan House of that city.

Ample provision is made in the Will for Mrs. Kohne. Certain properties are set apart for the testator's collateral kindred: and many bequests are made to his servants and poor friends.

The residue of his estate is bequeathed to his Executors in trust for distribution to such charities in Pennsylvania and South Carolina, as they may deem beneficial to mankind, and so that part of the colored population of each of the said states of Pennsylvania and South Carolina shall partake thereof.

Mr. Kohne was a native of Germany, and for many years a citizen of South Carolina. His Executors are Mrs. Kohne, John Bohlen, and Roberts Vaux of this city, and Robert Maxwell of South Carolina.—*Philadelphia Gaz.*

THEOLOGICAL SEMINARIES IN THE UNITED STATES.

The summary view of the Theological Seminaries in the United States is taken from the Quarterly Journal and Register of the Education Society.

Seminaries.	*Denomination.*	*Instituted.*	*No. Ed.*	*No. Prf.*
Bangor Theological Seminary, Me.	Congrega.	1816	51	2
Andover Theological Seminary, Ms.	Do.	1808	444	4
Newton Theological Institution, Ms.	Baptist,	1825	7	2
Theological School, Cambridge, Ms.	Unitarian,	1816		4
Theological Department, Yale Coll. N. Haven, Ct.	Congrega.	1822	42	4
General Theo. Sem. of th Epis. chh. city of N. York,	Prot. Ep.	1819	123	5
Theological Sem. of Auburn, N. Y.	Presbyt.	1821	106	3
Hamilton Lit. and Theo. Inst. N. Y.	Baptist,	1820	20	4
Hartwick Theo. Sem. N. Y.	Ev. Luth.	1816	13	2
Theo. Sem. Ref'm. Dutch chh. New Brunswick, N. J.	R. Dutch,	1784	147	3
Theo. Sem. Pres. chh. U. S. Princeton, N. J.	Presbyt.	1812	470	3
Sem. Gen. Syn. Evan. Luth. chh. U. S. Gettysburg, Pa.	Ev. Luth.	1826	6	1
Theo. Sem. Ger. Ref. chh. Carlisle, Pa.	Ger. Ref.	1825	7	1
West Theo. Sem. Alleghany-town, Pa.	Presbty,	1828		1
Theo. Sem. of Va. Alexandria,	Pro. Epis.	1823	60	2
Union Theo. Sem. Pr. Ed. Co., Va.	Presbyt.	1824	11	2
South. and West. Theo. Seminary, Maryville, Ten.	Do.	1821	22	2
Rock Spring Theo. School, Illinois,	Baptist	1827		1

The foregoing table contains 18 theological seminaries, connected with eight denominations of Christians; at which have been educated, (the number educated at one not being ascertained,) 1,529. The number of students that left in 1828, was 103. The number now connected with them all is 599; of whom 291 are aided to a greater or less extent by the funds of the respective seminaries or of education societies. The libraries of these seminaries contain 35,960 volumes. Number of professors 46.—*Missionary Herald.*

Extract of a letter from Rev. Alvan Coe, to the Editor of the Western Intelligencer.

Accept my gratitude for printing my Indian spelling primer. It may benefit me as I design, if the Lord will, soon to go into the Chippeway Country between Lake Superior and the Mississippi River. I am appointed to make an exploring tour into that country by the Missionary Society of the General Assembly. There is some prospect that Mr. Stephens who has been a a teacher at the Mackinaw station, will accompany me. Last fall Mrs. Coe and myself left Sault De St. Marie, and went to Maumee. A thousand dollars annually has been appropriated by Government for the instruction of the Indians at the former place. That sum is at the disposal of the American Baptist Society—Elder Abel Bingham was appointed a Missionary for St. Marie—Soon after his arrival we left that place. He took charge of my Indian school.

A short time since, I received a letter from Brother Bingham dated March 19th. He thus writes respecting the Indians and his school.—"There has also been an unexpected attention to meetings among the Indians, and two have obtained hopes of a gracious change. Indeed, they give very good evidence of piety, and some others appear to be serious inquirers. Thomas Shaw and his wife's mother are the two disciples. The old woman in relating her mind to me, remarked, that but a short time since, she knew nothing about God, not even that there was any God. It appeared from her conversation, that about the first idea she received of God was from yourself. And I am happy to say, my dear brother, I think I have discovered other friuts of your ministry here. Let us not be discouraged, if we have to sow in tears, we may reap in joy."

My school has been as prosperous as I could have expected. I have had about 30 through the winter. Some that began in the alphabet, now read in the Testament.

I received a letter from Esq. Hulbert, who thus writes respecting the Indians:

"I have the pleasure to say, that Thomas Shaw, his wife and wife's mother, give good evidence of sincere piety. They have continued to do so for four months. Thomas says, "Mr. Coe first taught me that I was a sinner, and my first serious impressions were at one of his meetings." Dear friend, I hope your labors here will be abundantly blessed."

I presume, brother Stone, your soul will rejoice at such good news from a far country.—Thomas Shaw is part white. He was sometimes my interpreter at our meeting. Probably you have heard of the animating news from Mackinaw. It is the Lord's doings, and it is marvellous in our eyes. Among the inhabitants of the island, it is reported that the most influential have embraced the Faith. In one house there are six souls, *immortal souls*, full or part blooded natives, who have hopefully been brought from the power of Satan unto God. These are in the house of Mr. Graverod, the United States interpreter. Mrs. Graverod hopefully experienced the power of Godliness in her soul a few years since—the other five of late." Miss Stevens, formerly from Aurora, in a letter to me, dated were the first who expressed a hope in the mercy of God. Next, an Indian woman, a poor cripple living at Mr. Graverod's. She had been for five or six years trying to learn the *Catholic prayers*, but says she could not, and had given it up. Now it may be said of her, "Behold she prayeth." She says she feels as if she had just crept out of the ashes. Miss Hotchkiss saw her a few days since. She says she never saw a happier soul. She thought her situation an enviable one. She found her sitting on the hearth (for she cannot walk a step.) She was asked if she did not feel it hard to be so confined while others are enjoying their liberty? She replied, no. She was happy in being just what God had made her. If she had had the use of her limbs she should have wandered in the wilderness, and never have heard of Jesus. Mrs. Graverod's mother had (you will recollect) just been brought out of darkness into light when you was here last fall, and Henry, Mrs. Graverod's eldest son, has, we trust, become a child of God, within a few days past, so that house has been almost a little Heaven below. When the old cripple understood that Henry was delivered from bondage, she said, "fetch him here, I want to take him on my lap." She wept over him for joy. They had a melting time. She told Miss. Hotchkiss that she loved to pray and spent much of her time in prayer. She was asked what she prayed for. She replied, that God's people may have a heart to pray for sinners."—Is not the set time to favor the aborigines of our land now arrived?

Mrs. Coe has received a letter from a daughter of Mr. Graverod's stating that a sister of hers and herself have hopes that they love the Lord. Truly salvation has been sent to that household.

Mr. Mitchell, mentioned by Miss Stuart is an Indian Trader, and part Indian himself.

THE CHEROKEES,

We are informed, on good authority, are making extensive arrangements to go west of the Mississippi. The whole of the *Hicks* family are going. Charles Hicks, it will be remembered, was, previous to his death, the head Chief, or King of the nation, a station which he filled with great dignity, credit to himself, and usefulness to his people. His family connections, still retain great weight in the councils of the nation; and when they go, the example, we think, will be extensively followed.—*Milledgevillle Statesman, May 25.*

The last Macon Messenger says, a report is in circulation in this place, founded on a letter from a resident in the Cherokee Nation, that they have come to the conclusion to sell their lands and emigrate; and that they will remain no longer than the present Summer. We do not understand what steps they have taken, if any, further than the resolution: but think there is some reason to give credit to the information.

Very probable. And when they are gone, the Georgians will have the satisfaction of reflecting that it was their own unrelenting persecution which drove them off. If they go, it will be because they can stay no longer; and because the fatigue of 2000 miles travel with their families and moveables, and the breaking up of all their local attachments, is more tolerable than the oppression and injustice of their white neighbors. They have expressed again and again, their ardent wish to live and die on the soil which the American government by a solemn treaty, declared should be theirs forever. They have resolved again and again that they would not sell another foot of their land. But persecution—what will it not accomplish? It has shaken the purposes of philosophers and statesmen; and it is not strange if the eagle-hearted children of nature should be unable to endure it. The disposition which the Administration might chance to entertain concerning them, appears, of late, to have been their only hope, and now that this disposition is ascertained, or supposed to be ascertained, they avail themselves of the only alternative which remains to them, & retire into the wilderness, where the footsteps of the white man will soon overtake them, and the same scene of oppression be acted over, till they are finally driven beyond the Rocky Mountains, and into the Ocean—*Journal of Commerce.*

CHILDREN CAN DO GOOD.

Extract from the Report of the Female Sunday School, Frankfort. Ky.

"During the last six months, the children belonging to one school have formed themselves into a little society, the object of which is, to educate some children whose parents are unable to pay for their schooling. The subscription is limited to 6 1-4 cts. for each quarter; and it is an indispensable article, that the subscription money must in no case whatever be supplied by the parents, but must be *earned* by the children themselves, or saved from their pocket money. They have lately placed three children at school; and the lady who teaches them has generously undertaken to instruct one child gratuitously, for every one which shall be placed under her care by the Society; so that by this means 6 children are now enjoying the benefits of a regular education."

Credibility of Missionary Journals.—Mr. Andrews, one of the late reinforcement to the Sandwich Islands, wrote as follows to a friend after a short personal acquaintance with things at Honoruru. "There is an opinion generally in our country that the statements of the missionaries are too highly colored, but after reading them all, and then coming to see, I can truly say the half was not told. Things cannot be precisely stated on paper; so that the external appearance of things is not in every instance what we expected. But ten of them are far better than we expected, where one is worse. The Miasionaries in their statements have kept far within bounds. So you may read the Herald without making any allowance for colouring."

...to the Legislature, says, "The embarrassed state of the finances of the Commonwealth, is such as to render a resort to a tax upon the inhabitants indispensable. The receipts of the revenue have for several years fallen short of the ordinary administration of government, and it appears that the Treasury is already *minus* to the amount of about $100,000. The reluctance of the Legislature hitherto to tax their constituents, has made it necessary to borrow from the Banks, without which resort, the members would have been compelled to return home without their own pay. The Governor earnestly recommends the grant of a tax sufficient, at least, to prevent the further accumulation of the state debt.

"A revision of the laws relative to imprisonment for debt, provision for "the relief of the honest and unfortunate insolvent," and the reduction of the delegation to the House of Representatives, so as to diminish the expense of legislation, are among the topics discussed in the Message of the Executive."—*Ont. Rep.*

From the (Utica) Christian Journal.

Religious Publications.—Some idea may be formed, from the following extract, of the *indifference* and *neglect* which prevail in many parts of the country, even with members of churches, and persons professedly friendly to religious publications. It is from a letter written by a young gentleman who was endeavoring, during a little leisure time, to promote the interests of religion by increasing the circulation of a religious paper. How many ministers are there who would not find, on examination, a very similar state of things among some of their congregation?

"I find many members of the Presbyterian Church, who are perfectly able to take three or four publications a year, who are entirely destitute of any thing of a religious character, and are even without any kind of a paper: they plead poverty: they would like to take religious papers, they say, but cannot afford it: they have children, and in not a few instances these children have plead with their father to take a religious paper. I have, as well as I knew how, shown the advantage such publications would be to these children. 'Then,' say they, 'I have as much as I can do to provide for my family.' In more than one instance, the wife has earnestly besought her husband to subscribe, but without effect; and he, too, was a member of the church. In one case which came under my notice, the wife, after trying hard to have the husband take such a work, without effect, said if he would subscribe, she would work and pay for it herself:—this was enough: he gave me his name. This man is wealthy, but his wife must work and pay for a religious paper, or the family remain destitute."

As an effectual remedy for such culpable neglect and indifference as the above, in the head of a family we would beg leave to recommend the following course. It was adopted about the time the publication of the Journal commenced, by a clergyman of high standing in the Presbyterian church, in relation to his own people, and has since been communicated by him to the editor. It is very practicable and ea-

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sy. It is nothing more than this: "I had become convinced," he says, "that I ought to exert my influence in endeavoring to persuade my people to take more religious publications. I accordingly took yours and four others—the best I could select, and spent two days in going through my congregation, urging upon every family not already supplied, to furnish themselves with one according to their choice. The result is that I send you 20 subscribers for your paper."

If every clergyman would take the same course, once a year, would not both himself and his people be the gainers, and the cause of benevolence and piety be greatly advanced? What if the trial were made?

From the Missionary Herald.

CHEROKEE TRADITION.

In the number of this work for April, p. 131, some statements were copied from the Cherokee Phoenix, respecting the former customs of the Cherokees. Some further statements on that subject, copied from the same paper, are added here.

Their traditions are fading from memory, and only a few aged men can give much information respecting them.

I lately visited a Cherokee man of advanced age, for the purpose of learning from him such things as, when he was young, he had heard from the aged.

In each assembly among the Cherokees, the old man said, it was customary to appoint some aged man, one of the head men of the villages, to rehearse traditions; which he did in a set speech, continuing his discourse although the company might be dancing, or however inattentive. Old men at that time were many.—When he was young he was careless and inattentive, and therefore knows less of traditions than he might have known.

Unity of God.—The Cherokees, my informant said, have never acknowledged but one God, the Creator. He was altogether benevolent and good.

Inferior Beings.—They believed in the existence of evil beings, the authors of all mischief, who, as well as the Creator, dwelt above.—These were the beings dwelling above, who decided in grand council that man should be subject to death. He does not recollect whether he ever heard of any good beings dwelling above, except God. He may have been told of such, but if so, he was so inattentive as not to recollect. Whether these evil beings were spiritual or corporeal, he does remember to have heard, and never formed any definite idea. He only understood them to be evil, and the authors of evil.

Religious Worship.—The only religious worship of which he had any knoweldge was connected with what is termed conjuring, and as he is no conjurer, he has had little knowedge of this. Addresses are, however, and always were made by the conjurers to the Supreme Being.

Green Corn Dance.—This was an annual festival, of which he does not know the origin or design. He supposes the conjurers know. The day was appointed by the old people. The conjurers prepared a sort of medicine, and seven [illegible] feast. Every one must take a portion of the medicine, and a portion was offered, by throwing corn into the fire, before any one could eat. Before this feast, it was unlawful to eat of the new corn of the season, and no person was ever known to transgress. After it, all might eat freely.

City of Refuge.—The Cherokees had a city of refuge for the manslayer. This was Echota, their honored town, of which my informant was once an inhabitant. Whoever had killed a person, whether intentionally or by accident, had the privilege of fleeing to this town, where he was safe from the avenger. The condition of his residence was, that he should go out to battle in the next war that might occur, in which if he killed or took prisoner an enemy, he was free. If after that he was killed, the avenger was demanded by the chiefs of Echota, and put to death. If he was unsuccessful in the first war, he must renew the attempt in each succeeding war, till he was successful, or till he died; never being free from the city of refuge on any other condition.

Future State.—The old man knew no tradition respecting a future state, and thought nothing of any life beyond the present. He had a fear of offending God, and an apprehension of punishment, but death was the greatest and last evil which he feared.

Polygamy.—I had heard it said that polygamy was unknown among the Cherokees, till it was introduced by resident whites. I therefore inquired of the old man, who replied that such a custom formerly existed, but was unfrequent.

These are some accounts of the traditions and former customs of the Cherokees, as I derived them, by the aid of an interpreter, from a single individual, who did not profess great knowledge respecting them. Other aged persons would doubtless differ from him in some particulars, and probably more information might be obtained from some aged conjurer.

From the N. Y. Observer.

STATE OF RELIGION IN BUENOS AYRES.

The Rev. Mr. Parvin, whose arrival in this country from Buenos Ayres we announced several weeks since, has given us some valuable information respecting the religious condition of that city, and particularly of its foreign population. The whole number of persons now residing in the city who speak the English language, he supposes is not less than five or six thousand. Of these, the greater part are English & Scotch, who are about equally numerous. Next to them in point of numbers are the Irish, and last of all, the Americans.

Public worship according to the Presbyterian form was commenced in February 1824, and has been continued ever since, with the exception of six months, during which the preacher was absent on a visit to the United States.

Mr. Torrey is the preacher at present. With this church is connected a Sabbath school, commenced in March, 1824, at which about forty children usually attend on Sunday afternoon; and recently about twenty-five have attended a Sabbath school establishment in another part of the city.

Sale of Bibles and Religious Books.

At the commencement of last year, Mr. Parvin adopted the plan of carrying Bibles, Testaments, Tracts and books of the Spanish Translation Society, [i. e. Milner's Church History, Wilberforce's practical View of Religion, Doddridge's Rise and Progress, Paley's Evidences, Bouge's Essay, &c. in Spanish,] from house to house in the city of Buenos Ayres and the adjacent villages for sale. "I continued," he says, "to go out an hour or two, or three, daily, with a servant to carry my books, for nine months, when ill health compelled me to desist and retire to the country, not however, before I had visited the most populous and most intelligent part of the city, and had offered my books for sale in each of the houses of nearly one hundred squares. In these tours I succeeded in selling more than 200 Bibles, about 100 Testaments, and of the other books, about 300 or 400 volumes."

Mr. P. found very few families possessed of the Scriptures. "In the first square I visited," he says, "which was one of the most respectable for the character of its inhabitants and the style of its buildings, I could find but four persons who had any portion of the Bible. Two of these had only the New Testament. In the next square, which was also respectable, there were, with the exception of foreigners, but two families possessed of the Scriptures. A lady in this square, a native of the country, very decent in her appearance, her head silvered over with age, on being solicited to take a Bible or a Testament, replied, that she had been taught by her parents the rosaria and ave maria; in the faith of these she had lived, and in the faith of these she would die."

In the other parts of the city visited by Mr. P. he found the inhabitants equally destitute of the Scriptures, and equally ignorant of their contents. "Often, very often," he says, "those to whom I offered a Bible or Testament, seemed not to have the slightest idea of the nature of the book. In some instances I have gone around entire squares, and called at every house, and have not been able to sell a single book. In some cases I have sold one Testament, and in some merely a copy of 'Little Henry and his Bearer,' or some such publication. In other cases I met with those who received the books gladly; some would take a copy of each one; others would select, but in almost every case a Bible or a Testament would form a part of the selection. In one case a young man selected Paley's Evidences, observing that he had purchased Voltaire and Rosseau, and he wished to read both sides."

The most encouraging facts mentioned by Mr. Parvin, relate to schools. In one case a schoolmaster who had previously procured twenty copies of Doddridge's Rise and Progress, purchased of Mr. P. two or three Bibles, several additional copies of Doddridge, and thirty volumes of Tracts as reading books for his pupils. Another very respectable schoolmaster, besides taking a Bible, purchased for his scholars a dozen copies of Little Henry and his Bearer, fifteen copies of which Mr. P. had of the Shepherd of Salisbury Plain, requesting him at the same time, to inform him whenever any other good books of a similar description should make their appearance.

All these facts show that in Buenos Ayres there is a wide door open and a wide field spread for judicious Christian enterprize, and it becomes the benevolent Societies in Great Britain and this country to enter in and occupy without delay. The question is, Shall the volume of holy writ, or the works of Voltaire and Rosseau, be the Bible of that country? Christians in Great Britain and the United States must decide this question, and they must decide it soon. To delay, is to abandon the country to the infidel.

From the Philadelphia (Epis.) Recorder.

Lay Agents for the Great Charities.—Not a single step can be taken in benevolent and religious operations without assuming as facts the lost and perishing condition of all who love not our Lord Jesus Christ, and the duty of his real followers to count nothing, not even life itself, dear unto themselves, in their unwearied efforts to bring all hearts into subjection to his benevolent and holy control. That this is the duty of ministers and missionaries, none at the present day will attempt to dispute. And, wherefore, we may well ask, are not laymen under the same obligation to lay out the whole chart and purpose of their life so as to win souls to that wisdom which enriches unto eternal life? The golden pivot upon which the duty even of missionaries is made to turn, is by no means that they are ransomed sinners. And here, in like manner, rests the obligations of laymen. Are they not also bought with a price? If need be, why are *they* not called actually to give up all for Jesus' sake?

Such a view of the case instantly reduces the question to the point, whether employments in themselves, useful, nay, indispensable to success of all our noble charities, do not call for the exertions of laymen. The merits of the question lie within very narrow limits. We have only to ask, whether ministers sufficiently abound to supply all these active and necessary agencies or whether, even granting that they did, laymen are not in some cases the best laborers?

In reference to the first point, it will be enough to state, that all the great denominations in our land are sadly in want of ministers for the stated purposes of the parish and the sanctuary, and that looking in this direction for aid, the great charities cannot possibly obtain the requisite supply of laborers. It is evident, also, in reference to the other point, that laymen enjoy a business training, which fits them in a special manner for the duties of agents; and as they do not carry with them, in any prominent degree, a denominational character, they would prove in many places, far more acceptable pioneers than any clergyman.

Our Bible, Sunday School, and Tract Societies, want Agents. The glorious plans which are projecting for the desolate west, cannot be executed without many more agents than the ministry can afford. Where are our young men of fortune and of leisure; where our inquisitive and enterprising Christian travellers; where our devoted Sunday School teachers, ready to say, one after another, by hundreds, "here am I, send me?"

A DISCOVERY.

Some of the Providence Editors seem alarmed with a new discovery they have made in relation to Sunday Schools. They have actually ascertained, not only that these schools are used for the purpose of communicating religious instruction, but that some of the conductors of them not having the fear of Universal Catholicism, either papal or protestant, before their eyes, have had the effrontery to teach religious truths, according to *their own* apprehesions of them; in the absence of any human tribunal for putting down "sectarian principles"—When will people learn that religious intolerance consists wholly in the exercise of that spirit which "severely reprobates" men for inculcating their own honest opinions?—So long as each sect is left free to inculcate its own sentiments, in its own schools, there can be no cause of alarm or censure. If the time shall ever arrive when the machinery of Sunday Schools shall be so managed as to *prevent* each sect from inculcating its own peculiar doctrines; *then* indeed they will justly forfeit "public confidence." Is it not "unworthy of the present age" that enlightened editors should be offended or alarmed merely because every sect teaches its own principles?—*Investigator.*

ROCHESTER:
FRIDAY, JUNE 19, 1829.

TO OUR SUBSCRIBERS.

Six months of the present volume of the Observer having nearly expired, we would remind those of our sub scribers, who are yet in arrears, that it is highly desirable a settlement of accounts should be made. We intend *soon* to forward to them their Bills, and hope they will no be found unprepared. June 12.

CONFERENCE OF THE CHURCHES.

At the Conference of the Churches of Monroe county, which met at the third Presbyterian church in this village last week, the attendance of clergymen and laymen from the churches composing the Presbytery, was not so numerous as could have been wished, but perhaps quite as large as could have been expected, from the limited notice which had been given. The fact was that the notice had been handed into the Observer Office in due time, but owing to some cause, was mislaid and forgotten until too late to circulate it through the Presbytery generally.

The meeting was opened on Monday afternoon by prayer and singing, after which the members present gave a relation of the state of religion in their respective churches;—and it is a fact over which every christian ought to mourn and be humbled and excited to earnest prayer and more faithfulness in the use of means, that in not a single church or congregation in this Presbytery, is there any special manifestation of the Divine presence in the conviction and [illegible] sinners. The description of the spiritual state of *one* church would, with little variation, answer for the *whole*. Professors are cold—meetings for prayer are thinly attended, and the stated means of grace are not accompanied by the divine blessing; of course the ways of Zion mourn and the enemy appears, in many cases, to be diligently and successfully engaged in sowing tares. Indeed it appeared from the statements before the meeting, that there was too, abundant reason for an extra effort to awaken the churches to a renewed and more faithful discharge of their covenant obligations; to seek the divine blessing by prayer and fasting and by stirring up each other to love and good works.

On Tuesday morning at 6 o'clock there was a prayer meeting, which was well attended, after which the members separated and met again at 10, and the remainder of the day was spent in prayer and exhortation. The day was also set apart and observed as a day of fasting;—a part of the afternoon was occupied in attending the annual meeting of the Monroe County Bible Society.

On Wednesday morning a prayer meeting was again held, and at 10 o'clock a sermon was delivered by Rev. Mr. Myers of Brockport, remarkably adapted to the occasion, from Malachi iii.—8, "Will a man rob God?" after which the ordinance of the Lord's Supper was administered, and the Conference closed at 12.

We think that we speak the feelings of those generally present, when we say that we consider the season as having been a very profitable one, calculated to remind christians of their duty, and to excite them to greater diligence and faithfulness—to lead them more deeply to feel and pray for the interests of the Redeemer's Kingdom, as well as to greater circumspection in their daily walk, more earnestness, boldness and faithfulness in warning the impenitent, and in the more faithful use of the appointed means to bring them to Christ.

In our former conferences, the churches were represented by the ministers and a limited number of delegates appointed for the purpose.—This arrangement has been altered, and it is deemed expedient and desirable that as many members, without any special appointment should attend, as can find it convenient to do so. As the meeting is not designed for the *especial* benefit of the church where it is to be held, but that the time may be spent in prayer, fasting, and such other exercises as may be for the edification of the churches generally, which may be represented; it is expected and urged that every church may be thoroughly visited by some of its own members, a short time previous to the meeting of the Conference, that the state of religion in each may be made known, and that every church will make such arrangements as will insure the attendance of a respectable number of its members.

The next Conference will be held at Ogden on Monday the 7th of September next, and we hope not only that the time and place, but the object will be borne in mind by every professed follower of Christ—by every one that can say from the heart, "Thy kingdom come." Let it be borne in mind and let it be a subject of your earnest prayers that this may be a means which God shall bless, to the awakening of his people, and to the conviction and conversion of a great multitude who are now "without hope and without God in the world." We hope to see not only here and there a few members from the different churches, but whole families, and that they may not only come, but come in the spirit of the Lord, prepared to receive his blessing.

FOURTH OF JULY.

For two or three years past, that part of the christian public which recognizes the obligation "not to be conformed to the world," has refused to participate in celebrating this day in the usual manner. Christians have dared to be singular. In many places throughout the Union, the day has been celebrated by religious services. They have publicly and practically acknowledged their obligations to a superintending providence, for its blessing on the counsels and arms of those who proclaimed and achieved our independence. The consequence has been that they have been denounced as bigoted and puritanical: but it is worthy of especial notice and of devout thankfulness, that where celebrations have been conducted in the *usual* manner, there has been much less of riot and disorder, and the number who have lost their lives in these exhibitions of patriotic feeling has been very greatly diminished—fewer widows have been made, and fewer children left fatherless.

If no other good has resulted from this innovation upon long established custom, we flatter ourselves that the restraint which has been imposed by religious celebrations, upon those conducted essentially after the ordinary manner, will be acknowledged, and that it will be seen that the discussions as to the propriety of the diffierent modes of noticing this great event, have had a beneficial tendency in correcting the excesses which have formerly characterized this day.

There are, however, other considerations, which, with the follower of Christ, will be considered of paramount importance. He professes himself a steward of the mercies of God—of the money and influence which he possesses, and of the time allotted him here: and he will inquire whether he can answer for the use of that which has been expended in promoting and countenancing scenes of riot and dissipation—whether by this employment of his time he will be preparing to serve God and his fellow men better in this world, and for the enjoyments and employments of that to which he is hastening. Although these considerations may not hitherto have been reflected upon and taken into the account, in preparing for, and participating in, the festivities of a fourth of July celebration, surely those who profess to do all for the glory of God, and acknowledge their obligation "to come out from the world and be separate," will not think them foreign from the subject or unworthy their serious attention.

We would not be considered so devoid of feelings of patriotism as to discountenance the due observance of the day. By those who know how to prize our free institutions, civil and religious, and who reflect upon the blood and treasure which it cost to achieve them, it will be held in grateful remembrance. It is the *manner* in which, as patriots, as good citizens, as christians, we may best evince our gratitude for these blessings, which is the question for us to decide. Whether by going up to the house of God and returning our thanksgiving for his goodness in guarding and protecting our fathers in that eventful period which tried men's souls, or by joining in scenes of festivity and dissipation, is most rational and best comports with our religious principles and professions. With the reflecting christian, who feels his obligation "to deny himself and take up his cross," we think that the decision cannot be a difficult one. Religion cannot find proper aliment in those employments which must necessarily dissipate every serious thought: and can the christian consistently pray "lead me not into temptation," and thus voluntarily expose himself to the combined attacks "of the world the flesh and the devil?" Surely he has trials and temptations enough to encounter without thus unnecessarily throwing himself into the camp of the enemy.

If we would honor the memory of the sages and patriots of the revolution, we cannot imagine, could their departed spirits be spectators of our celebrations, that they would behold with higher satisfaction, the burning of powder, the toasting and drinking and feasting of their survivors and descendants, than of the humble and thankful worshippers, acknowledging their obligations, their dependence and gratitude in the house of God—or that they would feel as if the blessings which they were instrumental in obtaining would be less likely to be preserved and transmitted unimpaired to future generations, by the latter than the former.

We say then let the day be observed by christians in a manner becoming christians. Let suitable arrangements be made in every town that those who *will* suspend their usual business on that day and attend a celebration of some sort, may have an *opportunity* of doing it in a manner that *may* do them good, and from which they can receive no injury; which instead of dissipating serious thoughts, shall lead them to recognize and acknowledge the providence of God and feel their need of the continuance of his blessing and protection.

If any are desirous of evincing their gratitude by contributing of their worldly substance, we would point them to the Colonization Society as an object worthy their most extended charities. Let them thus aid in breaking the shackles of the poor African who is groaning in the most degraded servitude in this boasted land of liberty, "the asylum of the oppressed," a fundamental principle of whose government is that "all men are by nature *free* and equal."

We have noticed with much pleasure one fact which speaks well for the Sabbath cause. One year ago, one of the principal roads leading to this village was generally, every Sabbath, towards evening, thronged with carriages on pleasure excursions. At this season, last year, the number of vehicles which we saw pass, with persons evidently "seeking their own pleasure on God's holy day," was, we should think, from fifteen to twenty; but we are happy to say that we have hardly seen an instance of the kind this year. How it may be on the other principal avenues to the village we are unable to say.

The fact we think is worthy of notice, as obviously showing a great improvement in the moral sense of our citizens.

It appears from the late Report of the American S. School Union that the number of Schools is 5,901; Teachers 52,663, Scholars 349,202, and the number of volumes in the libraries is 234,587—showing an increase the past year of 19,546 teachers, and 89,546 scholars. The whole number of children in Christendom, now receiving Sabbath School instruction is estimated at 1,567,000.

Correction.—In the communication of Rev. Mr. Paddock of last week, for 25,000, the donation of an individual, read *twenty-five dollars.*

Messrs. Editors:—In your last paper I notice some remarks from "*A Member of Consociation,*" which my communication to the public, a few weeks since, was not intended to elicit.—They are wholly gratuitous.

That my character will suffer in consequence of my acting, at suitable times and on suitable subjects, with a body of Congregational Ministers, I am not apprehensive; but I strongly object to any ecclesiastical, or other body of men, affixing my name, without my knowledge or consent, to any communication for the public, and especially to one of any questionable character.

A few words of explanation from me seem to be called for. It is true I was at the meeting of Consociation the day before the Mendon resolutions came into existence, and when the greater part of the members of Consociation were out in committees, in a little circle, I did, with others, express my views fully, whether "*forcibly,*" I leave it for others to judge,) on the prominent evils, as we deemed, of the present day: but I did not, being detained by necessary business, arrive the next day at the meeting till a late hour, when I learned that said resolutions were under consideration and had nearly passed the ordeal. Notwithstanding the very liberal rule of Consociation, mentioned in your last by "*A Member,*" I did not then, neither have I ever considered myself a corresponding member of that body, being at that time unordained: and I do not deem myself in any way responsible for said resolutions, or the doings of Consociation.

Mendon, June 15. W. JONES.

REVIVALS.

We extract the following particulars from a narrative of the General Assembly.

Besides these instances, the Assembly would mention two or three others worthy, they think, of more particular notice. In one of our large cities, the city of New York, the Spirit of God has signally manifested its presence, and poured out upon several churches the reviving influences of his grace. In the Central Church one hundred have been admitted into communion since the commencement of the revival, and the work is still advancing. The Brick Church, the Canal-street, Rutgers-street and Cedar-street churches have also enjoyed, and some of them are still enjoying, more than ordinary seasons of refreshing.

In Morristown, N. J. a spot often visited by the outpouring of the Spirit, there has been a display of divine grace, greater, more powerful, and more wonderful, than has ever before been known in that place. It commenced in November last, and rapidly increased until the whole town seemed to be shaken; almost the entire population appeared bowed before the majesty of Jehovah; opposition was hushed, and every one seemed to say and feel, "Truly this is the finger of God."

In the Presbytery of Cincinnati, scenes have been witnessed resembling those of Pentecost; almost overwhelming by their grandeur and extent. The signal display of the Spirit's power was first felt in the city of Cincinnati, where hundreds after hundreds were brought to tremble, and believe, and rejoice. Soon the divine work extended to all the churches around, shedding its powerful influence upon the different districts of the state, and carrying with it the strongest proofs of the omnipotence of the Holy Spirit, and the sovereignty of divine grace. The

Central Library of Rochester and Monroe County
Historic Newspapers Collection

churches which have shared most largely in these effusions, are the 1st and 2d churches of Cincinnati, Pleasant Ridge, Reading, Hopewell, Springfield, Ohio, Hamilton, Seven mile, Pisgah, and Mount Carmel. In the latter congregation the great and good work is still advancing. The fruits of this revival are about a thousand added to the church. Surely it must gladden our hearts to see such a rich harvest of souls gathered in regions that only a few years since were trodden by the foot of savages.

Besides the ordinary effects which always attend genuine revivals of religion, we have observed one of peculiar consequence resulting from some of those that occurred at the South and West. They have led many pastors, who had previously been engaged in secular pursuits, to lay aside their secular avocations and to consecrate themselves *wholly* to the ministry; while the people have been willing to support them, when thus devoting *all* their time and attention to their service.

From the Vermont Chronicle.

VERMONT STATE PRISON.

We scarce know what to say on this subject or whether to say any thing. What can be more absurd than to shut bad men away from the means of moral improvement, to make them better? And yet, we scarce dare to hint at an appropriation of five or six hundred dollars a year, for the religious and other instruction of the convicts, though sound policy seems to require it, as much as does common humanity.

Will the convicts take the business into their own hands, and see to their own reformation? There are certainly more signs of it, than there are that our Legislators will do their duty in this respect. Two of them, the other day, gave us fifty cents each for Tracts, for distribution among their fellows. Several have requested bibles, one of which had been placed in each cell at the expense of the state, but which it was formerly found impossible to preserve from injury. The Superintendent we believe, has furnished such as desire them. In one cell, at least the *form* of worship is daily used, if nothing more,—and the Monthly Concert is observed.

We are aware of the temptations to hypocrisy, with which the inmates of the prison are beset; but after making all due allowances on that ground, we think there is more appearance of a desire for the moral improvement of the convicts, within the walls of the prison, than any where else in the state. We intend no censure for the Superintendent. He seems to have the feelings of a man, and to do as well as his circumstances permit.

N. B. Do Christians ever *pray* for convicts?

TEMPERANCE ITEMS.

From the Journal of Humanity.

THE DYING DRUNKARD.

Extracted from the pastoral Journal of a minister in New Hampshire.

December 17, 1828. "Visited a poor man in the Alms-house, aged 44 years, rapidly declining with consumption. He said;—" My mind is burdened; I wish to speak a few words to you." I leaned over his bed, and listened while he proceeded in a low voice, frequently choked for utterance, and his eyes all the while suffused with tears. "I entered the army," said he, "in the year 1808. There I took to strong drink; and the habit is what, as you now see, has ruined me. I was well brought up—had good instructions; but I disregarded them all; and now I am dying,—*without any hope!* When I left the army instead of reforming, I grew worse. With six companions, I used to go every morning before breakfast to *a store*, for rum,—and that store was kept by a *professer of religion!* Oh! shocking way of getting rich! Those companions are now all dead; and soon I shall be, to.* I have had many narrow escapes. In my drunken fits I have fallen down steep places among rocks—and into ditches, and have been drawn out of the road when I was liable to be run over; I have slept in barns, and by the side of fences, and now, in consequence of drinking, I am about to die. Oh! give warning to *young men* for me. Tell them of****, and try to save *them*, from such a dreadful end. I have had a great many checks of conscience, and convictions of my sin. I have resolved to break off,—and have sometimes done so for a month or two at a time: yet, for rum I broke my resolutions,—stifled my convictions—gave up my attempt at reformation; and now for rum I die in despair." Here the poor man was so overcome that I begged him to desist from speaking—as he evidently could not sustain the effort. "Well," said he, "I've told you my dreadful story; I hope you will pray for me, and warn others against strong drink."

**He died the following week.*

The above extract was obtained by the General Agent of the Am. Temp. Society two or three days since. We deem it proper to withhold the names of persons, and that of the town. We need not comment on the affecting facts it discloses. We only ask that it may be attentively read, and seriously considered by men who think lightly of the habit of drinking; by professors of religion who are violating their consciences and the commands of God, by trading in poison and "in souls of men;" and by all who under the convictions of the truth and the influences of the Spirit of God, are yet seeking vicious indulgences.

The editor of the Connecticut Observer a valuable religious paper published at Hartford, says that "one of the most respectable mercantile houses" in that city had ordered the paper discontinued, because a paragraph had been inserted containing the ideas suggested in address of Mr. Hewitt, respecting the criminality of distilling and vending ardent spirits! When will "respectable" gentlemen learn to respect themselves? Neither Mr. Hewitt, nor the Editor of the Observer, it is to be presumed, will cease from wielding the goad of truth, on account of such "respectable" flinchings from the infliction.—One of the most respectable houses! Has the Editor of the Observer suffered the loss of but *one* subscriber on this account? What would he say to a list of four or five hundred, including members and officers of high standing in the churches? Our respected cotemporary must have recently entered the field, or occupied a favored portion of it, to have received but one slight wound. We trust he will yet be honored with many such scars. Let him seek the front ranks, where the battle rages in its glory Encompassed with clouds of dust, and seas of blood, he will not think of pulling splinters out of his fingers.—*Phil. Rec.*

We copy the following, from the Philadelphian, which is there given as an evidence of the demoralizing effect of the use of ardent spirits, and that even churches and ministers of the gospel are, in some places in our country, slaves to its baneful influence.

* * * * June 5th 1829.

"This country is beautiful as a garden; but spiritually, Sodom. The ministry is odious to multitudes, because it has been in the hands of a reprobate, drunken race of men for many years. In * * * for 30 years, the * * * Church has had, without interruption, a *drunken* minister.—The * * * * church too has had a *drunken* and Unitarian minister, although the present incumbent is a respectable man; and I was informed that near * * * a body of Church officers met for business, sometime since, and had to break up because all were *drunk*. At another church, the Elders kept race horses, and the people used to meet for racing and *drinking* on Saturday afternoon, and race and fight till night, and even till Sunday. Never was their a more beautiful or fertile country and never a more depraved one."

We have concealed names and places; but the facts are, doubtless, truly stated; and they exist too in no remote and benighted portion of the Lord's heritage.

AMERICAN INDEPENDENCE SECURED WITHOUT RUM.

Not long since a veteran of the Revolution, and now a soldier of the cross, while presiding at a temperance meeting in Connecticut, remarked, among other things, substantially as follows:

"It is well known at the close of the year 1776, the affairs of the colonies appeared dark and almost desparate. The army was suffering from cold and from want, and many throughout the states felt that all was lost. But the memorable battle of Trenton, [illegible] December, put new life into the army and colonies. I was in that battle, as well as that in the week following at Princeton. When this action commenced every canteen was empty but the soldiers were firm and courageous. The British and Hessians were routed, and more than one thousand men were taken prisoners or left dead in the field. Thus new life was given to our army; success followed, our national liberty was secured, and all this too without RUM." P. —*N. Y. Obs.*

Extract of a letter from a merchant in Hartford Con. dated June 4th 1829, to a merchant in this city:

"It is not in our power to give you a very near estimate of the quantity of Liquor of the kind you mention, we can probably dispose of; from the fact that the cold water Society rages to such an extent in this vicinity at present, that our sales in former years would be no direct guide to form any estimate for this season. The sales of all descriptions of spirits have fallen off *at least three fourths.*"—*Alb. Chr. Reg.*

A village of three thousand souls without a Dram-shop.—In the village of Ithica in this State, containing *more than* 3000 *inhabitants*, there is not now a single dram-shop.* This is noble, even in this day of noble deeds.

*There are other towns in the country where there are no dram-shops, but none that can at all compare with Ithaca in size and importance.

TRAGICAL OCCURRENCE.

A letter from a gentleman in Kingston, Upper Canada, to his friend in this place, mentions the following melancholy particulars. On Friday, the fourth of June, a young woman arrived in Kingston, claiming to be the wife of a Mr. Willis, a Portrait Painter: but he refused to recognize her as such, and advised her to return to Rochester, whence she had come. Mortified and heart-broken with his coldness and brutality—for she had travelled alone and unprotected through many towns of Canada in search of him—she next evening procured some arsenic, and poisoned herself on Sunday morning. She lived for a few minutes only after taking the arsenic. The testimony on the coroner's inquest proved that her maiden name was Laura Button—that she had been a milliner in Rochester—that Willis married her in the spring of last year, after an acquaintance of two or three days—and that, a few days after marriage, he set off for Canada, taking with him part of her clothing, &c. and promising to return or send for her. After waiting considerable time, without hearing from him, she departed in search of him, and her fate on finding him was as above stated. Her funeral was attended by a number of Canadians and Americans, all indignant at the inhuman conduct of her husband. —*Roch. Adv. and Tel.*

Melancholy Case of Insanity and Suicide.—On Monday evening about 8 o'clock, a decently attired man presented himself to the high constable stating that he wanted to go to Sing-Sing Prison, as he had done something for which the most severe punishment would be lenient. On Mr. Hays inquiring the nature of his crime, he at first refused to answer; but finally said that he had committed perjury, and that he was anxious to meet a punishment adequate to a crime of so enormous a character.

Thinking the man insane, Mr. Hays very prudently consigned him to the care of the keeper of the Bridewell, who located him in the apartment usually devoted to lunatics He however made such a noise, that it was found expedient to remove him to a cell. On his way thither, he told the keeper that the doctors had made him intoxicated before he gave evidence on a trial, and that under the influence of liquor and their advice, he had sworn to the basest falsehood ever uttered. In this abode he remained for the night; and when the watchmen at 6 o'clock yesterday morning passed it, the wretched inmate replied to a question put to him, with a degree of propriety. About an hour afterwards, one of the under-turnkeys, in passing the grating in front of the cell, was attracted by seeing the poor fellow apparently in the attitude of devotion. For a few moments he listened, but not hearing any sounds gave the alarm, and on opening the door the prisoner was found suspended by the neck, by means of his coat sleeve, to a bolt in the door, without any signs of life.—*Jour. of Commerce.*

SUMMARY.

Africa.—The Rev. Mr. Wolff, one of the missionaries of the German Missionary Society, near Liberia, died early in January last, and Mr. Hegele, another member of the same mission has returned to Germany on account of loss of health. It is the intention of the society to send additional laborers to the same field immediately.

France.—A letter dated at Paris, 27th of Feb. states that the French Protestant Missionary Society will send out its first missionaries to the heathen in about a month. The mission, consisting of three, is destined to South Africa, and will proceed in company with the Rev. Dr. Philip, of the London Missionary Society's mission in that quarter.

Great Britain.—The London Missionary Society has recently received a donation of *ten thousand pounds* ($44,444 44) from a single individual.

National Education Society.—This society has in a course of instruction at its schools, 48,922 scholars attending daily, and adding those who attend on Sunday only, 54,112; all from those classes where they would otherwise have been exposed to ignorance and vice. The society has erected 474 school rooms, and trained at its central school, designed for the purpose, 400 teachers. The Church Sunday Schools in England and Wales, which are under the care of the society, contain 550,428 scholars.

We stop the press to announce that at a meeting of citizens of New-York on Thursday evening, *Seven Thousand Six Hundred and Thirteen dollars* were subscribed to aid the American Bible Society, in their great work of supplying all the destitute in the United States with a Bible, in two years! A committee was appointed to receive the subscriptions of such as were not present at the meeting.—*Alb. Chr. Reg.*

It is stated in the Narrative of the General Assembly, that more than half of the students of Middlebury College, Vt. are professors of religion.

A Correspondent in Virginia writes us that "in one of the towns in the lower part of North Carolina, after a Sermon delivered on the subject of intemperance, and especially on the sin of the commerce in ardent spirits, all the merchants in the town, four, resolved to discontinue the sale of the article, and never more to aid in the destruction of their fellow beings."

The Temperance Society in Andover have voted to have a public address and religious services on the 4th of July next.

A rogue in Boston entered a store and took some money. The temptations of a whiskey cask were too powerful for him, and after helping himself to a sufficiency, he slept till morning, and was arrested.

A proposition has been made in Connecticut legislature, to raise the price of licenses to sell spirituous liquors, to $35.

The Manufacturing Company at Metheum, Mass. exclude spirituous liquors from their store as an article of trade.

Among the Committees in appointment at the late session of the Gen. Assembly of the Presbyterian Church, was a special Committee on the subject of Temperance.

Good.—The trustees of the village of Canandaigua have ordained that no ball alley shall be kept within the limits of that village, under a penalty of $25.

Rev. D. O. Morton, of Shoreham, Vt. has accepted the appointment of Agent of the American Temperance Society for that State.

"Going For the Whole."—The Tythingmen of Marblehead, Mass. have offered a suitable reward "to any person or persons who will give sufficient information of any persons selling ardent spirits contrary to law—or of any person, having a license to sell ardent spirits, allowing the same to be drunk in his or her shop or house—or of any tavern-keeper or grocer allowing any gambling in their houses or shops—or of any tavern-keeper allowing any person belonging to the town, to be drinking, and spending the Lord's day in his or her house."

On Monday afternoon, between 6 and 7 o'clock a valuable horse belonging to Mr. Wolbert on which his son, a boy about 11 years old, was riding, became unmanageable, and when at the height of his speed, crossing Green street, down second street, N. L. brought up against the shaft of a heavy loaded cart; the shock was so great, that the boy was thrown a considerable distance over the horse's head, the shaft of the cart broken, and the horse on which the boy rode killed —and, what is most singular, the boy escaped without the slightest injury.—*U. S. Gaz.*

Murder most Foul.—A Week or two since, we are informed by a gentleman of undoubted veracity, a gentleman, while on his knees at evening prayer in his own house, was shot through the heart by some unknown assassin, and immediately expired. This circumstance took place in Merengo county, and we understand that several persons have been arrested and committed on a suspicion of having been concerned in this horrid transaction.—*Claiborne Herald.*

Death of Gen. Dearborn—The Boston papers bring intelligence of the death of Major General Henry Dearborn, at the residence of his son in Roxbury, Mass. on Saturday morning last, aged 78 years and three months.

The Rev. John Reed, D. D. of Poughkeepsie, has been chosen president of Geneva College, by the trustees of that institution.

A New Post-Office.—A new post-office has been established at the foot of Schuyler's lake, in the town of Exeter, Oswego county, called "Schuyler's Lake Post-Office," and Richard W. Tunnicliff appointed postmaster.

Joseph Penfield of Savannah has bequeathed to the Georgia Baptist Convention $2,500, as a fund for education, provided the Convention raise an equal sum. At the recent annual meeting of the Convention in Milledgeville, the amount required was subscribed on the spot, and notes for the same immediately given to the Treasurer.

From the report of the Georgia Baptist Convention, we learn that nearly 8,000 persons were added to the churches represented in that body during the past year.

The whole number of persons killed by the explosion of the steam-frigate Fulton, including Lieut. Breckenridge, who died of his wounds, and four of whose bodies have not yet been discovered, is thirty-six. Of the wounded, Sailing-master Clough is much better and will probably recover, and Lieut. Platt is said to be doing well. With respect to the rest we have no recent intelligence.

The agent of a commercial house in Bordeaux, on a visit to this city for the annual orders, as usual, for Brandy, not meeting with any success paid a visit to the Philadelphia customers of the house which he represents. Returning in a few days, he complained bitterly to a friend of ours, that neither in New York nor Philadelphia could he obtain an order for a single pipe!—*N. Y. Spectator.*

Mrs. Hannah Mann, of Edington, Maine, aged 90, has living, 11 children; 127 grandchildren, and 170 great grand-children—in all 308. She had 14 children, and 3 of them died young.—There are several children of the fifth generation, but their number is not ascertained.

Mr. Daniel Estell, of Philadelphia, fell from the third story window of the Theatre, at Richmond, on Thursday last, and was killed by the fall.

The body of G. W. Adams, son of the Ex-President, who was drowned some weeks since from off a steam-boat at New York, was found a few days since.

M. Calemard de Lafayette a member of the Chamber of Deputies, has been assassinated at Paris. The assassin, who was also a member of the Chamber, immediately blew out his own brains.

The new Pope, it is said, has restored to the Jews, and to Christian dissenters from the Church of Rome, the privileges of which they were deprived by his predecessor, and is disposed to act with liberality.

The National debt of Great Britain is £900,000,000, sterling.

The interest per ann. is	40,000,000l. 0s. 0d.
per day is	109,589l. 0s. 10d.
per hour is	4,566l. 4s. 0d.
per minute is	76l. 0s. 0d.
per second is	1l. 5s. 4d.

The Edenton (N. C.) Gazette says that locusts are appearing, on all the plantations, in innumerable quanties. They have not attacked the growing crops, but take to the fruit and forest trees: which they never leave without having stripped them completely.

Slave Trade.—The British ship of War Sybille, with her tender the Black Joke, have captured, on the coast of Africa, within twenty months, several slave vessels having on board *two thousand six hundred and eighty-six slaves.*

Juvenile Philosophy.—Walking the other day in the streets, we saw a little fellow fall on his face on the pavements, on which he roared most lustily. Running to pick him up, we wisely applied ourselves to cheer him with the comfortable consideration that he would be well to-morrow. "Poh, poh, my little man, don't cry, you'll not mind it to-morrow." Upon which the young sufferer, surely unconscious of the sense and wit of his reply, said with a tear in his eye, and the cry of pain hardly for a moment repressed, "Then I wont cry to-morrow." A discourse of an hour long, could not better elucidate the subject.—*Liv. Ad.*

MARRIED,

In this village on Monday last, by Rev. Joel Parker Mr. Willaim Barker to Miss Caroline E. Cook.

In Pittsford, on the 20th ult. by the Rev. A. Mahan, Doctor Abner Barnard, of Lockport, to Miss Harriet Jane Hepburn, of Perrinton.

In Le Roy, on the 4th inst. by the Rev. Mr. Whiting, Rev. GILBERT CRAWFORD, to Miss JANE ELLIOTT, all of that place.

DIED,

In Bergen, on the 10th inst. Mrs. Clarissa, consort of Capt. Austin Wilcox, in the 50th year of her age. She endured with patient resignation, and becoming composure, the pains of a lingering complaint, and becoming perfectly sensible of her near exit, calmly relied on the Saviour of sinners for redemption.

Publishers of papers in New Haven and Middlesex counties, (Conn.) are requested to insert the above notice.

Departed this life, May 18th, 1829, *Sacarissa*, the principal and venerable Chief, of the Tuscaroras. He was among the first of that tribe, who embraced the precious doctrines of the Gospel, with the requisitions of which, his external conduct and appearance well accorded. During four months of his last illness, his sufferings were intense: nevertheless, were borne with great fortitude and apparent resignation to the will of heaven. He arrived at the advanced age of 83 years, and died lamented by numerous acquaintances. The tears and sobs, visible among his own people, when his remains were about to be conveyed to the silent lodging of the grave, strongly evinced the attachment and affection which they cherished toward him. Although he now sleeps in dust, he will be affectionately remembered by those who walked with him to the sanctuary of God. He acceded to proposals made by the New York Missionary Society, for instructing his people in the great truths of Christianity, and abided faithful to the last. He ever manifested affection and respect for missionaries who came among his people, and treated them as servants of Christ: with few exceptions, he declared his satisfaction in relation to their labors, and to his latest breath, protested against innovation. It is not the design of the writer to eulogize; God is the Judge of hearts; but he ardently wishes, that the external conduct of all professors of religion were as consistent as that of the deceased. J. E.

NOTICE.

The next semi-annual meeting of the Rochester Presbytery, will commence at the Presbyterian Church, in Pittsford village, on Tuesday the 30th day of June inst. at 11 o'clock, A. M. 2w
June 19.

EAST-ROCHESTER HARDWARE STORE.

H. BUSH has just received his stock of HARDWARE, direct from the importers, which makes his stock as complete as any Establishment in the Western country, which he will sell low for *Cash*. Those having this very desirable article, are invited to call and examine. A quantity of **HARRIS' SITHES**, just received.

All indebted to him, are advised to call and make payment *immediately*, except particular contracts to the contrary, as payment is absolutely necessary.
Rochester, June 19, 1829. 2m2

H. B. PIERPONT, MERCHANT TAILOR,

ONE door east of the Franklin House, East Rochester, keeps constantly on hand a *general assortment of* Goods in his line.
Rochester, June 19, 1829. 25

S. JONES, PAINTER & GLAZIER,

OPPOSITE THE EAGLE TAVERN, BUFFALO ST.
Rochester, June 19, 1829. 25tf

WM. H. WARD & CO.,

(MARBLE BUILDING,—*Carroll-Srteet*,)

HAVE just received a *full supply* of

GOODS.

Rochester, June 2, 1829.

ROCHESTER BATH-HOUSE,

SITUATED on the south side of Buffalo st. 2 doors west of A. Reynold's dwelling house, has undergone thorough repairs and is now open from 5 o'clock A. M. to 10 P. M. for the reception of such as wish to enjoy a comfortable ablution. One hundred baths per day can be furnished to ladies and gentlemen who wish to use the bath. The Alkaline baths which have been heretofore made use of, which proved useful to persons laboring under Bowel Complaints, Chronick Diseases, Rheumatism, and many other morbid affections, caused and kept up by obstructions and humors in the system, will still be prepared in the usual manner. The Sulphur Water has proved not inferior to any other in the United States of the like kind for removing Cutaneous and many other diseases of the human body, Salt-rheum, &c. The subscriber, who has rented the establishment for the term of seven years, anticipates the patronage of the community, by the strictest attention to please and render benefit to all who visit the house. Gentlemen and ladies making frequent use of these baths will be likely to free themselves from the many prevailing diseases of the climate.

A variety of baths may be had every day, such as Warm, Cold, Showering in Sulphur or Fresh Water: likewise an extra bath, viz. Alkaline and Salt. Nine rooms have been fitted up by the subscriber for those who wish to try the efficacy of the Bath and Water. Board and attendance can also be had cheap. *D. P. KETCHUM.*
June 19th 1829.

The present occupant of the Bathing establishment, has the pleasure of giving the following Certificate from physicians of this village, showing the utility of such an establishment, and which he submits to the public without comment.

"We are of opinion that the Bathing-House established at the Sulphur Spring in Rochester village, offers to its inhabitants many and peculiar advantages. The practice of bathing may be ranked among the foremost of remedies in many diseases and may justly be considered as a preventive in others. In this climate where Cutaneous diseases and Venereal obstructions are prevalent, exclusive of the invigorating and cleansing effects, the Warm Bath is of great benefit. The water being highly impregnated with sulphur, will do away the necessity of our inhabitants resorting to other Sulphur Bathing. We therefore recommend this establishment to public patronage, under a strong conviction that it is a great preservative of health." 6w25

SAILOR'S MAGAZINE.

THIS Publication was commenced by the Executive Committee of the American Seamen's Friend Society in September last. It is designed exclusively to promote the work of reformation among Seamen; and is believed to be a useful publication, and interesting to all who feel any concern in the condition of this necessary class of men, whether afloat or in seaport towns, or inland. The work is now published at a loss to the Society, and a considerable increase of patronage is *necessary* to sustain it. It contains 32 pages 8vo. beautiful type, fine paper, embellished with engravings—probably the handsomest monthly publication in the country. Price $1 50 a year, payable in advance.
C. J. HILL, *Agent*, Rochester.

CANAL TRANSPORTATION.

THE HUDSON AND ERIE LINE

IS now in complete operation, and performs her trips regularly from Albany and Troy to Buffalo, passing the intermediate places *Daily EXCEPT on the SABBATH*. The Boats are newly repaired and furnished, and are inferior to none on the Erie Canal for accommodation of *Freight* or *Passengers*

Advances will always be made on produce, when requested and the same forwarded to Troy, Albany, New-York, or Boston, and disposed of according to the directions of the owner.——The following persons will receive consignments for this line when not otherwise consigned.

JNO. SCOTT, *Buffalo.*
L. FELLOWS, & CO., *Lockport.*
ALLEN, TIBBITS, & CO., *Rochester.*
JNO. T. TROWBRIDGE, & CO., *Oswego.*
B. & J. WRIGHT, *Syracuse.*
THORN & CURTIS, *Utica.*
ALLEN, TIBBITS, & CO., *Troy.*
DOUGLASS & DUNN, *Albany.*

ALLEN, TIBBITS, & Co.
Rochester, May 29, 1829.

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Sideboards, Secretaries, Bureaus, Tables, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. **FURNITURE** of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.
Rochester, Sept. 1, 1828. 35tf

DEFAULT having been made in the payment of a certain Sum of money secured by Indenture of Mortgage bearing date the eighth day of April, in the Year one thousand eight hundred and twenty-eight, executed by Joseph Thomson and Eleanor his wife, of the Village of Rochester, in the County of Monroe, and State of New York, to the subscriber; and default having also been made in the payment of a certain other sum of money, secured by indenture of mortgage bearing date the first day of October, one thousand eight hundred and twenty-seven, executed by the said Joseph Thomson to Elisha Ely, which said mortgage has been duly assigned to the subscriber;—Notice is hereby given that by virtue of powers of Sale contained in the said several Indentures of Mortgage and in pursuance of the Statute in such case made and provided, the premises mentioned and described in the said indentures of mortgage, respectively, to wit: All that certain piece or parcel of land situate in Ely's platt, so called, in the Village of Rochester aforesaid, and known and distinguished on said platt as Lot number seven, being twenty five feet on Ely Street, and running south fifty feet—will be sold at Public Auction at the Court House in the Village of Rochester, aforesaid, on the nineteenth day of December next, at one o'clock in the afternoon of that day.—Dated June 15, 1829. RAPHAEL BEACH.
S. MATHEWS, Attorney 6w25

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the American Monthly Magazine.

THE WIDOW OF ZAREPHATH.

BY MRS. SIGOURNEY.

There fell no rain on Israel. The sad trees.
Reft of their coronals, and the crisp vines,
And flowers whose dewless bosoms sought the dust,
Mourned the long drought. The miserable herds
Pined on, and perished 'mid the scorching fields,
And near the vanished fountains where they used
Freely to slake their thirst, the moaning flocks
Laid their parched mouths, and died.

A holy man
Who saw high visions of unuttered things,
Dwelt in deep-musing solitude apart
Upon the banks of Cherith. Dark winged birds
Intractable and fierce, were strangely mov'd
To shun the hoarse cries of their callow brood,
And night and morning lay their gathered spoils
Down at his feet. So, of the brook he drank,
Till pitiless suns exhaled that slender rill
Which singing, used to glide to Jordan's breast,
Then, warned of God, he rose and went his way
Unto the coast of Zidon. Near the gates
Of Zarephath, he marked a lowly cell
Where a pale, drooping widow, in the depth
Of desolate and hopeless poverty,
Prepared the last, scant morsel for her son,
That he might eat and die.

The man of God
Entering, requested food. Whether that germ
Of self-denying fortitude, which stirs
Sometimes in woman's soul, and nerves it strong
For life's severe and unapplauded tasks,
Sprang up at his appeal, or whether He
Who ruled the ravens, wrought within her heart,
I cannot say, but to the stranger's hand
She gave the bread. Then, round the famished boy
Clasping her withered arms, she strained him close
To her wan bosom, while his hollow eye
Wondering and wishfully regarded her
With ill-subdued reproach.

A blessing fell
From the majestic guest, and every morn
The empty store which she had wept at eve,
Mysteriously replenished woke the joy
That ancient Israel felt, when round their camp
The manna lay like dew. Thus many days
They fed, and the poor famine-stricken boy
Looked up with a clear eye, while vigorous health
Flushed with unwonted crimson his pure cheek,
And bade the fair flesh o'er his wasted limbs
Come like a garment. The lone widow mused
On her changed lot, yet to Jehovah's name
Gave not the praise, but when the silent moon
Moved forth all radient to her star-girt throne,
Uttered a heathen's gratitude, and hailed,
In the deep chorus of Zidonian song,
"Astarte, queen of Heaven."

But then there came
A day of wo. That gentle boy, in whom
His mother'd lived, for whom alone she deemed
Time's weary heritage a blessing, died.
—Wildly the tides of passionate grief broke forth,
And on the prophet of the Lord, her lip
Called with indignant frenzy. So he came
And from her bosom took the breathless clay,
And bore it to his chamber. There he knelt
In supplication, that the dead might live.
—He rose, and looked upon the child. His cheek
Of marble meekly on the pillow lay,
While round his polished forehead, the bright curls
Clustered redundantly. So sweetly slept
Beauty and innocence in death's embrace,
It seemed a mournful thing to waken them.
—Another prayer arose—and he, whose faith
Had power o'er Nature's elements, to seal
The dripping cloud, to wield the lightning's dart,
And soon from Death escaping, was to soar
On car of flame up to the throne of God,
Long, long, with laboring breast, and lifted eyes
Solicited in anguish. O'er the dead
Once more the prophet bent. A rigor seem'd
To settle on those features, and the hand
In its immoveable coldness told him how firm,
Was the dire grasp of the insatiate grave.
—The awful seer laid down his humbled lip
Low on the earth, and his whole being seemed
With concentrated agony to pour
Forth in one agonizing, voiceless strife
Of intercession. Who shall dare to set
Limits to prayer, if it hath entered heaven,
And won a spirit down to its dense robe
Of earth again?

Look! look upon the boy!
There was a trembling of the parted lip,
A sob—a shiver—from the half-sealed eye
A flash like morning—and the soul came back
To its frail tenement.

The prophet raised
The renovated child, and on that breast
Which gave the life-stream of its infancy,
Laid the fair head once more.

If ye would know
Aught of that wildering trance of ecstasy,
Go ask a mother's heart, but question not
So poor a thing as language. Yet the soul
Of her of Zarephath, in that blest hour
Believed,—and with the kindling glow of faith
Turned from vain idols to the living God.

ANECDOTE OF THE KING OF ENGLAND.

The following anecdote was related to me of his present majesty, (the king of England,) as being well authenticated. When he was in Ireland two or three years since, he told Lord Roden, a man of decided Christian character, that on a particular morning he was coming to breakfast with him. He accordingly came, bringing with him two or three of the nobility, and happened to arrive just as his lordship had his family assembled for domestic worship. Lord R. being told that his honorable guest had arrived, went to the door, and met him with every expression of respect, and seated him and the gentlemen who accompanied him, in the parlor.—He then turned to the King and said, "Your Majesty will not doubt that I feel highly honored by this visit; but there is a duty which I have not discharged this morning, which I owe to the King of Kings—that of performing domestic worship: and your Majesty will be kind enough to excuse me, while I retire with my household, and attend to it." "Certainly," replied the King, "but *I am going with you*," and immediately rose and followed him down into the hall, where his family were assembled, and taking his station in an old armed chair, which I understand has acquired an immense value from that circumstance, remained during the family devotions.—This anecdote certainly reflects honor upon his Lordship and his Majesty; while it exhibits in the one, the dignity of unyielding Christian principles, it displays in the other at least the courtesy of a gentleman, and the natural homage which every man feels for a consistent, religious character.—*Sprague's Letters.*

From the Albany Christian Register.

TRACTS IN CANAL BOATS.

Mr. Hoffman—For the encouragement of our Tract Society, and to excite them to new effort, I request you will please to give a place in your paper to the following incident.

Going up to Troy a short time since in the Steam-boat, I took a few Tracts with me and laid some of them on the covering over the cabin stairs. Shortly after, a person who had taken up one of them said to me, "I have often tho't much good might be done by laying these down where they may be taken up and read. Some words of importance may strike the attention and lead to great consequences." This produced further conversation, in the course of which I said to him, "From your remarks, I infer that you cherish a hope that you have made your peace with God." "I trust I have," he answered; and then proceeded as follows.

"The first that brought me to serious reflection was a few words in one of these little books. I was formerly a Captain of a Canal boat; and when I was at Albany, there used to be Bethel meetings held at the basin; and tracts were distributed on board the canal boats. One day a person came on board of my boat and left a little book, requesting that it might be given to the Captain & kept for the use of the boat. I read it, and was, for the first time, brought to see that I had been a profane sinful creature. And this gave me feelings that kept by me. I could not get rid of them: they grew stronger and stronger. When winter came, these feelings led me to go to church: and every word the minister said seemed to be aimed directly at me. They went right through my ears [heart] *like swords.*"—He proceeded in this strain through a summary of the circumstances of his conversion, with great simplicity and evangelical accuracy, resulting in a manifest, calm, and very tender reliance on the merits of Christ. I divided my remaining tracts, Broad-sheets and handbills with him, and we parted with an agreement to unite in a prayer to God to accompany with his blessing the tracts we had left in the Steam-boat; recurring to the promise of the scripture, "If any two of you agree touching any thing that ye shall ask of me it shall be done unto you."

Now, we would ask, whether there are not some Captains in our Canal boats, some hands employed in navigating them—some individuals engaged in the forwarding business, who feel desirous to promote the interest of the Redeemer's kingdom, who would be glad to have a supply of Tracts for his own use and for the perusal of passengers? The above affords a striking instance of the usefulness of Tracts, and we may be assured that the same God who made this effectual to the conversion of a soul, may and will continue to bless similar means.

But we would particularly call upon *Christians* in Rochester, and in every village on the canal, to see to it that this field for usefulness is not neglected. We ought not to mourn over the depravation of morals which the business on our canals occasions, while we neglect to use the means which the circulation of tracts on board our boats present to counteract it.—*Eds. Obs.*

CHRISTIAN ASSURANCE.

From Dr. Mason's Sermon in Nat. Preacher.

1. Every real believer has direct and confidential transactions with the Lord Jesus Christ. Like Paul, he has committed all that he is, and all that he has—whatever is most precious for time and for eternity—his body, his soul, his hope, his reversion in heaven, to the hands of his faithful Redeemer. Have you done so, my hearers? Have you done it, professed Christians? Ah, how wide a difference does this make between the formalist, and the genuine disciple! Let me ask again, for the question is a vital one; you who name the name of Jesus, who pass for the converts of his grace, and have sworn fealty to his cause, what have you to say? Did you ever give yourselves up formally, fully, irrevocably, to be his property and at his disposal?—When, where, how, did you make the blessed surrender? How do you prove the fact? What obedience do you perform? What self-denials do you endure? What sacrifices, even of the most worthless of your possessions, the trash of this earth, do you offer? Who of all the numerous retainers of the Christian name, of all the decent professors of godliness, will trust his Redeemer for to-morrow's bread. Who of them would not rather rely on the respectable signer of a bank note, than on the promises of the faithful God? Were it put to the trial, who of them would not grasp the paper, and let go the truth and the oath of God who cannot lie, among the uncertainties of life? And can any man with such practical feelings, really dupe himself with the persuasion that he trusts in the Lord Jesus for the kingdom of the just? That he believes in that most generous sacrifice which Jesus Christ made for him—the blood of his cross? Not a word! Not a single word! He is as absolute an unbeliver in the Captain of our Salvation, and as absolute an idolater, in his own way, as any poor wretch that ever threw himself under the wheels of Juggernaut. And that he will find, if death overtake him in his present condition, when the Stone which the builders rejected shall grind him to powder. Bear with me my friends, I may not prophecy smooth things—may not palliate—I must declare the whole truth, on the peril of treason to my heavenly Master. If any of you find it to cut deep, there is a balm in Gilead and a Physician there. I can do nothing but commend you to the Lord, the Healer.

2. Let us remark a peculiar property in the Christian religion, as it exists in the Bible, and in the hearts of those who are thoroughly under its influence—unwavering confidence of spiritual and unseen realities—"I know whom I have believed."

The religion of Jesus Christ is the religion of faith. It acknowledges no conjecture, no surmise, no paradventure. It rests upon the surest of all foundations—that impenetrable rock on which the gates of hell can make not the least impression—the Testimony of the living God. It demands the unhesitating consent of our hearts. It contains no provision for doubts. Doubting, in any possible degree, is an implied impeachment of the veracity of its Divine Author, and most signally dishonors his glorious name. Every Christian in the world ought to say, as peremptorily as the apostle, "I know whom I have believed;" and to be carried by his faith as fearlessly and triumphantly along, as he was, through duties, difficulties, and death itself, perfectly assured that he shall find all safe at "that day." Then why is the fact so different? Why is the world so full of doubts, and fears, and lamentations, even on the part of Christians themselves, that there is scarcely heard any more the "voice of joy and rejoicing in the tabernacles of the righteous." The fact is indisputable; and allow me to say it is one of those high indecencies which disgrace your profession. It does not become you, christians, to act and to talk as if your religion were no better than human speculation, and your Redeemer an adventurer, who may and who may not fulfil the expectations he has raised, as shall hereafter be convenient. There is not one of you who would not feel himself injured and insulted by the 20th part of that mistrust in his truth, which he himself is habitually exercising, ('tis well that he does it ignorantly,) towards Jesus Christ.

But still, how is the fact to be explained?—Very easily, though not very honorably, for those who furnish evidence of its existence. A neglect to cultivate grace already bestowed, opens the door of the heart to a multitude of those evil doubts. An untender walk—more according to the fashion of this world, than according to the will of God, than your duty, your privileges, your promises, your obligations to redeeming love, exact—grieves the good Spirit of God; mightily shakes your hope, and brings your souls into bondage and terrors. A guilty conscience and a settled peace, or an unbending faith, cannot dwell together in the same bosom. Omissions of known duties—of opportunities of serving and honoring our Master, when fairly put in our way—do naturally and necessarily invite his rebuke. We cannot expect to enjoy the comforts of faith, while the uses for which it was given are unfaithfully overlooked.

But that which is the most common and extensive cause of the criminal state and temper exhibited by the Christian community, in the article of their confidence before God, is walking by sight and not by faith. Christians are formed for an immortality of action, blessedness and glory, in a future state and a better world. Earth has no principles from which to draw any conclusions, about the employments or pleasures of heaven. The philosopher and the clown; the man of large or little acquaintance with human nature; the most refined reason and the most gross, are alike ignorant and foolish on this point. We know nothing of all but what God has been pleased to tell us. And he has told us no more than what is absolutely necessary for our present Christian being. "Thus saith the Lord;" contains the ground of all our convictions, the elements of all our reasonings, upon the approaching condition of the just. We must take his word for every thing; and take it solely because he hath said it. Yet our principal concern in this world is with the invisible realities of the next, and with those affections, principles and habits, which are linked in with them, by a continuity of existence; which are the great preparatives for them; and are nurtured, and strengthened, by means and influences as much depending upon our faith, as is our interest in the realities themselves.

Now it is perfectly evident, that a life of mere sense, such a life as is common to men who pretend to nothing more than sense can give them, is utterly hostile to the Christian's hope and calling. And yet what do we see, I do not say among those who profess, but among those who, we must hope, experience the faith of God's elect? What but an incessant contradiction of their heavenly vocation? They believe strongly when all their sensations go on comfortably: but the instant any thing happens to disturb these sensations, their faith and their confidence flag. It is all well so long as they feel comfortably: but the moment any thing untoward happens to their bodily perceptions—if they do not feel well—if their health is disordered—if their spirits are depressed—if the east wind affects their nerves—melancholy forebodings invade them; their past experience is all a delusion; their hope vanishes; despair fills their minds: and so the whole of their confidence turns out to be something which depends upon their physical health, or some accidental circumstance. Do you call this believing on the Son of God? Does his faithfulness rest upon the fickleness of your frame? Or is he to be insulted with your doubts, whenever the mechanism of your body is disturbed? Nay, if you ask for better assurance than his words of promise; if that will not fortify you against the ills of life and death—if you have not learned, with the father of the faithful, against hope to believe in hope, "not staggering at the promises of God through unbelief," make thorough work of it; cast away his name, his badge, and his livery; take all the comfort that sense can bring you; but do not, whatever else you pretend to do, do not set up for a believer in Jesus Christ.

Yet to those who can and do trust the faithful Saviour and his unaltering word, I say, fear not. Your Lord will perfect that which concerneth you. Your interests are infinitely safe. Your small concerns, as you may account them, are bound up with him in the bundle of everlasting memory; and will no more be forgotten, than the concerns of a world. However seemingly worthless your deposite, he will remember it to your unspeakable joy. Give then your fears to the winds. Order all your doubts to be gone. And let the gracious emotion pass from heart to heart, till the shout of confidence shall drown the voice of repining; and the world and the church shall be surprised with the triumph of that song; *I know whom I have believed; and am persuaded that he is able to keep what I have committed to him, until that day.*

DEFAULT having been made in the payment of a certain sum of money secured by Indenture of Mortgage, bearing date the twenty-seventh day of December, in the Year of our Lord one thousand eight Hundred and twenty seven, executed by Hiram Thayer of Brighton in the county of Monroe, and state of New York, to Josiah Bissell, Junior of the same place, and said Indenture of Mortgage, having been duly assigned to the subscriber, NOTICE is hereby given that by virtue of a power of Sale contained in the said Mortgage, and in pursuance of the statute in such case made and provided, the following described premises will be sold at Public Auction, at the court House, in the Village of Rochester, in the said county of Monroe, on the 19th day of December next, at one o'clock in the afternoon of that day, viz.—All that certain piece or parcel of land situate in Ely's platt so called in the village of Rochester, in the Town of Brighton, and county aforesaid, and known and distinguished on a map of the said platt as Lot number nine, and lying in the corner of Ely and church-streets, and being twenty three feet front on Ely street and fifty feet deep, reference being had to the said map will more fully appear. It being the same land conveyed to the said Hiram Thayer, by the said Josiah Bissell, junior and Henrietta his wife, by deed bearing the same date with the said mortgage, and to secure the purchase money therefore the said mortgage was given. Dated June 15, 1827.

JUSTIN ELY, Assignee.

S. MATHEWS, Attorney. 6m25

DEFAULT having been made in the payment of the money secured by an indenture of mortgage bearing date the ninth day of September, eighteen hundred and twenty four, executed to Henry Champion by Isaac Chichester, and Eunice his wife, and Leonard Adams.—NOTICE is hereby given, that by virtue of a power of sale contained in the said mortgage, and pursuant to the statute in such case made and provided, there will be sold at public auction, at the court house in Rochester in the county of Monroe, on the twenty second day of June next, at ten o'clock in the forenoon—ALL that certain parcel of land situate in the village & town of Penfield, in said county, and being part of the south west division of lot number thirty eight, in township number thirteen in the fourth range of townships and bounded northerly by the highway running eastwardly from the mills of Daniel Penfield; and westerly by the high-way running southwardly from said village to Perrinton: and easterly by the land now, or lately, owned and occupied by Jabez Mathews, Junior; and southerly by the village lot or messuage now or lately, occupied by Leonard Adams, Esq. excepting the land now or lately, owned by Samuel Rich; which is three rods in front an five rods deep. Dated 27th December 1823.

HENRY CHAMPION, Mortgagee

E. Pomeroy, Attorney. 6mI

DEFAULT having been made in the payment of a certain sum of money, secured to be paid by Indenture of Mortgage, bearing date the fourteenth day of August in the year of our Lord one thousand eight hundred and twenty seven, executed by Amos Soper to Henry Jeffords, and the said indenture of mortgage having been duly assigned to Austin Steward,—NOTICE is hereby given, that by virtue of a power contained in said mortgage, and of the statute in such case made and provided; the following described premises will be sold at public vendue, at the court house in the village of Rochester, in the county of Monroe, on the seventh day of October, next, at ten o'clock in the forenoon of that day, viz all that certain piece or parcel of land; situate lying and being in the Town of Brighton, in the county of Monroe and State of New York, and being a part of lot number fifteen and Bounded as follows: beginning at a stake in the centre of the Willson road, so called, ten rods south twenty four degrees west of the centre of the road leading from Eli Benkard's past William Billinghurst's saw mill to Giles Scott's. Thence south twenty four degrees west in the centre of said Willson road two chains and twenty seven links to a stake, thence south eighty eight degrees west five chains to a stake; thence North twenty four degrees east two chains and twenty seven links to a stake; Thence north eighty eight degrees east five chains to the place of beginning, containing one acre of land. Dated March 31, 1823,

AUSTIN STEWARD,

H Humphrey, att'y. 6m14 Assignee

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 8th Jan'y 1829.

HENRY CHAMPION.

E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of a certain sum of money secured to be paid by Indenture of Mortgage, bearing date the eighth day of August, eighteen hundred and twenty five, executed to Charles Hagarman by Ozias S. Church and Parmelea his wife and Henry Haight, of the town of Henrietta in the county of Monroe, of certain premises, described in said mortgage—NOTICE is hereby given, that, by virtue of a power contained in said mortgage and [illegible] there will be sold, at public auction, at the court-house, in the village of Rochester, in the county of Monroe, on the 19th day of October, eighteen hundred and twenty-nine, at 10 o'clock in the forenoon, all that certain tract or parcel of land, lying and being in the town of Henrietta; it being a part of lot eighteen, in the third range of lots in said town; commencing at a point twenty-eight rods distant from the east line of said lot number eighteen, from the northeast corner of said lot, thence running westerly, at right angles with the east line of said lot No 18. six rods, thence easterly parallel with the north line of said piece, hereby intended to be conveyed, about 13 rods and eight links; thence northerly on the east line of said lot No. 18, six rods, to the place of beginning, containing one half acre of land.—Dated April 29, 1829.

CHARLES HAGARMAN, Mortgagee.

E. B. Wheeler, Att'y. 6m 18

DEFAULT having been made in payment of money secured by Mortgage, bearing Date the twenty-seventh Day of October 1827, executed by Prior Cobb, and Asa K. Allen, and Lucy his wife, to Elisha Ely, of all those Pieces of Land situate in the Village of Rochester, County of Monroe, and State of New York, described as Lot number sixteen, Lot number seventeen, Lot number eighteen, and Lot number nineteen, in that part of the village called Ely's Platt, being seventy one feet on Stone street and seventy two feet on Ely street,—which mortgage has been duly assigned to Justin Ely.—NOTICE therefore is hereby given that by virtue of a Power of Sale contained in the said Mortgage, and pursuant to the statute in such case made and provided, the said mortgaged Premises will be sold at Public Auction at the Court House in the County of Monroe, on the thirtieth day of October next, at ten o'clock in the forenoon.

Dated, April 20, 1829.

JUSTIN ELY, Assignee of mortgage.

DEFAULT having been made in payment of the money secured by a Mortgage bearing date the twenty sixth day of October, 1827, executed by Austin Steward, Beardslee Baker, and Albert Hagerman, Trustees of the first African Methodist Episcopal Church in Rochester, to Elisha Ely, of all that certain parcel of Land situated on the east side of the Genesee River in the village of Rochester, in the county of Monroe, being Lot number Fourteen (No. 14.) on Ely's Platt so called, being forty feet front on Ely street, forty feet rear, and extending back from Ely Street seventy one feet. Which mortgage has been duly assigned to Justin Ely. NOTICE is therefore hereby given that by virtue of a Power of Sale contained in the said Mortgage and pursuant to the statute in such case made and provided, the said mortgaged Premises will be Sold at Public Auction at the Court House in the county of Monroe, on the thirtieth day of October next at ten o'clock in the forenoon.

Dated, the 20th April 1829.

JUSTIN ELY,
Assignee of Mortgage.

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach stadle; thence South ern degrees East to the centre of Golf Creek; from thence East six degrees North to the river at low water mark, from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828.

CHARLES PERKINS, Mortgagee.

6m46

The sale of the above described mortgaged premises is postponed to the twenty-first day of May instant, at 10 o'clock A. M.; then to take place at the Court House above mentioned.—May 15, 1829.

CHARLES PERKINS, Mortgagee.

The sale of the above mortgaged premises is further postponed until Thursday the fourth day of June next at the same hour and place. Dated May twenty first 1829.

CHARLES PERKINS, Mortgagee.

The sale of the above mortgaged premises is postponed to the first day of October next, at the same hour and place.—Dated June 4, 1829.

CHARLES PERKINS, Mortgagee.

cTHf 28

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Silas Saxton, of Mendon, in said county, as well in his individual capacity as one of the firm of S. & A. Saxton, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 20th day of June next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1819. Dated this 2d day of April, 1829. 10w14cje

BY order of Moses Chapin, esq. first judge of the court of common pleas in and for the county of Monroe, notice is hereby given to all the creditors of LEMUEL WILCOX, of Gates in the said county, an insolvent debtor, to shew cause if any they have, before the said judge at his office in the town of Gates, in said county, on the 12th day of June next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, 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 March 3, 1829. 617

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth, 1824; and for default in payment of money secured thereby, will be sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided; the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre.—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one and each by main street being the Reyney house and lot so called. Dated December, 29 1828.

S. BALDWIN, mortgagee.

6m

BY order of Moses Chapin Esq. first judge of Monroe County Courts & Counsellor at Law &c. &c.—Notice is hereby given to all the creditors of Lavan Gunnison, 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 village of Rochester, in the said county of Monroe, on the fifteenth day of August next at ten o'clock in the forenoon, why an assignment of said Insolvent's estate should not be made & 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 29th day of May 1829. 10w21

LA MOTT'S COUGH-DROPS.

THIS valuable remedy for Coughs and other prevailing disorders of the breast and lungs, leading to CONSUMPTION, is highly recommended by several respectable Physicians, and is rapidly acquiring a merited popularity.

A timely use of these DROPS may be considered as a certain cure in most cases of common Colds, Coughs, Influenza, Whooping Coughs, pain in the side, difficulty of breathing, want of sleep arising from debility, palpitation of the heart, hoarseness, pain in the breast bleeding of the lungs, and in spasmodic Asthma, is singularly efficatious. Particular attention to the directions for using is necessary. Each bottle contains about fifty doses.—Price $1.

TO THE PUBLIC. *Doctor Almy's Certificate.*

Mr. Samuel A. Bigelow, Merchant of Stafford, Genesee Co., N. Y. applied to me some time in 1826 for advice; he, having been for more than two years afflicted with a dry cough, distressing him more particularly at night, said he had tried a variety of remedies (among the rest Anderson's Cough-Drops) with only partial and temporary relief, and feared it would terminate in Consumption, I recommended La Mott's Cough-Drops, prepared by A. Crosby, and by using two bottles of them he found himself perfectly relieved, and has often expressed a willingness that his case should be published for the good of others. I have vended in my Druggist Shop and used in my practice about one gross of La Mott's Cough-Drops in little more than 18 months, and from my own observation and the testimony of those relieved by them I am satisfied that they are a very valuable remedy for Spasmodic Coughs, and indeed in most kind of Chronick Coughs, where there is not much fever.

S. O. ALMY, Physician.

Le Roy, Genesee Co. N. Y. July 21st, 1828.

Having been concerned with Docter Almy in the DRUGGIST BUSINESS during the year 1827 I cheerfully concur in the above statement he has made respecting La Mott's Cough Drops. I have also used said Drops in one case where I was afflicted with an inveterate cough and found speedy relief after having used other medicines with little or no success.

D. B. TUTHILL.

Le Roy, July 21st, 1828

Sold wholesale and retail, by G. Hitchcock, O. E. Gibbs, Wm. Pitkin, and Wm. Worcester, Druggists, Rochester, and by druggists generally 1y51.

H. B. PIERPONT,

DRAPER AND TAILOR,

CONTINUES the above business, two doors west of Blossom's Tavern, east Rochester, where he has just received a general assortment of goods in his line, which, (strange as it may appear,) he wishes to dispose of for CASH!!

I spare myself the task disgusting, to utter bulky words of commendation vast, in praise of self, to make the people think my goods are better; that I will sell them cheaper than my neighbors; or that the garments which I make will better fit the human shape, than those which other Knights of *THIMBLE, GOOSE* and *SHEARS* are making! Call and see!!!

Dec. 8, 1828.

ROCHESTER HOUSE.

James C. Henry,

BEGS leave to inform his friends and the public, that he has become the lessee of that spacious establishment in the village of Rochester, designated the **ROCHESTER HOUSE**, and recently kept by Mr. *Thomas Noyes.*

The great comfort of this house is attributable to the many commodious suits of rooms, and other apartments, where parties, travelling, have the option of enjoying a private or a pleasant public table.

Strict attention is paid to the numerous lodging rooms throughout the establishment. The whole interior economy is such, the proprietor deems it superfluous to add any remark as regards his table, bar, etcetera. His attention will be devoted to the convenience and pleasure of visiters who may honor him with their company. Every exertion will be made to sustain the reputation the house has heretofore enjoyed.—June 12, 1829 24tf

ROCHESTER LOOKING GLASS

MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

HARTFORD FIRE INSURANCE COMPANY,

AND ETNA INSURANCE COMPANY—HARTFORD

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street.

LEVI WARD, Jr.

January, 9, 1829. 1y4

DEPOSITORY OF BOOKS,

For the GENESEE SABBATH SCHOOL UNION,

Counting room of Wm. H. Ward & Co.

Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making.

L. A. WARD, *Depositary.*

June, 1828.

THE NATIONAL PREACHER.

A periodical publication of Sermons by living Ministers of five different denominations, is issued in New-York monthly, at $1, per annum.

The subscriber, as Agent for this village and vicinity, will receive subscriptions, and procure the work from the publishers, free of postage or other charge. A few copies of the 1st and 2d vol's. on hand and for sale at the publishers price.

SETH D. CHAPIN.

Rochester July 18th 1828.

***The reputation of the above work is too well known o need any recommendation.

TO HATTERS.—The manufacture of Hat bodies by Grant & Townsand's patent for bowing, is now in operation in this village under experienced workmen. Wool will be received and manufactured to order at the usual rates—Hat bodies of all descriptions made from the best Saxony, Spanish and American wool for sale.—Application to be made at the store of the subscriber

F. M. JENKINS.

Hatters' wool wanted—also experienced Basineers.

feb. 25–13

GENESEE S. S. UNION.

A SUPPLY OF NEW AND INTERESTING PUBLICATIONS has just been received, and are for sale at the DEPOSITORY in *Carroll-street.* —ALSO—

A supply of the *Latest Tracts* published by the Am. Tract Society.

June 12, 1829.

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

CHIPMAN & LOOMIS, EDITORS. FRIDAY JUNE 26, 1829. VOLUME III—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.

RELIGIOUS CHARACTER
OF THE EMPEROR ALEXANDER.

Translated for the New-York Observer from the Evangelical Church Journal of Berlin.

In Geneva a little work has appeared upon the Emperor Alexander, which contains some interesting information relating to the private history of this distinguished Prince. The respect we feel for the memory of the late Emperor, as well as the delicate nature of what is related, would make us cautious in introducing it into our pages, if the account had not been noticed unfavorably by some cotemporary journals, which have spoken sneeringly of Madame Krudener, and the Author of the work, (the Rev. Mr. Empeytaz,) and have also endeavored to place the story in a false light. We therefore deem it proper to give a condensed abstract of the work, the contents of which are entitled to full credit, and add some things which we have procured from other sources. We do this to correct the opinions of American and English Christians respecting the last years of the Emperor Alexander's reign.

The author, after stating that the mild and peaceful policy of the Emperor Alexander, was not the fruit of philosophy, but of Christianity, proceeds to relate the remarkable circumstances of his conversion. The season of youth was spent by Alexander in worldly amusements.—But they did not afford him happiness. The voice of conscience was heard above that of the world. The thoughts of judgement and eternity alarmed him. He often made the resolution that he would alter his life; but his efforts at amendment failed. The divine grace, wich alone can renew men, had not yet touched his unregenerate heart. An interview with Stilling gave him no relief, for instead of pointing him to mercy, this distinguished teacher showed him his duty to obey the divine law, and said nothing to him of the great and eternal salvation in Jesus Christ, nothing of the forgiveness of sins obtained through him.

It does not appear why Stilling, who had himself experienced and testified the grace of Christ, refrained from communicating his views, on this point, to the Emperor.

Alexander however labored zealously to reform his life; he regularly read the Holy Scriptures, was scrupulous in keeping the commandments, but all in vain, 'how to perform that which is good he found not,' Rom. vii, 18. In this state of mind the Emperor entered the field in 1813.

The events of the previous year, 1812, which set his kingdom and his throne in great danger, and from which the hand of the Lord visibly delivered him, made a deep impression upon his mind. On the medals struck for his army, Alexander had placed the words, Psalm cxv, 'Not unto us, O Lord, not unto us, but to thy name give glory.'

A lady of the court, acquainted with the conflict in his mind, gave the Emperor, on his departure from Riga, a copy of the xci Psalm, with a request that he would read it often for his consolation and support. Alexander took the paper with him, and thought no more of it.—Some days afterwards, on the borders of his Empire, he heard a sermon upon the 13th verse of this Psalm, 'Thou shalt tread upon the lion and adder: the young lion and the dragon thou shalt trample under feet.' The sermon attracted his attention, at night he found the paper in his clothes; and this circumstance he regarded as a new intimation of Providence, that he should reflect more seriously upon his salvation.

A letter from Madam Krudener to a friend upon the divine compassion for sinners which is revealed in Christ, led him to think that this lady could furnish relief on the subject that agitated his soul. In June, 1815, the Emperor found Madam Krudener at Heilbrunn. In an interview obtained at his request, she represented to him his sinful condition, the errors of his past life, and the pride which had governed him in his plans of reformation. "You have not approached the Mediator as a criminal who prays for mercy. You have not received pardon from him who alone can forgive sins. You have not like the Publican said, God, be merciful to me a sinner." These words pierced the mind of Alexander as a two-edged sword dividing the soul and spirit, and being a discerner of the thoughts and intents of the heart. Alexander was convinced, that Madam Krudener had helped him to discover in his own heart, things which he had never before seen. At his invitation, she accompanied him to Heidelberg, in company with his suit, among whom was the Author. Here the Emperor often spent the evenings from the hours of ten to two in her society, reading the Scriptures, and conversing with her on the truths of the Gospel; Of politics there was no mention; the Emperor pointed out statedly some passage in the Bible as the topic of conversation.

Once when he spoke to the Author with much grief, on the sins of his early life, M. Empeytaz took the liberty to ask, "Have you now the peace of God? are you assured of the forgiveness of your sins?" The Emperor was at first silent, then, after some reflection, he said with a firm tone—"It is well with me, very well. I have peace, the peace of God. I am a great sinner; but since Madam Krudener has shown me that Jesus has come to seek and to save that which is lost, I believe that my sins are forgiven. The word of God says, 'Whosoever believeth on the the Son of God is passed from death unto life, and shall not come into condemnation.' I believe—yes, I believe—John the Baptist says, 'Whosoever believeth on the Son hath eternal life.' But I need instruction, I must tell what passes within me—must advise with such as will help me to walk in the way of salvation, to lift my heart above earthly things and fill it with heavenly things."

On another evening, Alexander remarked that God had a long time ago, inclined him to read the Scriptures, and given him delight in prayer. Amid all his cares, even during his wars, he had daily read three chapters, one from the Prophets, one from the Gospels, and one from the Epistles—took much pains to govern his life by the precepts of the Bible, but still was unable to eradicate the evil propensities of his heart. Now, however, he felt the influence of the grace of Christ, which alone gives us power to do what God requires.

Once speaking of the importance of prayer, the Emperor said, he had extricated himself from the greatest difficulties by prayer, and often in his conferences with his ministers who differed from him in their views, he had by silent prayer succeeded in bringing them back to the principles of love and equity. At another time, when the author was speaking to him of the necessity of an established faith in the word of God, and quoted the example of Abraham, who believed, and his faith was accounted to him for righteousness, Alexander replied, "Ah yes, this simple living faith, which looks only at the Lord, which hopes against all hope, is what we need. But there must accompany it the courage to offer up Isaac, and this courage fails me. Pray to God for me, that he would afford me strength to give up all, and follow Christ, and confess him publicly before men." After a penitent prayer had been offered, Alexander pressed the author's hand and said, "Yes, I feel the brotherly love which united the disciples of Christ. Your prayer is heard. I shall have strength from above to acknowledge my Lord and Saviour before all the world."

While his head quarters were at Heidelberg, the Emperor read the Psalms in course, and on the 19th of June he came to the thirty-fifth—"Plead my cause, oh Lord, with them that strive against me," &c. This relieved him from all anxiety respecting the issue of the war. One evening, he read the whole Psalm, and mentioned the events of his own life, to which it was applicable. At the words, "They rewarded me evil for good," &c., he said, "I constantly pray for my enemies, and I feel that I can love them as the Gospel requires." At the words, "Stir up thyself and awake to my judgement"—"This God will do," he said, "I am firmly persuaded of it; this cause is his own; for it is to promote the welfare of the nations. Oh that God would make me the means of giving peace to Europe! I am ready to offer my life for it."

At the news of the unfortunate battle of the 16th of June, the Emperor's courage remained firm; after an earnest prayer, he read the thirty-seventh Psalm, "Fret not thyself because of evil-doers," &c., and spoke encouragingly to those around him. "I wish," he said afterwards, "you could have seen the expression of my countenance, how I was supported from above, and what peace I had while all around me were disquieted." Some days after, on the victory of 18th June, he thanked God, and exclaimed, "How happy I am! my Saviour is with me. I am a great sinner, but he will make me an instrument of peace. Happy for them, would the people all submit to the Gospel.—Would I could see my brother Constantine repent; I love him very much, and bear him on my heart and pray the Almighty to open his eyes."

Madam Krudener followed the Emperor with his train to Paris, and had frequent interviews with him in the evenings, notwithstanding the obliquity to which it exposed them. "Pray for me," said Alexander, "not that I may be kept from evil which men can do unto me, but that the Lord would keep me from the temptations of the city." At the attempt to poison him, Alexander said, "Be easy, God is present, he watches, I fear nothing from men." Once he had been harsh towards one of his train. He came, evidently confused, into the chamber of Madam Krudener, but went out again, asked pardon of the man, gave him his hand and then calmly returned.

At the great review of the Russian army at Vertus in Champague, on the 10th of September, public worship was performed. Alexander said, "This day is the happiest of my life, I shall never forget it. My heart is full of love to my enemies. I have been able earnestly to pray at the foot of the cross for them and for the welfare of France."

Some days after his departure from Paris he said to his friends who were assembled, "Before I leave France, I will present an act of acknowledgement to the Holy Spirit for the protection which he has afforded us, and invite the people to submit themselves to the dominion of the Gospel. He brought a sketch of what he proposed to offer, and requested his friends to examine it and tell him if they were dissatisfied with any expressions in it. I wish, said he, that the Emperor of Austria, and the King of Prussia would unite with me in this act of prayer, by which it may be seen that we, like the wise men of the East, acknowledge the supreme authority of God our Saviour. Pray with me to God, that he would incline my allies to subscribe this act." The next day the Emperor again took the paper, received the remarks made upon it, and presented it to his allies for their signature. He was gratified that the princes readily entered into his design.

M. Empeytaz then gives an account of the Treaty of the holy alliance since so much decried. The impartial Christian, he says, must rejoice to see three mighty rulers declaring that in the government of their people, and in their intercourse with other princes, they would follow the rules of equity, love, and peace, prescribed by the religion of God our Saviour, and that they would acknowledge this as the only means of aiding human laws, and supplying their imperfections; he must rejoice to see these three princes, although of different communions, regarding themselves as brothers, and their people as members of one Christian community. He must be pleased to see them publicly commanding their people to obey the prescriptions of the Saviour, and acknowledging that power belongs alone to the King and Lord of all Christians, in whom are assembled all the treasures of love, knowledge, wisdom,—to God our Saviour, Jesus Christ the Word of the Highest, the Word of life."

It is also certain that neither the contents of this act, nor subsequent events at all justify the conclusion that the holy alliance was formed for selfish aims, and it is plain that no other principles can be found except those of Christianity to strengthen and make sacred the rights and duties of princes and people.

An intelligent man is said to have asked Alexander after the conclusion of the holy alliance; "Sire, have you considered that you have made a covenant with God the Lord, and not with men and that only holy men, as Abraham and Moses, have ventured to do this?" Whether the Emperor Alexander sufficiently weighed the obligations he had assumed, whether there were not some political aims in the holy alliance, He only knows, who tries the heart and the reins. But according to human view, his conversion, above described was genuine; for his life evinced it which from this period became wholly changed. For several years after this important period, the diffusion of the Holy Scriptures by Bible Societies, and the extension of Christianity by Missions lay near his heart. He is said to have often averred, that he placed no value on the external forms of different religious communions; and he showed by his actions that he would support the faithful ministers of the word of God, when persecuted by a dead Pharsaism. It must however, be confessed that in the last years of this Prince's life he exhibited less of that power which trusts alone in the Lord. He was influenced too much by the dread of man, and fears which he had formerly despised, became his masters. In his youth he had imbibed erroneous views of liberty in the schools of French infidelity, and he might now, instead of opposing them, have been afraid of them, and this fear would operate unfavorably. He may have sometimes confounded the movements which the Gospel produces where it begins to operate, with the commotions which originate in the spirit of faction; and this mistake may have led him to favor too much the policy of a corrupt hierarchy, and the opinions of those who trust to an arm of flesh. But the course which he pursued deprivhim of his peace of mind and from the time that he adopted this policy the duties of his exalted station became an almost insupportable burden. Yet we know that he held fast his faith in his Lord and Saviour, that the Holy Scriptures continued to be his constant study; and from an account of his last days printed at Petersburg in 1827, it appears that just before his death he received the holy sacrament with the hope of a Christian, and as we trust to his eternal salvation.

CIRCULAR.

To the Clergy of all Denominations im this State.

For some years past, in many of our churches, collections have been made on the 4th day of July, or on the preceeding or following Sunday, for the benefit of the American Colonization Society. During the last session of the legislature of this state, a State Society auxiliary to the American Colonization Society, was instituted in this city. The managers of the State Society now respectfully request and urge the reverend clergy of all denominations in this state, with renewed zeal, to repeat their efforts on the approaching anniversary of our independence, or on the preceding or succeeding Sunday, to make collections to promote the benevlent and highly interesting objects of the American Colonization Society. What other purpose of benevolence can be more interesting to us as Christians, philanthropists or patriots? What else can be done that promises such beneficial results? The well known objects of the American Colonization Society are the moral elevation of the freed black man; introducing into Africa and spreading the benefits of knowledge, civilization and christianity; the abolition of the slave trade on its western coast, north and south of Liberia; and in process of time, in accordance with the spirit of the age, with public opinion in the slave-holding states, and with the interest of those states, to expel slavery from this blessed land.

This ultimate and grand object is of course distant, but it should be considered that in the history of nations, a century is but a day in the life of an individual. We should think of the changes that have occurred in human opinion; in the condition of men and of nations, during the lapse of the last century, during the brief period of our own lives.

Who can think of estimating the good that has already been done by the American Colonization Society. It is not extravagant to say, that the condition of multitudes of our race during the progress of future centuries, may be influenced by the establishment of the colony of Liberia. Every vessel sent by the charity of the wise and good of this country, with freed black people to Africa, may carry with it seeds which will spring up and produce fruits of moral and intellectual good for ages to come. In planting that little colony, we may hope that a work has been done, "which not years, nor ages, nor time, nor eternity shall undo." The growth of the colony will facilitate its intercourse, and increase its commerce with this country; and consequently diminish the price of the passage from the one to the other. It has hitherto progressed beyond the hopes and expectations of its founders and patrons. Coffee, the produce of Liberia, is now selling in this city.

We have every inducement to exert ourselves in hastening on all the good expected from the efforts of the Society; and it is hoped that the collections to be made the next 4th of July, will exceed those of any former year.

The monies to be collected may be transmitted to Richard Yates, Esq. cashier of the New York State Bank, and treasurer of the Society.

JOHN SAVAGE, *President.*
R. V. DE WITT, *Secretary.*
CHARLES R. WEBSTER, HARMANUS BLEECKER, JABEZ D. HAMMOND, BENJAMIN F. BUTLER, JOHN WILLARD, *Managers.*
Albany, June 8, 1829.

It is known to many of our readers, that the prosperity of the High School recently established at Geneseo, in the county of Livingston, has been greatly retarded by an unhappy controversy among its founders and patrons. That our readers may understand something of the nature of the controversy, and the relation in which the contending parties stand to each other, upon an important question of parental duty, we publish the following letter, which appeared originally in the Livingston Register, together with the prefatory remarks of the editor, explanatory of the circumstances of its publication. If we mistake not, the sentiments contained in the letter will commend themselves to the heart of every christian parent, who has begun to feel his obligation to train up his children for the enjoyment of the world to come. We cannot but indulge the hope, that this interesting seminary will still prove a blessing to the church and to the country.—*West. Rec.*

From the Livingston Register.

The following letter was handed us for publication by the gentleman to whom it was addressed, and who is a stockholder and a sincere friend to the Livingston County High School.—Whether the letter was originally intended to meet the public eye, or what the object of placing it in the columns of a newspaper, are unknown to us. It may be to elicit inquiry among the friends of the school, as to the best plan to be pursued, in relation to the subject which seems to form the burden of the letter. Let the motive be what it will, we cheerfully comply with the request to give it a place, and leave the reader to make his own comments.—

Geneseo, April 1, 1829.

Dear Sir—In reflecting on what passed between us this morning, on the subject of our High Shool, I thought it would be best, in few words, to state *in writing* what are my views, and, as far as I know, the views of those with whom I have acted. I do not wish to disguise the fact, that I am anxious to have the school placed on such a footing as that I can avail myself of its advantages. Why should it not be so? I have bestowed upon it thought, effort and money; and at this time, if ever, it may be useful to me as an individual. In my view, there is not now, and never has been, any real difficulty in placing the school in hands, which, in *all human probability*, will satisfy *all*, except those, if there are any, who have an idea that in order to preserve the youthful mind from bias on the subject of religion, it must be suffered to advance to maturity without any religious instruction at all. But *how* can it be done? If there is any real fear of sectarian instruction, as *Christians understand the term*, let instructors of approved piety be selected from different denominations of Christians. These will so far be checks one upon the other, as to afford a guaranty to the public, that the religious instructions of the school will not be of a sectarian character; while our common christianity, which all profess to love, will be used; and nothing else will be efficacious in training the youth for usefulness, and virtuous living, and for happiness hereafter. Or if it should be deemed more expedient, with such instructors, parents who might choose to do so, would have an opportunity of placing their children, for religious tutelage, under the professor of the denomination they might prefer. In other words, each of the instructors might be charged with the religious culture of a portion of the scholars, according to the wishes of the parents. Should it be asked what are the christian denominations, the answer is easy; those who have always acknowledged each other as such. I do not doubt the practicability of either of these plans. Indeed, I have *written* evidence of their practicability, so far as the employment of teachers is concerned, in an offer made by three gentleman of high qualifications, to take the school upon the recommendation of distinguished clergymen of different denominations.

My own views have ever been the same that they now are. I think that every christan parent is bound to provide constant, positive religious instruction for his child. He must *train him up* in the fear of the Lord, with as much assiduity as he would train him to the business of life, and *more*. I think, however, it would be wrong for me to *wish* to undermine the faith of the child of my neighbor, who was of a different christian sect. On the contrary, while I endeavored to impress on his mind the truths of christianity, which we held in common, and thus to strengthen the hands of his parental instructor, I should feel myself bound by every consideration, to teach him to respect his father's faith.—Thus have I always thought; and thus, I am bold to affirm, have I always acted; and I challenge the world to produce a *word* or an *act*, which is at variance, by any fair interpretation, with this declaration.

I will add, that I never heard a wish breathed from any of the opponents of the school, in opposition to these sentiments; and I cannot but feel injured that the charge so utterly without foundation, as is the one *that the opponents of the school are actuated by sectarian views*, should be propagated by men, some of whom certainly have evidence to the contrary. The struggle has been, and is, not for sectarianism, in any proper sense of the term, but for christianity itself; and if there be any, who through fear of sectarian peculiarities, would banish the christian faith from the instruction of a school, in which the pupils are to live removed from parental care, from month to month, and year to year, posterity will be at no loss to decide where the charge of bigotry will apply. I do not believe that such can be found among the contributors to the High School; and for that reason, and for others I must continue to think that there are no insurmountable obstacles to the satisfactory adjustment of all difficulties in relation to that institution.

Your friend,
O. HASTINGS.

From the Missionary Herald.

SYRIA.

Extracts from the Journal of Mr. Smith.

March 11, 1828.—Yesterday I took a short ride to Mar Ishaiah, a Greek Catholic convent, about three hours distant. While I was stopping at Bramana, an old Druse emeer residing here, with whom I was totally unacquainted, saw me and invited me to his house. There I found three others, all exceedingly friendly and communicative; and indeed, I was not allowed to depart until I had spent several hours and dined with them, and they even urged me strongly to spend the night. They seemed not to have had much intercourse with Franks, and manifested great pleasure at meeting with one in their dress and speaking their language—two circumstances very necessary to induce an Arab to open himself in free conversation, and for the want of the latter, many travellers have passed through this country and appear to have obtained little knowledge of the feelings, opinions, spirit, and real condition of the people. Many questions were asked respecting England and my own country, of which they had hardly heard the name before, and among others what the English religion was. I told them it was Christianity. But, said they, you don't worship the pictures, pray to the saints, and observe the fasts and feasts. I explained to them that we received the Old and New Testaments as the only rule of faith and practice, and as these ceremonies were not authorized by them, we rejected them. The old Druse who first found me, followed me from one point to another, declaring that *the truth was with us*, and at last said that our religion was the same as theirs. This is often the conclusion of a Druse when talking with a person of any other religion, and especially with an Englishman; for they have the strange notion that the English, at least many of them, are Druses. Perhaps this impression has arisen from the fact, that the Christians of the country do often put the English and the Druses on the same level, by declaring that neither have any religion.

Mar Ishaiah.

I was received politely by the principal and monks of Mar Ishaiah, and spent the night with them. Before leaving, a deacon called me into his cell privately, and locking his door, began to inquire respecting our religion. Among many other inquiries he asked concerning our mode of administering the Lord's supper, and the qualifications of communicants; and all not for the purpose of disputing, but apparently with a sincere desire for information, and seemed even inclined to talk about measures for escaping from his present situation. But this I could not for a moment encourage. We might easily excite a great tumult by encouraging monks to leave their convents, though we have reason to believe that a great number of them would be glad to do it: we know, however, their doing so would create incalculably more opposition, both from ecclesiastical and civil rulers, than any thing else; while it is very certain that this noise would be attended with little fruit: for monks are perhaps the most hopless class of people in Syria, and their desire to leave their convents too often arises from any thing rather than a love of the truth. Many of them have fled to the cells of a convent, as the only remedy known and recommended to them in this land of darknesr for obtaining relief from those convictions of conscience and satisfying that desire for the salvation of the soul, which at favorable moments force themselves upon almost every youth, and which, in our country, lead so many to drink of the fountain of life. Here they are introduced to that system of heartless ormality, and cold hypocrisy, and hidden iniquity, which soon substitute self-righteousness for conviction of sin, and for a desire after salvation a longing for worldly pleasures, which the despair of ever being able to gratify only increases and renders more intolerable. They are a people upon whom I look with peculiar feelings of mingled compassion and disgust, and I have rarely felt myself nearer the confines of the word of darkness, than when visiting their convents.

It is not wonderful that the Christian missionary grieves, when he sees the religion which is his joy, and the blessed power of which to bestow light and purity and cheerfulness and peace on communities and individuals, he has witnessed, become an oppressive burden. How different must such a Christianity appear to the missionary from the Christianity of his native land. Instead of being the liberty of the children of God, it is the yoke of bondage; instead of being deliverance to the captives and the opening of the prison to them that are bound, it is to its adherents affliction and iron. They know enough of sin to subject them to the goadings of conscience, and to make them resort to painful mortifications for relief; but they do not know the Lamb of God who takes away the sins of the world.

12. I was called up last night by the poor priest, who entered my house in the greatest agony, saying that he was poisoned, and frantically entreated me by all that was sacred to cure him, declaring that his only hope was in me. I referred him to God, without whose aid no means could be successful; and after calming him a little, I learnt that by special invitation he had been to visit the old princess, where he had

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drunk a cup of coffee, which had immediately caused the most violent internal pains and burnings and external chills: in short, he had every symptom of having swallowed a deadly poison. He himself expected to die, and in a most solemn and affecting manner gave up his family of little children to Mr. Goodell and myself, to be educated in the fear of the Lord. I immediately gave him a powerful emetic, which operated well and entirely relieved him. Rarely have I experienced more real pleasure than in saving this poor fellow from so cruel a death. It is supposed to have been done at the instance of the emeer, in order that a Greek Catholic might be substituted in his place; and from conversation heard at Mar Ishaiah, I have reason to suspect the principal countenances it. My feelings at finding that two men, with one of whom I had spent the night before, and with the other I was in the habit of almost daily intercourse, were ready to perpetrate such a crime, upon so slight an occasion, can be better imagined than described.

Sabbath, 16. A man of the village being near my house to-day feeding his oxen, accosted Tannoos very abruptly, accusing him of being an infidel. "Why," said T., "am I an infidel?" "Because you eat meat during Lent." "How much," replied T., "have you during this fast examined your heart, thought of your sins, and humbled yourself on account of them?" "I have not thought of this," said the man. "On the contrary," continued T., "how often have you in anger used profane language, cursed your religion, your sect, and the cross? and were I to go away and leave my coat here you would either steal it or wish to do so." The man confessed that such were his feelings and his conduct.—"What good does your fasting do then?" asked T., "and how can you accuse me of infidelity, merely because I don't keep Lent?" The man finding himself silenced, and the conversation becoming too close, got up, and went away.

April 8th. Tannoos' wife, who still performs the ceremonies prescribed by her church, though she no longer puts much confidence in them, went to church this morning to confess to a priest, who is here saying mass for the newly made Greek Catholics. As she had eaten meat in Lent she apprehended some difficulty. However, she boldly confessed the crime, and the priest seeing the quantity of gold, which, after the fashion of the country, she wears upon her head, and probably inferring that she had some of the same precious metal in her pocket, which he by a little careful management could transfer to his, said with a smile, it was of little consequence, absolved her, and gave her his blessing, but immediately hinted that she owed the church the price of six masses, which he proposed she should then engage him to say. She made him no reply at the time, but went on with the prescribed ceremonies. Having finished these, and of course obtained all she wished of him, she came-out of the church. He hastly followed her, asking if she was not intending to pay him for the masses? She turning round; civilly bade him good morning and came away, leaving him a picture of disappointment at the loss of his wages, and laughing herself at his folly in delivering his merchandize before concluding the bargain.

13. A respectable mountaineer called, and in the course of conversation remarked that he supposed we had no priests and no churches in our country. I asked him why he supposed so. He said it was generally believed the English had no religion, and repeated some very ridiculous stories he had heard about them. I then described to him our churches, the character of our priests and their labors, and something of the government, and doctrines of our church. His conclusion was, that those who said of us that we had no religion were themselves the persons that had none. Great pains must have been taken by somebody to produce so general an impression, that the English are infidels.—It was probably done by papal missionaries from France.

A SIMPLE STATEMENT OF FACTS ILLUSTRATING THE BENEFITS OF

SABBATH SCHOOLS.

Reader are you a patriot? Do you love the land that has given you birth—or afforded you an asylum? Do you profess to be a Philanthropist? Is it your desire to see crime, pauperism, idleness, and misery give place to good order, comfort, industry and domestic happiness? Have you the good of your fellow men so much at heart as to be willing to *read* and *weigh well* the following facts illustrating the direct benefits of Sabbath Schools.

1st. Sabbath Schools furnish, AN ANTIDOTE TO PAUPERISM. There are (said Fletcher of Salton) at this day (1698) in Scotland, besides a great number of poor families very meanly provided for by the church boxes, and others who from bad food, fell into disease 200,000 begging from door to door, 100,000 of them were vagabonds without any regard to the Laws of the land and even to those of God or nature; but no sooner was religions instruction generally diffused, than these evils vanished, and the lower orders in Scotland became distinguished by their steady and industrious habits, and for a spirit of honest and manly independence. In a letter to Lord Pelham—it was stated "That the number of English beggars in London, was 9297, of Irish 5310 and of Scotch 504. See also Doctor Chalmers "Civic Economy" a work worthy the perusal of every lover of improvement.

2nd. Sabbath School Instruction also furnishes an infallible, ANTIDOTE TO CRIME. The late Chief Justice of Siera Leone remarked with exultation at the Quarter Sessions that ten years ago when the Colony numbered 4000 there were forty cases on the Calendar for trial, and now that the population was 16,000 there are only six cases on the Calendar. There was not a single case from any of the villages under the superintendence of a missionary or a teacher. Mr. Stephens in his report of the state of Ireland, says that out of 150,000 adults taught in Sabbath Schools not one has been arraigned for any capital crime; and that not less than 3000 has been saved from execution by the influence of Sabbath Schools. In some counties in Wales, where the Schools have been established for some time the penitentiaries are *emptied*, and the prison doors stand *open*. Governor McQuarrie says "That during his whole administration as governor of Botany Bay, but one of the Pupils attending the Sabbath School was ever arraigned for any crime." And Mr. Dwight who has visited the several prisons in the United States, says that he could not ascertain that a single convict had ever been a member of a S. School; and here you will recollect that the whole number of Pupils and Teachers in the United States is about 450,000. Secure the instruction of our whole Juvenile population in these schools, and in twenty-five years our jails and prisons may be cut down.

3d. Another benefit of Sabbath Schools.—ADULTS ARE TAUGHT TO READ. A few years ago a Sabbath School was established at Greenwood Furnace in the state of New-York, by an aged gentleman, consisting of nearly one hundred pupils, 40 of whom were parents, some bringing their children in their arms and some brought their grand-children—for many of whom he had to furnish spectacles, to aid them to see their A. B. C's.

Says the Rev. Mr. Charles Bela (Wales) "After a public address the adult poor, even the aged flocked to the Sabbath School in such crowds that the shopkeepers could not immediately supply them with a sufficient number of spectacles, and where they have no chapels the farmers lend their barns for school rooms:" and more, the Sabbath Schools prove that the aged can and do learn to read. An old woman aged 94 at Ipswich work-house without spectacles, made better progress than the children, and soon became a teacher. A woman in Manchester, who to use her own words, "wanted only two years of 100," went to a boys' school and now *reads* in the school in an audible manner. In Gloucestershire, an old woman aged 72 and her husband aged 80 were soon taught to read easy scripture. The man had been an immoral man and a great boxer, but is now a reformed man and says the Scripture verses afford him great comfort when he lies awake in the night. In a village in Ireland (says Dr. Pole,) where lately the Sabbath School was unknown, I found a venerable man nearly 100 years old sitting on a large stone, with a Bible in his hand, and many of his neighbors, who after their work had come to hear him read, two grand children were at his knee, teaching him, and as the poor old man went on reading in a faultering manner, they would occasionally correct him, saying, "stop, grandfather, that is not the right word." At Glencavie, an Island of Scotland, the people flocked in crowds to the school; from the Veteran Iverach, in his 117th year to (literally speaking) the infant in his cradle; for a mother had brought her infant in a cradle to the school, that she might not be prevented from attending. The old soldier entered the army in 1715, and entered the school as a scholar in 1815. After learning the Alphabet, he was taught to connect words, when his sight began to fail him."

4th. THE INFLUENCE OF SABBATH SCHOOL INSTRUCTION UPON CHILDREN.—It operates as a restraint by implanting in their minds correct principles of conduct. One of the teachers of Killingsworth Sabbath School coming home from work one day overtook a boy, whom he knew to be very wicked and particularly addicted to swearing, but he did not know that he had gone to a Sabbath School lately. The teacher asked him if he swore any now? He answered "No." "What is the reason you have left off." "*Because I go to the Sabbath School now.*" As a little boy was passing by the inclosure of a certain gentleman in Washington city and a girl who was with him, and belonged to no Sabbath School saw a loose board lying near the stall, and assuming authority over the little boy, commanded him to take it 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 the Sabbath School.*" Again, children are here taught to love, obey and respect their parents—in a word to become better children. A few years since a young man called at the office of the British Consul in New-Jersey and made himself known as one, who, but a few years before, the consul had taken into his own Sabbath School in the north of Ireland—a poor, little, helpless outcast. No nuptial tie had consecrated the birth of this child of misery, baptized in tears. No father owned him for a son. But the Sabbath School was to him more than a father. The precepts of the Bible which he had learned there had taken deep root in his heart, had blossomed in beauty and was then ripening into fruit. He poured into the Consul's lap more than $100, the *earnings of his bodily toil to be sent to his destitute mother*, the forlorn daughter of shame and sorrow. Again, a minister was called some time since to visit a poor dying woman. He went immediately, and entering the house, he heard the voice of a little girl. Listening awhile at the foot of the stairs he found it was the child of the poor dying woman engaged in prayer. "O Lord bless my mother," cried the little girl, "and prepare her to die. O God, I thank thee that I have been sent to a Sabbath School and there have been taught to read the bible: and there have learned that when my father and mother forsake me thou wilt take me up. This comforts me now my poor mother is going to leave me—O may it comfort her—and may she go to heaven, and I go there too—O Lord Jesus! pity a poor child, and pity my poor dear mother, and help me to say 'thy will be done!'" She ceased and the minister went up into the room. "Your little girl," said he, "has been praying with you; I have listened to her prayer." "Yes," cried the mother, "she is a dear child: Thank God she has been sent to a Sabbath School. I cannot read myself, but she can; and she has read the bible to me; and I hope I have reason to bless God for it. I have learned that I am a sinner—that Jesus Christ saves sinners. I put my trust in him, I hope he will forgive me. I hope, indeed, he has forgiven me: I am going to die, but I am not afraid.—My dear girl has been the means under God of saving my soul. O how *thankful I am that she was ever sent to a Sabbath School!*" Thus she died, blessing God for Sabbath Schools.

5th. SABBATH SCHOOL CHILDREN MADE A BLESSING TO THEIR PARENTS BY TEACHING THEM TO READ.—At a Sabbath School in the country "Doddridge's Rise and Progress of Religion in the Soul" was offered as a reward to every child that should teach one person who was grown up, to read. Among others who got the reward, was a little boy, whose father, although 57 years old, did not *know his letters*. This little son taught his father to read as far as the first spelling and then taught him further as he himself learned at the Sabbath School, so that his father was soon able to *read* in the New Testament.

Again Sabbath School instruction is calculated to train up a race of *Philanthropists*, who even in their youth are a blessing to their country: A little Sabbath Scholar in Philadelphia, was thro' the faithfulness of her teacher brought to the knowledge of the Saviour. She spent much of her time in looking up poor children, and bringing them to the Sabbath School. Among these were two little girls, daughters of a poor intemperate German Widow, who soon after gave evidence that their hearts were changed. They became exceedingly anxious for their mother who was growing old and hardened in sin. They wept and prayed and labored for her conversion, and God heard their cry and brought her also to the feet of Jesus. About this time they were obliged to move into the country where there was neither Sabbath School nor Church. No one was willing to assist them in establishing a school. After much difficulty, they obtained a small school-house and collected together thirty or forty children and formed a Sabbath School. At first they were laughed at; but they persevered until some who had opposed and ridiculed came and joined them. They then established another about four miles off, and attended one in the morning and the other in the afternoon, and had sixty or seventy scholars in each. Through their example, and the good influence of their schools, eight more were soon established. Think, O ye who look coldly upon these institutions, how much good a Sabbath Scholar may be the means of effecting. These two little girls, with their aged mother converted to God, and 10 Sabbath Schools established in a region where there never had been one before.

6th. Would you view that person as a worthy subject of this or any other government who should refuse to pay his equitable tax, and honorable tribute to sustain the government and show his loyalty to it? Now the Sabbath School teaches Children that they are *subjects of a Kingdom* of which the Lord Jehovah is the King, and that it is their duty no less than their privilege to *pay tribute*. The contributions of the Juvenile Society of Utica to the Western Missionary Society during one year amounted to seventy-five dollars. A Juvenile Missionary Society in a Sabbath School in the city of New York have contributed since May last (i. e. one year) $110 46 cts. towards the support of two Missionaries. The Children of Cattskill, N. Y. have contributed $150 to the American Bible Society, to constitute Gen. La Fayette a Life Director of the Institution. An appeal was made to the Sabbath School children of New-Castle upon Tyne, in behalf of the poor children in Ireland, who were still destitute of instruction. On the Sabbath after addresses were made to the children, the attendance was larger than usual and one observed "*had it been proposed to give each child a penny, they could not have exhibited more cheerful and interesting countenances.*" The most of them had brought their pennies, and anxiously flocked round their teachers to pay them in, and appeared to feel the truth of the declaration that "it is more blessed to give than to receive." The collection amounted to $111, as the freewill offerings of 6000 children—while the teachers contributed $89 more, to encourage their pupils.

The penny contributions of the Sabbath School children of London to the same benevolent object, amounted to $1500 in one year.—That person has a niggard heart who would deprive children of the luxury of doing good in this way—and knows little of Christian principles who refuses to inculcate upon their minds this plain and scriptural duty.

Again, Sabbath Schools while they teach children habits of self-denial, also illustrate *their attachment* to these schools. "One of our teachers," says a writer, "living some distance from a school (established among the mountains by two young ladies from one of our cities) started last Sabbath to go, but finding the snow very much drifted, and very cold, he concluded it best not to proceed, but thought he would stop and see how a poor family were, whose children belonged to his class. On entering, he found one of the boys preparing for school, who had neither shoe nor stocking to put on; but as a substitute, was sewing old rags to his feet, intending then to make his way through the snow to school, at a distance of nearly two miles.—The same boy when he entered the school, did not know his letters, now he has bought himself a Testament and can read in it." "A lad about twelve years of age," says a President of a College, "travelled through the woods ten miles to recite his lesson, until a Sabbath School was formed in his neighborhood. The same youth has made a profession of religion and is exerting himself for such an education as shall qualify him to become a preacher of the gospel." "A little boy," belonging to a Sabbath school in Kent, "whose sister had been absent, was asked the reason of her not attending—"Oh ma'am," said he, "it is not because she does not want to come, but father, when he gets too much, won't let her, and he threatened to-day to whip *me* if I came, but I thought I would come and take the whipping if he did not feel better when I got home." This was said in the true spirit of a martyr. The child was urged to be doubly respectful to his parent when he was *sober*, to be affectionate, and to try to get him to read his tracts and books; all which the poor child said he would try to do, but "I cannot think of giving up the school."

In a Sabbath School in New-Jersey, a Superintendent noticed two little boys enter the school one morning weeping and sobbing, and on enquiring the cause, the little fellows, hung down their heads and said nothing, he spake tenderly to them and asked why they wept—when they said "Father has been whipping us for going to Sabbath School, and he says he will whip us when we come home, but we love to come for all." The truth was, the Tyrant (for we cannot call him a father) to whom these boys belonged—had before this given his consent to their coming to school, but he was a drunkard—had drank hard Saturday night and *was drunk all the Sabbath*. Again, that degraded and almost friendless class of our fellow being, whose color seems to constitute their greatest crime, find in these schools a friendly and welcome asylum. More than 2000 of them are taught in the Church Missionary Sabbath Schools in Antigua. "The prayers of the converted negroes" writes Mr. Thwaites, "are peculiarly striking and affecting. The schools are never forgotten. They express their gratitude to God that they are instructed, as, by this means, the poor slaves are *taught to read God's Word* without money and without price"—she might have added without committing the unpardonable offence of violating the worse than Popish Laws of some of the states of America, a land that boasts of its freedom while tens of thousands of untaught slaves bedew the soil with their tears. Multitudes are now gathered in these schools in the Northern states.

In Turks Island, a blind man has committed a small catechism to memory, and he meets a small number of Negro children on Thursday Evenings to instruct them in the catechism he has learned.—The Missionary remarks that a *blind instructor* was not a more novel sight, than the improvement of the children was pleasing.

Again Sabbath Schools are the Church's Nurseries.—Here are trianing some of her choicest, most devoted *Ministers*. It is said, that of the Missionaries who have gone from Great Britain to the Heathen, *nineteen twentieths* became pious at the Sabbath Schools. And that of the Evangelical Ministers in England, who are under 40 years of age, more than *two-thirds* became pious at the Sabbath Schools. Henderson and Paterson who have done such wonders on the continent in the Bible Cause, received their first religious impressions at Sabbath Schools. The eclebrated Dr. Morrison, Missionary in the vast empire of China, who has recently translated the whole Bible into Chinese, a language spoken by the largest associated population on the Globe—became pious at a Sabbath School,—Oh! who can tell how many Brainards, and Buchannas, & Morrisons, & Myrtins, and Harriet Newells, God is training in these blessed schools to become the instruments of renovating the world!!

If then Sabbath Schools furnish an antidote to pauperism—an antidote to crime—the means of instruction to ignorant adults—prove incalculable blessings to the rising generation, rendering them more kind, obedient, and attentive to their parents—preparing them to become sober—temperate—industrious—benevolent—and virtuous citizens. If sabbath schools meet the wants and ameliorate the condition of our colored population—and finally if they are the nurseries of the church, with what feelings should the Christian and Philanthropist ever view them? Can any one remain indifferent? Can any withhold the countenance and support necessary to secure their establishment and permanence throughout our country.

Reader, have you a Sabbath school in the neighborhood where you reside? If not, let conscience now decide what is duty.

Revival in Truro, Mass.—We are happy to learn by a gentleman from Truro, that a happy effusion of the Spirit has been experienced in that place, under the preaching of the Rev. Mr. Bailey, formerly of Nantucket. The revival commenced about the first of January and still continues. The church has received an addition of forty-three members. Among these are a man and his wife aged about seventy, with eight children and children-in-law, who were admitted in one day. The whole number reckoned as converts is from fifty to sixty. By the same gentleman we are informed, that the churches on the Cape, in two divisions, have begun to meet in conference together; and that four Congregational meeting-houses are now erecting on the Northen part, one of which is for a Unitarian preacher.—*Boston Recorder.*

Ministers Wanted.—During the last six months application has been made to Professor Schmucker of the Theological Seminary at Gettysburg, for *thirty ministers*, for vacant churches in different sections of the United States! The whole number of students in the Seminary is only twenty-four, and of these, we believe, only eight are in the Senior class. Three-fourths of the applicants, therefore, must have been disappointed. This is not a solitary case. All our benevolent societies complain of the want of men. "The harvest is great but the laborers are few."

MISSIONS OF THE GENERAL ASSEMBLY.—The following is a list of members of the Board of Missions, elected by the Assembly from the Synods of New-York and New-Jersey, viz:

Ministers.—Gardiner Spring, D. D. Robert M'Cartee, W. D. Snodgrass, W. W. Philips, D. D. John Johnston, S. H. Cox, D. D. Ezra Fisk, D. D. Archibald Alexander, D. D. Samuel Miller, D. D. John M'Dowell, D. D. Joshua T. Russell.

Laymen.—Anson G. Phelps, Moses Allen, George Douglass, Robert Lenox, Samuel Boyd, Zechariah Lewis, Marcus Wilbur, T. Frelinghuysen, Samuel Bayard, David Magie.

Officers of the Board.—Rev. Joshua T. Russell, Corresponding Secretary and General Agent. Rev. John H Kennedy, Recording Secretary, Rev. A Green, D. D. Rev. Joshua T. Russell, Rev. Joseph Sanford, James Moore, Solomon Allen, George W. Blight, Furman Leaming, Executive Committee.

GREAT QUESTION.

The Trumpet of Saturday last contains the following *puzzler*.

"Why do we read nothing in the Bible of an endless hell? The word *eternal* occurs in the Scriptures many times, but never in connexion with the word Hell. Will some of those people who say so much about an *endless hell* please to answer this question?

Improving on this profound argument, we will follow it to its result. Why do we read nothing of an endless heaven? The word *eternal* occurs in the Scriptures many times, but never in connexion with the word Heaven. Will some of those people who say so much about an *endless Heaven*, please to answer this question?—*Anti-Universalist.*

ROCHESTER:

FRIDAY, JUNE 26, 1829.

Subscribers to the Observer who may this week receive their Bills, at $2 50 per annum, are reminded that $3 00 will be demanded if attention is not paid to the present call. June 26.

From the Gospel Messenger.

The Illinois Republican says, that a bill has been introduced into the legislature of that state with a provision that *any person* who shall on the Sabbath, [Sunday] *disturb the peace*, by begging money, or any other thing, for the support of Missionary Societies, Bible Societies, or Sunday Schools, shall *be fined* in a sum not more than fifteen dollars, nor less than five!

Remarks.—The above is not, perhaps, so much a trait of character, as an evidence of re-action. In some sections of the country there has been so much ill-timed importunity, not to say rudeness, vulgarity, and impertinence, on the part of agents for benevolent societies, that it is not to be wondered at if all those who think lightly upon religious matters, should withhold their support from institutions whose claims, if modestly presented, would have enjoyed their patronage.

We cannot but express our surprise that any respectable editor of a religious paper should attempt an apology for an act which could only have originated from the most rancorous hostility to religion, and is equally at variance with the principles of civil or religious liberty, as understood in this country.

It should be noticed that the italicising of the words "*disturb the peace*," is perfectly gratuitous on the part of the editor of the Messenger. The person who introduced the bill intended it, no doubt, as an entire prohibition of collecting contributions for purposes connected with the religious objects and enterprizes of the day, particularly against Missions. So every person except the editor of the above paper, has understood it, so far as we have been able to learn. The man who can offer a gratuitous apology for such an attempt to abridge religious liberty, must, we imagine, have imbibed some of the fashionable spirit of *toleration* of the age. As to the disturbance occasioned by the "ill-timed importunity, not to say rudeness, vulgarity and impertinence on the part of agents for benevolent societies," we would only remark, that there are some who are always *disturbed* when they see money contributed to promote religion in any shape; others when it is given to any except "*our church*;" but if the principle embraced in the Bill introduced into the Illinois legislature is correct—if a legislative body has a right to prohibit persons from *asking* for contributions, they have an unquestionable right to make it a penal offence to *give*, and we can hardly see by what bounds they would be limited in interfering with the rights of private judgement, in matters of religion. Perhaps, however, the editor of the Gospel Messenger would not carry his principles of toleration quite so far, but the object of such an *apologist* cannot be misunderstood.

It is curious to see how a desire to be thought very *liberal* in matters of religion, will sometimes betray men into acts at perfect antipodes with any thing like liberality. Men are sometimes ready to "take the will for the deed," but will hardly take *profession* for the will and the deed both.

We would most earnestly call the attention of our readers to the article "*A simple statement of facts illustrating the benefits of Sabbath schools.*"

If there are any persons who read our paper that have any doubts as to the usefulness of this institution, we feel confident that they must be removed by such an array of facts as are there given. They are worth a volume of arguments. Let all who are engaged in Sunday school instruction peruse this article, and we would suggest the propriety of reading it in S. schools.—It would not fail of deeply interesting the children, & we think would prove a powerful stimulus to them to greater perseverance and increased exertion to derive benefit from the instruction which they receive.

We are disappointed in not receiving for this paper a notice of the arrangements for a religious celebration, expected to take place in this village on the 4th of July.

For the Observer.

TO ALL PROFESSING CHRISTIANS.

When I say to all professing christians, I mean all who value the gospel salvation and profess their belief in all its glories and dreadful realities, as pointing from the interests of time to the unfolding retributions and light of the great day. When the Saviour ascended on high, what a solemn commission did he give to his Ministers, to preach the gospel. There is a subject which multitudes have lost sight of—big with all that is interesting to man, and as solemn and tremendous as the salvation and damnation of the soul. I am not speaking therefore to infidels, to flippant witlings, to proud atheists, to scoffers, to professed libertines, to avowed universalists, unitarians, nor to any others who, in any way, depreciate the plain and most solemn commission which Christ gave to his Ministers. A commission, the careless or negligent discharge of which, will bring the blood of souls upon them; and is sufficient to fill them with the most serious and arousing considerations of their responsibility. And on the other hand, of awake-

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ning and alarming all who neglect or despise their ministry which Jesus Christ has committed to their hands. This is a subject which I wish to present to all professing christians—I mean the supporting of the Ministry.—It is time to rectify some gross delusions and most prevalent errors upon this subject. The practice indeed has become alarming, of removing or turning away ministers after a short time; and thus making the Gospel a mere indifferent subject of reception or rejection. Will Churches flourish, will the members of the churches be growing christians, will society where the Ministry has been located, or can be located, ever be built up in this shifting way? It is contrary to all the temporal and moral progress of things and the flourishing and moral revolutions of well-regulated society. Every thing declines where the Gospel is shut out, or is not properly supported. Property depreciates in value, families decline, children become a prey to vice, intemperance and degrading ignorance, in short, the town or the neighborhood, however flourishing it might become in other respects, is filled with wickedness and moral darkness. It is the neighborhood, the place, the *land and shadow of death*. And who is to rectify these things? Upon whom does this subject with all its important, solemn, and tremendous bearings to society, to the church, to families, to individuals, rest. I might here be general, but I will be particular upon professing christians, upon the elders and deacons, upon those members in the churches who constitute the substance of every society. Upon them singly, every one of them, and together, as a small band, the great and alarming sin of these shifting practices, and of this soul and church killing deed, lies at their door. Have you thought of the guilt contracted by treating coldly or lightly the gospel or its ministers? There is a crying sin going up to judgement in this matter, and not, as some think, but one of the most tremendous accounts that will be called for in that day I believe, will be this very thing. Some, of whom we should think better things, yea, even some who have gone to the communion table, who have given up all to God, and profess their eternal and lively hopes in Christ, are betraying Him and his ministers with a kiss. How? By having well regulated farms, perhaps money out at interest, getting rich, or if this is not the case in its full sense, at least, they are getting along, and can spend money upon their families in any way; but as for supporting the gospel, it is like screwing or drawing a tooth. Every farthing is a hard extraction, while they think not that the Apostles or ministers of Christ are ready to say to them, "Thy money perish with thee." But no: they pour down their most meek and benevolent prayers upon them, and give them their tears, and labors and all the blessings of their ministry, while not a word escapes the lips of the minister, and yet from these misers they have no certainty of even their bread to sustain them. Covetousness is idolatry, and idolators shall have no part—God has solemnly declared—in the kingdom of heaven. Alarming warning! portentous judgement, which sounds, methinks, in the ears of thousands and tens of thousands, who are overcharged and overcharging themselves with the cares of this life and the deceitfulness of riches, while God, and Christ and his gospel are neglected. Then these professors, (I must not dally here where the word of God is at stake and the immortal interests of men are perishing for this idolatry,) these church members, I say, are no better than infidels, despisers of the word of life, atheists, covetous worldlings, who have a form of godliness, but deny the power thereof, and continuing in this state of covetousness, will, with all such rejectors, be shut out of the kingdom of heaven at the great and final day. One word more. I have scarcely ever known one of these covetous men, or miserly professors, take a religious newspaper or magazine, and thus advance in the growing light and information of the day; accordingly they continue in ignorance, and die as they have lived—society no better, the church no better, their families no better in a moral view—they grasp, and would nail in their dying gasp, a cent to their coffin, if they could get one more before they go out of the world.

From the Philadelphian.

AMERICAN REVIVALS.

The important subject of 'the revivals in America' continues to excite a deep interest among the evangelical churches in England. We observe, in the *Congregational Magazine*, a long review of nine sermons lately preached by prominent individuals of various denominations;—and, in the *Evangelical*, the inquiries below, proposed by James Edmeston. We rejoice to see the spirit of free investigation awake, altho' some of Mr. E's questions *seem* to indicate a want of confidence in the genuineness of those seasons of refreshing, with which so many of our churches in this county have been favored. The subject, with due allowance for the imperfections which attend all human things, will, we are persuaded, bear examination; and sustain all that the judicious friends of these extraordinary operations of the Spirit have affirmed in their favor.

In religion, is not fanaticism to be almost as much dreaded as apathy?

Is not simple feeling and its concomitants, dangerous, and likely to subside as suddenly as it arose?

Are not such names as Kemp, Baring, and others, illustrative of this?

What is the history, after a course of years, of the churches where revivals have occurred, and even of some churches founded upon revivals?

Where care has been taken in the admission of subjects of revivals, have the number joining a Transatlantic church in one year been greater than some churches in the neighborhood of London, where no unusual excitation has occurred?

Are not the countries of revivals mostly where society is in a rude untrammelled state—as America, or among a people proverbially impassioned as the Welsh?

Are there no symptoms of nervous excitation and visitation, in these revivals?

Is it fair to argue from the thousands converted under a single apostolic address? Are the cases parallel?

Is not knoweldge necessary to the stability of faith?

Was not this the object of the Apostle Paul, who expounded the Scriptures from house to house?

Is not the stability of the subjects of these revivals less likely to prove invulnerable by any unfriendly change; a state of persecution, or yet more, a state of splendid dissipation?

Is not the increasing, perpetual, gradual, progress of the Gospel, greatly to be preferred?

The Congregational and Baptist Churches of London, generally, observed the 17th day of April last, as a day of humiliation and prayer, for the revival of religion in their several communities. The services were attended (says the Congregational Magazine,) by crowded and deeply interested audiences; and an impression was produced which will not soon pass away.

In Mr. Flint's account of the late debate at Cincinnati, between Mr. Owen and Mr. Campbell, (published in *the Western Monthly Review*) we observed with some surprise the following remark: "We were at once pleased and surprised to find that his (Mr. Campbell's) views of Christianity were decidedly of the liberal cast." Knowing the meaning of these terms, (*liberal cast*) as used by the Unitarians of New England in reference to their own Theology, as well as Mr. Flint's attachment to *liberalism*, the import of the remark seemed far from equivocal. In justice therefore to Mr. C we quote from the last *Christian Herald*, the annexed extract of a letter on this subject, addressed by him to the Editor.—*Philadelphian.*

"I do not know in what peculiar sense he may have used these words as I have had but a very limited acquaintance with the history of this gentleman's religious views—But one thing I do know, that nothing said in our discussion authorized him, or any one else, to think, or to say that I accord in sentiment or style with "Humanitarians, Unitarians, Socinians, or persons who deny the Divinity of the Lord Jesus Christ." Liberal as my views are, I cannot fraternize with any who deny in words or in works, "the Lord who bought them," "who purchased the Church with his own blood," and who claimed the exclusive honor of being "the only begotten Son of God, who is the Alpha and Omega—the Beginning and the Ending—the First and the Last."

I certainly did afford some evidence that my views of Christianity were not of that contracted kind which reduces it to a few abstract opinions, or confines it to a single sect on account of its holding certain orthodox opinions; but that it consists rather in the belief of these cardinal facts and truths; that Jesus of Nazareth is God manifest in the flesh, the Messiah of God—that he died for our sins—was buried, rose again the third day, and ascended up into heaven, that he is constituted of God the Father, the Judge of the living and the dead, and that he will retribute to every one according to his works.

A Christian is he who believes these facts, and who is influenced by them in his tho'ts, words, and actions. Such a one has the Spirit of the Living God, and his behavior shows that "he is born of God and has overcome the world." I am happy to find that persons of such spirit and behavior, of such faith and works, are not confined to any one sect, or even to a few of the denominations, into which the Christian kingdom is unhappily rent in this day of discord and division."

Catholic Emancipation.—The London Evangelical Magazine, in speaking of the law for the relief of the Catholics, uses the following language.

Thus, again, do Protestantism and Popery, as in the morning of the Reformation, meet on equal ground; and shame be to that shrinking, timid Protestant, who dreads the result of a combat where truth is opposed to error, the word of God to the traditions and commandments of men, the promise of the Almighty to the threatnings of Rome, the decree of Heaven to the empty decisions of corrupt and fallible councils, and the light of the nineteenth century to the darkness of an age ready forever to vanish away. Let Protestants confide in their own principles; but in order to this, let them see to it, that they understand them; and, understanding them, that they use all legitimate and scriptural methods for their propagation.

TEMPERANCE ITEMS.

An example for Sea Captains.—The Stonington Telegraph states that the schooner Mary Ann, Jonathan Pendleton, master, sailed from that port, a few days since, for the straits of Bellisle, on a four month's fishing voyage, with a crew of fifteen men, and only *one gallon* of spirits on board! The spirits are to be used merely as an outward application in case of bodily injury, like any other medicine. "We have seen" says the editor of the Telegraph, "a written contract, signed by the owner and crew, in which each man agrees not to taste a drop of ardent spirits during the voyage, on penalty of a forfeiture of two dollars; the owner to pay to each man who fulfils this contract the sum of six dollars.—*N. Y. Observer.*

Intemperance in Great Britain.—From a statement presented to the British Parliament during their present session, it appears that the quantity of ardent spirits consumed in England & Wales has increased during the last twenty years from 12,000,000 gallons to 24,000,000, or *one hundred per cent*, while the increase of population during the same period has been less than *fifty per cent*. The quantity of malt made now is less than it was in 1787; ardent spirits having extensively taken the place of malt liquor. "Ardent spirits," says a member of parliament, "have found their way into every market-town, and they are making their way into every village. Spirit shops are set up where they were before unknown, and the inhabitants of the country are becoming familiar with the poison."

The Tythingmen of Marblehead have offered a suitable reward "to any person or persons who will give sufficient information of any persons selling ardent spirits contrary to law—or of any person, having a license to sell ardent spirits, allowing the same to be drunk in his or her shop or house—or of any tavern keeper or grocer allowing gambling in their houses or shops—or of any tavern keeper allowing any person belonging to the town, to be drinking and spending the Lord's day in his or her house."

STATISTICS OF INTEMPERANCE.

At the annual meeting of the New-Hampshire Temperance Society, the Rev. Mr. Hewitt stated on the authority of Pitkin's statistics that for twelve years, from 1801 to 1812, for every three pounds of tea, eleven pounds of coffee, and fifty pounds sugar, used in the United States twenty-four gallons, or nearly a barrel of spirits was consumed;—that in the forty years from 1790 to 1839, (supposing the years from twenty-five to thirty to be as for five years preceding) the people will pay for ardent spirits, a sum of money greater than the *whole valuation* of the country in 1703.

Gentlemen connected with the New-Hampshire Temperance Society, give it as their opinion, that the quantity of ardent spirits consumed in the State now, is less, by one-half, than it was five years ago; and that Temperance Societies save to the state 2,000 dollars per week, or more than 100,000 dollars annually.

The grand jury of this county, (Oneida,) at its late session, passed the following resolution unanimously, before entering on the duties assigned them:—

"*Resolved*, That we will not make use of any ardent spirits, during our stay at court as grand jurors."

We sincerely hope this will hereafter be universally practised.—*Rome Rep.*

Lightning—wonderful preservation.—A correspondent of the Washington co. Post, says, "Yesterday afternoon, while a violent thunder shower was passing over this town, the blacksmith's shop owned by Chester Harris, was struck with lightning, near the ridge, while four men were within. The fluid passed down the end of the building until it reached a window which Charles Kiney (one of the four) was in the act of shutting; it shivered every particle of glass from the sash, and passed to his right hand, followed his arm to his shoulder and from thence down to his hip, where it was attracted by a vice, and passed off, splitting the vice bench which he then touched, to pieces, exactly before him; it tore his clothes, litterally speaking, to rags; setting them as well as the building on fire. The sleeve on his right arm was completely torn off, and scattered in fragments about the shop; his pantaloons had but three buttons remaining on them; some were even melted; and finally, his whole clothes on that side presented the appearance of rags shot from a loaded cannon. Apparently every part of the building was visited by the shock, as the fluid reached the ground in three different places, and on different sides, which was considerably injured; the whole four were prostrated by the shock, yet strange as it may appear no one was materially injured, except by the burn, although the skin was taken off in spots from Kiney, and one of the others had his clothes torn. The whole are now able to walk about, and in a fair way to be entirely well in the course of a few days."

Premium offered.—The Editors of the United States Gazette, of Philadelphia have been authorized to offer a gold medal, with a suitable inscription, value one hundred dollars, or a piece of plate of equal value, for the best essay on the inadequacy of the wages generally paid to seamstresses, spoolers, spinners, shoe-binders, &c. to purchase food, raiment and clothing, on the effects of the inadequcy upon the happiness and morals, not merely of the females, but of their families, when they have any; and on the probability that those low wages frequently force poor women to the choice between dishonor and the absolute want of common necessaries. The whole, as far as the nature of the case will permit, to be corroborated with facts, and to embrace an enquiry whether those evils are susceptible of remidy or alleviation: and if, so by what means.

All communications to be post paid, accompanied with private marks, whereby the author may be known and to be delivered on or before the first day of November next.

Executions.—The Law respecting the infliction of capital punishment, which will go into effect on the first of January next, is contained in the following sections taken from Title 1, of Part IV, of the revised laws;—

§ 25. The punishment of death shall in all cases be inflicted by hanging the convict by the neck until he be dead.

§ 26. Such punishment shall be inflicted either in the prison where the convict shall be confined, or within an enclosed yard of such prison, if there be one, or in the manner heretofore accustomed, at the discretion of the sheriff whose duty it shall be to inflict such punishment.

§ 27. The judges of the county courts of the county, the justices of the peace, and the marshals and constables of the city or town in which any execution is to be had, shall be notified thereof by the sheriff at least three days previously, and shall be entitled to witness such execution.

What Next?—The English journals announce that Mr. Burford, of London, the celebrated Panorama painter, has completed a *Panorama Pandemonium*, designed to illustrate the terrific description of the infernal world in Milton's Pardise Lost.

In a late debate in the House of Commons [Eng.] on a resolution to appropriate 16,000*l.* for the propagation of religion in the Canadas, it was stated by Mr. Hume, that from 1814 to 1827, 158,000 pounds had been paid to promote the Protestant religion (of the established Church,) in Upper and Lower Canada and the adjacent British provinces.

SUMMARY.

British and Foreign Bible Society.—The twenty-fifth anniversary of this noble Institution was held in London on the sixth of May—Lord Teignamouth, the venerable President, in the Chair. It appeared from the Annual Report, that the nett receipts of the Society up to the first of April were £36,258 10*s.* 6*d.* or $382,992 being £7,315 12*s.* 7*d.* over last year's receipts. The number of Bibles and Testaments issued during the year amounted to 363,424, being an excess of 29,154 over that of any year since the commencement of this Society.

Ordination.—Dr. William Gildersleeve, late of Rochester, was ordained Pastor of the first Calvinistic Baptist Church of Bethany, Genesee county, on the 4th inst.

The new Post-Master at Lewiston in giving notice at what hours the different mails will be closed, takes especial pains to say that the eastern mail will be closed at 8 o'clock every day, *Sundays not excepted.*

One corps of cabin passengers of the steamboat Washington, which plies on the Mississippi, lately contributed $100 for the purpose of furnishing the steam-boats on that river with religious tracts.

New Line of Packet Boats.—The Citizens' Packet Boat Company have commenced running a daily line (*Sundays excepted*) between Utica and Schenectady.

The Emperor of Russia had proclaimed his resolution to have his coronation as King of Poland celebrated at Warsaw, on the 24th of May.

Daniel W. Allen, who swore in his vote at the late Charter Election of this village, [Rochester,] was last week covicted of perjury, and sentenced to the State Prison at Auburn for 3 years.

A Washington correspondent of the N. York Courier says that 'the grand jury of that city, have presented Mrs. Ann Royal as 'a common nuisance. It is said a hint was given her and that she had left the place.

A Posting Dog.—J. W. Knightley, Esq. of Okehruebury, about six miles from Warwick, has now a dog of the Newfoundland species, that officiates as Postman, and carries his letters and newspapers from the Lion Inn at Radford, up to the Bury, and back again, a distance of 3 miles, daily. The leather case which contains the letters, &c. is no sooner fixed round his neck, than off goes Neptune for the place of destination.

The Waterloo Farmer cautions the public against being imposed upon by those who are hawking about a pamphlet said to contain a confession of the wretched Chapman, who was hung at that place on the 28th ult. Chapman made no confession; and the pamphlet is a miserable catch-penny.

MARRIED,

In this village, on the 17th inst., by Rev. Joseph Penny, Mr. John Stitt, to Miss Louisa Hatch.

In this village, on the 16th inst., by Rev. J. Penny, Mr. Elisha W. Wait, of Le Roy, to Miss Lydia Parsons, of Lyme, Conn.

In Norfolk, Con., Mr. Samuel Dwight Chapin, formerly of this village, to Miss Sarah W. Phelps, of the former place.

On the 4th inst., at the house of Mr. Ira Gould, Penn Yan, by Rev. Mr. Eddy, Mr. John Newell, of Phelps, to Mary Elizabeth, daughter of P. B. Underhill, Esq. of the same place.

DIED,

In this village, on Friday morning last, Miss *Martha C. Allen*, daughter of Asa K. Allen, in the 16th year of her age.

She had been in a delicate state of health for a number of months, but appeared to be recovering. Indeed the evening previous to her decease, she walked without any apparent inconvenience or injury, near half a mile and retired to rest as well as usual. When she arose in the morning, on leaving her room she said, with great difficulty, "I can't speak,"—the blood issued in a torrent from her mouth and she expired almost instantaneously.

She has left a numerous circle of relatives and friends to mourn her very sudden and early exit, and to be admonished by it to be prepared for their last change.

In Geneva, on the 23rd inst., Mrs. Smith, widow of the late Jarvis L. Smith, Esq.

In Utica, on the 10th inst., John H. Lathrop, Esq. cashier of the Ontario Branch Bank, aged 59 years; one of the earliest settlers of Utica, a much esteemed citizen.

In Philadelphia, on the 12th inst., John E. Hall, Esq. late editor of the Port Folio, in the 45th year of his age.

At his residence in New-Hartford, on the 6th inst., the Hon. Jedediah Sanger, in the 79th year of his age.

In East Bloomfield, on the 8th inst., Mr. Horace L. Hamlin, eldest son of Capt. Wm. B. Hamlin, aged 25 years.

In Canandaigua, on the 16th inst., Mr. John Treman, aged 81 years.

In Hamilton, Ohio, on the 19th ult. Capt. John Cleves Symmes, somewhat celebrated for his visionary notions respecting the internal construction of the earth.

Drowned,—In Wethersfield, Genesee co., on Sunday the 7th inst., a young man by the name of Hills, aged about 17 years, in a mill pond, into which he and several others had gone to bathe.

Of a pulmonary consumption on board the bark Hercules, at the southwest pass of the Mississippi, on the 11th ult. Mr. DAVID R. ROSS, of Philadelphia, in the 23d year of his age. [Mr. Ross it will be remembered, rescued Miss Cooper, of Delaware, from drowning in the Schuylkill, in August or September last, for which heroic act he received the deep and heartfelt acknowledgments of Miss Cooper and her father personally, as well as through the medium of the public papers. His immersion on that occasion, together with his having returned home, a distance of more than six miles, without changing his clothes, created the disease to which he has fallen a victim. Immediately after the performance of that meritorious act, he complained of those symptoms which indicate and precede pulmonary consumption.]

ACKNOWLEDGMENT.

Received of the first Presbyterian Church in Lockport, Niagara County, N. Y. in aid of Foreign Missions, June 18th 1829, $26.

JOHN ELLIOT.

NOTICE.

The next semi-annual meeting of the Rochester Presbytery, will commence at the Presbyterian Church, in Pittsford village, on Tuesday the 30th day of June inst. at 11 o'clock, A. M. 2w

June 19.

E. PECK & Co.,
BOOKSELLERS,
ROCHESTER.

HAVE for sale, among others, the following valuable Books, viz: Henry's Commentary on the Bible—Scott's Family Bible, in 5 vols. 4to. large print—do. do. 6 vols. 8vo.—Wilber's Quarto Reference Bible—do. 18mo.—Bagster's Polyglot Bible—Hebrew Bibles—Cruden's Concordance—Butterworth's do.—Brown's Dictionary of the Bible—Horne's Introduction—do. Analysis—Buck's Theological Dictionary—Jahn's History of the Hebrew Commonwealth—do. Introduction to the Old and New Testaments—do. Biblical Archaeology—Stuart's Commentary on Hebrews—do. Hebrew Grammar—do. Hebrew Chrestomathy—do. on Greek Accent and Quantity—Robinson's Greek and English Lexicon—Gibb's Hebrew Lexicon—do. Manual—Dwight's Theology—Chalmers' Works—Fuller's do.—Gregory's Letters—Dick's Christian Philosophy—Miller's Letters on Clerical Manners and Habits—Croly on the Apocalypse—Baxter's Saint's Rest, a cheap edition—Pollock's Course of Time pocket edition—The Persecuted Family, by Pollock—Erskine on the Freeness of the Gospel—James' Christian Charity—do. Family Monitor—Dr. Humphrey on the Sabbath; Memoirs of Mrs. Huntington; do. Mrs. Judson; Jay's Lectures; Howes' Lectures to Young Men; Payson's Sermons; Orton's Life of Doddridge; Memoirs of Legh Richmond; Pastor's Sketch Book, Stewart's Journal; Dr. Beecher's Occasional Sermons; Pitkin's History of the United States; Nettleton's Village Hymns.

Temperance Publications.—Beecher's Six Sermons; Nott's Appeal to the Temperate; Beman's Sermon; Kittridge's Address, $1.75 per hundred, $15 per thousand.

E. PECK & CO. will furnish any Books that are to be found in New-York at short notice.—June 26, 1829.

THEOLOGICAL WORKS.

Wesley's Works, complete in 10 vos. new edition.
Do. Sermons - - - 3 "
Do. Miscellaneous Works 3 "
Davies' Sermons - - - 3 "
Hunter's Sacred Biography 3 "
Brown's Dictionary of the Bible 1 "

Just received and *for sale* by

E. PECK & Co.

—ALSO—

Rollin's Anc't. Hist. 4 *vos.* 8 *mo.* & 8 *vos.* 12 *mo.*
Robinson's Historical Works complete in 3 *vos.* new edition.
Josephus' Works 6 *vos.* 12 *mo.* & 2 *vos.* 8 *mo.*

Together with a great variety of *Miscellaneous Works*, and all the recent publications, which will be sold *unusually low.*

June 5. 23 3w

EAST-ROCHESTER HARDWARE STORE.

H. BUSH has just received his stock of HARDWARE, direct from the importers, which makes his stock as complete as any Establishment in the Western country, which he will sell low for *Cash.* Those having this very desirable article, are invited to call and examine. A quantity of HARRIS' SIFTERS, just received.

All indebted to him, are advised to call and make payment *immediately*, except particular contracts to the contrary, as payment is absolutely necessary.

Rochester, June 19, 1829. 25 m2

H. B. PIERPONT, MERCHANT TAILOR,

ONE door east of the Franklin House, East Rochester, keeps constantly on hand a *general assortment of* GOODS in his line.

Rochester, June 19, 1829. 25

S. JONES, PAINTER & GLAZIER,

OPPOSITE THE EAGLE TAVERN, BUFFALO ST.

Rochester, June 19, 1829. 25tf

WM. H. WARD & CO.,

(MARBLE BUILDING,—*Carroll-Street,*)

HAVE just received a *full supply* of

GOODS.

Rochester, June 2, 1829.

MONROE BIBLE SOCIETY.

A supply of Bibles and Testaments has just been received from the American Society.

The Bibles are sold at 55 cents, and the Testaments at 12 1-2 each, to those who can pay for them. Persons not able to purchase are furnished gratis.

Depository in the Counting Room of W. H. Ward & Co. Carroll Street.

LEVI WARD JR. *Treasurer.*

June 13th.

CANAL TRANSPORTATION.

THE HUDSON AND ERIE LINE

IS now in complete operation, and performs her trips regularly from Albany and Troy to Buffalo, passing the intermediate places *Daily EXCEPT on the SABBATH.* The Boats are newly repaired and furnished, and are inferior to none on the Erie Canal for accommodation of *Freight* or *Passengers*

Advances will always be made on produce, when requested and the same forwarded to Troy, Albany, New-York, or Boston, and disposed of according to the directions of the owner.——The following persons will receive consignments for this line when not otherwise consigned.

JNO. SCOTT, *Buffalo.*
L. FELLOWS, & CO., *Lockport.*
ALLEN, TIBBITS, & CO., *Rochester.*
JNO. T. TROWBRIDGE, & CO., *Oswego.*
E. & J. WRIGHT, *Syracuse.*
THORN & CURTIS, *Utica.*
ALLEN, TIBBITS, & CO., *Troy.*
DOUGLASS & DUNN, *Albany.*

ALLEN, TIBBITS, & Co.

Rochester, May 29, 1829.

CABINET WAREHOUSE.

FREDERICK STARR, near the east end of the Bridge, Main-street, has on hand, and is constantly manufacturing, FURNITURE of almost every description, such as

Sofas, Sideboards, Secretaries, Bureaus, Tables, Bedsteads, &c.

—ALSO—

Copal Varnish,

a superior article—all of which will be sold on accommodating terms. FURNITURE of any kind made to order, on short notice. Purchasers are invited to call and examine for themselves.

Rochester, Sept. 1, 1828. 35tf

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Amulet.

EARTH AND HEAVEN.

Suggested by the Death of a Young Lady.

BY G. F. RICHARDSON.

EARTH.

There is grief, there is grief—there is wringing of hands,
And weeping and calling for aid:
For sorrow hath summoned her group and it stands
Round the couch where the sufferer is laid.
And lips are all pallid, and cheeks are all cold,
And tears from the heart-springs are shed;
Yet who that looks on the sweet saint to behold,
But would gladly lie down in her stead!

There is grief, there is grief—there is anguish and strife,
See, the sufferer is toiling for breath;
For the spirit will cling, Oh! how fondly, to life,
And stern is the struggle with death!
But the terrible conflict grows deadlier still,
Till the last fatal symptoms have birth;
And the eye-ball is glazed, and the heart-blood is chill;
And this is the portion of Earth!

HEAVEN.

There is bliss, there is bliss—in the regions above
They have opened the gates of the sky:
A spirit hath soared to those mansions of love,
And seeks for admittance on high.
And friends long divided are hasting to greet
To a land, where no sorrow may come,
And the seraphs are eager a sister to meet,
And to welcome the child to its home!

There is bliss, there is bliss—at the foot of the throne,
See the spirit all purified bend:
And it beams with delight since it gazes alone,
On the face of a father, a friend!
Then it joins in the anthems for ever that rise,
And its frailty or folly forgiven;
It is dead to the earth; and new-born to the skies;
And this is the portion of Heaven!

THE STILL SMALL VOICE.

1 Kings, Chap. xix. 9—14.

The whirlwind past by in the pride of its might,
And the steep rocks of Horeb were shook with affright.
It seemed as Omnipotence rode in the air,
But the prophet moved not—*for the Lord was not there.*

Then hard on the wind came the earthquake's far shock,
And reeled every mountain, and shook every rock,
The sons of the mountain sunk down in despair,
But the prophet was silent—*the Lord was not there.*

Then the forest was wrapt in a column of fire,
And its beasts at the glare of destruction retire;
But the wreaths of the flames as they curled in the air,
Were unseen by the prophet—*the Lord was not there.*

Then a still, a small voice through the deep cavern stole,
It breathed inspiration, it thrilled through the soul—
It was heard in no thunder: was seen in no glare;
But it spoke to the heart—*for Jehovah was there!*

From the Western Recorder.

A BOATMAN'S FRIEND SOCIETY.

MR. EDITOR—I wish, in behalf of the Seamen's Friend Society, to turn the attention of your readers to this interesting class of community; and it is done with a view to second the efforts which are making in this village, and which ought to be made through this western country, for the formation of a society that may co-operate with the parent institution, in improving the morals of boatmen upon the canal. It is the object of the parent society to extend, by the most efficient means, a moral and religious influence to the vast population that trade upon the waters of our planet. It embraces as well the inland navigator as the mariner of the deep and it is with no small degree of interest that they have marked the growing evils, and watched the moral pestilence, which is breeding and floating upon the dead waters of the this western world. So apparent is the necessity and the expediency of such a society, that nothing need be urged in favor of its formation; and by becoming auxiliary to the parent society, you will have access to all their publications, which are calculated as well to interest boatmen as those who go to sea. Thus will there be a mutual interchange of interest; and while promoting the object in view, you will receive that encouragement which is so necessary in the prosecution of every benevolent design. To the christian public; to those who regard the best interests of this country, to every feeling of the heart, whether of philanthropy or christian benevolence, this subject is most respectfully submitted by A FRIEND OF THE CAUSE.

Does not the suggestion in the above recommend itself to the heart of every christian? if so, is it not worthy of something more than a bare expression of our approbation?

THE DYING FATHER.

A gentleman related to us the other day, the following incident to illustrate the power of natural affection, even in the mind of a dying saint.

A gentleman who had been many years a professor of religion, and who had adorned his profession by a life of exemplary piety, was brought to the very verge of the grave. It was expected every moment for hours together, that "the silver cord would be loosed and the wheel broken at the cistern," yet he tarried under the influence of an excitement, for which his attendants could not account. At last, his brother inquired of him the cause of his anxiety; for it was too visibly depicted upon his countenance, to escape the notice of the most casual observer. "How can I contentedly die," he replied, "and leave a young widowed daughter and her infant child unprovided for?" "Have you forgotten," rejoined his brother, "the direction of your covenant-keeping God—that God in whose statutes and ordinances you have been walking these thirty years? "Leave thy fatherless children with me, I will preserve them alive, and let thy widows trust in me.' " "I had forgotten," replied the dying man. "This is my infirmity. It cleaves to me in my last agony. Call them in,that I may bless them before I die." They were instantly called, and he, in a calm and collected manner, committed them anew to the care of his merciful Redeemer. After which, he raised his eyes to heaveu and cried, "Lord Jesus, cut this work short." No sooner had he uttered this prayer, than the work was done. His spirit abandoned its tenement of clay, and went to God. The last syllable of his last petition had scarcely fallen from his lips, ere he ceased to breathe.

"Never," says the gentleman who gave us this account, "have I witnessed an instance in which natural affection seemed, for a season, so completely to absorb the mind of a saint, and draw off his confidence from his God. Never have I witnessed so signal a victory through riches of grace. And never, so direct and instantaneous an answer to prayer."—*Charleston Observer.*

REVIVAL IN DELAWARE COUNTY, OHIO.

Extracts of a letter from the Rev. A. Jinks, published in the Cincinnati Pandect.

A revival of religion to any considerable extent, had never been enjoyed in this region, and not only did the novelty of such a work attract notice, but the power with which it commenced and progressed, called hundreds to the places where meetings were appointed. It was affecting to behold the work as it progressed, and contemplate the blessed fruits of it as they continually appeared during several weeks. In one instance, a worthy elder in the church, and the partner of his cares were seen rejoicing over all their children, seven in number who were brought into the fold of Christ; and if it be taken into the account, that two daughters-in-law and a son-in-law are to be added to the number, who can fail to conclude their joy must have been full.

From Kingston the revival spread into other places, and the south part of Berkshire, the west part of Sunbury, the north part of Genoa, and a considerable portion of Blendon, in Franklin county, have shared more or less in this merciful out-pouring of the Spirit. In the latter place, there has been a powerful, though not very extensive work.—In Washington there has been a gracious revival. I could mention others, but have not room. After the revival had ceased in the north part of Berlin, and the other places mentioned, the Lord, in mercy, visited the south half of this township, and the north part of Orange, which adjoins it. Here there has been a wonderful display of the power of divine grace. I believe that in this place alone, not less than a hundred have been hopefully born again.

Here there was a Universalist Society, which has been shaken to its foundation; and many have abandoned the doctrine, and are the subjects of the work. If there is one among their former number whose faith has not been shaken, it is unknown to me. There is reason to believe, that in Berlin, Kingston, Berkshire, Sunbury, Genoa, and Orange, not less than 300 have been savingly renewed after God. In the Berkshire and Kingston congregation, 92 have been added to the church, and as many more have joined the Methodist and Baptist churches.

AN UNCTION FROM THE HOLY ONE;

Or, the necessity of divine grace to the successful discharge of duty in preaching the gospel.

It is not by the might of genius, the riches of learning, or the charm of eloquence, nor by all united, that men are qualified to be the messengers of Heaven to their fellow sinners. What can all accomplish without the Spirit of God? Can they enable a minister to obtain that spiritual discernment of divine truth which he so much needs? Can they render him happy in declaring this truth to others? Can they render him successful in the work? If they can avail nothing in the multitude of cases, where they exist together, and in their eminence, they surely can avail nothing in the multitude of cases, where they are found but in part, or in but an humble degree. You, brethren and friends, cannot expect that without much of the special assistance of God, any important good will result from the labors of him, who can be at best but a feeble instrument of the divine will. If you look to your minister to build up this church, you will crush him with your expectations, and prepare for yourselves sad disappointment. The ways of our Zion will mourn from one mouth to another, and year after year, because no friends come to her solemn feasts. Let your eyes then be lifted to God. On him let all your hopes be fixed. Expect nothing from me, without constant prayer to God in my behalf. Let me derive encouragement in every labor, and support under every trial, from the assurance that you daily intercede with God, that I may ever enjoy the teachings and consolations of his Spirit. When, in the retirement of the study, I sit down to the investigation of truth,to be proclaimed in your hearing, let me feel that you are praying for me.—Let me feel it in the shining of heavenly light into my mind, and the kindling of heavenly love in my heart. O, let me feel that an unction from the Holy One is poured out upon me, in answer to your united and fervent supplications. When I come to this house of God to declare his word, let me feel that the way is prepared before me by the prayers of my people. Then may we both look for the blessings of God upon our services.—*Wilcox's Sermon.*

From the Journal of Commerce.

Gentlemen—Directly opposite my boarding-house, is a Presbyterian church; conspicuously in front of which is erected a large sign labelled, "——,dealer in porter, spirits, cigars, &c."—Now I am a member of a Temperance Society, and read your paper every morning before breakfast. The idea of a *church porter-house* but ill comports with my feelings, and if you think it worth noticing, I wish you to recommend a more appropriate device for the sacred temple.

REPLY TO THE ABOVE.

Appropriate and Approved.—The Post has helped us to a motto for the church referred to by a correspondent on Saturday, which happens to have a liquor-store underneath. We do not believe a better one could be found, if the editor should search a month. It runs thus:—

"There's a Spirit above and a spirit below,
A Spirit of bliss and a spirit of woe;
The Spirit above is the Spirit divine,
And the spirit below is the spirit of wine."

A Great Curiosity.—About 98 or 100 years ago, the wife of Lord Kilsyth and her infant child were smothered in Holland, or in some other part of the Netherlands. There they were embowelled, embalmed, and placed in the same coffin; and, a short time afterwards, brought to this country, and laid in the sepulchral vault of the family, below the floor of Kilsyth church.—In this subterranean chamber, they lay undisturbed, till about two months ago, when some persons, prompted by a forward curiosity, tore open the chest, and, to their surprise and astonishment, saw the lady and her child as fresh as when newly coffined. The skin and the flesh were firm and hard; the face white, and the features distinct; and the fine muslin with which they were dressed was fresh and fair; and the yellow or orange ribbons, with which they were adorned, were stiff and good. At the same time, the cell in which they were lying was filled with an agreeable odour, arising from some sweet-smelling drugs which had been put in the coffin. But, the vault and the coffin being open, the admission of the external air, and the breath of hundreds of visitants, soon produced a great alteration. When the vault was shut up, the clothes were dark and wettish, the complexion of the lady especially was much embrowned, a mouldiness was collecting on the face, and the aromatic perfume was nearly gone. Had these venerable remains not been exposed, they might have lain undecayed for several ages more. The lady, whose body lies in this state, was formerly the wife of Viscount Dundee, who commanded the troops of James II. at the battle of Killicrankie, 1689, and who fell there; and was afterwards married to Lord Kilsyth. She appears to have been a stately looking woman, red-haired, full-faced, and of agreeable features; and, at the time of her death, seems to have been thirty or thirty-six years of age. There is something very engaging in the child, who is lying at the foot of the coffin, and leaning on his mother's legs. The babe, about six months old, looked well, plump and full, and seemed as if he were smiling.—*English paper.*

TO SCHOOL TEACHERS.

Never deceive your scholars not let them practice deception.

Never promise what you do not intend strictly and literally to perform.

Never threaten what you do not mean or what it would be improper to execute.

Never tell your scholars that you will cut off their ears, or any thing else that you do not intend to do.

Never shut up a child in a dark closet, or say any thing that will make him afraid of darkness.

Never allude to mysterious evils, or threaten punishments from causes that children cannot comprehend.

Never speak to them about the "Old Man" or the "Old Woman" or the "Old Harry."

The above maxims are worthy the consideration of every well disposed person who has intercourse with children, and the utility of abiding by them must be obvious to those who possess any share of consideration.

SENTIMENTS ON MARRIAGE.

Give not your unborn offspring a father whose example you must teach them to avoid. Choose not for your companion on earth, one from whom as often as you reflect you must hope to be eternally separated. The woman who regards her eternal interests and those of her future offspring will tremble at submitting to the superintendent of a man whose dark and cheerless mind is unillumined by visions of a better world. Even if she had good grounds to rely on the virtue, tenderness and generosity of such a partner, (which I greatly doubt); even if she be previously assured that he will never seek to unsettle her faith, to restrain her devout exercises, or interfere with the religious education of their children; even if she know that he will always pay an outward respect to faith and piety; though assured that no word will ever escape him, which shall betray his secret contempt or incredulity, (what impossibilities am I now admitting!) if her tears are lulled, can her affections sleep? Can she be happy, while she views in her kind and faithful partner, her bosom friend, the father of her children and source of all her earthly happiness, a rebel to his God, a self-devoted son of perdition, from whom, after death, she must without an interposition of divine grace, pray to be disjoined forever.

Slaves in New Orleans.—It is well known that a traffic in slaves has been carried on for a number of years between some of the middle states and New Orleans, until at length the Legislature of Louisiana, perceiving the evil that was likely to result from the introduction of so great a number, and especially of that cast of character not the most desirable, enacted a conditional prohibitory law at its last session which was to take effect the first of this month, on the eve of which we find the following article in the Courier (of the 30th March.)—"Finally, after many recommendations from the Mayor, after reiterated complaints from our citizens, the City Council in their sitting of Saturday last, passed an ordinance prohibiting the exposition for sale in the centre of this city of the thousands of slaves daily imported here from the North, and among whom very serious diseases have already broken out."—*Western Luminary.*

The Sugar Maple.—There are none of our forest trees, perhaps, more deserving the attention of the agriculturist than the Sugar Maple. As an article of fire-wood it stands pre-eminent; and for ornament and shade, at a certain stage of its growth, it is surpassed by no other tree. But the maple is most valuable for its saccharine qualities. We have known a single tree, yield, in one season, more than 50 pounds of excellent sugar. With very little care and expense the majority of our farmers might, in a few years, have fine sugar-orchards growing on their premises, which would yield not only a competent supply of the very best sugar for home consumption, but much also for the market.

But hitherto the market price of maple sugar has been so low as to afford no encouragement for its manufacture, except on a very limited scale. Hence it is, that many valuable and extensive sugar-orchards have been destroyed, and the maple has been considered valuable chiefly as an article of fuel. We believe, however, if the art of refining the sugar were generally understood and practised, its market price would be raised, so that the farmer would realize from the product of his labor a satisfactory compensation.—*Vt. Telegraph.*

IMPORTANT IF TRUE.

A London paper says:—We are happy to know that bonnets are on the decrease, the rage for huge head dresses is rapidly subsiding, and the shadowy silk alcoves under which the ladies are to be seen walking and driving are giving place to a moderately and convenient sized covering for the head.

ROCHESTER HOUSE.
James C. Henry,

BEGS leave to inform his friends and the public, that he has become the lessee of that spacious establishment in the village of Rochester, designated the **ROCHESTER HOUSE,** and recently kept by Mr. *Thomas Noyes.*

The great comfort of this house is attributable to the many commodious suits of rooms, and other apartments, where parties, travelling, have the option of enjoying a private, or a pleasant public table.

Strict attention is paid to the numerous lodging rooms throughout the establishment. The whole interior economy is such, the proprietor deems it superfluous to add any remark as regards his table, bar, etcetera. His attention will be devoted to the convenience and pleasure of visitors who may honor him with their company. Every exertion will be made to sustain the reputation the house has heretofore enjoyed.—June 12, 1829 24tf

ROCHESTER LOOKING GLASS
MANUFACTORY.

THIS establishment is now ready to supply any quantity of Glasses that the county may require at the lowest cash prices The assortment consists of Gilt, Mahogany and Toilet framed Glasses, of all sizes and prices. Looking Glass plates, portrait and all kinds of repairing done at short notice.

JOHN H. THOMPSON.

HARTFORD FIRE INSURANCE COMPANY,
AND **ÆTNA INSURANCE COMPANY—HARTFORD**

THE subscriber as Agent for the above mentioned Companies will issue Policies of Insurance on Property, in this vicinity, upon application at his office in Carroll Street. LEVI WARD, Jr.
January. 9, 1829. 1y4

CASH FOR FLAX SEED.

THE highest price in cash is paid for Flax Seed at the "Rochester Oil Mill." Linseed oil of the purest quality for sale upon as good terms as at any mill in the country. Oil exchanged for seed, and a good supply of oil'd meal usually kept on hand.

JA'S. K. LIVINGSTON.
Sept. 25, 1828. 35tf

DEPOSITORY OF BOOKS,
For the GENESEE SABBATH SCHOOL UNION,
Counting room of Wm. H. Ward & Co.
Carroll Street.

A large supply of BOOKS has been received this spring, and additions to it are constantly making. L. A. WARD, *Depositary.*
June, 1828.

GENESEE S. S. UNION.

A SUPPLY OF NEW AND INTERESTING PUBLICATIONS has just been received, and are for sale at the DEPOSITORY in *Carroll-street.* —ALSO—
A supply of the *Latest Tracts* published by the Am. Tract Society.
June 12, 1829.

SAILOR'S MAGAZINE.

THIS Publication was commenced by the Executive Committee of the American Seamen's Friend Society in September last. It is designed exclusively to promote the work of reformation among Seamen; and is believed to be a useful publication, and interesting to all who feel any concern in the condition of this necessary class of men, whether afloat or in seaport towns, or inland. The work is now published at a loss to the Society, and a considerable increase of patronage is *necessary* to sustain it. It contains 32 pages 8vo. beautiful type, fine paper, embellished with engravings—probably the handsomest monthly publication in the country. Price $1 50 a year, payable in advance.
C. J. HILL, *Agent*, Rochester.

Mr. Johnson's Report.

A MOST able review of the Honorable Mr. Johnson's Report to the U. S. Senate, on the memorials respecting Sabbath mails, has been just published, intended for general circulation and should be read by all—supposed to be written by Dr. Beecher. Price by the hundred copies one dollar and fifty cents: Apply at E. Peck's Bookstore, or at the Observer Office 17

FOR COUGHS, CONSUMPTIONS, & ASTHMATIC COMPLAINTS.
DOCT. GEORGE ROGERS'
Vegetable Pulmonac Detergent.

THE above article is so well known and its qualities so justly appreciated by the public, that it is superfluous to publish many from the thousands of certificates the proprietor has received from those who have been cured by them. The following, however, having been lately received, is alone inserted.

New-York, Jan. 4, 1828.

Doctor George Rogers:

Dear Sir—You must recollect the circumstance of the indisposition of my little son, laboring under a serious Pulmonary affection, whom you prescribed for a few times by the solicitation of his mother at your office, in the course of the summer past. It is a fact that he appeared to be *irrecoverably* gone from us, but by strict attension to your prescriptions, and the use of your valuable compound, Pulmonac Detergent, for a few weeks, he is now perfectly healthy and fleshy. I therefore, feel it my duty to express my gratitude to you under the blessing of Providence, for the restoration of my son's health. *It does appear* to me that a vegetable medicine like yours, so safe and efficacious, requires only to be known to be universally approved of, and as a friend to the family of man; and for this reason you are at liberty and even requested to give publicity to the above remarks, from your obliged friend, although no personal acquaintance with you. RICHARD GARDNER.

☞ The above excellent medicine is now for sale by *BRACE & STARR*, sign of the good Samaritan, Exchange Buildings.
dec. 19. 51

DEFAULT having been made in the payment of a certain Sum of money secured by Indenture of Mortgage bearing date the eighth day of April, in the Year one thousand eight hundred and twenty-eight, executed by Joseph Thomson and Eleanor his wife, of the Village of Rochester, in the County of Monroe, and State of New York, to the subscriber; and default having also been made in the payment of a certain other sum of money, secured by indenture of mortgage bearing date the first day of October, one thousand eight hundred and twenty-seven, executed by the said Joseph Thomson to Elisha Ely, which said mortgage has been duly assigned to the subscriber;—Notice is hereby given that by virtue of powers of Sale contained in the said several Indentures of Mortgage, and in pursuance of the Statute in such case made and provided, the premises mentioned and described in the said indentures of mortgage, respectively, to wit: All that certain piece or parcel of land situate in Ely's platt, so called, in the Village of Rochester a foresaid, and known and distinguished on said platt as Lot number seven, being twenty five feet on Ely Street, and running south fifty feet—will be sold at Public Auction at the Court House in the Village of Rochester, aforesaid, on the nineteenth day of December next, at one o'clock in the afternoon of that day.—Dated June 15, 1829. RAPHAEL BEACH
S. MATHEWS, Attorney. 6 m 25

DEFAULT having been made in the payment of a certain sum of money secured by Indenture of Mortgage, bearing date the twenty-seventh day of December, in the Year of our Lord one thousand eight hundred and twenty seven, executed by Hiram Thayer of Brighton in the county of Monroe, and state of New York, to Josiah Bissell, Junior of the same place, and said Indenture of Mortgage, having been duly assigned to the subscriber; NOTICE is hereby given that by virtue of a power of Sale contained in the said Mortgage, and in pursuance of the statute in such case made and provided, the following described premises will be sold at Public Auction, at the court House, in the Village of Rochester, in the said county of Monroe, on the 19th day of December next, at one o'clock in the afternoon of that day, viz.—All that certain piece or parcel of land situate in Ely's platt so called in the village of Rochester, in the Town of Brighton, and county aforesaid, and known and distinguished on a map of the said platt as Lot number nine, and lying in the corner of Ely and church streets, and being twenty three feet front on Ely street and fifty feet deep, reference being had to the said map will more fully appear. It being the same land conveyed to the said Hiram Thayer, by the said Josiah Bissell, junior and Henrietta his wife, by deed bearing the same date with the said mortgage, and to secure the purchase money therefore the said mortgage was given. Dated June 15, 1829.
JUSTIN ELY, Assignee.
S. MATHEWS, Attorney. 6m25

DEFAULT having been made in the payment of a certain sum of money, secured to be paid by Indenture of Mortgage, bearing date the fourteenth day of August in the year of our Lord one thousand eight hundred and twenty seven, executed by Amos Soper to Henry Jeffords, and the said indenture of mortgage having been duly assigned to Austin Steward,—NOTICE is hereby given, that by virtue of a power contained in said mortgage, and of the statute in such case made and provided: the following described premises will be sold at public vendue, at the court house in the village of Rochester, in the county of Monroe, on the seventh day of October, next, at ten o'clock in the forenoon of that day, viz all that certain piece or parcel of land situate lying and being in the Town of Brighton, in the county of Monroe and State of New York, and being a part of lot number fifteen and Bounded as follows; beginning at a stake in the centre of the Willson road, so called, ten rods south twenty four degrees west of the centre of the road leading from Eli Benkard's past William Billinghurst's saw mill to Giles Scott's. Thence south twenty four degrees west in the centre of said Willson road two chains and twenty seven links to a stake, thence south eighty eight degrees west five chains to a stake, thence North twenty four degrees east two chains and twenty seven links to a stake; Thence north eighty eight degrees east five chains to the place of beginning, containing one acre of land. Dated March 31, 1829, AUSTIN STEWARD,
H Humphrey, att'y. 6m14 Assignee.

DEFAULT having been made in the payment of money secured by a Mortgage bearing date the thirteenth day of June eighteen hundred and twenty one, executed by Horatio N. Curtiss and Abijah B. Curtiss to Elisha Johnson, of certain premises in the County of Monroe and State of New York, described in such mortgage as follows, viz. "All that certain tract or parcel of Land situate in the town of Brighton and village of East Rochester, distinguished as the equal undivided half of a part of Lots number three and number one and two in section J reference had to Johnson & Seymour's printed map of said village and bounded as follows: on the South by a Lot owned by Bissell & Ely distinguished as a part of Lot number three in section J, on the west by Genesee River, on the north by Main Street and on the East by Canal Street and Canal, also the equal undivided half of a water power for four run of stone as specified in a deed of this date to the parties of the first part together with the fixed and moveable machinery," which mortgage has been duly assigned to Henry Champion—NOTICE, therefore, is hereby given that the said mortgaged premises will be sold at public auction at the Court House in Rochester in said County on the sixth day of July next at ten o'clock in the forenoon. Dated 6th Jan'y 1829. HENRY CHAMPION.
E. POMEROY Att'y Assignee of Mortgage

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the eighth day of August, eight-een hundred and twenty five, executed to Charles Hagarman by Ozias S. Church and Parmelea his wife and Henry Haight, of, the town of Henrietta in the county of Monroe, of certain premi es, described in said mortgage—NOTICE is hereby given, that, by virtue of a power contained in said mortgage, and pursuant to the statute in such case made and provided, there will be sold, at public auction, at the court-house, in the village of Rochester, in the county of Monroe, on the 19th day of October, eighteen hundred and twenty-nine, at 10 o'clock in the forenoon, all that certain tract or parcel of land, lying and being in the town of Henrietta; it being a part of lot eighteen, in the third range of lots in said town; commencing at a point twenty-eight rods distant from the east line of said lot number eighteen, from the north east corner of said lot, thence running westerly, at right angles with the east line of said lot No 18, six rods, thence easterly parallel with the north line of said piece, hereby intended to be conveyed, about 13 rods and eight links; thence northerly on the east line of said lot No. 18, six rods, to the place of beginning, containing one half acre of land.—Dated April 29, 1829.
CHARLES HAGARMAN, Mortgagee.
E. E. Wheeler, Att'y. 6m 18

DEFAULT having been made in payment of money secured by Mortgage, bearing Date the twenty-seventh Day of October 1827, executed by Prior Cobb, and Asa K. Allen, and Lucy his wife, to Elisha Ely, of all those Pieces of Land situate in the Village of Rochester, County of Monroe, and State of New York, described as Lot number sixteen, Lot number seventeen, Lot number eighteen, and Lot number nineteen, in that part of the village called Ely's Platt, being seventy one feet on Stone street and seventy two feet on Ely street,—which mortgage has been duly assigned to Justin Ely.—NOTICE therefore is hereby given that by virtue of a Power of Sale contained in the said Mortgage, and pursuant to the statute in such case made and provided, the said mortgaged Premises will be sold at Public Auction at the Court House in the County of Monroe, on the thirtieth day of October next, at ten o'clock in the forenoon.
Dated, April 20, 1829.
JUSTIN ELY, Assignee of mortgage.

DEFAULT having been made in payment of the money secured by a Mortgage bearing date the twenty sixth day of October, 1827, executed by Austin Steward, Beardsley Baker, and Albert Hagerman, Trustees of the first African Methodist Episcopal Church in Rochester, to Elisha Ely, of all that certain parcel of Land situated on the east side of the Genesee River in the village of Rochester, in the county of Monroe, being Lot number Fourteen (No. 14) on Ely's Platt so called, being forty feet front on Ely Street, forty feet rear, and extending back from Ely Street seventy one feet. Which mortgage has been duly assigned to Justin Ely. NOTICE is therefore hereby given that by virtue of a Power of Sale contained in the said Mortgage and pursuant to the statute in such case made and provided, the said mortgaged Premises will be Sold at Public Auction at the Court House in the county of Monroe, on the thirtieth day of October next at ten o'clock in the forenoon.
Dated, the 20th April 1829.
JUSTIN ELY,
Assignee of Mortgage.

DEFAULT having been made in the payment of a certain sum of money secured by an indenture of mortgage bearing date the eighth day of January in the year of our Lord one thousand eight hundred and twenty eight, executed by Gardner M'Craken and his wife Eunice, to Charles Perkins.—NOTICE is hereby given that by virtue of a power of sale contained in said indenture of mortgage, and in pursuance of the statute in such case made and provided, the mortgage premises, to wit two undivided third parts of all that piece or parcel of land, which constitutes the north east corner of lot number forty four, (44) in township Number one short range in the town of Gates county of Monroe and State of New York, bounded as follows: beginning at the north east corner of lot Number forty four in township number one aforesaid, at low water mark, running West two degrees and thirty minutes, North on the line of said lot about six rods to a beach staddle: thence South ern degrees East to the centre of Gulf Creek; from thence East six degrees North to the river at low water mark, from thence along the river at low water mark to the place of beginning, containing in all about sixty rods of ground—will be sold at public vendue at the court house in the county of Monroe, on the fifteenth day of May next at ten o'clock in the forenoon of that day. Dated November, 14, 1828. CHARLES PERKINS, Mortgagee.
6m46

The sale of the above described mortgaged premises is postponed to the twenty-first day of May instant, at 10 o'clock A. M.; then to take place at the Court House above mentioned.—May 15, 1829.
CHARLES PERKINS, Mortgagee.

The sale of the above mortgaged premises is further postponed until Thursday the fourth day of June next at the same hour and place. Dated May twenty first 1829.
CHARLES PERKINS, Mortgagee.

The sale of the above mortgaged premises is postponed to the first day of October next, at the same hour and place.—Dated June 4, 1829. CHARLES PERKINS, Mortgagee.
cTHf 28

BY order of Moses Chapin first Judge of the court of common pleas of Monroe County—NOTICE is hereby given to all the creditors of Silas Saxton, of Mendon, in said county, as well in his individual capacity as one of the firm of S. & A. Saxton, an insolvent debtor, to show cause if any they have before the said Judge, at his office in Rochester in the county of Monroe, on the 20th day of June next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment pursuant to an Act entitled, "An act to abolish imprisonment for debt in certain cases," passed April, 7, 1818. Dated this 2d day of April, 1829. 10w14ejc

BY order of Moses Chapin, esq. first judge of the court of common pleas in and for the county of Monroe, notice is hereby given to all the creditors of LEMUEL WILCOX, of Gates in the said county, an insolvent debtor, to shew cause if any they have, before the said judge at his office in the town of Gates, in said county, on the 12th day of June next, at ten o'clock in the forenoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, 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, 1818. Dated March 3, 1829. 6 17

BY virtue of a power contained in a mortgage, executed by Solomon Cleaveland to Samuel Baldwin, dated October fifteenth 1824; and for default in payment of money secured thereby; will be, sold on the second day of July next at ten o'clock in the forenoon at the court house in Rochester, county of Monroe, pursuant to the statute in such case made and provided; the mortgaged premises being all that certain piece or parcel of land situate in Brighton aforesaid, being lot Number two in Section L, being four rods in front on Main street, and the same in rear, and in length ten rods, containing one fourth acre—Reference being had to Johnson and Seymours printed map of the village of East Rochester in said town of Brighton—East by lot number three, south by lot number five and six, and west by lot number one, and north by main street, being the Reyney house and lot, so called. Dated December, 25 1828. S. BALDWIN, mortgagee.
6m

BY order of Moses Chapin, Esq. first judge of Monroe County Courts & Counsellor of Supreme Court—Notice is hereby given to all the creditors of Laban Bunker, 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 village of Rochester, in the said county of Monroe, on the fifth day of August next at ten o'cock in the forenoon, why an assignment of said Insolvent's estate should not be made & his person be exempted from imprisonment pursuant to the act entitled "an act to abolish imprisonment for debt in certain cases" passed April 7, 1818. Dated this 20th day of May 1829. 10w21