Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. FRIDAY, JANUARY 7, 1831 VOLUME V. NO. 2.

Rochester, Monroe Co. N. Y.
S. CHIPMAN & Co. PROPRIETORS.

PUBLISHED WEEKLY.

A. G. HALL, Printer.

Office in the Globe Building, No. 14, Main-Street.

TERMS.—*To Mail Subscribers, after 6 months, $3.00. In advance, $2,50. Companies of five or more, where payment is made when the names are forwarded,* $2,50.
Village Subscribers, $2 50 *in advance.*

For the Rochester Observer.

CONFERENCE OF THE CHURCHES.

Mr. Editor: Through you I desire to remind the Ministers and churches within the bounds of Rochester Presbytery, that another Conference of the Churches is at hand. The object of this Conference is to promote by a union of effort the kingdom of our Lord in this region. Originally it was attended, I believe, once in three or four weeks; but its frequency making attendance burdensome, or the Ministers and Churches becoming weary in well doing, (the last being attended only by a few delegates, and no Ministers beside the Minister of the place where that meeting was held,) it was discontinued Subsequently the Conference was revived upon the following plan. The meetings were to be quarterly, and three days to be occupied. The first day was to be employed, in part, in going to the place of meeting, and the rest in religious exercises.—The whole of the second day was to be devoted to various religious services: and upon the forenoon of the third day the Conference was to close with a sermon and the Lord's Supper. In accordance with this arrangement, the Conference has been attended a few times with considerable interest; though sometimes but two days have been spent, and though generally but few Ministers or delegates from the churches have attended. At the last Conference, there was a very small number of delegates, and only two Ministers beside the Pastor, and one of them was from without our bounds, and remained but a part of the meeting. Now brethren beloved, ought these things so to be? Is not this Conference worthy of more attention than this? Why may not this Conference, if attended as it ought to be resemble the four days meetings, which at this day are so eminently blessed of God in many parts of our country? Is not God as ready and willing to bless us as them? Most certainly, if we as faithfully and prayerfully seek his presence, and the descent of the Holy Ghost in the use of similar means. Will not the churches of this region, therefore, which are enjoying seasons "of refreshing from the presence of the Lord," remember this Conference, and send delegates, who shall relate the wonders of love and grace, which you are experiencing? and who, "coming in the fulness of the blessings of the Gospel of peace" shall be instrumental of refreshing and reviving their brethren. Will not the churches, which are still unrefreshed by the shower of grace, also be represented?—for what delegates may see and hear and feel, at the Conference, may prepare them to return and labor with increased fidelity in your own portion of the vineyard?—Will not our brethren in the Ministry come too, prepared to preach and pray and exhort with all that faithfulness, which becometh them as heralds of the cross? and especially, will not all who love our Lord Jesus Christ, in the churches of this region pray for a blessing upon this Conference? If these things should be done, might we not truly hope for a pentecostal season, and that the Great Head of the Church would cause the approaching Conference to be a time long to be remembered? Let none however, suppose, that the Conference is simply intended for the churches within the bounds of this presbytery, or for the delegates, whom they may send to the meeting. One principal design in organizing the Conference in its present form, was to induce as many as possible to attend and participate in its services and benefits. Hence it is hoped, that many Ministers and people from within and without our borders, will favor us with their attendance; yea, all who can, and will, are invited to come. It is hoped, also, that all who can, will come prepared to spend all the time intended to be occupied according to the last plan of the Conference, which was, as has been stated, three days. For, if less time is spent, but little can be accomplished, on account of the shortness of the days at this season of the year. To conclude, it is hoped that all the Ministers and churches in this region, will bear in remembrance, that the Conference is to commence in the forenoon of the second Tuesday of January (11th) at

RIGA.

For the Rochester Observer.

Extract from the Report of the Genesee County Temperance Society, given at the Annual Meeting at Attica, Oct. 25, 1830.

Since our last Annual Meeting, the Temperance Reformation has gone forward with a grand and steady movement. In some parts of the land the excitement felt for years past—an excitement arising in part from the novelty of the enterprise, has probably subsided; yet the substantial elements of the cause itself, are still at work in community, reforming and regenerating the mass of the people at large.

The last hopes of the drunkard and the tippler, that there would be a reaction from the fanaticism and extravagance, to which, in their view, temperance measures have been carried in our land, are farther than ever from being realized. We hope in the goodness of God, and the virtue and patriotism of our fellow citizens embarked in this noble enterprise, that they never will be realized.

Not only is the cause in which we are engaged, on the advance in our own country, but Europe, aroused by our example, is waking up to the subject, and eagerly calling for information and encouragement from our happy shores. They are anxious to know the results of an experiment which has already surpassed the anticipation, and even fancy of its early friends and patrons; an experiment, in providence, destined materially to change the aspect of the moral world.

A tabular view of the auxiliaries, and of their increase for the last two years is as follows:

		mem.		*mem.*
Le Roy, formed in	1828	17	has now	80
North Bergen	"	6		45
Covington,	"	17		80
Orangeville,	"	6		116
Attica,	"	25		45
Strykersville,	"	108		146
Warsaw,	"	16		95
Arcade,	"	56		107
Bethany,	1829	28		164
Perry Centre,	"	18		52
Total,		295		1003

From this table it will appear that we have nearly quadrupled our numbers in two years; or 295 the extent of pledged temperance individuals in this county two years since; we can now reckon with safety on a thousand enrolled names in *ten towns only;* and if this be a fair proportion to the remainder, we may calculate that more than 2000 are now enrolled in opposition to the fell destroyer. This is at least a favorable beginning, and *but a beginning*, in the great field before us. It is, however, much to gladden the hearts of the friends of this sacred cause and while it excites in their breasts the most lively gratitude to God, for thus far smiling on their united operations, it must also urge them on to greater and more persevering efforts. The God of Providence is undoubtedly on the side of the temperance cause, and it must prevail.

There is however, a deficiency yet remaining in our system of operations.—There is not a sufficient concert among the different towns. More union of effort your Board would affectionately recommend among the members of the separate societies. Many have supposed their work done, when they have enrolled their names. Has a soldier fought the battles of his country by putting himself on the muster roll? Another thing your Board have to lament, is the hankering of many professors of religion after the *temperate use* of the drink of the drunkard. Suffer us to recommend to you who are in the church, advocates of the temperance cause, to use your best endeavors in purifying your respective churches from vending or drinking that which so extensively proves the ruin of both body and soul. The conversion of one professor of these sober measured drinkers, to to abstinence, may be considered the *earnest* of fifty more to the cause, who do not profess piety. We have only to say persevere then, and never cease to labor in a cause, when every experiment shows how easy it is to do good—a cause involving the dearest interest interests of our country, and the highest good of mankind.

By order of the Board,

J. B. WILCOX, *Sec'y.*

Bethany, December 20, 1830.

IMPRISONMENT FOR DEBT.

Extract from the fifth Annual Report of the Board of Managers of the Prison Discipline Society, Boston.—1830.

Returns have been received from nearly one hundred Prisons in the U. States, showing *how many persons* were imprisoned for debt during the year ending December 30, 1829; for what sums they were imprisoned; how much time was lost in Prisons; how many were discharged by the creditor or his attorney; how many took the poor debtor's oath; what was the whole amount of cost; and who supported the debtor in Prison.

1. *The number of persons imprisoned for debt in the Northern and Middle States is very great.*

During the year ending December 30, 1829, there were imprisoned for debt in Concord, N. H., 31; in Taunton, Mass., 126; in Worcester, 271; in Boston, 1211; in East Greenwich, R. I., 87; in Penn Yan, N. Y., 103; at Courtland Village, 112; in Buffalo, 338; in the city of New York, in 1828, 3,000; in Philadelphia, during 8 months, ending Feb. 25, 1830, 817; in Baltimore, in 1829, 944. As nearly as we can ascertain from the returns which we have received, the number imprisoned for debt annually is, in Massachusettss, 3,000; in New York, 10,000; in Pennsylvania, 7,000; in Maryland, 3,000; and in the other Northern & Middle States, nearly as above in proportion to the population.

2. *The number of persons imprisoned for debt, compared with the number imprisoned for crime, is very great.*

In Worcester, Mass., the debtors were to the criminals as 3 to 1; in Rhode Island, as 4 to 1; in Penn Yan, N. Y. nearly as 5 to 1; at Courtland Village more than 8 to 1; at Belvidere, N. J. as 5 to 1; at Flemington, N. J. as 6 to 1; in 17 Prisons in the Northern and Middle States, nearly as 5 to 1.

3. *The number of persons imprisoned for small debts is very great.*

In Philadelphia alone, the number of persons imprisoned in eight months, ending February 25, 1830, for less than one dollar each, was thirty. In eleven other Prisons, from which we have heard, there were imprisoned during the year ending Dec. 30, 1829, for less than one dollar each, *thirty-two.*

4. *The number of persons imprisoned for more than one, and less than five dollars each, is still greater.*

In thirty Prisons, from which we have heard, there were imprisoned, for more than one and less than five dollars each, *five hundred and ninety-five.*

5. *The number of persons imprisoned for more than five, and less than twenty dollars, is very great.*

In thirty-two Prisons, from which we have heard, there were imprisoned for more than five and less than twenty dollars, two thousand one hundred and eighty-4.

6. *The number of persons imprisoned for more than twenty, and less than one hundred dollars, is not one third as great as the number imprisoned for less than twenty dollars.*

In thirty-two Prisons from which we have heard, the number imprisoned for less than twenty dollars each, was 2841; for more than twenty, and less than $100,—902.

7. *The number of persons imprisoned for more than one hundred dollars each is very small, in comparison with the number imprisoned for less than twenty dollars.*

In fifty-three Prisons, from which we have heard, the whole number imprisoned for more than one hundred dollars each, was four hundred and sixteen, or only as one to seven; compared with the number imprisoned for less than twenty dollars.

8. *The time lost in Prison is very considerable by those who are poorly able to lose it.*

In fifteen Prisons, from which we have heard, in the Northern and Middle States, the number of persons imprisoned for debt,

For less than one day, were . .	269
For more than one, and less than five days, ...	323
For more than five, and less than ten days, ...	203
For more than ten, and less than twenty days, ...	154
For more than twenty, and less than thirty days, ...	83
For more than thirty days, . .	431

Total amount of time lost in fifteen Prisons, nineteen thousand, nine hundred and eighty-seven days.

9. *While so much time is lost in Prisons, it is a very fruitless business as a means of compelling payment.*

In seventeen Prisons, from which we have heard, out of two thousand and fifty seven persons imprisoned, the records show only two hundred and ninety-four who paid the debt.

10. *The number of persons discharged by the creditor or his attorney, according to the records, is more than three times as large as the number of those who pay the debt.*

In seventeen Prisons, from which we have heard, as already stated, two hundred and ninety-four paid the debt, and one thousand and nineteen were discharged by the creditor or his attorney.

11. *The number of persons; discharged by taking the poor debtor's oath, is more than twice as great as the number of those who pay the debt.*

In seventeen Prisons above mentioned, two hundred and ninety-four paid the debt, and seven hundred and forty-four took the poor debtor's oath.

12. *The amount paid, according to the records, in consequence of imprisonment, is not one half the value of time lost at $1 per day.*

In seventeen Prisons, from which we have heard, the amount paid, in the year ending December 30, 1829, as nearly as can be ascertained, was seven thousand nine hundred and ninety-two dollars; the value of time lost in fifteen Prisons, during the same time, at $1 per day, was nineteen thousand nine hundred and eighty-seven dollars.

14. *This is not only very fruitless, but very expensive business to the creditor.*

We have reason to believe, that, in most cases, in which persons are discharged from prison by the creditor or his attorney or by the poor debtor's oath, the costs are paid by the creditor; and we have already seen, that in seventeen Prisons, there were discharged by the creditor or his attorney, ... 1019
By the poor debtor's oath, . . 744
By paying the debt, ... 294

We have made the inquiry of a number of the respectable men of our acquaintance whether they ever imprisoned a man for debt. Their general answer has been, Yes; once or twice, and we lost the debt, and paid the costs.

14. *The operation of the laws, in regard to imprisonment for debt, is very different in the Northern and Southern States.*

In seventeen Prisons heard from in the Northern States, the number of persons imprisoned during the year ending Dec. 30, 1829, was *two thousand, seven hundred and forty-two.*

In the same number of Prisons in the Southern States, only *thirty-five.*

15. *There are examples of amelioration and abolition.*

In Massachusetts, there is a law which forbids the imprisonment of any debtor for less than five dollars. A similar law, in the other Northern States, would have saved from imprisonment, during the last year, in eighteen Prisons, from which we have heard, four hundred and thirty-one persons. The great opposition to this law is said to have come from groceries and grog shops.

There is a law in New Hampshire, which forbids the imprisonment of any debtor for less than $13,33. A similar law, in the other Northern and Middle States, would have saved from imprionment, during the last year, in eighteen Prisons, from which we have heard, one thousand four hundred and fifty-four persons.

There is a law in Massachusetts, which requires the creditor to pay the board of the debtor. This law is said, by several of the jailers, to have diminished the duration of imprisonment for debt about one third.

A very shrewd and observing jailer, in a Prison where more than one thousand persons are imprisoned annually, remarked, that many cases of imprisonment for small debts would be prevented, if the creditors were obliged to make oath, that the debts were *true debts;* as in South Carolina.

In Kentucky and Ohio, imprisonment for debt is abolished. A similar law, in the Northern and Middle States, would have saved from imprisonment, during the last year, as nearly as we can ascertain, about *fifty thousandpersons.*

16. *The laws and public opinion appear to be at variance on the subject of imprisonment for debt.*

From the New York Evang-list.

ANECDOTES AND REFLECTIONS ON REVIVALS.

NO. III.

Deep conviction of sin attended with exhaustion of bodily strength.

Mr. Editor—some persons place great reliance on those convictions that are attended with the prostration of bodily strength; others denounce every thing of this kind as enthusiasm, and think that there can be no true religion in connexion with bodily agitations or exhaustion. As I have seen a considerable number of awakened sinners, whose deep anxiety and conviction were attended with complete prostration of bodily strength; and have endeavored to analyze these cases carefully, I wish to give the result of this to the public through the medium of your paper.

Respecting these persons I remark:

1. *They generally had deep and pungent conviction.*

They appeared to have such a sense of their sin as to feel that they were justly condemned, and that their guilt and danger were dreadfully increasing while they neglected to give God their hearts. They felt that they were bound to submit to God immediately; that they were receiving their last call from God's mercy; that if they did not soon become reconciled to God, it would be too late for ever, and they be compelled to take up the bitter lamentation, "The harvest is past the summer is ended, and we are not saved."

2. *They formed a* WILFUL DETERMINATION *respecting submission to God and comfort in religion.*

Brought, by the word and Spirit of God, up to the point where they felt that they must submit *now*, or *never* make their peace with God, they resolved to submit. But instead of the simple, humble determination, that they would submit, *without delay, reserve,* or *condition,* they resolved that they would not leave the place where they were, BEFORE *they received peace and comfort.* Not, *we will* SUBMIT *now, but* WE WILL HAVE COMFORT *now.*

2. *This wilful determination prevented their immediate submission, and occasioned the most pungent distress.*

At the very time the burden of sin was weighing down their spirits; the thunders of damnation were roaring in their ears; the scenes of Calvary and the glories of heaven attracting their view; the claims of duty and interest pressing on their conscience—and they, cherishing the full expectation, that now hell's damnation shall be shunned, now heaven's bliss shall be secured—that now they shall submit, and be filled with unspeakable joys—at this moment of indescribable interest and overwhelming solemnity, they formed this wilful determination, which stopped at once their immediate submission!—when their weight of guilt, pressure of obligation, sense of danger, fear of delay, forebodings of wrath, disappointed expectations, and their incipient horrors of despair, filled them with overwhelming anguish. Then did distress seize upon them—then did anguish drink up their spirit—anguish that disdained the relief of tears, and sighs, and groans, and shrieks—anguish that bathed them in the drenching sweat, exhausted their strength, and gave them the panting breath and the parched tongue of some malignant fever.

4. *Those who gave up this determination, hopefully submitted, and obtained peace of mind without delay.*

This appeared to be the *one* thing that prevented their submission—as soon as this difficulty was removed, they cheerfully yielded to God, and found joy and peace in believing.

5. *They did not appear to be the subjects of more powerful influence from the Spirit of God than many other convicted sinners.*

Their impressions were deep; and at that very point of conviction where many others submitted, *they rebelled.* They formed a wilful determination that prevented their submission, disappointed their expectation, and filled them with overwhelming distress. This was the specific cause of their *peculiar* distress and bodily exhaustion. Had they submitted, as they might and ought, and as others did, doubtless they would have avoided this peculiar distress. This distress and exhaustion, then, were evidential, not of any influences of the Holy Spirit, afforded them and withholden from others, but were evidential of their own peculiar obstinacy and wilfulness, under the powerful influences of God's word and Spirit.

6. *A statement was made, publicly, that these cases appeared to result from wilful obstinacy, and they immediately became less frequent, and gradually disappeared.*

The first case that I witnessed was a healthful, athletic young man. His mind had been impressed several days. Two of his sisters were hopeful subjects of the revival, that had recently commenced, and was rapidly spreading in the place where they lived. One evening, under these deep impressions, he attended a religious meeting. He sat in full view of the door, and resolved, "I will not go out of that door, till I find Christ," i. e. *till he had found peace and comfort.* When the meeting closed, he sank down on the seat he had occupied, unable to stand. His distress was awful. He breathed like one in the last stage of a fever. His tongue and throat were parched. Not a tear dropped from his eye—scarcely a sigh or groan escaped his lips.

It was suspected that he had made some wrong determination; and such remarks were made as led him to state, "I said I would not go out of that door till I found Christ." He was then told that he was prescribing what God must do for him, instead of doing what God commanded; that his resolution was *wilful* and *rebellious.*—That his resolution should be—*not* I will not do this or that *till* I have found comfort—but I will *now* submit to God, and leave the event wholly at his disposal—and will go home in such a frame of mind, as to comfort and peace, as God shall see best.

He saw that his determination was *wrong*—gave it up immediately—and came to the simple determination, "I will now submit to God," when his burden rolled off—his strength was so restored, that he almost immediately stood up and walked, and soon returned home. He united with the church, and has, I believe since given evidence that his conversion was genuine. Several others, thus affected, also indulged hope; and so far as I know, no one of them has given evidence of false conversion.

A number, whose strength was thus exhausted, did not gain hopes. Some of them have remained solemn and serious for several years, even to the present time. Others grieved the Holy Spirit—went back, and became far worse than they were before their conviction.

After some of these cases had been examined, it was stated, publicly, that these convicted sinners appeared to have been brought into this peculiar distress in the following manner: When under deep conviction, they felt that they must make their peace with God *now*, or *never*—instead of resolving *that they would now submit to God*, they resolved *that they would have comfort now*, or *that they would not leave their present place or posture till they had found comfort;* that this was a wilful resolution, and of course prevented a full surrender of their hearts to God, at the very time they were making an effort to submit, and expecting immediately to find peace and consolation, by giving their hearts to God. That, therefore, they were led into this peculiar distress by their own rebellion and wilfulness.—After this statement was made, and confirmed by some of the converts who had been through these scenes, and who stated their own feelings and experience, these cases, which were becoming *popular*, disappeared before the light of truth and the exposition of facts.

7. *This peculiar distress and bodily exhaustion afford no evidence that the conversions connected with them are* TRUE, *or that they are* FALSE.

Some seem to suppose that they stamp the seal of Heaven on those conversions with which they are connected. But we have seen that they are not always connected with even hopeful conversion; that some who were thus affected have gone back, and become worse than before their conviction. And from careful examination of several cases, I am fully persuaded that the stamp is that of *human obstinancy and wilfulness.* They therefore afford no evidence that those conversions that are connected with them are genuine. Nor do they prove that these conversions are spurious. Those convicted sinners who are thus affected, manifest great obstinacy and wilfulness; but they may give these up, through the influence of God's word and Spirit, and become the subjects of sound conversion.

8. *These peculiarities in conviction and distress are not desirable.*

If they originate in obstinacy and wilfulness—if they afford no evidence that conversion is genuine, surely they are not desirable. They may result in much evil—may lead those who are the subjects of them to think that they are the peculiar favorites of heaven—and to ascribe to the goodness and grace of God that which is caused by their own wilful obstinacy. A revival may be greatly injured by such cases, if they are encouraged, and become common. Many false conversions may thus be produced.

A. R. A.

From the Vermont Chronicle.

THE TABLES TURNED.

Mr. Tracy—On reading the president's late Message, I was struck with the following pathetic appeal in favor of the removal the Indians. "Can it be cruel in this government, when, by events which it cannot controul, the Indian *is made discontented* in his ancient home, to purchase his lands, to give him a new and extensive territory, to pay the expenses of his removal, and support him a year in his new abode?—How many thousands of our own people would gladly embrace the opportunity of removing to the west on such conditions! If the offers made to the Indians were extended to them, they would be hailed with gratitude and joy."

Excellent, excellent offers! How blind to their own interest must these savage tribes be, to reject them! But if such is their infatuation, let the boon be transferred to those who know how to esteem it;—to the Governor of Georgia, and such of his people as have become dissatisfied with their present circumstances. Surely they, by their praise-worthy thought thankless endeavors to benefit the Indians by a removal to the western wilds, deserve the privilege of being removed in the same liberal manner themselves. Let the bounty spurned by the Indian tribes, be extended to their generous neighbors; and, if many thousands shall "hail it with gratitude and joy," both parties may be pleased, and all difficulties may yet be amicably adjusted.

A very good suggestion this, in the main. In order to its execution, however, let the Cherokees "extend their laws over" Georgia, abolishing all the laws of that state forbidding any one to act under its pretended authority, declaring that no white man, or descendant of a white man, shall be admitted as a witness in any court of justice, ordering the proper officers of the Cherokee Nation to survey the land and take a census of the inhabitants, and sentencing every Georgian who shall express a doubt of the propriety of these doings to four years imprisonment at hard labor; and let the President order the U. S. troops to "co-operate with the authorities of" the Cherokee Nation, whenever Mr. Ross shall wish for their assistance, and withdraw them whenever Mr. Ross chooses to act alone. In all this, there would be no greater violation of law, and constitution, and express agreement, and solemn guarantees, than in the proceedings against which the Cherokees so strongly object. And may it be as plausibly defended by arguments. Indians being incapable of making a *valid* treaty, the *pretended* treaties, by which they have been supposed to have ceded land, are not valid, and the land is still theirs, and they may resume the possession when they please. And if some of the territory of Georgia once belonged to other tribes, still, those tribes were incapable of making treaties, and therefore no valid conveyance to the whites has taken place. Of course, according to Indian national law, those lands, being abandoned by the original possessors, lie open to the occupancy and jurisdiction of whatever tribe chooses to enter upon them. Let the general government embrace and act upon these doctrines, and we presume many Georgians will "hail with gratitude and joy," the offer of a gratuitous transportation to the base of the Rocky Mountains.

SALEM MURDER.

From the Salem Gazette of Tuesday.

The rumors which have spread abroad that all who were concerned in the murder have not yet been arrested, prevail here, and obtain extensive and general belief. We have reason to believe that application was made to the Governor and council, a few days since, for the pardon of J. J. Knapp jr. or for a commutation of the sentence of death to imprisonment for life in the State Prison, on the ground that he was not, in fact, as the public have heretofore supposed, the prime mover of the murder, but that there is an another person, not yet arrested, who plotted and originally instigated the commission of the crime. Both Knapps have intimated as much; and all who are acquainted with them, know it was not in character for them to have planned it; they were too passive and inert to have conceived, or to have executed, such an enterprise of their own heads. And it is said Joseph has very recently written a letter to the Governor, and declared solemnly that he was not at the bottom of the affair.

Great pains have been seduously taken by some that have had influence over the Knapps to prevent them from disclosing fully all their knowledge of the business. Frank a short time before his execution, enjoined upon Joseph to give no further information.

It is now generally understood that the murder had been in agitation many months, at least, before it actually took place; and that the assassin, R. Crowninshield, jr. entered the house of Mr. White on Sunday evening (two nights before the murder was committed,) for the purpose; but that his heart then failed him, and he retired, it is said, at five minutes before eleven o'clock, so that he might be out of the streets before the town watch was set, which was at 11 o'clock.

It is also said that the murder had been attempted by means of poison, before R. C. jr. was employed, and that prussic acid and arsenic were the deadly drugs: it is certain that Capt. White, two or three months before the murder, had a fit of indisposition, which many suppose to have been caused by some poison.

Some editors, we observe, have suggested that the disclosure by the Knapps that there is still another person implicated in the murder, was made to obtain favor.—That, however, is not the fact. Frank, at least, never wished for mercy; a few days after he was convicted, a gentleman of influence, in whom Frank had the utmost confidence, offered his services to obtain a commutation of the sentence; and on subsequent days renewed the proposal; Frank replied "No, I do not wish to live—from the first morning I awakened and found the murder was committed, I have

Central Library of Rochester and Monroe County
Historic Newspapers Collection

been wretched, and have no desire to prolong my life. I endeavored to dissuade Joseph from it, and told him that though the side he was looking on was bright, there was also another side, black, black as hell!"

From the time of his conviction to his execution, he manifested no desire for pardon or favor, and never denied his participation in the guilt of the murder; and Joseph now makes no pretence of innocence.

Further prosecutions will undoubtedly take place, whatever may be the condition in life of the offender, whether high or low, rich or poor, if the prosecuting officers obtain sufficient evidence.

DIALOGUES ON ATONEMENT.

(*Selected.*)

DIALOGUE V.

A. You will at least, acknowledge, that the justice of God is glorified in the condemnation of the non-elect, even though no Saviour died for them.

P. Yes: but in a degree far less.

A. How so?

P. The non-elect as well as others, are bound to love God with all their hearts, and to keep his commandments perfectly; and for refusing to do this, they are justly condemned. For this they would be justly condemned though no Saviour had been provided. So far, the justice of God would be glorified in their condemnation, whether Christ died for them or not. But if Christ has not died for them, the justice of God cannot be glorified in condemning them for rejecting a Saviour. There is no Saviour for them, that they can reject. The justice of God cannot be glorified in condemning them for refusing to secure the salvation of their souls. There is no salvation brought within their reach which they can refuse. The justice of God cannot be glorified in condemning them for despising his offered mercy. There is no mercy for them which they can despise. If, therefore on your plan, the wicked are inexcusable for not loving and serving God, on mine they are doubly inexcusable. If on your plan they are justly condemned for refusing to love and serve God, on mine, they are justly condemned for the same thing, and besides this, they are justly condemned for rejecting a Saviour that was provided for them, for throwing away their souls, when their salvation was put within their power, and for despising the mercy which they might have enjoyed.

A. You also mentioned God's regard for the happiness of the non-elect as a secondary inducement with him to give his Son to die for them. How does it show any regard for their happiness, when, according to your own representation, their condemnation becomes only more aggravated in consequence?

P. It must be remembered that it becomes so through their own fault. They neglect to improve the privileges put into their hands. They might be saved, if they would, but they will not.

A. But this was known to God, from the beginning; and therefore, it seems to me, that a regard for their happiness would have dictated that no such privileges should be given them, which they might abuse. How can it be any privilege for a man to be put into a situation to increase his guilt, and consequently his misery?

P. Do you believe, then, that the non-elect enjoy no privileges or blessings in this life?

A. I would not say that. I admit that they "are placed here in a condition of comfort, or, at least, in a mixed state, where many blessings and privileges are enjoyed; and this occurs in consequence of the mediation of Christ." And in this, their situation differs from that of the devils.—"Devils are confined in chains of darkness. They receive no benefits."

P. How can the common blessings of life, which they enjoy, be considered any blessings to them, since they abuse them also, to increase their guilt, and aggravate their final condemnation? And how is it any kindness to bestow such blessings upon them, when it was known, from the beginning, that they would so abuse them?

A. That which is, in its own nature, a good, and capable of being improved by us to our advantage, is a blessing, and must be so considered, whether we improve it or not.

P. Then you have answered your own question. That which is, in its own nature, a good, and capable of being improved by us to our advantage, is a blessing; and it is a privilege to have it bestowed upon us, and a kindness in the bestower, whether we improve it to our advantage or not. By Christ's dying for the non-elect, they are placed in a situation very different from that in which they would have been, if he had not died for them. If he had not died for them, they would have been in a situation, at least, substantially the same as that of the devils. They could have had no privileges. No blessings could have been bestowed upon them.—They could receive no benefits. For where there is no atonement, no mercy can be shown. But since Christ has died for all, all "are placed in a condition of comfort, or, at least, in a mixed state, where many blessings and privileges are enjoyed." But besides this, those who live where the gospel is preached, non-elect, as well as others, are placed in a situation in which they enjoy the means of grace, and have an opportunity to secure the salvation of their souls. A Saviour is provided, an atonement is offered them, pardon and peace are proclaimed in their ears, the Father invites, the Saviour entreats, the Holy Spirit strives. Eternal life is brought within their reach, and urged upon them. The welfare of their immortal souls is put into their own hands, and they may secure it, if they will. Are these no privileges? Are they not, in themselves, a great good, and capable of being improved by them to their own unspeakable [illegible] this way, therefore, God shows his regard for their happiness; and manifests the strongest solicitude for their welfare.—And if they perish, after all this, they will be without excuse, and their blood will be upon their own heads.

Thus, then, Aspasio, I have pointed out "*for what end*" God gave his Son to die for those "whom he had no intention of saving." It was to glorify himself, and to manifest his regard for their happiness. It was to put them into a state in which they might be saved, if they would, and to make it depend entirely upon their own choice whether they were saved or not; that thus, in throwing away their souls, they might be rendered doubly inexcusable, and their blood might be upon their own heads. Till, therefore, you can show, that these things are of no importance, you ought not to conclude that Christ died for the elect only, because he could have "*no important purpose*" in dying for others.

LETERS ON POPERY.

Malta July 4th 1830.

To the Editors of the New-York Observer.

GENTLEMEN—I now proceed, as I intimated in my last, to answer the question. Is a plenary indulgence supposed to secure to those who enjoy it the privilege of sinning with impunity? All with whom I have conversed on the subject, declare that it is not so understood. A plenary indulgence, says Cardinal Bellarmine, takes away all punishment due to sin. In their most common acceptation, indulgences have reference to the past; though it cannot be denied that many of them contemplate only the future. These in general, have reference to matrimony, to eating meat on certain days, to the non observance of festivals, &c.

According to the doctrine of the church of Rome, all sinners must make full satisfaction to divine justice in one way or another, in this world or in the next, for all the sins they have committed. There are some who cannot, or will not, submit to the necessary penances imposed by the church, and these must descend into purgatory and suffer there till their sins are in this manner expiated. Those who submit to severe penances and mortifications in this life, will of course, suffer less in purgatory than others. How long the soul of any one will remain there, is known only to God. It may be a longer or a shorter period, embracing millions of ages, or only a few years.

No bishop has power to grant an indulgence of more than forty days. At the commencement of this traffic in indulgences, the bishops were allowed to dispense them to almost whatever extent they pleased; and many among them knew too well how to promote their private interests by such means. The Pontiff soon had the sagacity, however, to perceive that this would not answer, and it was therefore made the monopoly of the Papal See, and so has continued ever since, especially is this true concerning plenary indulgences.

The man who dies in possession of an indulgence of forty days will enjoy the privilege of escaping from purgatory forty days sooner than he could have done without it; and he who leaves the world, bearing away with him a plenary indulgence, will be permitted to enter paradise without passing through purgatory at all. It is the privilege of Roman Catholics to procure indulgences not only for themselves, but also for their deceased relatives and friends, now in purgatory, who, during their life, had neglected to make any such provision for their escape.

This astounding dogma, this shameful outrage upon common sense, is not shut up in some obscure corner, or merely whispered into the private ear; but it comes forth into the world without disguise—it is engraven on the very walls and over the portals of the churches!

Now though these indulgences are not, in so many words, a permission to commit sin, who does not perceive that the natural effect of them on the morals of the people must be, in the highest degree, pernicious? It cannot be denied that their tendency is to encourage every kind of iniquity to which men feel inclined.

If the sinner reads on the portal of his church the proclamation that a plenary indulgence can be daily dispensed there, and is assured, as he certainly is, that this indulgence will deliver him from all the punishment due to his sins, what can restrain him from the perpetration of any crime, when temptation urges, and such ample protection from all its consequences is so completely within his reach? To such a miserable refuge the guilty are encouraged to fly, where the uplifted arm of the supreme Pontiff can turn aside the thunders and lightnings of the broken law of God, and disarm the divine wrath, which is revealed from heaven against all ungodliness and unrighteousness of men.

It is not saying too much to assert, that the axe is layed at the root of all sound Christian morality; in every community, where the practice of such indulgences is embraced and defended. This doctrine must ever be attended and followed by the most disastrous consequences. If it is believed, the reins will then hang loose upon the neck of evil passion, and the fountains of the great deep of depravity in the human heart will be broken up, and a deluge of iniquity will fill the land; and if it is not believed, then the church and her ministers will be regarded as liars and cheats, and consequently all the claims of religion will be set at defiance. It would, perhaps, be difficult to say which of these consequences is more to be dreaded; this however is quite certain, that one or the other is absolutely inevitable.

I am not describing a formidable phantom, that exists only in a disordered imagination, nor am I laying before you doctrines [illegible] that has swept from the face of the world—no! I am calling your attention to doctrines and to practices which still exist in this island, and which have deceived and corrupted the present generation of its inhabitants as the generations that have passed into the unseen world.

Before we dismiss this subject, it may be proper to advise you that there are two ways of obtaining indulgences. Either penances or money will generally command them; but when both are offered together the church has no heart to withhold them. They are not granted however, I am informed, without confession. She would however be extremely scandalized at the idea of selling them. The truth is, she gives indulgences and the people give her money, and she is never at a loss to find pretexts enough for doing so. At one time something must be given her to be distributed at her discretion among the poor; and at another for building and adorning their mass-houses, or for buying oil, and tapers to burn in them at noon day, or to illuminate the streets as the priests and monks marched through them in solemn procession, in honor of some of her deceased saints. All the money she can obtain is devoted to some such purposes, if it should not happen to be expended in a more dishonest way.

Such fraud and imposture are constantly practised upon this ignorant and credulous population. The priesthood deceive and the people are deceived, and so they wrap it up. "A deceived heart has turned them all aside so that they cannot deliver their souls nor say, *Is their not a lie in her right hand?*"

Very truly yours, &c. D. TEMPLE.

From the Western Recorder

There is a thought or two in the following article, which ought to burn upon the hearts of Christians which are any where at ease in Zion.

ABUSE OF THE DIVINE SOVEREIGNTY.

The scripture doctrine, that God acts as a sovereign in the dispensation of spiritual blessings, is frequently and grossly abused, both by ministers of the gospel and private Christians. It is a very common impression, that God, for wise reasons, often withholds his blessing, even when the means of grace are used with all possible faithfulness and in the most judicious manner. It is also supposed that he often showers his blessings copiously upon persons or churches, where *nothing* in the use of means particularly favors the result. A natural impression, resulting from these two, is, that God himself is changeable; now granting and now withholding his blessings, while men are equally faithful and judicious in using appointed means; or, producing the most desirable results in the absence of all the means commonly valued. The impression carried a little farther, embodies itself in the conclusion, that appointed means in spiritual matters, have no assignable and certain relation to the effects sometimes produced in conjunction with them. Hence, they are frequently used, merely as arbitrary ceremonies established by divine authority, without any known relation to the desired results.—Failures, therefore, are not disappointments, nor do they excite suspicion of any defect in the employment of divinely appointed means of grace. But where have we been informed that causes are less certainly allied to effects, in the spiritual than in the natural world? If tilling the ground is almost invariably followed by the expected harvest, although that harvest depends upon the blessing of a sovereign God, is not believing prayer, when offered in the name of Christ, equally certain in its results? Will not a careful attention to the word of God, be *certainly* productive of sanctification in the believer's heart? Let us not, then, charge the Most High with changeableness, because we are ourselves unfaithful and inconstant in the path of duty.

It is, doubtless, in consequence of erroneous views of the divine sovereignty, that many preachers of the gospel are so *patient* in waiting for the results of their labors.—They see no unfaithfulness or injudiciousness in their own ministrations, in the fact, that years pass by them, while scarce a single soul is saved by their preaching.—At first sight we might admire their resignation to the will of God, and conclude that the most afflictive dispensations of his providence could never move them from their confidence, for certainly there can be no more afflictive dispensation to the faithful minister of Christ, than continued ill success in preaching the gospel to dying sinners. But we may find these same men as much disappointed as others, when their efforts to procure temporal blessings are unsuccessful. We must conlude, then, either that they have little concern for souls, or else very erroneous views of the divine sovereignty, when so perfectly contented in the midst of dry bones, which give no signs of revivification.

The view which I wish to combat, has the effect of relieving men almost entirely from the feeling of responsibility. Under pretence of giving glory to God, it leads to the criminal neglect of means which he himself has established and made indispensable in all ordinary cases, to the advancement of religion amongst men. Satan is thus transformed into an angel of light, and gladly embraced by the professed followers of Christ. The charge of blame is defended by the creature, and practically thrown upon the Creator.

This view has, also, the effect to chill the ardor of the christian in the whole business of serving God. Men feel little courage to make sacrifices, where no definite result is expected. They embark for heaven, but leave the vessel to float with wind or tide, while with folded arms, they hope for a direct passage to the haven of bliss. Surrounded by perishing thousands, they hope, if indeed they wish at all, to see them rescued in some mysterious way, [illegible] to employ the very means appointed by God for the salvation of their fellow men. This is not only true of many private Christians, but the evil is often directly favored, by most unseasonable exhortations from their spiritual guides. For example; a sinner, while in profound slumber, is exhorted to put no confidence in his own efforts; but remember God is a sovereign. So he is; but why exhort those who are doing nothing, not to place undue reliance upon their own (*unmade*) efforts?—Nothing can be more ill-timed.

From the New York Evangelist.

"*The fool hath said in his heart there is no God.*"

And surely none but a FOOL could have such a wish, or come to such an absurd conclusion!!

None but a FOOL could think that any thing could *be made* without a *maker*.

None but a FOOL could think any thing could come into existence *by chance*.

None but a FOOL could think the world could *make itself and keep itself in being*.

None but a FOOL could think that he always existed; and if he must acknowledge that he has *begun* to exist, then he must be a *fool* to think he is the cause of his own existence.

He must be a FOOL to think that any event can *exert itself*, or produce itself, *before it had any existence*.

He must be a FOOL, to suppose the world, or any thing else, can be *moved* without a *mover*, or some power imparted by some being *who is able* to impart it.

He must be a *great fool* indeed, to believe that *matter* can *move itself*.

He must *be a fool* who does not see, in all the works of creation, the marks of *intelligence* and *design* which prove an intelligent being designed and made it.

And if some cannot yet go quite so far as to deny the being of a God,—they must be *great fools* to believe in a God who *makes no distinction* between virtue and vice, and will neither reward the one nor punish the other.

None but *vicious men*, whose lives have been corrupt, could believe in, and love *such a God*—a God who has power to punish crimes, and yet who *will not do it*.

Such men have not so much *sense* and *honesty* as a wise heathen, who had *never heard of the Bible*—yet he exclaimed:

"If there is a God above, and that there is *all nature cries aloud*, he must delight in virtue, and that which he delights in *must be happy*."—(Converse.)—"e must hate vice, and that which he hates *must be miserable*."

Where can there be *greater folly* than to suppose that a set of wicked men and impostors, living in different ages, during *fifteen hundred* years, would write a book (the Bible) which commands strict and perfect holiness, and forbids *all kinds of sin?* The fool who should believe this, would believe any thing.

Every principle which denies a state of future rewards and punishments, whether it is *Universalism*, *Socinianism*, or is known by another name, is no *better than Atheism*. For of what importance is it to believe in a God who has no *moral character*, who does not hate sin, and will never punish it?

And so it has always been, that *all kinds* of infidels, and all kinds of *heretics* who *pretend* to take the scriptures for their guide have always had the *same object*, and have always *united* against its precious truths.—They are all Atheists in practice, and if there be any difference, the *practical Atheist is the worst*.

This *single fact*, if there were no other, is sufficient of itself to establish the Bible upon a rock of adamant, and that is, *wicked men have always hated it, and good men have always loved it*. All the good, and wise, and prudent—friends of good order, and friends of liberty and the happiness of mankind, have always loved the Bible; while all the most corrupt and wicked part of society—all in the state prisons, and all villains out of them—all murderers, robbers, pirates, thieves, swindlers, gamblers, drunkards, swearers, Sabbath breakers, and persons of loose morals, &c. &c.—all prostitutes, kept mistresses, and all who associate with them and support them—are on the *same side*, and would be glad if there were *no God, no Bible, no day of judgement*. And what a most egregious *fool* that person must be, to expect that such a party of wretches ever could love the Bible.

But the greatest exhibition of folly, is in those self-conceited fanatics, who are thinking they shall be able to overturn the Bible and its doctrines—when all the learning, and subtilty, and malice, of Voltaire, and Diderot, and Rosseau, and Hume, and Shaftsbury, and Bollinbroke, and a host of others, with PAINE at the *fag end*, could never do it, when there was not a tenth part of the moral power to withstand their attacks. Shall such a puny hair brained youth as R. D. O., aided by a public courtezan of infamous character, give the least alarm? There is such a mighty impetus given to the cause of truth, since the days of Voltaire and Paine, that he might as well undertake to stop the cataract of Niagara with a feather, or overturn the rock of Gibraltar by shooting straws against it.

SYMPTOMS OF ARMINIANISM.

The Editor of the Utica Journal presents the following as marked symptoms of Arminianism:

1. Where sinners are led to understand that *they are able to make for themselves new hearts.* That this idea has been conveyed in explicit terms, of late, by some teachers of religion, *nominally Calvinistic*, will not be denied. It has been taught repeatedly from the press, from the pulpit, and in the conference room.

2. It is a symptom of Arminianism when the impenitent are told, by religious teachers, that they can, if they please, as well become Christians as not, within a day of even an hour. We can, if need be, point to times and places where this has been declared again and again by those who call themselves Presbyterians."

We had supposed it to be the Arminian doctrine, that sinners are totally unable to repent, but that by their impenitent struggles and prayers they can *get able* if they please. And we have seemed to find "symptoms" of agreement, in the directions to distressed sinners, of many self-styled Calvinists, who would shrink from telling a sinner he could and must immediately do what God requires, *i. e.* repent and believe the Gospel.—*Ed. Evan.*

ROCHESTER:

Friday, January 7, 1831.

A SHAVER REFORMED.

Mr. Daniel Leonard, barber, of Albion, informs his customers, through the paper, that he can no longer attend to them on the Sabbath, and requests them to call and get shaved on Saturday. Barbers have souls, and we presume have consciences, as well as other men, but this is the first instance that has come to our knowledge, in which one of this occupation has made known his determination to obey the fourth commandment. We hope that others may follow the example of the Albion barber—and further, that the moral sense of this community will soon be so elevated as to prevent those who need the services of a barber, from calling upon him on the Sabbath, and thus tempting him to disobey God. We trust Mr. Leonard will not lose the custom of those who have employed him on the Sabbath, because he refuses to shave them in future on that day.—This would be that kind of coercion which Sabbath breakers, the modern sticklers for liberty of conscience so loudly exclaim against.

YOUNG MEN'S TEMPERANCE SOCIETY.

The Anniversary of this Society was held in this village on Saturday last. We have not been furnished with an account of their proceedings—can therefore only say that an unusually large number of our most respectable citizens attended. That a goodly number of ladies accepted of the invitation which had been particularly given, soliciting their attendance.

An Address was delivered by Mr. Weld, a young gentleman of the Oneida Institute, who is spending a few days in this village. We can only say of the address, that it was one of surpassing excellence—occupied two hours and a half in the delivery, and yet we can say for ourselves that we could have listened, not only with patience, but with pleasure, had it been much longer.

The fixed attention paid by the audience showed that they felt themselves participating in a rare mental treat and the friends of temperance that the cause could not have found an abler advocate. The effects produced by it cannot be more than partially known, but after Mr. W sat down, Rev. Mr. Penney arose and requested those present who were now in the habit of using, manufacturing, or vending ardent spirits, and who were willing then to give a public pledge that, from that time, they would cease to do so, should rise, when some eight or ten gentlemen arose in token of such determination. Indeed, we learn that a large number of wholesale grocers and others have had a meeting with reference to abandoning the sale of ardent spirits, and we have no doubt they will generally do so, but as they have deferred making their decision for a short time, waiting the return of some individuals, now absent, who are deeply interested in the measure, we cannot of course say definitely what has been done, or what may be the result of their future deliberations. One thing however, we can say with confidence, which is, that the cause of temperance has received and impetus that will be felt through this community.

We were never before so sensible of the importance of public meetings and the benefit of associations for the advancement of any important object, as on this occasion.—We wish Mr. Weld could visit every town in this region with reference to the promotion of temperance. Should we say what we might anticipate from such a visit, we should be charged with enthusiasm; we will say, however, that had we a considerable number of such agents scattered through the country to plead the cause of entire abstinence, we believe that the monster intemperance would not only receive a wound, which never should be healed, but that he would absolutely be killed and buried, and annihilation written on his monument.

MONROE COUNTY TEMPERANCE SOCIETY.

The annual meeting of this society, as will be seen by a sketch of the proceedings given in another part of this paper, was held on Tuesday last, at the 2d Church in this village. The attendance, notwithstanding the weather was very unfavorable, was probably four times as numerous as was ever seen on a similar occasion in this county.

The address by E. Griffin, Esq fully answered the high expectations which had been raised by the announcement of his name as the principal speaker on the occasion. It is highly gratifying, and augurs well for the cause, that men of Mr. Griffin's talents and standing come forward and avow themselves thorough converts to temperance principles, and when they thus publicly and ably advocate its claims before their fellow citizens, giving it the weight of their character and influence.

Rev. Doct. Comstock moved a vote of thanks to Mr. Griffin and requested a copy of his address for publication which passed unanimously.

We give below a very brief and imperfect sketch of some of the remarks which were made by gentlemen on several resolutions which were introduced, and were adopted by the meeting. We neither pretend to give their language or more than a very few of the prominent ideas thrown out.

Rev Mr. Fillmore, of the Methodist Episcopal church, said that he recollected once when a very small boy, of being alarmed, and that the whole neighborhood where he lived, was alarmed in the night, by a most hideous noise. People left their houses in great confusion, in search of the cause. Various were the conjectures as to its origin, but it was at last discovered to come from a drunken man stuck in the mud. This man was for some years a temperate, habitual drinker; but the habit increased upon him and his friends gave him a caution. He attended to their friendly warning and resolved never to drink more, but broke his resolution, and when expostulated with, gave as the reason of his falling into his former habits, that when he was in company with such and such respectable men, and saw them drink temperately, he was ashamed not to drink too—was ashamed not to be able to control his appetite—would drink; resolved to drink moderately, just like those whose example he wished to follow, and whose good opinion he coveted, but when he once tasted his self command was entirely gone, his reason submitted to his appetite—he would get drunk and continue so for days, and in one of these seasons, when thus under the dominion of ardent spirits, he was entrapped by a recruiting officer, enlisted, and died a broken hearted sot. Every man, said Mr. F., who is forty years old has witnessed similar scenes. This instance shows that drunkards come from the ranks of temperate drinkers, and that temperate drinkers tempt the drunkard to continue on his course. Let this assembly, said he, resolve upon total abstinence and keep the resolution, and I pledge myself that no one will ever die a drunkard; but let them refuse to do so, and no one is sure that the end of the miserable man just mentioned, may not be his. Mr. F. said that the first Temperance Society ever known was that formed in the court of the king of Babylon, and adverted to the case of Daniel and his associates. The result was highly encouraging. He spoke with much force against professors of religion making use of ardent spirits—said that they could not partake of the the cup of the Lord and the cup of devils—has never known a habitual drinker grow in grace—abhors to hear any one engage in prayer, whose breath smells of spirits.

Dr. A. G. Smith said, that such was the organization of animals—of man—as to show conclusively that mere stimulants habitually taken, could not but prove injurious—and further that when once taken the necessity for more is created. He had a reformed drunkard for a patient;—according to the usual practice at that day, gave him medicine in spirits. The consequence was, that he continued to drink after his disease was removed—his old habit returned and conquered, and he died a hopeless drunkard. Dr. S. contended that there was a such thing as temperate drinking—asserted that there was no disease in which it was necessary to give ardent spirits—other things were better—it is merely a stimulant—contains no nourishment—is useful only as a menstruum. Dr. S. made other remarks which we did not distinctly hear.

J Bissell jr. said, he went the whole. Cold water was the only drink fit for man—abjured coffee, tea, and all *slops*—said he had just received a letter from his father, now 73 years old, in which he says that he has abandonded the use of tea, coffee and snuff, and found his health much improved. He thought all would enjoy better health if they would toe the cold water mark—witnessed the abstemiousness and the health and vigorous constitutions of our ancestors—they *fried* their tea, and it was just as good. Again he urged the audience to come up to the cold water mark, and expressed an opinion that if they would do so, they might live to be an hundred years old.

Rev. Mr. Penney made some very interesting remarks, and gave an account of the temperance reformation in Ireland. He carried the first publications on the subject of temperance to Ireland a little more than a year ago. We were utterly unable to take notes of Mr P's remarks so as to give even an outline of them.

The annual meeting of the Monroe County Temperance Society was held in this village, on the 4th inst. The annual report of the executive committee was read by Ashley Samson, Esq. after which an address was delivered by Ebenezer Griffin, Esq. of the village of Rochester.

The following resolutions were then offered and adopted:

On motion of Rev. Dr. Comstock, seconded by Mr. J. M. Schermerhorn,

Resolved, That the thanks of this society be tendered to Mr. Griffin, for the excellent address which he has delivered this day and that he be requested to furnish a copy for publication.

On motion of Elder Fillmore, and seconded by Doct. A. G. Smith,

Resolved, That observation and experience clearly demonstrate that there is a necessary and inevitable connexion between the moderate, temperate use of ardent spirits and the manifold evils of intemperance. We therefore respectfully and earnestly invite all the real friends of the cause of temperance, to abandon a practice so entirely unnecessary and which is productive of so much mischief.

On motion of A. S. Alexander, and seconded by ——,

Resolved, That in the opinion of this society, in view of the light which has now been shed on the character, causes and effects of intemperance, all are called upon, both by the dictates of patriotism and the principles of Christianity to discontinue the practice of making and vending ardent spirits.

On motion of Mr. Weld, seconded by Rev. J. Penney,

Resolved, That the success which has attended the efforts in the temperance cause, during the time past both in this country and in Europe, calls for the warmest gratitude to Almighty God, and affords ample encouragement to persevere till the great work is accomplished.

In the course of the above proceedings, addresses were made by Elder Fillmore, Doct. Smith, and Mr. Penney, upon the resolutions which were made or seconded by them.

It was then Resolved, That the Constitution of the Society be so amended as that a recording secretary and four managers shall be elected at each annual meeting, who, together with the other officers of the society, shall form an executive committee, (three of whom shall constitute a quorum,) to manage the concerns of the society.

Resolved, That quarterly meetings of this society, shall be held at Penfield, on the third Tuesday of April, at Mendon on the last Tuesday of June, and in Ogden on the last Tuesday of September ensuing, at 11 o'clock A. M.

Resolved, That it be recommended to town associations to hold monthly meetings in the several towns, and that each meeting be addressed by a member of the society.

The following persons were elected officers of the society for the ensuing year:

VINCENT MATHEWS, President,
W. B. BROWN, Vice President,
ASHLEY SAMSON, Corresponding Sec'y,
EVERARD PECK, Recording Secretary,
ELIHU F. MARSHALL, Treasurer,
JAMES H. GREGORY,
ISAAC MOORE,
DAVID BUSH,
EBENEZER GRIFFIN, } Managers.

The following are the most important facts continued in the Report of the Executive Committee.

The Executive Committee of the Monroe County Temperance Society, submit the following report. This Society has just entered on the second year of its existence. The reports of the Auxiliary Associations furnish abundant evidence that the cause is advancing. There are now in this county nineteen Auxiliary Associations. There being one in every town in the county except the town of Rush; two in Clarkson; two in Greece; two in Brockport; two in the village of Rochester; from most of which reports have been received. The following is a brief abstract of some of the most prominent items contained in the reports of the Auxiliary Associations.

Brighton—One hundred and fifteen new members have been added during the past year. The society is represented as in a flourishing condition—four drunkards have been reformed; one inkeeper and one grocer have discontinued the sale of ardent spirits from principle; and the quantity consumed has diminished about four fifths in two years.

Brockport—This Society has eighty eight members. An evident reformation appears in all classes of society respecting the use of ardent spirits. One mercantile firm have discontinued dealing in the article from principle.

Brockport Young Men's Society is one of the most flourishing auxiliaries, and although it has been organized only eight months has 190 members. It has done much to advance the cause.

Clarkson—One hundred and sixty-two new members have joined the society since the last report. Ten drunkards have been reformed, and five have died during the past year. Monthly meetings are held at which addresses are delivered by the young men of the society. The report speaks favorably of the exertions of the effect in that town and of the prospects of the Society.*

Chili—Has only twenty members.—The cause has been languishing, but the

*Two hundred more have since united.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

prospects are now somewhat more flattering

Gates—West part of the town; this society was organized only about six weeks since; it has seventy-seven members—five drunkards have been reformed during the past year.

Greece—Number of members fifty-five. Drunkards reformed five. Deaths from intemperance three. A new and vigorous impulse has recently been given to the operations of this society. The report states it as matter of regret that some of the most influential men in the town, who are the professed friends of temperance declined becoming members of the society.

Henrietta—Number of members eighty-five. The consumption of ardent spirits is said to have materially diminished during the past year. A large number of farmers perform their labor without the use of ardent spirits.

Mendon—From this society a long and interesting report has been received.—One hundred and twenty new members during the year past—whole number two hundred forty-one. The quantity of ardent spirits consumed is thought to have diminished three fourths in two years. Industry, good order, and public morals have increased very sensibly. This report states that of seventy persons who have received assistance from the town during five years past, sixty cases are supposed to be chargeable to intemperance; drunkards reformed four; deaths from intemperance six.

Ogden—Has two hundred and ten members. The quantity of ardent spirits consumed is thought to have diminished from one half to three fourths in three years. Temperance Associations have done much to render the use of ardent spirits unfashionable.

Penfield—This society was organized in February last; has one hundred and forty members—quantity of ardent spirits consumed in 1830 estimated at eight thousand gallons; in 1828 at twenty-five thousand gallons. There are two distilleries in operation in this town; deaths from intemperance five.

Parma—Number of members one hundred and seven. Distilleries in operation two. Drunkards reformed four. Deaths from intemperance one. The quantity of ardent spirits consumed, diminished one half. The prospects of the society are represented as flattering. A large number of farmers performed their labor without ardent spirits.

Riga—Has seventy seven members.—Great complaint is made in the report of this society, that many professing christians refuse to lend their influence in favor of temperance measures. This is found a great obstacle to the progress of the temperance cause. One instance of suicide has occurred during the past year, which is believed to have been theresult of intemperance.

Rochester—Number of members four hundred; A large proportion of whom have recently become such; number of merchants and grocers who have abandoned the sale of ardent spirits from principle twenty one; probable number of master mechanics who have performed their labor without ardent spirits, from one hundred and fifty to two hundred Number of drunkards reformed twenty one; deaths from intemperance twenty. Many of those who have discontinued the vending of ardent spirits have made very considerable sacrifices of property, and have manifested a promptness and liberality highly worthy of imitation. The evil of intemperance, however, prevails to a lamentable extent: There are many grocers and grog shops, where the sale of ardent spirits is the principal business carried on, and which are frequented by few but the drunken and profligate. The docket of one of our Justices, furnishes a list of one hundred persons who have been committed to jail for various offences during the past year: seventy-one of whom were either intoxicated, or the commission of their crimes was the result of intemperance. Temperate drinking has become much more unfashionable than formerly; the influence of temperance associations is highly salutary, and a new impulse has been recently given to the cause.

Rochester Young Men's Association has two hundred members; great hopes are entertained that this will become one of the most efficient of the county auxiliaries. No formal report has been received.—There are also societies in the west part of Clarkson, Jenkins' Corners in Greece, Perrinton and Sweden, from which no regular reports have been received.

From these reports, it appears that there are in this county two thousand six hundred and thirty-eight persons who have given the pledge of entire abstinence, being an increase of more than two thousand since the last annual meeting: that the quantity of ardent spirits consumed, has diminished during the year past, according to the most accurate estimate which the committee have been able to make, in a ratio of from one half to two thirds: that forty-two habitual drunkards have died during the year past, and fifty-three have been hopefully reformed; so that the number of drunkards in this county would have been diminished ninety-five, if none had been drawn into the ranks from the class of temperate drinkers. That thirty-three retailers have abandoned the traffic in ardent spirits.* The committee have satisfactory evidence that several others intend to do it as soon as in their opinion it is practicable, which it is believed will be very shortly.

* That six hundred and forty four farmers have performed their usual labor without the use of ardent spirits.

Poverty's Price Current.—A petty farmer in the interior of this state, whose agricultural exports were known to bear certain proportions to his liquid imports, was lately seen carrying a few pounds of butter to the village market. In a short time he was seen returning with [illegible] dent. "I'll quiz him a little," said [illegible] neighbor Pry to a number of bystanders. The jug-jogging farmer seemed to shun an interview, sheered across the road, kept his eye down, and quickened his pace.—But all in vain, "How now neighbor!" roared Pry; "how much did you get for your butter?" "Why, why, *not much*," stammered the confused farmer, with more truth than he intended. "Not much!" retorted his neighbor. "Couldn't you get the *old price—a quart for a pound?*"

A quart of *whiskey* for a pound of *butter!* Here we have the price current of pauperism. Who is not indignant at the idea of an amiable, industrious woman's milking her cow, churning her butter, and putting it up in nice rolls, to be carried by a hateful, boorish husband, and bartered for whiskey, a *quart* for a *pound!* And yet we are dreaming, and prating about the *coercion* of the withholding of whiskey licences!—*G. Temp.*

The end of the Drunkard.—A member of a temperance society was lately called to the bed side of a dying victim of intemperance, who had been a great opposer of temperance measures. On his way to the house, he fell in with another opposer of the cause, to whom he said, "Come along with me, and see the end of a drunkard." Unwilling to witness the anticipated scene, he made an excuse, and passed along.—The dying man, on seeing his neighbor enter, upbraided himself for his opposition to the cause of temperance, which, with a corresponding practice, had brought him to the verge of an untimely grave. He wondered that a man he had so much abused, should be so kind as to call on him in his last moments, when his old companions avoided his presence.—He died.—His friend, who dared not witness the death of a drunkard, was however unable to banish the scene from his thoughts. "See the end of the drunkard," was continually ringing in his ears, whether at home or abroad.—The next time he attempted to drink ardent spirits, a voice seemed to say "See the end of a drunkard." He set down the glass, determined to drink no more, and is now an advocate of temperance. *Ib.*

From the Roch. Daily Adv.

MORE LIGHT.

A few days since, Messrs. Editors, an unknown, insensible, drunken, human animal was found at the bottom of a flight of steps, down which he had pitched, upon his head on the frozen ground. His scalp, though unbroken, was completely separated from his skull, from the extent of five inches in length to four in breadth. To secure the bleeding vessels & remove a large coagulum of blood, two long incisions were necessary. Of all this and much more, he knew nothing, till next morning, when he arose, left the house, ascended the stairs, down which he had fallen,—sought out and actually found his jug of whisker from which he was about to take another drunken swig. Being moneyless, friendless and houseless, he has of course been a public charge. Quere—Will the license fee of the Grocer, who sold him the whisker, pay the bills of the officers, nurse and physician? not half. And how many such cases, think you, this same *licensed* grocer may produce during the term of his license? Do our citizens need more light, more examples of this kind, to show them that where they receive Ten Dollars license money from the grocer, they pay thirty, forty, fifty, one hundred dollars, to support the paupers he makes? License men to make paupers! why not call them pauper makers—not grocers! If a few more examples like the above be necessary for conviction, the sooner we have them, the better—then why not license a few more whiskey mongers forthwith! ANTI LICENSE.

From the Genesee Farmer

GENESEE COUNTRY.

We were forcibly struck with the wonderful and magic change that the region once called the "Genesee Country," has undergone in the brief space of thirty years—brief space because many of our readers can look back to that length of time as yesterday, and see in the mirror of memory events shadowed forth with more palpable boldness and reality than even the events of yesterday. We say we were forcibly effected by the wonderful change of thirty years on looking over a little work published by the Messrs. T. & J. Sword in 1799, entitled, "A Series of Letters from a Gentleman to his Friend, describing the Genesee Country." He says, "in 1790, all that part of the State, lying west of the above mentioned line to lake Ontario, including the Genesee Country, was erected into a county by the name of Ontario; it is bounded on the north by lake Ontario, on the west by Niagara river, and lake Erie; on the south by Pennsylvania, and on the east by the counties of Tioga and Onondaga." "In 1796, a printing office was established in the town of Bath, entitled the *Bath Gazette*—another paper is also printed in *the Genesee*, entitled the *Ontario Gazette*. The same year a sloop of forty tons was built and launched on the *Genesee lake*."

Quere? Where was the "Ontario Gazette" printed, and where is the "Genesee lake?"

That portion of country once called the "*Genesee Country*," although its exact boundaries were rather vague and uncertain probably now contains some two hundred towns with more than 200,000 inhabitants, with cities and villages at every four corners, and newspapers as thick as blackberries. The Genesee Country, at that time a wilderness of forest, now teems with an active, industrious and wholesome population. The forests have fallen before the axe, and the bread stuffs, and all the luxuries of life arise behind the plough share, and the *young lion of the west*, from a purblind whelp, now shews his gnashing fangs and bristles his waving mane, in proud confidence to the *mammoth of the east*. Possessing one of the most luxurious soils of the globe, with a climate that for mildness will compare with New Jersey and Pennsylvania, and situated on the great inland seas of America, the production of their soil can lay under contribution Quebec and Montreal, New York Boston, and the cities of the east—New Orleans—even (under the modern discoveries which defy time and space) Columbia river, and Kamschatka. These are not *chateaus d' Espagne*, and Time, that old hoary headed truth-teller, will endorse it a "true bill."

Feeling, as we do, the importance and worth of the *Genesee Country*, we trust our readers will not think the title of our paper—"THE GENESEE FARMER"—too local or trivial to patronize it even beyond the counties of "*Tioga and Onondaga*;" and although they may ask what good can come out of Galilee, like them of old let them wait, and hear what he hath to say for himself.

INDIAN RIGHTS.

Mr. Jefferson, [illegible] Secretary of State, Philadelphia, Aug. 10, 1791, declares—

The Indians have a right to the occupation of their Lands, independent of the States within whose chartered lines they happen to be; that until they cede them by treaty, or other transaction equivalent to a treaty, *no act of a State* can give a right to such lands; that neither under the present Constitution, nor the ancient confederation, had any state or person a right to treat with the Indians without the consent of the General Government: that the *Government is determined to expend all its energy for the patronage and protection of the Rights of the Indians*; and that if any settlements are made on lands not ceded by them, *without the previous consent of the United States*, the government will think itself bound, not only to declare to the Indians that such settlements are without the authority or protection of the United States, *but to remove them by public force.*"—Jefferson, 3d *vol. p.* 120.

Should not *all Jefferson Republicans* maintain these doctrines?

ORIGINAL PARAGRAPHS.

New Year's Day

This is a time for new resolutions, for amendment of life; for doing good, and diffusing the bounties of providence. It is made a day for dissipation, excess, riot, and all manner of wickedness. Let Christians see to it that they *appear on the Lord's side*, giving no countenance to extravigance, intemperance, or frivolty. Let them pray earnestly this day, give free indulgence to their benevolent emotions, and commence the new year with solemn vows of living for others and for Christ, as stewards of God, and probationers for eternity.

"New Measures"

The preaching, meetings, and personal conversation of those ministers of the present day, who are instrumental in converting the greatest number of souls, are characterized by those who are opposed to these religious efforts as "new measures." To a reverend doctor, who spoke in disapprobation of these means, in a certain church, it was replied, when you, or others, can point the Christian community to a more earnest interest in religion, to a more copious outpouring of the Holy Spirit, and to a larger number of conversions, in your own congregation, it will indeed be tho't there is a better way. But until this is done, Christians *will* believe that these "new measures" are as old as the Apostles' days, and have been owned and blessed in all ages and in various places, to the salvation of souls.

Excitement.

At a late Temperance meeting, it was eloquently stated that as excitement is natural to man, the love of alcoholic and narcotic substances arises from this disposition of our nature; and that in removing stimulants, upon which men have seized with such disastrous avidity, an adequate substitute should be provided. Religion alone, it was contended, affords excitement equal to the wants of mankind; and revivals of religion are indispensable to those who have warm hearts and active minds. Nothing else affords excitement equal to the wants of an enlightened, elevated and heaven-aspiring human being. Let then the spirit of the Lord be humbly and earnestly supplicated, and it will descend in copious showers, doing away all supposed necessity for grovelling excitements.

The Grave of Brainard.

The death and burial of this youthful and devoted servant of Christ, was in Northampton, Massachusetts. A substantial horizontal monument of reddish stone was erected over his remains The inscription, well nigh obliterated, has lately been replaced by a marble slab, on which are cut the original words, supposed to be written by President Edwards, at whose house Brainard died. The inscription presents a singular contrast with many encomiastic inscriptions, in burying grounds, and is exactly as follows:

Sacred to the memory
of the Rev.
David Brainard, a faithful & laborious missionary
to the Stockbridge, the
Delaware & the Susquehanna tribe of Indians.
who died in this town,
Oct. 10, 1747, aged 30.

CIRCULAR

To the Teachers and Friends of Education, in the County of Monroe.

GENTLEMEN: At a meeting of Teachers and Friends of Education in the County of Monroe, held at the Court House on the 18th ult., the undersigned were appointed a Committee to address you on the subject of schools, and to request your co-operation to form a society of Teachers and others with the view of making improvement in the management of our schools.

As our schools are now conducted, the teachers are in most cases so far removed from each other as to prevent the intercourse between them, which is requisite to form and preserve a common plan of instruction; to detect inaccuracies, and propose amendments in the various methods of teaching the same branches; to discuss the merits of new school books, and compare them with those in use, to ascertain the relative importance of different studies, and the proper age for the student to pursue each to the greatest advantage: the consequence is, that instruction is less useful to pupils, less satisfactory to patrons, and more arduous for teachers.

Among the benefits to be expected from the proposed society, the Committee will enumerate the following:

1. Uniformity in the management of schools. It is a fact well known to you that at present the government of our district and select schools is very far from being uniform, nor can it be made so until teachers, by a mutual comparison of views, shall select a system of rules which has the fewest defects. The pupil is now compelled to conform to the regulations of each new teacher, the teacher is constantly hitting upon some new expedient, and the [illegible] complaining of innovation. Dissatisfaction to all parties frequently results from this absence of system among teachers. A uniformity of rules will render the duties of teachers and pupils familiar to the patrons and prevent the necessity of a change of rules with a change of teachers. It is proposed to bestow great attention to school books, and to procure, so far as possible, the adoption of such only as are deemed the most appropriate after careful examination. This will put an end to the necessity which now exists of purchasing a new set of books for the student when his teacher is changed.

2. The diffusion of information on the subject of teaching generally. The committee have no hesitation in saying that the subject of schools receives much less public attention than its importance demands, and they believe that the proposed association may be made the means of diffusing a great amount of information on this subject. The society will be a medium of communication with all the teachers in the county, and at its meetings it is expected lectures will be delivered, essays produced connected with the practice of teaching, and with education in general. Thus the meetings will be rendered highly useful and interesting to all who take an interest in the subject of education, and who may choose to attend.

The first meeting of the county Society will be held at the Court House, on Saturday the 22d inst. at 10 o'clock. The committee would therefore earnestly and respectfully recommend to Teachers, Trustees of School Districts, and the friends of education, to hold meetings in the different districts of the county on Sat. the 15th inst. at 2 o'clock, or to take such other measures as may be most expedient in order to send from each district two delegates, one of whom it is desirable should be the teacher, to attend the county meeting. The delegates are requested to be prepared to present to the meeting as many facts as possible relating to the practice of teaching and such other information on education as they may deem interesting to the meeting.

At the county meeting, an address is expected on the objects of the contemplated society. Another address is also in preparation on the best method of teaching arithmetic.

The committee invite all who feel interested in the subject to attend the meeting.

Yours respectfully.

J. PENNY,
E. F. MARSHALL,
I. W. SMITH,
Z. FREEMAN,
F. N. BENEDICT,
S. D. MOORE.
} *Committee.*

Rochester, Jan. 6, 1831.

Morals of large Cities.—"There are probably," says a writer of a treatise on the Police and crimes of London, "70,000 persons in the metropolis, who live by theft and fraud. Most of them have children, who, as a matter of course, follow the example of their parents, and recruit the general mass of mendicity, prostitution and delinquency. This is the chief source of juvenile delinquents."

A writer to the Editor of the Auburn Messenger, concerning Bishop Hobart, says "The world has sunk to half its size, since the death of that great man." Perhaps this is the reason why the steam carriages in England get over so many miles in an hour.

It is said that Mr. Bartlett of New-Hampshire had 3,000 000 lbs. coffee destroyed in the conflagration of Antwerp, and several Boston merchants had a large amount of tobacco and other merchandise.—*Boston Gaz.*

In the (French) Island of Martinique, the whites are greatly distressed with the French Revolution, because the government has ordered that hereafter all free blacks shall enjoy the privileges of whites, and shall be addressed with the appellation of Mr.

Foreign News.

NEWS.

After a long dearth of Foreign Intelligence, a succession of arrivals from Europe has brought us a flood of news, and that of a most important and interesting character. We can only give a short sketch of the most prominent events. The first is a complete revolution in the British Ministry. The Wellington administration has been driven from power by the force of public opinion, and has been compelled to give place to an administration more acceptable to the democracy of the nation.

The subject of Parliamentary reform was the all-absorbing topic under consideration in the house of Commons on the 16th Nov., when the Duke of Wellington having notified the House of Lords that he had tendered his resignation to the King, and that it had been accepted. Mr. Peel announced in the other house that he had done the same. The subject of Parliamentary reform which had been brought forward by Mr. Brougham, was after considerable discussion and much reluctance on his part, postponed.

For the following condensed view of some of these interesting events we are indebted to the N. York Spectator.

That the distress in England is attended with increasing disaffection to the government, as it has been administered, there can be no doubt, and the terrible conflagrations which even yet continue in Kent, bespeak a very bad state of public feeling. Indeed the people seem at last to have come to the determination seriously to demand a reform in the representation in parliament, and a retrenchment in the public expenditure. The duke of Wellington, known as the opponent of those reforms, has been for months rapidly declining in the public favor.

The King's speech at the opening of Parliament, was received with very general dislike by the people. They saw no promise of reform—but only a threat in decided terms, of the employment of power to put down the anticipated effervescence of popular feeling.—They also saw, or thought they saw, an intimation of the possibiltiy that England might soon be again entangled in the impending quarrels of Europe, in the end leading to war. This gave great offence. But there was much previous exasperation, for on going down to Parliament in attendance upon the King, to open the session, the Duke was insulted in the streets, in the most aggravated manner.

At an early day of the session the Premier had greatly added to the popular excitement against himself and colleagues, by an explicit and emphatic declaration, that it was not the intention of the Ministers to yield their assent to any measure of reform in parliament.—The growing disaffection was manifested in a variety of ways. The celebrated Hunt, of Radical notoriety, busied himself in organizing bands of rioters, who nightly paraded the streets with tri colored banners flying, and committed a variety of outrages. During their progress the cries of the rioters were—"Down with Wellington!—Down with the New Police!—Down with the Ministers!—and Reform forever!" &c.

At the commencement of every reign, in England, it is the privilege of the Common Council of the City of London, to have the honor of entertaining the king at dinner, at Guildhall. And it had been arranged that the ceremony on the present occasion, should take place on Tuesday the 9th of November. Extensive arrangements had been made for the fete, and the King and Queen were to have come to town on that day. Such, however, were the evidences of disaffection, that the minister did not think it safe to allow the festivity to take place at the time appointed. On the 5th and 6th of November, anonymous letters were received by some of the occupiers of houses in the line of procession, threatening them with vengeance if they illuminated, as such a waste of property would not be permitted while thousands of Englishmen were starving. These letters were dated from "Head-quarters." Some of them were forwarded by the persons who received them, to the Magistrates, and by these Magistrates, put into the hands of Ministers. The new Lord Mayor elect, morever, wrote to the Ministers, stating it as his opinion, that should the King and Queen come to town, and the festivities proceed, in the then excited state of the public mind, their lives—that particularly of the Duke of Wellington,—would not be safe. Under these circumstances, a full account of which will be found among our parliamentary extracts, the King, on the advice of his Ministers, postponed the intended festivities. This measure likewise gave great dissatisfaction. Those who wished for a night of rioting, were displeased, and those who innocently wished to enjoy the pageant, were disappointed. The alarm was treated as groundless by the Whigs, who told the Ministers that they might have effectually prevented any disturbances by remaining at home, and leaving his Majesty alone to the good will and affection of his people.

This refusal of the King to come up to London gave much dissatisfaction and it was alledged that it was all on account of the Duke of Wellington, whose presence alone would have endangered the public tranquility—and the populace would have been gratified had the King and Queen appeared and the Duke been deterred through fear, from making his appearance. The King and Queen it was alledged, would have been perfectly safe, and the presses on both sides condemned the timidity of the Lord Mayor, as it would be likely to give courage and confidence to the mob. A very great panic was occasioned by these things and the populace have evidently made themselves to be heard, and are looked upon with more fear by those in authority than at any former period. Placards of a highly inflammatory character, were posted up in consequence of the suspension of this pageant, indeed the English populace appear prepared for acts of desperation. Mr. Brougham was most conspicuous among the opposition and talked of retrenchment in public expenditures, caught the ear of the multitude, of course, and was ridiculed by those in power. On a vote being taken relative to a reduction in the civil list, there was a majority of 29 against Ministers. This was a signal for them to resign.

The defeat seems not to have been anticipated by the Ministers. The last paper asserts that "they were evidently as little prepared for this result as the Duke of Wellington was for the indignation which the King's Speech and his insolent Declaration against Reform have excited throughout the Country."

The result of these proceedings, and of this defeat, so far as the Ministry were concerned, was communicated to both houses of parliament, on the day following, as the reader has seen near the commencement of this article.

THE NEW CABINET.

The arrangements for a new cabinet, were not all completed as late as the 22d. Earl Grey succeeds the Duke of Wellington, as the Premier, and Mr. Brougham ascends the Woolsack as Lord Chancellor. He will be created Baron Brougham, and Vaux of Brougham, in the county of Westmoreland.

The Globe of 22d Nov. states, that the King held a Cabinet Council that afternoon at half past 2 o'clock, at St. James' Palace, the summonses for which, were issued by his command on the preceding evening.

The following is believed to be the new ministry, the official annunciation of which was to appear in the Gazette of the 23d:

Lord Grey. First Lord of the Treasury.
Marquis of Landsdown, President of Council.
Mr. Brougham, Lord Chancellor.
Lord Althorp, Chancellor of the Exchequer and leader of the Commons.
Lord Palmerston, Foreign Affairs,
Lord Holland, Duchy of Lancaster.
Sir James Graham, First Lord of the Admiralty.
Lord Melbourne, Home Office.
Mr. James Grant, Board of Control.
Lord Durham, Privy Seal.
Lord Goderich, Colonies.
Marquis Anglesea, Ireland.
Secretary for Ireland, Mr. Stanley.
Duke of Richmond, Master of the Ordinance.
Mr. R. Grant, Judge Advocate or Sec'ry at War.
Mr. Denman, Attorney General.
Mr. Horne, Solicitor General.
Lord Hill, Commander in Chief.
Lord Auckland, of the Board of Trade.

The Duke of Devonshire, Lord Chamberlain, Lord Plunket, Lord Chancellor of Ireland, Mr. Pennefather, Attorney General of Ireland, Mr. Edward Ellice, and Mr. Spring Rice, are to be joint Secretaries of the Treasury.

Mr. Panlert Thornton, Treasurer of the Navy and Vice President of the Board of Trade.

Mr. Ponsonby, Lord of the Treasury and Irish Vice Treasurer.

Lord John Russel is to be the Paymaster of the Army.

Sir James McIntosh, according to some of the papers, is to be Judge Advocate.

In Ireland, O'Connell is talking loudly in favor of a repeal of the Union; his friends say he is exerting a powerful influence, while the English papers endeavor to create a different impression.

From the N. Y. Spectator.

REPORTED WAR IN EUROPE.

Eight days later from England.—By the packet ship *Columbia*, Capt. Delano, from London, the editors of the *Commercial Advertiser* have received their regular files of London papers to the evening of the 30th of November, inclusive, with Prices Currents Shipping Lists, &c. of the same date.

The storm is fast gathering, and the muttering thunder begins to be heard in the distance. It *may* pass over without breaking forth; but the chances are more than two to one that there will be A GENERAL WAR IN EUROPE. We insert a letter below, from Paris, Nov. 28, which breathes nothing but war. A letter from the Emperor of Russia to the King of the French, of an insulting character, is referred to, of which, however, we have no satisfactory particulars. If it be true that the Autocrat has written such a letter, it is a dark omen. At all events, the indications are such that France is arming for a contest. And if the accounts from Russia be true the former has cause for assuming a formidable defensive attitude.

There is evidently strong apprehensions of war between Russia and France. The New-York papers are filled with the details of European intelligence showing the grounds on which these apprehensions are founded. For these we have no room. As events take place we shall lay them before our readers. The following account of disturbances in England from the N. Y. Spectator will give some idea of the distressed state of the laboring classes in some parts of England.

In twelve or fourteen counties the laborers continue to commit much mischief, and even seemed to proceed systematically, in the destruction of machines, burnings, &c. At the special sessions held in November, for East Kent, Sir E. Knatchbull presided. Between twenty and thirty persons were put upon trial, and a great number committed, for destroying threshing machines and similar offences. The sentences passed excited astonishment by their severity—one man was transported for life, many others for some years, and the rest to imprisonment for longer or shorter periods.—Sir E. K. said that the lenity shown to former offenders, had produced a bad effect. At Maidstone several persons had been committed, at the latest dates, on a charge of arson. At Stamford a band of machine breakers had been dispersed by an armed force and twenty committed. Formidable parties of them had risen in Huntingdon, and destroyed considerable property. Fifty were captured in one day. Similar accounts are published of riots in Berkshire, Cornwall and other counties, which it was necessary to call in the military to quell.

Circulars have been addressed by Lord Melbourne, Secretary for Home Affairs, to the Lord Lieutenants and Magistracy of Counties, urging them on behalf of his Majesty, to take such measures as may be effectual to suppress tumults and disorders. A proclamation was issued by the King on the 23d November, stating that great disorders prevailed in the counties of Wilts, Kent, Sussex, Surrey, Harts and Berks; and commanding all Justices of the Peace and other officers in their counties, to use their utmost efforts to bring offenders to justice. A reward of £50 is offered to every person by whom an offender is discovered and brought to conviction: and £500 for discovering an incendiary. Special Commissioners have been appointed to hold offices in Southampton and Wilts. Lord Brougham and Vaux is at the head of these commissions. The Duke of Wellington, several Lords of the Council, the Attorney General Denman, &c. are also attached to them.

Quarterly return to A. B. C. F. M of J. Bissell Jr. *Receipts.*

1830			
Oct. 2.	By Cash E. Gilbert Richmond		
" "	Ont. Co. Miss. Herald	-	1,50
" 9	Peter Robinson Seneca Falls	- - -	1,50
" "	Attica M. C.	- -	3,79
" 11	3d Ch. R. 1 mo.	-	21,00
" 14	North Le Roy	- -	5,00
" "	"A Kirkite" $10, Subscription 1827 interest on it		12,10
" 19	1st Pr. Ch. R.	- -	15,00
" "	2d - - - - -		5,20
Nov. 1	3d - - - - -		28,78
" 9	Lyme Female So.	-	10,00
" "	Parma & Greece	-	14,34
" 10	2d Pr. Ch. R.	- -	6,85
" 17	1st Pr. Ch. R.	- -	26,00
Dec. 3	Livonia S. S.	- -	9 71
" "	M. C. P.	- -	33,52
" "	From Mite So.	- -	8,50
" 7	North Penfield	- -	9,31
" "	Miss Harriet Hatch (Dona.)		3,00
" 24	1st Pr. Ch. R.	- -	9,80
" "	2d - - - - -		5,00
" 28	Byron Fem. M. So.	-	6,00
" "	M. C. P.	- -	4,31
" 31	Ogden	- - -	10,09
" "	3d Pr. Ch. R.	- -	33,66
			294,87

JOSIAH BISSELL Jr.

Rochester, Jan. 5. 1830.

List of letters received the last two weeks.—W. Seaver, 3. W. A. Thayer. J. Elliott, 2. S. Hubbard. G. Bennett, P. Schenck, E. Haskin, W. Curtiss, J. Ensworth, C. S. Lincoln, H. Smith, H. Raymond, D. S. Jessett, A. Wright, B. Clapp, W. S. Hobbell, S. Vance, 2, D. Pratt, G. Clark, J. W. Halstead, E. F. Nye, C. Loomis, G. H. Fitch, E. B. Bascom.

NOTICE.—*The Conference of the Churches within the bounds of Rochester Presbytery will be held at Riga, on the second Tuesday of January,* (11th) 1831. *The meeting to commence at 11 o'clock, A. M. on that day, and to close upon the forenoon of the Thursday following.*

Contents of the Museum, for Dec. 1830.

1. *Recent Floods in Morayshire* 2. *Description of Guayaquil, South America.*—3. *Liverpool and Manchester Railway.*—4. *The Conqueror.* 5. *Edinburgh Cabinet Library.* 6. *Unpublished Poems.* 7. *Stanzas for Music.* 8. *Galt's life of Byron.* 9. *The Cousins.—A Country tale.* 10. *Evening Hours.* 11. *Sonnet, from Camoens.* 12. *Memento.* 13. *A Tale of a Mother's Grave.* 14. *The Stolen Sheep—An Irish Sketch.* 15. *The Rejected.* 16. *The Accepted.* 17. *Political History of France since the Restoration.* 18. *Auld Robin Gray—A Scottish Legend of* 1666. 20. *Fables.* 21. *Letters on Demonology and Witchcraft.* 22. *The Two Guests.* 23. *Moonlight Thoughts.* 24. *Rhine Song of the German Soldiers after Victory.*—25. *A Fragment from the Story of the Lady Russell.* 26. *The Duke of Orleans.* 27. *A Nursery Lecture, delivered by an Old Bachelor.* 28. *Memoirs of a Butterfly.*—29. *To the American Snow Bird.* 30. *The Rattle Snake.*

CARDING MACHINE BUILDING.—The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *N. SANFORD.*
Rochester, Jan. 1, 1831. 6m2

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Journal of Humanity.

THE WHISKEY RATION.

A late number of the Glasgow Temperance Society Record gives the following information respecting the Brirish Army:

"It is not generally known, that by the new Provision warrant for the troops, issued in July last, the allowance of spirits or wine heretofore issued to the soldiers, in all our colonies and foreign possessions, has been entirely abolished, and a money allowance of a penny a day substituted in lieu. The warrant also authorizes courts martial to deprive any soldier of his extra money allowance, in case of habitual drunkenness. Of all the numerous reforms introduced by Sir Henry Hardinge, not one will entitle him more to the gratitude of the public, and of the soldier, than this most essential and important regulation."

In the Report of the Secretary of War, published among the documents accompanying the President's Message to Congress at the opening of the present session, the following passage occurs:

"Recently, by an order from the War Department, the whiskey part of the ration has been taken away, with a view to ascertain how far a theory frequently introduced might be practicably productive of benefit. Time has not been afforded to test the experiment; but little confidence is reposed in the attempt."

This is said in connexion with the subject of desertions from the army,—an evil which, as our readers will recollect, was the occasion of a special Report from the War Department during the last session of Congress. The Secretary thought then, as now, that withholding the *whiskey* would be of but little avail towards checking desertion.

The Secretary does not say whether an *equivalent* for the whiskey, is given to the soldiers. If not, the experiment will by no means be fair. They should have the price of the whiskey in money, or in some other way. Otherwise the withholding of part of the usual ration may be regarded as unjust.

P. S. Since the above was in type we have received Major General Macomb's Report, in which he holds the following language:

"It was my intention to notice, in this report, the evil consequences resulting from the allowance of ardent spirits to the troops, as a part of their daily ration, but your late order directing the abolishment of the issue of that portion of the ration has anticipated all my wishes in that regard. The most sanguine hopes are entertained that, so soon as the excessivve use of ardent spirits can be restrained, the most happy result may be anticipated, in the melioration of the physical and moral condition of the rank and file of the army."

We are quite willing to set the opinion of an officer of so much experience in the army and of such eminence in his profession, over against that of the Secretary of War.

From the Journal of Humanity.

Thibetians in America. The following sentence occurs in a letter, the object of which is, to show the want of well educated clergymen:

"The Temperance cause at the West and South is comparatively inefficient and languishing, and is in danger of suffering reaction, simply because we have not men speedily to roll forward the blessed impulse which is now given to the work from one end of our land to the other."

It is said that the inhabitants of Thibet make use of labor saving machinery in their *prayers.* They will write, for instance, a large number of short prayers upon a flag, and display it to be agitated by the wind. Each prayer is *offered*, they think, every time it is moved. Thus they can attend to their ordinary concerns, and yet pray much more *rapidly* than they could possibly do it by uttering the words.

Americans have not reached *quite* so great a degree of refinement in the matter. *Our* proxies are living and rational beings. We hire them—under the name of Ministers, Agents, &c.—to discharge for us the duty of *doing good unto all men as we have opportunity*, and think we make our light shine, if we can only get *them* to blaze away in the candlestick! We take it for granted that a clergyman can discharge the duty of at least one whole parish, so far as *doing good* is concerned; and wrap ourselves up at our ease in the very pleasant mantle of self-complacency, if we can only raise money enough to keep him hard at work. Would it not be an improvement on this system, to delegate to our agent, in the gross, the whole duty of *loving our neighbor as ourselves*,—and also,—for we see not but it may be as properly done as the other,—of *loving the Lord our God with all the heart?*

Seriously,—we beseech the friends of Temperance, as they value their own well being and peace of conscience, to discharge at once, in their own persons, the duties to which the Providence of God now calls them. This waiting for others to do, is a sin against God and man, and your own souls.

The following remarkable account of a death caused by intemperance, is furnished by a correspondent well acquainted with the facts. The body was found on the 11th inst.—"On Saturday last the body of Mr. Henry Folsom, aged 44, of Jefferson was found partly covered with snow, within six rods of his own house. On Monday preceeding he went from home to perform several days labor in Washington, and his family supposing him engaged in his work felt no alarm at his absence through the week. But one of those abominatious a grog shop brought him up—and as it grew dark he attempted to return to his house half a mile distant much intoxicated. A severe storm commenced an hour or two afterwards. He was found as above, after lying five days within six rods of his house, within ten feet of the spring to which some of his family went many times a day for water, and within six feet of a trodden path leading from his house to the main road and the near neighbors, and which was traveled by several of the family every day. A Coroner's inquest was held on the body, and a verdict given that he came to his death by intoxication, and by the inclemency of the weather."—*P. D. Courier.*

Another Drunkard gone—Peter Deal a man about forty years of age, and a gardener by occupation died in this village last evening in a state of intoxication.—*Pen. Yn. Dem.*

And another.—An inquest was held by William Mc Dowell on the body of John Sprague who was found dead in the road near Solomon Kellog's, in Barrington, on the morning of the 4th inst. The jury's verdict was that he came to his death by falling into the mud with his face downwards and their suffocated in a state of intoxication.—*Pen. Yn. Democrat*

MORE LIGHT NEEDED IN THIS CHURCH.

We are credibly informed that there is a Presbyterian Church in Virginia, having five Elders, only one of whom can be induced to join the Temperance Society which has been in operation, in that place, about two or three years.

A statement of facts of this kind ought not to offend *any one:* For if it be proper, or reputable for Elders of the church to keep up the old practice of drinking a little whiskey—it surely cannot be *improper* or *disreputable* for them to make the fact known, as an example to their brethren.—And one of the five to whom we refer, does *proclaim* it. He was seen, a few days since, going from his still-house through the mud and cold, with two jugs of whiskey for Christmas: He called by the way at a certain house where he met with several members of the Temperance Society, and offered them a dram, and spoke very sneeringly of Temperance principles.—This Elder was induced to or three years since, to become a subscriber to a religious newspaper; but after receiving it about a year, he requested that it should be discontinued, because *the times were so hard, he could not afford to take it* any longer. He could remain ignorant of the christian efforts of the day, but he cannot, even at this time, do without his whiskey at Christmas! We are stating facts on respectable authority—we do it, not with the spirit of unkindness, but with deep regret that any one in the church of Christ should thus by his example give offence to his brethren, and countenance the opposition which the intemperate, the profligate and the abandoned are endeavoring to raise against the progress of Temperance.—*Rel. Tel.*

How to shake off trouble:—Set about doing good to somebody—put on your hat, and go and visit the sick, or the poor—inquire into their wants, and minister to them—seek out the desolate and the oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart.—*Howard.*

Nettleton on Revivals.—The following paragraph is from a letter written by Rev. Mr. Nettleton, in 1822, and contains the deliberate opinion of a man who had been many years extensively engaged in revivals, and has most likely had as good opportunities to observe their fruits as any man living. It will be seen that his testimony is very explicit, that "if *genuine religion* is not found in revivals, he has no evidence that it exists in the world."—*Canadian Watchman.*

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 benefitted 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.

From the New York Observer.

THE INFIDEL AND HIS FAMILY.

Mr. Editor—One of the ancient writers has a sentiment like this, "He that will observe the wonderful events of Divine Providence, shall have wonderful events of Divine Providence to observe." I was greatly interested with this sentiment when it first met my eye, and believe that it has contributed in some measure to form my character. It led me to be on the look out to see God work, and I have ever since witnessed his operations with increased interest. I now regret that I did not note with more minuteness the events with which I was conversant in my childhood and youth. I send you a record of one event, or rather a combination of events, that I am unwilling should be lost to the world. I should have made the record years ago, but that delicacy required me to wait till I could do it without wounding the feelings of friends. I believe the moment has now come when the scene should be described, and I know not that any heart will be wounded.

There lived in my native village a man whom I will designate Murat. He was a known and avowed infidel, and taught his children, but as his wife counteracted him, his own views. He was considered one of the wealthiest men in the town, and lived in more style than any other. I recollect that the pew occupied by his family in the sanctuary, was what we termed the highest pew. My father's family, though by no means wealthy, occupied the adjoining pew. He used to say that he did not believe the Scriptures, and would give himself no trouble about religion, farther than to furnish his family the means of being well educated; and he considered attendance upon worship among those means. To gratify his wife, who was a professor of religion, he used often to invite the clergy to stay in his house, and that sometimes for weeks together, and sometimes attended upon their preaching. There were few or no youths in the parish who could vie with his children in dress and equipage, and perhaps fewer still who would have entertained the thought of intermarriage with them. By a kind of common consent, they stood insulated as the most respectable family in the town. I do not remember that any but the father had the reputation of being an infidel, till one of the eldest daughters who had made a profession of religion, married a known libertine, after which it became evident that she had gone over to infidelity, and agreed entirely with her husband in his unbelief of every Gospel truth.

But I must now rehearse the tragedy. Mr. Murat I remember had two brothers, who I used to hear were of the same sentiment with him, who is the leading subject of this narration. Of their father I had no knowledge. One of them died of a fever suddenly, and the other perished under a bank of sand that suddenly caved upon him, and buried him alive. Of their families, I have at present nothing to say. They never came much into notice, and I have long since ceased to hear from them.

Mr. Murat and his libertine son-in-law, not long after the death of his brothers, were together in one of our large cities, and left the city at evening, in an armed vessel, of which the son-in-law was Captain. He was heard to say as he spread the sail, "I will make some of them smell hell before morning," meaning men who were supposed to be employed in smuggling. But a cloud was now rising in the west, and it soon burst upon the city in a tempest. The next morning, the corpse of Mr. Murat lay on the shore of one of the islands in the bay. The profane son-in-law was not to be found. A woman on the island, after the storm was over and the moon shone out, toward morning, had seen two men struggling in the waves, the one trying to help the other. Murat is known to have been a remarkable swimmer. It is even said that he would play in the surf all day. I saw his corpse brought home and attended the doleful funeral. Here I leave him and his infidel son-in-law in the hands of a holy God.

His eldest son, A. Murat, had married into one of the best families in the town, and they stood the most promising young pair in the whole vicinity; but his principles had been poisoned, and what was more, the brandy bottle had been the associate of his father's table. It was soon rumored that he loved his cups. His wife was ruined, and parted with him, and he sunk among the dregs of society. He reached at length, that state of degradation that the writer of this article, having occasion to employ him as a tender of masons, would not board him at the same table with the other men who were in his employ. You will "think the rest." He died a beggar and a wretch.

A second son, B. Murat, grew up an accomplished young man, and married also very respectably. He chose to seek his fortune in the west, and went out with his family, equipped for successful enterprise. The rumor, however, soon came back that brandy was a concomitant of his table.—Very soon a letter came that told the story of his miserable death, and the degraded and famishing state of his family. His father-in-law had to send and bring his wife and children home and support them. I pass on.

A third son, C. Murat, was a youth of the finest promise. He was educated a physician. He was, I think, the youngest child, and had been bred with unusual delicacy. He married a young lady of some fortune, and settled as a physician, in a town in the state of New-York, where there opened before him a field of promise. A *common industry* and *prudence* would soon have placed him in the lap of independence, and even of affluence, aside from the handsome estate he had already in possession. But he had learned to handle the hazardous cards, and relished the sport highly; and what was even worse, his wife too understood the sport. Soon as the breakfast table was removed, they would sit down and take a social game; and after dinner they must have another game; and after tea another, till at length these dangerous playthings engrossed their whole hearts, and their whole time. It soon became known how their time was spent.

Their business was of course neglected, and soon their estate was exhausted. I had now left that region of country; but I often enquired after this unhappy pair, and kept their history, till I learned at length that he was employed as an ostler in a tavern, in one of the middle states; and that his wife, was kitchen maid in the same house. I know not that he ever became intemperate, but have presumed that he did, as his progress downward so indicated, and as vices always grow in clusters.

I saw a gentleman from my native town, not long since, and on enquiring after the Murats; he assured me that he knew not a single male of that family in the town. "The memory of the wicked shall rot." "Those that honor me I will honor; but they that despise me, shall be lightly esteemed.

Romanism.—Rev. Howard Malcolm, of Boston, was visited some time since, in a very unceremonious manner, by some person unknown, who threw out insinuations that mischief might befall Mr. M. if he persisted in opposing the church of Rome. The following account of this extraordinary affair is communicated by Mr. Malcolm, to the editor of the N. Y. Protestant:

"A person of common appearance, but fluent and confident, called on me, and without introducing himself, made numerous angry and impertinent observations respecting my edition of Thomas a Kempis' Imitation of Christ, in which many things offensive to protestant ears are omitted; and he also added similar remarks concerning certain pieces which appeared in the Christian Watchman, in reply to articles published in the [Boston] Jesuit. He warned me to beware how I opposed the church of Rome; assuring me, that I could do it no harm; and admonished me with very significant shrugs, that if I persisted, *there were more ways than one in which I could be made to suffer for it.* Though I had published some thoughts on the general subject of Romanism, yet the pieces to which he alluded were not written by me. Therefore, at the close of a very disagreeable conversatson, I told him that I had never replied to any thing which had appeared in the Jesuit. He seemed astonished, made apologies and left my study, assuring me, he would see to it, that *not a hair of my head should be hurt.* The *Jesuit* thenceforth ceased to abuse me; and I heard no more of my visitor.

From the Southern Religious Telegraph.

TEMPERANCE IN SCOTLAND.

Extract from a letter from Paisley, Scotland, Dated Aug. 16th, 1830 *to a gentleman in the Theological Seminary, Princeton.*

That which appears to attract public attention just now, is the subject of Temperance Societies. They have obtained several strong advocates here as well as in America. Though it is but a few months since the thing was heard of in this country, there are upwards of 70 societies formed already in diffeeent parts of Scotland. It is stated in the last published number of the Recorder on that subject, that, though a small room was sufficient to contain all who assembled to hear the first lecture on Temperance Societies, at Glasgow, in October last, (1829,) now crowded and deeply interested audiences may be obtained wherever the name of Temperance Societies has spread. From the southernmost part of Scotland, even to the distant isles of Shetland in the north, the cause has its advocates and its zealous friends. And Temperance Societies are springing up in quarters where we scarcely knew that the name of Temperance Societies had yet reached.

Extract from another letter received by the same.—"With the public affairs of this country I presume you are familiar; and as to the more private, my brother (the writer of the above) will have picked up every thing of interest, especially what relates to the religious, and (shall I make a distinction) the temperance world. *Thanks to America* for agitating this important subject, which, by accounts, has done, and I trust will continue to produce, such benefit to society."

EARLY CONVERSIONS.

The Editor of the Portland Mirror has commented on Dr. Bates' unhappy remarks about the delusiveness of early conversions. He thinks it altogether an assumption, without ground, where the learned President declares, that,

"Most of the spurious cases of hopeful conversion, and most of the apostacies which bring reproach upon the Christian name, occur among the younger members of our churches."

Speaking of his own experience as a pastor, Mr. Cummings relates what was done in a revival where there were conversions among the very young:

"From the influence of the prejudice, that young persons would almost of course backslide and fall, we were almost fearful to admit them to the church—we hesitated and dissuaded, till we feared we were wronging Christ's lambs of the food which he had provided for them, and to which he had bid them welcome. They were received. Eight or nine years have elapsed without a single cause of regret arising from the circumstance of the *youth* of any one. Of fifty or sixty subjects of a revival, the youngest three, (and one of these was as young as eleven years,) have been as exemplary as any three members of the church of any age or standing. The youngest members of the church have not been those who have caused the greatest grief to the brotherhood, or been the most frequently liable to discipline."

Extreme Unction.—A celebrated university was once so in the practice of conferring a D. D. upon any Rev. gentleman who was about going into his grave, that the bestowing of a D. D. has come, in this part of our country, to be called, *The Administering of Extreme Unction.* We are grieved to find that our Rev. clergy are likely to be deprived of this consolation, by the Ohio 'Western Reserve Synod.'—Could a few of that Synod but have known what a soothing application it is, we hardly think they would have been disposed to deprive their brethren of the benefits of it.—*Boston Recorder.*

MR. BISSELL, DENTIST, Respectfully tenders his professional services to the inhabitants of Rochester. He would be happy to wait on all who may need his services, at his room in the *Rochester House*, or, if prefered, at their dwellings. His practice embraces all necessary operations on the teeth—inserting artificial, filling carious, and extracting Teeth, &c.—*Charges reasonable.* Mr B. would refer to the following testimonials from Mr. E. Parmely, Dentist, and C. S. Brewster, Dentist, New York.

"During Mr. Bissell's residence in New York, I had frequent opportunities of knowing the very high estimation in which he was held, by these who were well acquainted with his professional and gentlemanly character; and from my own knowledge of his acquirements, I feel much pleasure in recommending him in a particular manner, to all who may need assistance from his professional art" E. PARMLY.

"Mr. Bissell, having pursued the study of Dentistry in my office, I can with great pleasure recommend him to notice, as being well skilled in the various branches of Dental Surgery, and fully entitled to the confidence of the Public.
C. S. BREWSTER.

OHIO LAND—1500 Acres for sale. Inquire of A. & C. Carpenter, or of
May 22, 1830. JOSIAH BISSELL jr

O. HASTINGS, *Attorney & Counsellor* at law and *Solicitor & Counsellor in Chancery.*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

NEW FALL GOODS,
At No. **46,** *Carroll-St.* 1 *door south of the Mansion House.*

W. BARRON WILLIAMS is now receiving a handsome stock of *Fresh Goods*, recently purchased in New York from the latest importations, which, as a matter of course, he will sell at the owest prices for Cash. Oct. 12, 1830. 42tf

FOR Gentlemen's Cloaks—Goat's Hair, and Imperial Camblets, with fine Baize and Pelisse Cloth for lining.—Also, Black, Blue, Brown, Bottle Green, Olive Green, & mixed Broad Cloths, for sale, positively and absolutely at uncommonly low prices by W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. 12th Oct. 42tf

H. B. PIERPONT & WILLIAM Mc CO. Drapers and Tailors, Having formed a connection in business at the Old stand of H. B. Pierpont; the business will hereafter be conducted under the firm of H. B. Pierpont & Co. They have a general assortment of seasonable Goods in their line, together with a good stock of ready made clothing, which they will dispose of unusually low.
Garments of every description made on the shortest notice, and in the most approved manner. Cutting done as usual.
Nov. 1st 1830. H. B. PIERPONT & Co.

THE GEM—A Semi-Monthly Literary and Miscellaneous Journal, 2d volume enlarged. The 14th Number contains an engraving of the Genesee Falls at Rochester, with the scaffold of Sam Patch. Terms, $1 50 per year, in advance. Full sets from the commencement of the present year can be furnished;—subscriptions received at this office.

HARTFORD FIRE INSURANCE CO., *And Ætna Fire Insurance Company, Hartford.* he subscriber as Agent for the abovementioned 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.

MERINO Cloths of superior quality, Merino Circassians, Worsted Hosiery, White, Red Green and Yellow Flannels, just received by W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *ful, supply* of **GOODS.** Rochester, June 2, 830.

EAST ROCHESTER CASH STORE O. N. Bush & Burnell are *selling* Goods at the corner of Main and St. Paul Streets, E. Rochester. They desire those who have not called upon them to inquire of those who have, with regard to *quality* and *prices*—May, 1830. 20tf

SEPTEMBER, 1830.
ROCHESTER CASH STORE.
HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are

46 pieces Cloths, from coarse to extra-superfine, 350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds.

Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*

Also a general retailing asortment of *Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.*

Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass;
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do dipped Candles;
1300 do. Cigars;

which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

FARM for sale.—Eighty eight acres—forty improved, situated in Greece near the Big Ridge and B Kings, and the north part of Lot 124. *Title perfect*—price and terms liberal. Inquire of JOSIAH BISSELL Jr.
Rochest er, 16 March, 1830

BOARDING.—The subscriber has accommodations for six or eight boarders, at the 3d house north of the 3d Presbyterian Church, Clinton-street. F. COWDERY.
Rochester, Nov. 19, 1830. 3w47

VEGETABLE BILIOUS PILLS, a new and valuable compound, invented and prepared, without the aid of Mercury or any other mineral substance, by J. S. Ware, chemist, Rochester, N.Y.
In offering these Pills to the public the proprietor feels confident that there is no medicine now in use superior if equal, for the following diseases, than his vegetable Pills:—Bilious and remittent fevers, yellow fever, and in the commencement of ague and fever, jaundice, dyspepsia, dysentery, acidities of the stomach, giddiness of the head, pains of the head, breast and back, proceeding from a disordered stomach, obstructions of the bile, costiveness, caused from a diseased liver, colds, coughs, and in the first stages of consumption.
The use of these pills is a great preventive of epidemic complaints, especially of such as prevail in hot seasons, viz: cholera morbus, bilious cholic, bilious and typhus fevers, and dysentery; as these complaints are chiefly excited by a redundant secretion of bile and morbid affection of the stomach.
For Sale, wholesale and retail, by the subscriber, at his office, No. 40 Exchange-st. Rochester, N. Y. Also—by the principal druggists in the village. J. S. WARE.
N. B. For sale on commission, at No. 4 Exchange-street, a general assortment of Patent Medicines at New York prices. J. S. WARE.
Rochester, N. Y. Oct. 27, 1830. 44

THE Trustees of the Rochester High School give notice, that they intend to apply to the Legislature, at the ensuing session, for liberty to raise a sum by tax sufficient to discearge the debts against said institution. Dec. 3, 1830. 6w

NOTICE.—We shall apply to the Legislature at its next session for an act to incorporate the Rochester Canal and Rail Road Company.
JOSIAH BISSELL Jun.,
ELISHA JOHNSON,
ELEAZER HILLS.
Rochester, 1st Dec. 1830. 51 6w

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.
ALBERT G. HALL.
Observer Office, Dec. 20, 1830.

In Chancery, before the Vice Chancellor of the 8th Circuit.

Josiah Bowen Compl'nt. vs. Davis C. West, Herman Bissell, Elisha Johnson, William Atkinson, Amos Sawyer, Hiram Everitt, & The President, Directors and Company, of the Bank of Rochester, deft's.

By virtue of a decretal order made in this cause on the 22d day of November last, before the Vice Chancellor of the 8th Circuit, I shall sell at public auction at the Court House in the village of Rochester on the 22d day of January next, at 10 o'clock in the forenoon, all that certain piece or parcel of land lying in the town of Brighton and county of Monroe and State of New-York, known as a part of lot Number eleven, in Section I, bounded on the north by lots Number one, and ten in the said section, east by the Methodist meeting house lot, south by the south line of the said Methodist meeting house lot, running so far west on said line as to include four feet of ground beyond the west end of the dwelling house standing in the rear of the said Methodist meeting house, thence north to the lots number one and ten, in the said section I. including the two story wooden dwelling house standing thereon, reference had to Johnson and Seymour's map of the same lots on file in the office of the Clerk of the county of Monroe aforesaid, together with a right of way over the land between the brick-house on the said lot, and William T. Cuyler's land, and running the same width from Canal street to the above described land.
Dated December 4th, 1830. ASHLEY SAMSON,
6w 50 Master in Chancery.

ADMINISTRATOR'S SALE.

In matter of sale of the Real Estate of Thomas Morgan, deceased. Whereas, by virtue of an Order made by O. E. Gibbs, Surrogate of the county of Monroe, the subscriber, administrator of the estate of Thomas Morgan, deceased, will sell at Public Auction, on Saturday the fifth day of February next ensuing, at eleven o'clock in the forenoon of that day, at the west end of the bridge, in front of the market, all the right, title and interest of said deceased, in and to the following described pieces or parcels of Land, to wit:

First. All that certain piece or parcel of land, situate, lying and being in the village of Rochester, known and distinguished as Millseat *Lot, No.* 12, and being the south half of said *Millseat Lot,* No. 12, agreeable to a survey and platt of said village; the same being more particularly described in a deed executed by N. Rochester, 9th day of November, 1819.

Second. All that certain piece or parcel of land, described in a deed executed by Miles Northrop and wife, bearing date the 20th July, 1826, conveying thirty two and a half acres of land, situate in township No. 13, in the 3d division of lots, in the town of Brighton, being lot number nineteen, lying on the Genesee river, butted and bounded on the east bank of said river.

Thirdly One equal, undivided third part of lot, number twenty one, in the said division of lots, in township nnumber thirteen, in the said town of Brighton; as the same is dercribed in a deed, executed by William W. Mumford, bearing date the 31st July, 1826, and being ten and two thirds of an acre of land.

Fourthly. One other piece or parcel of land, described in a deed executed by Elisha Johnson and Geo. A. Tiffany, bearing date 8th May 1828—as Lot no. *Thirty six*, and being a portion of original Lot no. 59. situated in the said town of Brighton in the second division of lots, in township no. 13, In the 7th range of townships.

Fifth. One other piece or parcel of land, being so much of that portion of lot No. 10, in section B. (reference had to Johnson & Seymour's printed map of a part of Rochester,) as is now lying and being west of Clinton street and south of division street, and adjoining the lands of Frederick Starr on the south: Together with the hereditaments and appurtenances belonging to each and every, of the above, severally described premises.

Terms and conditions of the above sale will be declared at the time and place of said sale.
H. B. WILLIAMS.
Dated Rochester, 23d Dec. 830. 1 6w

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hubbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 181, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $331,75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit, "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (244) reference being here in had to a map of said Frankfort made by Benjamin Wright." will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 28th day of January next, at ten o clock in the forenoon of that day. Dated August 9, 1830.
JOHN C. NASH, Att'y. STARR NICHOLS.
6m 33 Assignee.

THE creditors of Hugh McLean, an insolvent debtor, and a resident of (imprisoned in) the town of Gates in the county of Monroe, are notified to show cause, if any they have, before the Hon. Addison Gardiner, Circuit Judge of the 8th Circuit of the State of New York, at his office in Gates, in said county, on the twenty-sixth day of January next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and he be exempted from imprisonment, according to the prayer of his petition. Dated this 5th day of November, 1830 46

To Exhonerate from Imprisonment.

The creditors of John Sears, an insolvent debtor, and imprisoned in the town of Gates, in the county of Monroe, are notified to show cause, if any they have, before Moses Chapin Esq. first Judge of the county of Monroe, at his office in Gates in said county, on the twelfth day of February 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, according to the prayer of his petition. Dated thi 25th day of November 1830
10w 48

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew L. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 53, and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit, Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830, DAVID GREGORY,
H. Humphrey, Att'y Mortgagee.
for Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, JANUARY 13, 1831. VOLUME V. NO. 3.

Rochester, Monroe Co. N. Y.
S. CHIPMAN & Co. PROPRIETORS.

PUBLISHED WEEKLY.

A. G. HALL, Printer.

Office in the Globe Building, No. 14, Main-Street.

TERMS.—To *Mail Subscribers, after 6 months,* $3.00. *In advance,* $2.50. *Companies of five or more, where payment is made when the names are forwarded* $2.50.
Village Subscribers, $2.50 *in advance.*

From the New York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS.—NO. IV.

Obstinacy of Impenitent Sinners in Revivals.

Mr. Editor—You have doubtless seen very frequently the unhappy effects of that obstinacy, which is often manifested by the impenitent in revivals. I have some remarks on this topic which I wish to communicate to the public through the medium of your useful paper.

I shall notice,

First. *The causes of this obstinacy.*

It is not enough to know that human depravity is the general source of this. If we would prevent it, or guard against its baneful influence, we must understand those *specific* causes, which call it into existence. As a chief cause of this I mention,

1. *The exercise of parental indulgence, at the expense of parental authority.*

It is believed that a great majority of parents are exceedingly deficient in restraining, subduing, and governing their children. The child while young or feeble cries for a thing, and it is granted—cries for another thing, that likewise is granted. He is told to do a certain thing, is unwilling, and says I cannot, and confirms his inability, pleads for parental indulgence, and obtains it by a petulent cry. Soon the child learns that he can govern the parent by petulance and cries. Soon his own will becomes the sole law of his actions. This grows with his growth, and strengthens with his strength. He arrives at the period of youth or adult years; and as he has never been subdued by his parents—has never learned to submit to them, or obey their commands, he has little or no idea of the duty of submission and obedience to any being, even to God himself.—Consequently the claims of the law and the gospel, being opposed to his corrupt desires, are immediately resisted, when pressed upon his conscience. And since he has established the habit of rebelling against parental authority, and of adding stubbornness to his rebellion, he feels not his obligation to submit to the great Jehovah. In the lap of parental indulgence is often nursed that infantile obstinacy, which soon gains a giant growth; usurps and retains complete dominion over its subject; renders him lawless in his conduct, and pernicious in his influence; binds his soul a victim for ruin; and which shall *feed* those quenchless flames which shall torture him in hell!

2. *Those who manifest this obstinacy have not subjected themselves to proper mental discipline.*

They have never brought their will to bow to the dictates of conscience and judgment. But all their powers of body and mind are subjected to unrestrained passion, or an ungoverned will. On this principle they act in reference to God's commands.

3. *Sinners encourage and strengthen each other in their obstinacy.*

By their combination they are emboldened to proceed much farther in wickedness than they would dare to advance individually. They urge each other on by daring their courage, and praising their deeds of guilty obstinacy, as evidential of great discernment and courage.

Second. *The danger of sinners who manifest great obstinacy in revivals.*

Here and there one may be converted like persecuting Saul. But they are in imminent danger of gratifying their obstinacy, at the expense of their eternal salvation.

1. *This obstinacy often prevents their giving their attention thoroughly to religion.*

They set their hearts against those who labor for their good, or against the means and measures employed to secure it.—They perhaps say that they *will not* comply with these means and measures. Their obstinacy disposes them to take this stand at first, and to retain it when taken—even though they feel that they are wrong, and regret that they have made and expressed such a determination; still their ungoverned wilfulness refuses to yield, and is therefore sure to prevent their full attention to religion.

I have seen many, who, I have no doubt were prevented from attending duly to the concerns of their souls, in revivals, by that obstinacy which made and held them opposed to the men and measures, by which the revivals were promoted.

2. *When awakened by the spirit of God, their obstinacy causes them to linger long in anxiety, and not unfrequently destroys their conviction.*

Many awakened sinners have no doubt lingered months, and even years, because they would not give up some particular views, some point which they had determined to support, or their opposition to some scriptural measure, used for their conversion, or their prejudice against some preacher of the gospel, or some private member of the church, or because they would not forgive some one that has injured them, or make restitution to those whom they have injured!—As the fruit of this obstinacy, they reaped the bitter anguish of months and even years before they could yield to Jehovah.

But a still greater number it is believed, when awakened by the spirit of God, by their obstinacy, stifle their conviction, lose their anxiety, and return to confirmed indifference, or opposition to religion, and a fatal neglect of the interests of the soul.—Convicted of their sins, they make some effort to escape the wrath which is to come, but are determined to seek the Lord in their own way, and though often told that they are yet in the way of death, still they will not believe it, or if they do believe it, still they are so obstinate they will not forsake this way. Or they have taken a stand against those ministers or measures which God has owned as instruments of promoting the revival. They are determined not to comply with these measures—determined that these ministers shall not do them any good. And having taken this stand, their obstinacy determines to maintain it at all hazards. Though convicted that they are wrong, still they will not give it up—though they have bitter reproaches of conscience, still they will not give it up—they have terrible forebodings of wrath, still they will not give it up—they are fully convinced that this prevents their conversion, still they will not give it up. Thus they linger till God leaves them, and they go on in stubborn rebellion to utter ruin.

Or on some point of duty their obstinacy refuses to yield. During a revival in ——, an interesting young man was under deep convictions, which brought him up to the yielding point. At the solemn crisis, he *felt* NOW *is the time to give my heart to God*, he thought of his neighbor who had injured him, and whom he had determined never to forgive—he thought, "If I now submit, I must forgive that neighbor, that I cannot do." This troubled his conscience, and he told it to his minister's friend—he was urged to give up the point, and be at peace with his neighbor, but he *would not*. Soon his deep convictions subsided, he felt less and less anxiety about his soul—the revival closed, and left him as there is reason to believe, in all his sins!

4. *In consequence of this obstinacy, convicted sinners are in danger of false conversions and delusive hopes.*

Inquiring sinners, who have indulged their obstinacy, are in danger of forming wilful determinations, that will become religious in some particular way. Many probably do form such determinations.—And as their obstinate resistance of the truth has occasioned them much distress; they immediately experienced great relief, by their self-righteous resolutions and efforts, which silence their upbraidings of conscience, and forebodings of wrath.—This relief, gained by the new position, which their obstinacy has taken, they mistake for that relief which submission to God would afford. And as deliverance from hell is a mighty deliverance—as eternal salvation is infinitely desirable, no wonder—when they view themselves the objects of Heaven's peculiar love, and the trophies of distinguishing grace—no wonder that their undisciplined feelings rise immediately to extatic joys, and sink again to the depths of seeming humiliation. Under this powerful excitement, their ungoverned feelings may counterfeit the exaltations of lively hope, and the abasements of deep humility. Such are often considered the subjects of wonderful conversion, and experience. They have a flaming, perhaps even a persecuting zeal for a short season, and then their unsanctified affections fasten again, and with renewed power, on their former forbidden objects. And no evidences remain to prove the genuineness of these wonderful conversions. It is worthy of remark that such converts generally prefer to join some denomination of Christians whose tenets will permit or even require them to retain and nourish all their former bitter opposition to the distinguishing doctrines of grace. During a revival in ——, C——, with many of her youthful companions, was deeply impressed. Her obstinacy was astonishing. Under her deep convictions, resisted by this obstinacy, she was convulsed with bodily agitations, and at one time thought herself to be dying.—Soon after this she indulged hope, appeared humble, conversed and prayed with some individual females, who were anxious, and appeared to give evidence of piety for a while, till one evening she listened while a youthful friend was urged to submit immediately—and her own heart rose in rebellion at the procedure. She felt distressed, and disclosed the cause, but still that obstinate feeling increased—she gave up her hope, but not her obstinacy. Several weeks after this, the writer called to see her, and more astonishing obstinacy he never saw! C—— went back, and gave unequivocal evidence that she had no part nor lot in this matter—that she was "still in the gall of bitterness and in the bonds of iniquity."

From the New York Observer.

FOUR DAYS' MEETING AT TROY.

Mr. Editor—I perceived a notice in your paper of a Four Days' Meeting to be held in Troy, commencing on the 17th inst.—Having attended that meeting and felt as I hope my soul exhilirated with the exhibitions of truth, and, before the meeting closed, with the power of the Holy Ghost, I send you what I consider a candid view of the whole scene. I should think that Mr. Clark, who is laboring with the people in the first church, during Mr. Beman's absence, and the session of that church, judging from their own statements, entered upon that Christian enterprise without at first fully estimating its awful responsibility. Their communion season approached, and they felt an unpreparedness of heart to sit down at the table of their Lord. There had been hopefully some conversions through the space of twenty days, just enough to make them feel their leanness, their leanness. To recover themselves from this state, and give them an opportunity to mourn over their barrenness, they put off the communion one Sabbath, and at the same time resolved on a four days' meeting.

They sent out letters, inviting ministers and others to come over and help them, and commenced a prayer meeting at day-dawn on Thursday, which was fully attended during the occasion, and was very useful, and is continued since. Thursday evening there was a lecture from one of the brethren who had arrived, and the impression was very solemn. Nothing was yet seen, however, of the special presence of the Holy Ghost. But on Friday morning at the prayer meeting, the church seemed to be waking to the awful responsibility of having called such a meeting, and the dreadful possibility that God might not appear for their deliverance. And this feeling seemed to pervade the strangers that came in. There were now great searchings of heart, and prayer was made almost in every house where there were professors of religion. The meeting opened with a sermon at 10 A. M., "Prepare to meet thy God, O Israel." But the appeal seemed premature. In the afternoon we had a sermon on prayer; and in the evening, on the history of the rich man. It now began to be manifest that there were cases of awakening, and some were animated. But most of the ministers sent to, had not come, and many yet trembled lest their hearts were not prepared for the blessing. Saturday morning at the dawn of day, the session house was nearly filled, and the people of God began to lie down at the feet of Jesus. At 10 A. M. we had a sermon from "My soul cleaveth unto the dust, quicken thou me according to thy word." The interstices of public worship were filled up with prayer, and many from abroad had come to have their souls refreshed, and prayed earnestly for the blessing.

We had a sermon in the afternoon from 1st Psa. 1st clause, 5th verse, "Therefore, the ungodly shall not stand in the judgment. In the evening again, we had an appeal that was tender and impressive, on the subject of the prodigal son. As this was the season which, above any previous one, was sanctioned by the presence of the Holy Ghost, I must depart from simple narration. The preacher came to the spot where the prodigal resolved to return to his father. Impressed with the apprehension that he must now leave many of his audience behind, he lingered and begged them all to go with him. He plead and the Christians prayed. He plead again, as if his own soul hung on his success. There was the stillness of the grave, and the whole house seemed brought to an awful point of decision. He still plead, and finally begged the people to rise and let him know if they would all go with him. Almost the whole congregation rose, and some that did not, sunk down to the gates of death, to think that they had refused to go to their Father.

The preacher now called upon a brother to pray, that none might stay behind, and the whole congregation was given up into the hands of God. It seemed with many a sealing moment, and some will sing in heaven of this season. After the prayer the preacher went on and took the prodigal home, and clothed him, and adorned him, and seated him at his Father's table. All who did not bow seemed to carry away with them the impression that soon they should be in want. I bless God for that evening. It gave me new ideas of the work of the Gospel ministry. How honorable to stand and plead for God with his eloquence that his own Spirit inspires. The anxious were requested to tarry, and I judged that from 60 to 80 tarried, and among them men of noble standing in society. Now God's people began to have large expectations.

On Sabbath morning the prayer meeting was full, and praise and prayer mingled with the dawning light. We had a sermon in the morning from the words: "O Lord, how long shall we cry unto thee and thou wilt not hear." Three individuals from the world and 16 by certificates, if I remember right, were united to the church, while the whole church rose and renewed their covenant. O it was a solemn and impressive spectacle. The communicants filled all the body pews and the side seats to some distance. All seemed happy. We had fellowship with the Father and with his son Jesus Christ. In the evening we had two addresses applying the morning sermon to the awakened and the careless.

Monday morning came and God was there.—The prayer meeting was full, and the place was the gate of heaven. We learned that many were giving up their hearts. We had a conference in the morning and in the afternoon a sermon from the words, "Why will ye die." In the evening we had a sermon from the words: "And the last day that great day of the feast," &c. At the close of the public exercises we had a meeting for the anxious and we have great reason to believe that many a wretched sinner has secured eternal life at this meeting. O for such another Pentecostal season.

I learn that Tuesday and Wednesday were good days of the Son of man, many hoped in Christ, and the people of God were happy. But the best is yet to be told. On Thursday evening of this week at the close of public worship, there was a great display of mercy, and a multitude came forward to ask the prayers of God's people, among whom I recognized men of high standing, till then proud and lofty. Last evening (Friday) the same scene and more yet was yet renewed. I think it can now be said that God is in Troy in very deed, and hope that all God's people will pray that this work of his Spirit may go on.

P. S. I should have said that on Wednesday evening there were from 80 to 90 at the meeting of the anxious, half of them perhaps hoping that they had found the pearl of great price. I was glad to learn that the preachers stated to them at the meeting, that hopes are of little worth till they are seen to be purifying the soul; that the young christian must pass on exercising the christian graces, which were like so many stars dropped in his track, leaving it all illuminated, and which at length we could range and see whether his course was towards heaven.

From the Norwich Courier.

THE MOHEGAN INDIANS.

At present, 1830, the number of Indians at Mohegan, is between 60 and 70, and 13 scattered. This diminution of the once powerful Mohegans, is to be ascribed in part, at least, to the Indians' well known love of *occapee* or *strong water*, which they easily obtain in consequence of the cupidity or wickedness of the whites. Temperance and industry would save the remnant of this tribe. Happily a spirit of benevolence toward these Indians, manifested in the proposed erection of a small church on Mohegan hill, and also in the arduous toils of a sabbath school, has been recently awakened, which augurs the most beneficial and important results.

There is ground of encouragement to christian efforts at Mohegan. The great obstacle, arising from pagan prejudices and the jealousy of the sachems which at first existed, is now removed.

There have been periods, when the power of religion has been felt at Mohegan, and there have been among these Indians, Christians and Christian Ministers worthy of honorable remembrance by our churches. It is an interesting fact, that in 1770, of the Indians about 180 in number, residing in Groton; 44 were able to read and 17 were members of the church.

Samson Occum, the most distinguished Indian preacher, and the first that ever visited Great Britain, was born at Mohegan about the year 1723, and died at New-Stockbridge, near Utica, in the State of New-York, in July 1792, aged 69 years. He wrote the following brief account of himself—

"I was born a heathen and brought up in heathenism, till I was between 16 and 17 years of age, at a place called Mohegan in New London. My parents lived a wandering life as did all the Indians. They chiefly depended on hunting, fishing and fowling for their living. They strictly maintained and followed their heathenish ways, customs and religion, though there was some preaching among them. Once a fortnight in the summer season, a minister from New London (probably Mr. Jewett) used to come up & the Indians attended; not that they regarded the Christian religion, but they had blankets given them every fall of the year, and for these things they would attend. When I was about ten years of age, there was a man, who went about among the Indian wigwams, and whenever he could find the Indian children, would make them read; but the children used to take care to keep out of his way; and he would catch me sometimes and make me say over my letters. But all this time there was not one among us that made a profession of Christianity; neither did one cultivate our land, nor keep any sort of creatures except dogs, and dwelt in wigwams. These are a sort of tents, covered with mats of flags. And to this time we were unacquainted with the English tongue in general, though there were a few who understood a little of it. When I was 16 years of age we heard a strange rumor among the English, that there were extraordinary ministers preaching from place to place, and a strange concern among the white people. In the summer, ministers began to visit us and preach the word of God: and the common people also came frequently and exhorted us to the things of God, which it pleased the Lord as I humbly hope, to bless and accompany with divine influences to the conviction and saving conversion of a number of us—amongst which I was one, that was impressed with the things which we had heard. These preachers did not only come to us, but we frequently went to their meetings and churches. After I was awakened and convinced, I went to all the meetings I could come at, and continued under trouble of mind about six months: at which time I got me a primer, and used to go to my English neighbors, frequently for assistance in reading, but went to no school. And when I was 17 years of age, I had, as I trust, a discovery of the way of salvation, through Jesus Christ, and was enabled to put my trust in him alone for life and salvation. From this time the distress and burden of my mind were removed, and I found serenity and pleasure in serving God. By this time I just began to read in the New Testament without spelling—and I had a stronger desire still to learn to read the Word of God, and at the same time had an uncommon pity and compassion to my poor brethren according to the flesh. I used to wish I was capable of instructing my poor kindred. I used to think if I could once learn to read, I would instruct poor children in reading, and used frequently to talk with our Indians concerning religion. Thus I continued till I was in my 19th year. By this time I could read a little in the Bible. At this time my poor mother was going to Lebanon, and having had some knowledge of Mr. Wheelock, and learning he had a number of English youth under his tuition, I had a great inclination to go to him and to be with him a week or a fortnight; and desired my mother to ask Mr. Wheelock, whether he would take me a little while to instruct me in reading. Mother did so, and when she came back she said Mr. W. wanted to see me as soon as possible. So I went up thinking I should be back again in a few days; when I got up there he received me with kindness and compassion, and instead of staying a fortnight or three weeks, I spent four years with him. But out of these four years I lost just about one year; and at the end of four years I overstrained my eyes to such a degree, I could not pursue my studies any longer."

After this, in the winter of 1747–48, he kept a school in New London; soon he went to Montauk, on Long Island, where he kept a school among the Indians ten or eleven years. During this time he conducted public worship three times every Sabbath, and every Wednesday evening, reading the Scriptures and expounding in the Indian language. He not only officiated as minister, but was also a kind of legal adviser and magistrate among the Montauks. He also often preached to the Skenecock or Yenecock Indians, distant 30 miles. He invented the following method of teaching children the alphabet; he glued the letters to small chips of cedar, | A | B | &c., and put them in order on a bench, and then pointed to the letter, and bid the child take notice of it, then required him to bring the letter named, and keep sending till the right letter was brought. Afterwards all were jumbled together, and the children were required to set them in alphabetical order. Thus they found pleasure in learning. During a remarkable revival among the Montauk Indians many were converted.

During this period Mr. Occum lived in a house covered with mats of flags. His abode was changed twice every year, for the convenience of being near the planting ground in the summer and the wood in the winter. He was very industrious, not only keeping school, but planting and cultivating his own corn, potatoes and beans; providing food for his family also with his fish hook and his gun. The feathers of the fowls he killed "more than paid for his powder and shot." He also bound old books for Easthampton people, made wooden spoons, stocked guns, and worked on cedar to make pails, piggins, churns, &c. In 1757, he was examined by a number of ministers, at the Rev. Soloman Williams', Lebanon, and they were satisfied, and concluded to ordain him at a subsequent time. He was, however, ordained as a minister of the Gospel by the Presbytery on Long Island, August 29, 1759. From this time he was a regular member of the Presbytery, and attended their meetings. He occasionally preached at Mohegan, and in other parts of the country.

In 1765, Mr. Wheelock, for the purpose of promoting the interest of Moor's Indian Charity School, at Lebanon, (now Columbia) sent Mr. Occum and Rev. Nathaniel Whitaker, of Norwich to Great Britain. Between February 16, 1766, when he preached his first sermon in England, and July 22, 1767, when he left that country, Mr. Occum preached in various parts of the kingdom to thronged houses, between 3 and 400 sermons. His visit to Great Britain had an important bearing on the establishment of Dartmouth College in Hanover, New Hampshire, whither Dr. Wheelock removed Moor's School from Lebanon. After his return he sometimes resided at Mohegan, and preached there; he was often employed in missionary labors among distant Indians; in 1786 he removed to Brotherton, near Utica, New-York, in the neighborhood of the Stockbridge Indians, who were of the Mohegan root, and who formerly lived at Stockbridge, Berkshise county, Massachusetts, and had been taught the Christian religion by Mr. Sergeant and his son and President Edwards. At New Stockbridge, as has been mentioned, Mr. Occum died in 1792, nearly 70 years ago.

Joseph Johnson was another Mohegan Indian, of greater talents than Mr. Occum, a faithful preacher, and a more memorable instance of the renovating power of God. He was born at Mohegan about the year 1750, and was educated at Mr. Wheelock's school. At the age of 15 he was sent as a school master to the Six Nations of Indians in New York, and was there two years. Afterwards "he wandered," as he says, "up and down in this delusive world." Returning from a whaling voyage in 1771, he repaired to his farm at Mohegan, and there in a time of sickness brought on by his vices, he became a Christian convert by reading the New Testament and Baxter's Saint's Rest. He seems to have experienced the deepest and truest conviction of sin. Afterwards he was licensed to preach, and was for years a missionary in the State of New-York. Some of his manuscript sermons are well written and able.

THE GOVERNMENT OF CHILDREN.

A few years ago, we were acquainted with a man who had experienced in his family a number of afflictive bereavements. Among them was the loss of an only daughter, for whom, as she was his oldest child, he had ever felt a peculiar attachment.—The agony of separation having subsided, the tender affection which he had for his departed daughter, was transferred in an intense degree, to her only child, an infant daughter of a few weeks old, who was committed principally to his care by the surviving parent. As the child grew, she entwined herself more and more closely around the heart of her aged Grand Father. And as her powers were beginning to unfold, she very early afforded the evidence of having a will which needed restraint—a temper that required to be brought under subjection—a disposition which, if left without control, would soon prove refractory and unmanageable. The feelings of the grand father naturally led him to adopt a system of indulgence, while his reason admonished him that he was thus injuring the child. Past scenes would crowd upon his recollection and revive afresh the anguish which he had formerly experienced, whenever he had thought of controlling her disposition by the ordinary means. In this conflict between his feeling and his duty, he was greatly troubled. But at last instead of the rod of correction, he took her into his closet, and shut the door, and knelt down, and caused her to kneel by his side, and there humbly spread his petition before the throne of grace. The effect upon the mind of the child was deep and powerful. Though not more than two years old, she seemed to understand the object for which these prayers were offered. And that temper, which was obstinate and refractory before these special seasons of retirement and prayer, immediately afterwards appeared meek and affectionate, and she manifested a cheerful obedience to the directions which were given her.

While we believe it often necessary to use the rod of correction at an early day, we do not scruple to give it as the conviction of our own minds, that little children of two and three years old, are capable of understanding the object for which prayer is offered—and that, whenever corrected it should be done with a spirit of prayer, and never under the influence of anger. Among Christians there ought to be no doubt with respect to the efficacy of prayer. But we feel that many a Christian parent is incredulous on this subject—so incredulous as never to devote their children to God in the solemn private manner recommended by the example before us—and to this example, hundreds and thousands could be added of a similar character.—*Charleston Observer.*

THE GROCER AND HIS CUSTOMER,

Or, a Revival hindred by the opposition of Professors of Religion to the Temperance Society.

[We extract the following from an account of a revival of religion in one of the western states. Furnished by a Clergyman.]

There was a time during the progress of the revival, when the converting grace of the Spirit was withheld, and we feared that the inquirers would soon loose their serious impressions, and the work stop. I endeavored to search my own heart, and then to look about me, to discover, if possible, the guilty cause. At this time a flourishing temperance society had been formed in the place; but several of the influential members of the church were not attached to it, and some were violently opposed. My mind was fixed upon this as the thing which had grieved the Holy Spirit to depart from us, and without delay I felt it my duty to labour with them to have it removed. I attempted it, but the result was apparently most unfavorable.—The only resort then was to the mercy seat, and I think I never felt more distress for my soul, or for the salvation of sinners, than I did for these brethren; others, also, made their case a subject of prayer, and God heard the cry of his people. One of the above named members of the church, who had bought a grocery, and was selling scarcely any thing but whiskey, soon after joined the temperance society. We learned afterwards that the following was the occasion of his change. A poor inebriate came into his shop and begged for something to drink; his appearance was so filthy and squalid, that it forcibly arrested the attention of the grocer; he knew also that his family lived in the greatest wretchedness in the loft of a miserable hovel.—He refused to give him any thing to drink, told him to save his money to feed and clothe his hungry and naked family, and to consider what must be the condition of his soul if God should now call him into eternity. The man departed apparently in a rage, but soon returned, and, with tears in his eyes, thanked the grocer for his advice, and begged an interest in his prayers. While attempting to pray for his poor customer, he was himself convinced of his duty, and, rising from his knees, put his name to the constitution of the temperance society. The customer is now a candidate for church membership, and his family are rising to a respectable standing in society.

Another member of the church who had been quite opposed, became a warm advocate of the temperance society, in consequence of submitting the question of his duty to God in prayer. Another who had been quite obstinate, abandoned the ranks of the intemperate in consequence of the following occurrence. A friend of his had a son who had spent many years in boating upon the Ohio river; and, as is too often the case, although he had been blessed with an early religious education, he soon became dissipated, and one of the most abandoned of the river men. He had not heard a sermon for thirteen years, and it

Central Library of Rochester and Monroe County
Historic Newspapers Collection

would have done him no g od if he had, for he had often drank two quarts of spirits in a day. He was taken sick, and bro't home to his father's house. In prospect of speedy dissolution he was awakened, and such a change took place in his views, that from the darkness of Atheism, he though he had come into the light of the gospel. Contrary to the expectation of all, however, he recovered; his friends indulged a hope that he was born anew. Soon after he presented himself as a candidate for communion. Knowing what his life had been, we put him off until the next sacramental season; and as he appeared to be sincere, he was then propounded for admission to the church. The day drew on; his aged and pious parents, who lived at a distance, brought their family to town, that they might have the pleasure of seeing their prodigal son enter into a public covenant with the people of God, and sit down with them to commemorate a Saviour's love. But, alas, the day previous, an old comrade of this man unwilling to lose his company so soon, laid a snare to entrap him, and he was taken; that evening, as his gray-headed father looked round the church after meeting for his son, he found him at last overpowered with liquor, and sunk down to sleep upon one of the seats; the family gathered around him. "O, brother! brother!" said his sister, and filled the house with her cries. "O, my son! my son!" cried his father, "How much rather had I followed you to the grave." We saw, in the blighted hopes of this heart broken family, some of the consequences of intemperance. The church member of whom I have spoken was there; he remembered he had drank, and advocated the use of ardent spirits, in the presence of this very man, and said much against temperance societies. A faithful servant of Christ took that opportunity to urge his guilt upon him, and he enrolled his name among the friends of the temperance reformation. Through the great mercy of God the work of grace went on, and we have even reason to hope, that the fall of this man in the hour of temptation, will be the occasion of the salvation of his soul.

Pastor's Journal.

RELIGION IN PRISONS.

Letter from Rev. B. C. Smith, Chaplain of Auburn State Prison, published in the Fifth Annual Report of the Prison Discipline Society.

"I have now spent two years among the convicts in this Prison. I review the period with deep emotion. I think it has been the most useful, certainly the happiest portion of my life. They who have asked me, 'How can you immure yourself in so dreary a place, and among such a class of men?' have yet to learn what is the richest luxury that a benevolent heart can enjoy. If left to my choice, no earthly consideration would tempt me to leave this for any other field of labor on earth.

The ordinary religious services have been regularly performed. To the preaching on the Sabbath the convicts have uniformly listened with fixed attention, and often with deep and overwhelming emotion. The services are always characterized by perfect order and apparent solemnity. It has been the common remark of casual visitors, as well as others, that they never witnessed an equal degree of attention, and apparent seriousness and interest, in any other congregation.

From the chapel, I have followed them, in the afternoon, to their solitary cells, and there, in the best possible circumstance for producing effect, have pressed home upon their consciences, individually, the truths which they had heard in the public assembly, in such a manner as I conceived to be best adapted to their different capacities and states of feeling. In these visits, I have often witnessed the power of truth, in making the stoutest heart, the heart that could be approached in no other circumstances, to tremble. This I regard as the most important part of my duty, and that which has been most evidently accompanied by the blessing of God. The truths of the Bible, applied closely to the conscience, have generally produced a visible effect upon their feelings, and in some instances, I have found every reason to believe, exerted a transforming influence upon their hearts. I have found the men readily accessible, almost without exception; softened in their feelings; willing and glad to converse upon the subject of religion; convinced of the necessity of a radical change in their hearts; and often powerfully awakened to the immediate obligation of yielding to the demands of the gospel. Nothing is more common than to hear them express their surprize, that they never thought of these things before, and their gratitude that they have been arrested and brought to a place where they are taught them, and where they cannot but think of them. In this labor I have been assisted by the use of Tracts, which the keeper has kindly given me permission to put into their hands on the Sabbath, and which, by a suitable selection and adaptation to particular cases, have not unfrequently proved to be efficient co-workers in producing and strengthening salutary impressions on their minds.

The profound and impressive stillness, with which the daily evening devotions in the wing have been uniformly attended, is the best evidence of the convicts' interest in the exercise, and of its effects upon their feelings. One who had been in Prison but a few weeks sent for me to let me know what a change had been wrought in his feelings respecting it. 'I always hated to hear prayers, (said he,) and the first time that I heard you pray in the prison, I could hardly contain the contempt that I felt for you and your prayer; now I feel it a great privilege to kneel down and pray with you.'

The Sabbath school still holds a prominent place in our system of instruction, and claims our highest regard. Its number has been gradually increased, till it now contains about one hundred & sixty pupils, in thirty-one classes, which are under the care of thirty-two theological students as teachers, one of whom takes the immediate oversight of the whole. I scarcely know which most to admire, the devotedness of the teachers, or the ardor and industry of the scholars. The liveliest interest is manifested by both. A mutual and strong attachment springs up between them. The teachers seem to forego any other privilege for the sake of meeting and instructing their pupils; and among the scholars, generally, no other punishment is more dreaded than exclusion from the school. It has been interesting to me to observe, upon the discharge of these scholars from Prison, how often the first inquiry has been, where they might find their teacher.

The whole number received into the school since its commencement is rising of three hundred. Of these, it is known that eighty five commenced with the alphabet; probably some more. A large number could read only in their *abs*, or easy words of one or two syllables; one third, perhaps in easy reading lessons, by spelling some of the words; and few intelligibly in the Testament. All these, with the exception of those who have been in but a short time, and of some few who were too soon discharged from Prison, have been taught to read well. Nearly two hundred have acquired a decent hand in the writing class; and about one hundred and twenty have been thoroughly instructed in the four ground rules in arit metic.

I have neither time nor room to mention particular instances of remarkable improvement. There are many. It is surprising how soon some have advanced from the alphabet to reading lessons. It can be accounted for only by their extreme anxiety to be able to read. They improve every moment of daylight which is not devoted to labor. I have known them frequently to set their supper aside, and study their book as long as they could see, and then eat in the dark. In such instances, they have generally improved much more rapidly than children ordinarily do who attend school every day. This is a general thing, but not without exceptions; some are stupid, and advance very slowly. Those who can read employ much of their leisure time in committing scripture. They recite to their teachers every Sabbath, on an average, about one chapter each. Some can repeat whole books of the New Testament. These classes are conducted on the plan of Bible classes.

Among other happy effects of these exercises, is the developement, in some instances, of dormant powers of mind, where their existence was least suspected, and which might otherwise have continued to sleep. I have in my mind a boy whom I taught, with immense labor, the letters of the alphabet. A more stupid being I never met with. I was often on the point of giving him up, as incapable of being taught to read. He did, however, at length reach a Bible class; he waked up as from a doze of years, seized with eagerness and effect every means of instruction, and has ever since exhibited the marks of a most active and vigorous mind. The whole man seems regenerated.

In all my intercourse with the convicts, I have met with nothing but respectful and affectionate treatment. No one, in his right mind, has ever manifested towards me the least disrespect or unkindness.—They always meet me with smiles, come to me with all their grievances, and freely unbosom to me their feelings.

I owe it to the officers to acknowledge my deep obligation to them. Their good will towards me, and their disposition to afford me every facility in the discharge of my duties, have been conspicuous on all occasions. I have received many gratifying tokens of their confidence; and nothing has occurred, within my knowledge, to interrupt mutual cordiality of feeling.

Yours, truly, B. C. SMITH.

From the Boston Recorder.

A LETTER FROM SIAM.

Mr. Stowe,—I send you a communication from Mr. Tomlin, the English Missionary at Siam. It was forwarded to this country by Capt. Coffin, of Newburyport, and intended for publication. As it contains some interesting facts, you will gratify the Christian public by inserting it in the Recorder.

Yours respectfully, H. J. L.

TO THE CHURCHES OF AMERICA.

Having a good opportunity to send to America, by the ship Sachem, Capt. Coffin, and thinking some account of our Missionary proceedings at Bangkok would be acceptable, I have drawn up the following hasty sketch for the satisfaction of our American brethren.

Mr. Medhurst, of Batavia, some time back projected a missionary tour amongst the islands of the Indian Archipelago, hoping also to reach Siam or Cochin China, in order to scatter tracts and Scriptures at the numerous settlements of Chinese emigrants. Latterly, Mr. Gutzlaff of the Netherlands' Society and myself engaged to become his fellow travellers, but Mr. M. being more than once providentially hindered from prosecuting this enterprise, we at length ventured to embark without him, on board a China Junk, proceeding from Singapore to Siam. We left early in August last, and under the guidance and blessing of the Lord, arrived in peace and safety at Bangkok a fortnight after. The Lord was pleased to go before and prepare our way, so that we had a free and joyful entrance into this kingdom. At our first interview with the chief authorities, we obtained leave to reside in the Capital, and prosecute our labors among the Chinese, who crowd this city in immense multitudes. We brought an ample store of the bread of life, and therefore lost no time in breaking it open and dispensing it to the people. During the first fortnight we were daily out, passing from house to house, conversing with the Chinese and giving them books. Wherever we came we almost uniformly met with a frank and hearty reception, and a ready and ample demand for our books, which we had the pleasure to see increasing each succeeding day; and finally it became so urgent and clamorous that we had sometimes to fly from the people for safety. The enemy, as might r asonably be expected, was roused by these things, and we soon experienced some smart assaults from him. Surmises and absurd and malicious charges, were thrown out against us in various quarters but chiefly we were represented as spies come into the country for a different purpose to what we avowed. The King himself caught the alarm, and fancying the books contained the main source of the evil apprehended, immediately ordered specimens of them to be translated into the Siamese language. And notwithstanding its being publicly and authoritatively declared that the King found nothing objectionable in the books, minions of government were sent out to take them away from the people, and our own house was daily beset with spies. The Chinese also were prohibited from receiving any more books from us. Seeing the storm thus suddenly and violently raging against us, we thought it best not to brave it openly, but take shelter awhile till it should blow over. The enemy have driven us from the open field and seeing us shut up within the limits of a little wooden cottage, in an obscure, sequestered situation, probably thought he had sufficiently accomplished his purpose of putting a stop to the good work; but the Lord who knows how to take the crafty in his own devices, wofully disappointed him; for he soon stirred up the hearts of multitudes to come unto us from all parts of the city and surrounding country, so that for three months in succession our cottage was almost daily crowded from morning to night with visitors wanting either books or medicine. We were glad to see the people were not much intimidated by the royal prohibitory decree, but readily took the books, only taking the precaution to wrap them up in a cloth in order to conceal them from the vultures, who were still hovering and ready to pounce upon every morsel of the bread of life, given to the poor people. And so abundant was the demand, that we distributed in this quiet, silent way, more books than we could have done, had we still been allowed to go abroad wherever we liked and give them to whomsoever we pleased. But all this while the enemy was by no means inactive, and a mere idle spectator. At different times we had a few smart conflicts with him; but I shall only notice one which occurred at an early period, when the enemy mustered all his forces and endeavored to banish us utterly from the country. Seigr. Carlos de Silveira, the Portuguese Consul, who had treated us with great hospitality; and kindly furnished us with a cottage, was now ordered to turn us out; and an English merchant about to leave Bangkok, was requested to take us out of the kingdom. We immediately appealed to Phra Klang, Minister of foreign affairs, wishing to know the cause of this persecution, and why we were to be driven out of the country without any offence being proved against us, or a hearing granted. We appealed for protection to the recent treaty with England, so long as we had violated none of its articles, and moreover claimed an equal right with the Romish Padres, who are suffered to remain here without the least molestation. Should they still persist in banishing us, we requested a written document to be put into our hands by the Siamese authorities, mentioning the reason for sending us forcibly away, which might be satisfactory to our own government. The Phra Klang, however, was not disposed to carry things with a high hand against us, but willing rather to compromise the matter. His fears of the English were doubtless a powerful auxiliary in our favor. He said he saw no reason why we might not remain if we would only be more sparing of our books, and imitate the good Padres who stayed quietly at home and made no stir among the people. We left the Phra Klang on very friendly terms without pledging ourselves to follow the example of these worthy *Missionaries Apostoliques.* Indeed we have good reason to suppose *they* have been our worst enemies *underneath* and at the bottom of this, and perhaps all other persecutions that have been raised against us. On this occasion the Phra Klang himself had not one thing to allege against us, and seemed far from inimically disposed.

Since then the Lord has restrained the wrath of our adversary, and we have experienced only a few slight interruptions, and have had on the whole much peace and quietness in our labors, which through the blessing of the Lord have been very refreshing to us. The precious seed of divine truth has been scattered abundantly in this barren land, and we have a good hope that a blessing from on high has already been poured out upon it, and here and there we discern some appearance of the tender blade springing up. Many came two, three, four, and even five days' journey from the interior for books. Not a few seemed to be diligent readers and serious inquirers after the truth. Several read the whole of the Old and New Testaments through; and notwithstanding our stock contained a great variety of books and tracts, they were insufficient to satisfy the craving appetites of many persons, for they had gone through the whole and pressed us earnestly for more. In some instances we have witnessed unfeigned joy on hearing the glad tidings of the gospel, and have received letters at different times gratefully acknowledging the precious boon of the "holy books."

The abundant blessing of the Lord rested also upon our humble labors in the medical department. For several months the room was daily crowded with a wretched squalid group of impotent and sick people, much resembling a parish dispensary at home, and the power and goodness of the divine Physician were signally displayed towards these poor wretched heathen, so that by the use of ordinary means, under His blessing, multitudes were restored in a few days from the most inveterate diseases. Having only a small stock of medicine, we were soon brought into straits, and were obliged to buy, beg, and borrow wherever we could, and laid some heavy contributions on the private chests of our friends. And here we would take occasion of gratefully acknowledging the kindness of Capt. Coffin, who cheerfully rendered us every assistance (and that not small) in his power, and has, from the first moment we became acquainted with him, proved a steady and kind friend.

During a few weeks at first, our visitors were mainly Chinese; but the Lord stirred up in succession all the various nations that constitute the mingled population of this city;—Cochin Chinese, Burmans, Peguers, Laos, and Cambojans, came to us in turn, and some of them, particularly the Burman, in vast numbers. And though we have mainly had to do with the poor, yet persons of all ranks, from the prince to the peasant, have also sought relief at our hands. Very lately, the lady of "Ma ha yo Za," a Peguan Nobleman, who commanded the Siamese forces on the frontiers of Martaban, during the late war between the English and Burmese, was a patient of ours, and subsequently her husband also. Just now we have the children of two royal Cambojan princes under our care.

During the last two months our visitors have chiefly been Burmans and Peguans, (or more properly Morans) and a while ago hardly any but Burman priests & *nuns*. This people reside here in considerable numbers, and have two or three different Campons, and as many Pagodas amply supplied with priests. In an excursion lately, we visited one of these Campons, and were greeted in a most friendly manner by many of the poor people, who had come to us for medicine, and were very kindly received also by their priests, with whom we had a little broken conversation in Siamese. Having thus come much in contact with this people, we feel much interested in their spiritual welfare, & should be happy if we had the Burman Scriptures to put into their hands. We have just written to Dr. Judson, acquainting him with these stray sheep of his, and requested a supply of spiritual food, which we will endeavor to minister to them in his absence. Before closing this account, a few remarks on the importance of this place as a Missionary station, may not be unsuitable.

The Chinese are the most prominent and efficient part of the whole population at Bangkok, and as in all other places where they are found in the East, form the life and spirit of the whole. Their number here is so overwhelming as to be sufficient to stamp their own name and character on the whole mass, so that a stranger might naturally enough suppose himself in a Chinese rather than Siamese city. Indeed when compared with the scanty remnant of Siamese, the vast multitude of them is incredible to any but an eye witness;—therefore for the better satisfaction of our friends, I will give a copy of the last years' census below, made by the Siamese government. At the first sight of it we were quite astounded; but as there is no reason why they should overrate the Chinese and underrate themselves, and our own enlarged observation, bears in its favor, we cannot reject it as incorrect.—There are also numerous settlements of Chinese in the interior and along the coast which a Missionary may readily communicate with from this station. The Junks passing to and from China, Cochin-China, and Hainan, every year afford good opportunities of sending the scriptures and tracts to various parts of the empire and their several places. An average number of 150 of these vessels are thus annually employed. Others also are constantly moving to and fro amongst various islands of the Indian Archipelago, affording similar facilities of communication with numerous scattered bodies of emigrant Chinese.

Though we have been enabled to gain a footing here, and to maintain it by the help of the Lord about six months, yet from the present critical state of affairs in Siam, it is difficult to form any probable conjecture as to the future. However, we indulge the pleasing hope of its soon becoming an important and flourishing Missionary station. Having been long enough here to manifest our intentions and the nature of our work, we trust when called to depart we shall leave a character behind us amongst all classes, which may be of some advantage to those who come after us. And considering the timid and suspicious disposition of the Siamese, this will not appear of small moment. Should, however, the present treaty with England be maintained and respected, this, under the blessing of the Most High, will afford the best pledge of security to a Missionary at Bangkok. And as our American brethren have already shown a bold, enterprizing, Missionary spirit, and pushed far in this direction, we assure them we shall not be envious in seeing them pass the boundary line of Burmah, and come forward to us, or advance towards Cochin-China or China. Whenever they come they shall have the right hand of fellowship and a hearty welcome in the name of the Lord from us, if still spared to labor here. Farewell.

J. TOMLIN.

Bangkok, Feb. 20, 1829.

ROCHESTER:

Thursday, January 13, 1831.

PUBLICATION DAY.

We have concluded to publish the Observer for the future on Thursday instead of Friday. Some of our subscribers will therefore receive their papers earlier in the week, but most of them will receive them no earlier than heretofore. This alteration is made for our accommodation—is of little consequence to our readers and therefore we deem an explanation unnecessary. Correspondents and advertizing patrons will notice the change, as Tuesday night will be the latest time at which a communication can be received for insertion in the next paper—and Wednesday afternoon will be the latest time for receiving advertisements.

Although our paper has been dated on Friday, a part of the impression has been worked off on Thursday—and some three hundred papers were mailed the same evening for the accommodation of subscribers in places where there was only a weekly or a semi weekly mail. Those subscribers will receive their papers as usual.

'Revival at Rochester.'—We hear much of the revival at this place, and of its wonderful power. Visiters who stop for a night, are said in many instances to be brought to a saving knowledge of the truth before morning, and that the whole region round about seems enveloped in a sanctified atmosphere. Now as we are very deficient in credulity, and want, in these times of *'new measures'* for 'getting up revivals,' very strong testimony, to induce us to believe one half we read and hear, we would really thank some candid friend in Rochester to furnish us with an unvarnished statement of religious matters there. We believe the Lord is there indeed but neither in the whirlwind nor in the tempest—but in the 'still, small voice.' Amid the tumult and agitation of the passions, repentance is embarrassed in its exercise and faith obstructed in its steady vision of the cross. If the omnipotent Jesus have much people in Rochester, whom he is gathering in, blessed be his name! May he continue 'to ride forth prosperously by reason of meekness,' until its joy shall be like that of Samaria."

The above very kind, charitable, and liberal remarks are from the editor of the New-York Baptist Register. As to the reports which the editor may have heard, we presume he will not make the people of Rochester accountable any farther than they may have given currency to them. As to God's appearing in the whirlwind or the still small voice we suppose that he will act his pleasure—will, as on the day of Pentecost convert multitudes at once, or by a more gradual process bring sinners to submit to the terms of salvation. The editor has heard that "visiters who stop for the night are in many instances converted before morning." Suppose this were true, is it therefore to be inferred that the conversion is not genuine? If it is, we should like to have the editor of the Register say how long a sinner must resist the offers of mercy before he submits, to ensure the genuineness of his conversion. Or if he would exclude the acts of the sinner from any agency in his own conversion, and would ascribe all, the exercise of repentance and faith entirely to God, we would ask how long it must necessarily require the *Almighty* to effect this change? If the sinner cannot see his own sins and repent of them—or if God cannot give him repentance in one night, we should like to know how many nights or days it will require in order that it should square with Mr. Bet—'s notions of orthodoxy. The sneer about "sanctified atmosphere" it appears to us would comport better with the character of any other than that of a professedly religious paper. However, as the editor is unfortunately, in his own estimation very deficient in credulity, and therefore might not credit any statement we should give, we will refer him to our Baptist brethren in this village who we believe have shared pretty largely in the fruits of this revival, one hundred having been added to their communion since its commencement.

That the measures which they have adopted to persuade sinners to flee to Jesus for refuge, have been very successful—whether they are characterized as *new* measures or *old* measures, we cannot say, as we have heard no question made on the subject. We do not however believe that they would question the genuineness of a conversion merely *because* the subject did not continue to resist more than one *night*, after the offers of pardon and reconciliation were pressed upon his acceptance.

They will tell Mr. Bet— we think, and that without sneering about new measures for "getting up revivals"—that the Lord is here converting sinners. We hope that some of our Baptist brethren will give him "an unvarnished statement of religious matters" in this place, that his small stock of credulity may no longer be so heavily taxed—and what is more important, that he may not unnecessarily give offence to his christian brethren who do possess the information which he acknowledges he does not. Had he this information we think he would not so recklessly throw out his cavils and sneers, but leave this to men who *always* deal them out against revivals, whether *got up* by the advocates of old or new measures.

THE LIBERATOR.

This is the name of a small but neatly executed paper which has just made its *debut*, under the editorship of Mr. Wm. L. Garrison, the *fearless* but persecuted advocate of freedom. Mr. Garrison appears determined not to be driven from his purpose. He has lately been fined and imprisoned for speaking in no very measured terms of reprobation of a New England sea Captain who had been engaged in the transportation of Slaves. By what law he was amerced in damages and deprived of his liberty we know not. He is now in the enjoyment of liberty himself, and knows how to feel for those who are doomed to clank the chains of slavery. Mr. Garrison we know is charged by the timid and heartless and time serving, with being imprudent. He may be, but we esteem that man far more whose zeal in a good cause—especially in pleading the cause of oppressed humanity—in attempting to break the chains of servitude from the hands of his fellow men—occasionally betrays him into imprudence, than that man whose iceburg soul can always measure out in studied and cautious language, his reprobation of oppression. We heartily wish Mr Garrison that success which his noble and philanthropic undertaking so well deserves.

The Liberator is published at Boston at $2,00 per year.

The Journal of Commerce says that in a recent entertainment given by Maj. Gen. Macomb, ardent spirits were excluded. It is also excluded from the table of the French Minister at Washington.

Rev. C. Hiting in a letter post marked Batavia, wishes us to say that he has received $10,00 from an unknown hand to be equally divided between the Am. Education and Home Missionary Societies, and that the money will be handed over to the treasurers of these Societies. The donor, signs herself an "Unworthy Female Friend."

The extracts which we give from the Governor's Message are all that we think would be particularly interesting to our eaders generally.—Indeed it was received too late to give it entire this week.

GROCERS.

With reference to the movement, which we mentioned last week, was going on among a great number of the principal Grocers in this village to abandon the traffic in ardent Spirits, we understand that the great difficulty is, how to get rid of the stock on hand. A correspondent suggests to us that these liquors should be put up at auction and that a call should be made upon the friends of Temperance to bid each to the number of gallons he is willing to pay for, to be poured out as a sacrifice to the cause of temperance.

If the grocers should resort to this course to dispose of their present stock as preparatory to winding up their liquor concerns, we fear that the day of jubilee to their troubled consciences is very distant. As to the propriety of thus dividing up the loss to be sustained, among the community we have nothing to say, we suspect however that those who do not fall in with our *vinegar recommendation*, may as well follow the example of the Messrs. Smiths, pour it out—have no one to divide the sacrifice with, and no one to share in the honor.

Peterboro' Stage House.—This establishment at Peterboro', Madison county, is believed to be the first—certainly one of the first—*Temperance Hotels* ever established in the country. It was built for the express purpose, in 1827, by Gerrit Smith Esq. and has been occupied as a Temperance hotel ever since that period. On opening the door of the bar room the inscription is seen—"NO SPIRITS SOLD HERE." Many, on reading this inscription have started back and shut the door in great wrath, muttering imprecations against the temperance reformation. But this state of things is passing away. The custom is increasing, and altho' the proprietor above named has received no rent for the stand making the sacrifice for the promotion of the cause, the time is probably not distant when it will yield the profit of other hotels. It is a large and commodious establishment, and kept in excellent order.—*Gen. of Temp.*

Men who thus make a sacrifice to promote the cause of temperance, are entitled to the high honor of being ranked with public benefactors. The Peterboro Stage House is probably the first *ever built* for the express purpose of being occupied as a public house, and to exclude ardent spirits—but there are a considerable number of our most respectable Innkeepers—keepers of Stage houses and Hotels, who have banished ardent spirits from their bars. The one in Utica, the Oneida Temperance House, we have mentioned hereto ore as an instance of this kind. We have now the pleasure of adding to this honorable list the Rochester House in this village, kept on Exchange Street by Mr. James C. Henry. The high reputation of this house, as it has been kept by its present occupant is extensively known not only to our own citizens but to the travelling public. It is to be hoped that Mr. Henry, in complying with the dictates of his conscience in taking this bold stand will not suffer in a pecuniary point of view. Let the friends of temperance express their approbation of his conduct by giving him their patronage. We believe that this is the only public house in this village in which ardent spirits does not hold a conspicuous place among its proffered attractions and accommodations. It is to be hoped, however, that it may not long be without a *rival*. From present appearances Rochester will soon be able to support two or three *Temperance Houses*. Or rather will not give adequate support to more than one where ardent spirits shall be sold. How long before one other principal public house, the Clinton House, and Mansion House, will remove this nuisance from their bars, and become co-workers in advancing the temperance reformation?

A Bed sold for Whiskey.—A retailer in this state recently purchased a feather bed of one of his tipling customers, and paid for it in whiskey by the glass! A suffering family must endure the loss without remedy. And *why* is all this? *Who* are the authors of this cruelty? Why—*the oppression* we are gravely told must be borne, because we live in a land of *liberty*. The sovereign people neglect to redress these wrongs for want of power. To do almost any thing else, the power of the people is considered omnipotent, but to protect the oppressed, is a matter in which they cannot intermeddle. *That* would be "*coercive.*" What a libel on popular governments!—*Ib.*

LEGISLATURE OF NEW YORK.

The Legislature of this State met at Albany Tuesday 4th inst. At 12 o'clock, the Hon. E. P. Livingston, the new Lieutenant Governor, took the chair as President of the Senate. The House of Assembly was organized by the election of Gen. George R. Davis, of Rensselaer as Speaker, and Francis Seger, Clerk. The vote on the election for Speaker, was—for Gen. Davis, 91; for John C. Spencer, 30. No opposition was made to the re-election of Mr. Seger, the late excellent Clerk.

EXTRACTS FROM THE

Governor's Message.

I am aware, that in recommending as I earnestly do a cautious policy with regard to public expenditures, I point you to a path that leads rather to useful results, than to personal glory: but all of us must be deeply impressed with the truth, that a democratic government can be sustained only by public virtue. The patriot will discard all selfish considerations, and in the execution of his trusts; will suffer the happiness and prosperity of his country to take entire possession of his heart. It is a paramount duty of all the functionaries of the government, to keep the people advised of every thing which affects their interests: and on all occasions to endeavor to infuse a spirit of public morality. That species of legislation which is the result of an alliance between private interest and the excited feelings of the community, bearing with it the co-operation of the timid, and reaching by indirection a common object, is immoral, dangerous, and may ultimately bring ruin upon the country. Those who have designs either of private interest or ambition, will strive to keep the public eye fixed in another direction, while the march to the accomplishment of their purposes unobserved. I am persuaded, that if we are destined to be ruined by legislation, it will not be by means of the comparatively trivial sums which may be supposed necessary to defray the ordinary expences; not even the wasteful expenditure of accumulated treasures; but by the allurements of the glory of splendid undertakings, and the legislative power over public credit.

The canal debt amounted on the first day of January inst. to $7,825,035, composed of the following items:

Erie & Champlain canal stock, payable 1837 6 per cent.	$2,943,500	
Do 5 per cent payable 1837, and 1845	4,057,535	
		$7,001,0[illegible]
Oswego 5 per cent in 1846, and 1849	437,000	
Cayuga and Seneca 5 per cent in 1849	237,000	
Chemung 5 per cent in 1850	150,000	
		824,0[illegible]
		$7,825,03[illegible]

The tolls received upon the Erie and Champlain canals during the past year, will amount to about the sum of		$1,027,3[illegible]
The receipts from auction duties for the year ending Sept 30 last		180,5[illegible]
From salt duties till 31st Oct. last		154,3[illegible]
From other sources about		40,4[illegible]
Making the proceeds of the canal revenue for the year		$1,402,5[illegible]
Of this sum there has been expended by the commissioners, superintendents, collectors, and other canal officers, about	$249,059	
For interest of debt	379,695	
		628,7[illegible]
Leaving of the receipts of the last year to be applied towards the payment of the Erie and Champlain canal debt		$773,8[illegible]
The sum accumulated from receipts of former years amounts to		878,1[illegible]
Making the sum applicable to the extinguishment of the principal of that debt		$1,652,0[illegible]

Cayuga and Seneca Canal.

The expenses of superintendence and collection for the last year, with the expenditures of the canal commissioners, as far as can now be ascertained, will amount to about		$13,0[illegible]
For interest upon the debt		11,8[illegible]
		$24,9[illegible]

Oswego Canal.

Expenses of superintendence, &c	$17,751	
Interest upon the debt	21,850	
		39,6[illegible]
Making total annual expense		$64,5[illegible]
The tolls received during the past year from the Cayuga and Seneca canal is about	$11,664	
Tolls and rents from surplus waters from the Oswego canal	12,912	
		24,5[illegible]

Leaving a balance of expenditures more than the receipts from the

Central Library of Rochester and Monroe County
Historic Newspapers Collection

tolls of those two canals of $30,87
Of the amount of the above expenditures on account of the Oswego canal $3,310 has been paid for damages. There has been received from the Oswego canal, for bonds and mortgages transfered to the Erie and Champlain canal fund $ 9,268
For principal and interest of bonds for lands sold belonging that fund 321

Making $33,68

Of this sum $22,491 have been paid for the balance of expenditures due from this canal the last year, and the bilance has been applied towards the deficit of the present year This sum, being $11,07, deducted from the above balance of $33,870, leaves $22,79 which was made by law chargeable upon the general fund, and has been in part paid from that source.

There is no one of our public institutions, of more importance, or which has better fulfilled public expectations, than that providing for instruction in common schools. The large fund, appropriated to that object, has produced a complete organization throughout the state; and although the system has had to encounter all the obstacles to a new enterprize of such a magnitude in its operations and objects, yet it has been well seconded by public zeal and liberality. Its imperfections may receive some correction, from legislation, yet more is to be hoped from individual exertion, to carry the design of the legislature into effect within the several districts.

There are nine thousand and sixty-two school districts in this state, and eight thousand six hundred and thirty have made returns according to the statute. One hundred and ninety new districts have been formed during the year, and the number which have made returns has increased three hundred thirty-eight in the same period. There are in the the districts from which reports have been received, four hundred ninety-seven thousand five hundred and three children between five and sixteen years of age, and four hundred ninety-nine thousand four hundred twenty-four scholars have been taught during the year in the common schools of the State; the general average of instruction having been about eight months. The returns show an increase of children between five and sixteen, compared with the preceding year, of twenty four thousand one hundred ninety four and an increase of the number instructed, of nineteen thousand three hundred eighty three scholars.

The public money apportioned among the several school districts, during the past year amounts to two hundred and forty-nine thousand seven hundred and fifteen dollars. Of this sum, one hundred thousand dollars was paid from the state treasury, and the residue was derived from a tax upon the several townships and from local funds possessed by some of them. In addition to the public money, there has been paid to teachers by the inhabitants of the districts three hundred and forty six thousand eight hundred and seventy dollars, on long a total of five hundred eighty six thousand five hundred and twenty dollars, paid for teachers' wages alone, in the common schools of the state.

The want of suitable school books, and uniformity in their use, and of competent teachers, seem to be evils under which the system continues to labor. For the mere purpose of reading and arithmetic, selections may be made, among the various books extant, of such as are perfectly adapted to the purpose.—But I feel confident that, under proper regulations, a vast amount of knowledge in the arts and sciences connected with agriculture and husbandry, which are, simple in the principles and easily comprehended, might be taught to children during those years which are usually spent in common schools. To this purpose suitable books should be provided and such teachers only, as are competent to instruct from them, should be employed. I am happy to perceive that gentlemen abundantly compe ent to throw light upon this subject, are moving in it each other, and to devise remedies for the existing evils.

The public attention seems to be awakened to the subject of education in all the departments of knowledge, from that which simply makes the possessor familiar with his duties as a citizen, up to those which enable him to draw him the arcana of nature her treasures, or to contend in full panoply where honors are to be won for himself and his country, in the lists of literary competition. While knowledge, by its intimate connexion with the harmonious action and durability of our political institutions, has secured for its advancement the effect of individual enterprize it will undoubtedly receive from you due attention and patronage.

In my last message I gave a minute account of the structure, discipline, and condition of our state prisons. A brief notice of them only, is now necessary.

The prison at Auburn contains five hundred and fifty cells in its north wing, and had, on the seventh day of December last, six hundred and sixteen convicts. Of the sixty-six surplus convicts, twenty five are females, and confined in one room; the residue are lodged in large rooms, under great disadvantages in the S. wing. In the exercise of a power conferred upon the executive by law I directed, during the month of February last, the sheriffs of the counties of Herkimer, Oneida, Otsego, Cattaraugo, and Broome, to convey their convicts in future to the prison at Sing Sing, instead of Auburn. Since that time the number at Auburn has declined from about six hundred and fifty to the present number.

The prison at Sing Sing contains eight hundred cells, and had, on the twenty fourth day of December last, eight hundred and six prisoners, having increased two hundred and twenty eight during the last year. Of these one hundred and fourteen have been received from the city of New York alone. Finding that the accommodations for the prisoners were likely to be insufficient for the probable increase, I recommended, by special message at the last session, the immediate construction of two hundred cells at Sing Sing, and ten thousand dollars were appropriated for the purpose. The cells, from causes not anticipated, have not been built, but I am informed that they are now in progress. It is evident that our prisons must be enlarged without delay. The reports of the officers of the prisons will put you in possession of all the facts necessary to enable you to act on the subject.

The condition of the female convicts is a serious evil; and I feel it my duty to press earnestly upon your attention the subject of a separate penitentiary for them, constructed with single dormitories, where they will be subjected to the discipline which has been so efficacious in the good government of our prisons, and to some extent in reforming male convicts. The whole number of female convicts now supported by the state at Auburn and at the penitentiary in the city of N York is sixty three. Humanity, and I believe good economy require that this subject should no longer neglected. A separate building in the neighborhood of Sing Sing might be cheaply erected out of the materials at hand, by the labor of convicts, and the female convicts might be placed in it, under the government of the officers of that prison.

I am not able to state the amount of the earnings of the convicts at Sing Sing, nor to compare it with the expenses for their support.—But I learn from the agent of the Auburn prison, that he will not find it necessary to apply for any appropriation from the treasury.

The expenditures for that prison, during the year ending on the thirty first day of October last, including the extra expense of building one hundred feet of work-shops, repairs of the north wing which was damaged by fire, and all the necessary repairs in and about the prison amounted to thirty six thousand two hundred and twenty six dollars. The earnings of the convicts during the same time, amounted to forty thousand three hundred and forty one dollars.

I have pardoned from the state prison during the past year, seventy six convicts. A great proportion of them are persons to whom my attention was called by the officers of the respective prisons, and who were commended to executive clemency by their youth or, long sentences, particularly those for life, on account of trifling burglaries. I found them enduring punishments incompatible with the mitigated severity of our criminal laws.

Further reflection and experience confirm me in the opinion that punishment by imprisonment for life, should be rarely inflicted except where a previous term of imprisonment has failed to produce reform. Punishment loses part of its terrors if the convict may look with hope to the executive power for a pardon, on the facts alone upon which the judges pronounced the sentence of the law. All reflecting men agree in the opinion, that certainty is more efficacious in producing reform, than severity of punishment.

There have been three convictions for capital crimes during the year, and one execution. I felt it my duty on examining the testimony, to commute the punishment of one (a female) to three years' imprisonment, and the other to imprisonment for life in the state prison.

While I renew the suggestion, that the punishment by death for arson is incompatible with the philanthropy of the age, I am impelled to add, waiving the question in casuistry whether it is proper in any case to take life, that the punishment of death in all cases of technical murder is unreasonably severe. I have adhered to a sense of duty in refusing to stay execution, in every case of clear murder within the existing laws; while I sometimes felt that the measure of punishment was disproportionately severe for the crime. I think that a portion of your time might be well employed in the inquiry whether the crime of murder can not be so defined, or the punishment for the minor species of it so modified, as to limit the punishment of death to cases of actual premeditated homicide.

The result of inquiries which have been made in Europe confirms the deductions of reason, that the higher crimes are lessened as men become more civilized and enlightened; and that though offences against property may increase, crimes against the person are invariably diminished. It would be productive of much good, if measures should be adopted for taking the statistics of crime within this state. Interesting tables might be formed, which would enable us to institute a comparison with other countries, and determine how far the commission of crime is influenced by the nature of our government, by the intelligence and wealth diffused among our people, and by our mode and degree of punishments. We should be able also to compare year with year, and have some data for regulating our criminal code, and producing a uniformity in sentences.

If justices of the peace, and other judicial peace officers should be required by law, to return annually, to the county clerk's offices, an account of the number of warrants issued, of accused, examined, and supposed culprits committed; and courts of special sessions, the number of persons acquitted and convicted before them; and other courts, the number indicted, acquitted and convicted, together with the nature of the offences and the punishments inflicted, the returns of the several county clerks would enable the Secretary of State to present a full and perfect view of the subject.

I recommend also to your consideration the condition of our county prisons, under the conviction that great evils exist in our arrangements there; and in the hope that you will devise some remedy for the spreading of vice, in those common receptacles of the suspected and convicted, the young and the old, the adept and the novice in crime.—Those sentenced to punishment should be compelled to perform some useful labor, and the accused should have an opportunity to keep themselves employed.

The House of Refuge in the city of New York, as a penitentiary, which operates at the root, and is instrumental in the prevention of crime, and as having been patronised by the state, is deserving of notice. The building will accommodate two hundred and fifty-two boys, and sixty-eight girls with separate cells, and has corresponding arrangements for the convenience of its government, the instruction of its inmates, and the care of the sick. There are now at house one hundred and thirty seven boys and forty-four girls, none of all of whom are in a course of instruction in trades. The funds provided by the government are ample for all the purposes of the institution.

Imprisonment for debt should be tolerated so far only as is necessary to enable the creditor to secure the property of his debtor. In respect to debts of large amount, ample provisions, beyond the reach of the smaller debtor, seem to have been made; for it is provided that whenever a person considers himself insolvent, he may, on application to a proper officer, and due notice to his creditors, assign over all his property, and obtain exemption from arrest or imprisonment.

With such ample provision before us for the relief of those oppressed with large debts, the injustice of the provisions of the law in regard to the more helpless class, the extremely poor, is very striking. Imprisonment appears to be wanton when inflicted upon a person without means to pay, and who depends upon his daily labor for the maintenance of his family. A defendant in execution from a justice's court, must in some cases remain in prison thirty days, before he is permitted to make oath, that he has no means for the payment of his debt. It is this which fills our jails.—An easy remedy may be prescribed, by permitting a defendant on the trial, when his creditor is present, to show his inability to pay, assign over his property and thereby exempt himself from imprisonment. This subject I hope will engage your early attention, and while you make ample provision for the security of creditors against frauds, and to punish fraudulent debtors criminally, that you will so modify the laws as to dispense as far as practicable, with imprisonment for debt.

COMING TO THE POINT.

It seems that the Chief Justice of the United States has issued an injunction against the State of Georgia to prevent the execution of an Indian who had been condemned in a court of Georgia for murder. The following is the form of the writ which was submitted by the Governor of Georgia to the two houses of the Legislature of that state.

To the State of Georgia, Greeting.

You are hereby cited and admonished to be and appear at the Supreme Court of the United States, to be holden, at Washington, on the second Monday in January next, pursuant to a writ of error filed in the Clerk's office of the Superior Court, of the State of Georgia for Hall county, in the county of Hall, wherein George Tassle, alias George Tassles, alias George Tassel, alias George Tassle, alias George Tassille, is plaintiff in error, and the said State of Georgia is defendant in error, to show cause if any there be, why judgement rendered against the said George, as in the said writ of error mentioned, should not be corrected, and why speedy justice should not be done to the parties in that behalf.

Witness the honorable John Marshall, Chief Justice of the said Supreme Court of the United States, this 12th day of December, in the year of our Lord, 1830.

(Signed) J. MARSHALL,
Ch. Just. of the U. S.

The Legislature immediately adopted the following resolutions:

And whereas, the right to punish crimes against the peace and good order of this state, in accordance with the existing laws of this state, is an original and a necessary part of sovereignty which the state of Georgia has never parted with.

Be it therefore resolved by the Senate and House of Representatives, &c. That they view with feeling of deep regret, the interference by the Chief Justice of the Supreme Court of the United States in the administration of the criminal laws of this state, and that such an interference is a flagrant violation of her right.

Resolved further. That his Excellency the Governor be, and every other officer of this State, is hereby requested and enjoined to disregard any and every mandate and process that has been or shall be served upon him or them, purporting to proceed from the Chief Justice or any associate Justice of the Supreme Court of the United States for the purpose of arresting the execution of any of the criminal laws of this State.

And be it further resolved. That his Excellency the Governor be and he is hereby authorised and required, with all the force and means placed at his command, by the constitution and laws of this state, to resist and repel any and every invasion from whatever quarter, upon the administration of the criminal laws of this state.

Resolved; That the State of Georgia will never so far compromit her sovereignty, as an independent state, as to become a party to the case sought to be made before the Supreme Court of the United States by the writ in question.

Resolved, That his Excellency the Governor be, and he is authorised, to communicate to the sheriff of Hall county, by express, so much of the foregoing resolutions, and such orders as are necessary to ensure the full execution of the laws, in the case of George Tassels, convicted of murder in Hall county.

We shall now see whether the state of Georgia, as a member of the confederacy, will submit to its constitution and laws, and in case of resistance, which it appears is determined upon, there is energy enough in the Executive of the United States to enforce the execution of the process of its highest Court. The object we know is to break up and remove the Indians before their rights can be adjudicated—before they can appeal to the United States Court for protection. Whatever may be the merits of the case—whatever the ultimate decision may be, we suppose that the state of Georgia, as well as every private citizen, is bound to submit to a trial, when regularly and legally required so to do. If the state of Georgia can, with propriety, refuse to submit a controversy to the decision of the proper tribunal, we know not why an individual might not take the same ground. The only difference is, in one case a state is a party, and in the other an individual—in one case there is more power of resistance than in the other.—*Ed Obs.*

Extracts from a communication of a correspondent of the New-York Observer, relative to the Indian controversy. Dated Washington 1st Jan. 1831.

The names of the three Delegates from the Cherokee nation now here are, Taylor, Ridge and Coody. Taylor is a large, portly man, of a bland, open countenance, which seems shaded with an expression of deeply pensive, if not sad, as to indicate that but little hope for the fortunes of his country lingers around his heart. The experience of forty-five years (for that is his age,) in this dishonest and delusive world, may contribute to the sombre cast of his feelings, a characteristic which is by no means so conspicuous in his younger brethren, Ridge and Coody, the first of whom is twenty-eight, the latter twenty-four years of age, and both of them intelligent and dignified men. They *understand* their rights, and say they will *stand by* them till crushed by the weight of power, or driven as exiles over the world. Taylor smokes a silver pipe of elegant workmanship with a silver chain attached, presented by General Washington to one of their Chiefs, '*Badger's mother*,' now slumbering with the dead. He naturally regards it, as the illustrious donor intended it—a symbol of the friendship and *good faith* of the United States. May it never remind him of his degradation and our treachery.

I have now lying on my desk two very interesting documents, loaned me by the Cherokees and which they keep in a long cylindrical box of tin, some account of which may not be unacceptable to your readers. One is entitled "Minutes of Conferences holden at the War office, between the Secretary for the department of War, on behalf of the United States, and a deputation from the Cherokee nation of Indians on behalf of the said nation on the 30th of June and 3d of July, 1801.—Charles Hicks, interpreter."

The other is a solemn treaty or rather a voluntary charter, written on parchment, under the hand of the Secretary of War; the upper side of the parchment being interwoven with a golden chain of double links, the lustre of which, I am sorry to say, has outlived the faith of the government which it was intended to adumbrate, and the observance of the pledge which it adorns. The following is a literal transcription of the Document.

"To the beloved Chief of the Cherokee nation, *The Little Turkey*, on behalf of the said nation—The Secretary of War of the United States sends Greeting: *Friend and Brother*—The Deputation appointed by you to visit the seat of government, have arrived and been *welcomed* by your Father the President of the United States, *with cordiality*, they have spoken and he has heard all the representations that they were instructed by you, on behalf of the Cherokee nation, to make to him. In his name I have answered them in sincerity and truth, and when they shall report to you what I have said, I trust that you will feel *all uneasiness removed from your minds*, and that you and your nation will experience that satisfaction which must result from a conviction of the certainty with which you may *continue to rely on the friendship and protection of the United States*. These can never be forfeited but by the misconduct of the red people themselves. Your Father the President instructs me to assure you in behalf of your nation, that he *will pay the most sacred regard to the treaties existing* between your nation and ours, and to protect your whole territory against *all intrusions* that may be attempted by *white people*, that all encouragement shall be given to you in your just pursuits, and laudable progress towards comfort and happiness by the introduction of useful arts; that all persons who shall offend against our treaties, or against the laws made for your protection, shall be brought to justice, or if this should be impracticable, that a faithful remuneration shall be made to you, and that he will never abandon his *beloved Cherokees, nor their children*, so long as they shall act justly and peaceably towards the white people and their red brethren.

This is all he requires from you in return for his friendship and protection; he trusts you will not force him to recede from these determinations by an improper and unjust change of conduct, but that you will give him abundant reason to increase, if possible, his desire to see you happy and contented under the *fostering care of the United States*. I send you by your beloved Chief, THE GLASS, a chain; it is made of gold, which will never rust, and I pray the Great Spirit to assist us in keeping the chain of our friendship, of which this golden chain is meant as an emblem, bright for a long succession of ages."

"*War Department, 7th July* 1801.
H. DEARBORN, *Sec'y of War.*
[*Seal of the United States.*]

Spirit of Washington and Jefferson! Spirit of Justice and humanity! Is there any meaning in promises; any force in words? Is there any truth in the seal of the United States, or in the signature of its highest officers? Here is the original charter before my eyes with its golden chain, the emblem of eternal friendship. The chain is still bright, but the friendship of the Government that gave the pledge has "rusted" indeed. It is no more! It is buried with Washington, Jefferson, Dearborn, and all the illustrious dead, who lie as low as the children of the forest with whom they negotiated. The real ground to which the opponents of the Indians are driven, is this: "*The faith of treaties need not be kept with savages*"—a doctrine well worthy the darkness of the middle ages.

The trial of Judge Peck was suspended on Wednesday last in consequence of the sudden absence of Mr. Wirt, occasioned by the critical sickness of one of his children.

INDIAN BATTLE.

ARKANSAS, December 8.

The Osages and Pawnees.—A gentleman who arrived here a few days ago, direct from Cantonment Gibson, informs us, that, just before he left, intelligence reached there of a bloody fight having taken place, a few days previous, high up the Arkansas, between two parties of Osages and Pawnees, in which the former were victorious, having killed 18 of their enemies and bore off their scalps in triumph.—The Pawnees made an attack, in the first place, on a small party who were in advance of the main body of the Osages, and compelled them to retreat. They, however soon rallied, pursued and overtook their enemies, whom they vanquished and compelled to retreat, after a short, but bloody contest, before the main party of the Osges came up. It is said to have been one of the most desperate and hard contested engagements that has ever been fought by these two tribes. The Osages fought with guns and the Pawnees with spears and battle axes. The loss of the Osages was 2 killed and 8 wounded. No prisoners were taken on either side.

CHEERING REVIVALS.

Extract from a letter just received in this city, dated, Whitesboro' N. Y. Dec. 30, 1830.

There are considerable revivals in progress in Butternutts, Cooperstown and some other places in Otsego Co. In this place, Whitesboro', probably more than one hundred have been converted within a few weeks, and quite recently as many as thirty or forty in New-Hartford. The work at Westmoreland is interesting. In Utica, between one and two hundred have been hopefully turned to God, and the work is still increasing. A revival has just commenced at Augusta. That at Sackett's Harbor is quite powerful.—*Philadelphian.*

Premium Tract.—The committee, consisting of the Hon. Theodore Frelinghuysen, the Rev. Dr. Milnor, and the Rev. Absalom Peters, to whom were referred the manuscript Tracts on "the importance of the gospel, its ministry, its Sabbaths, and its ordinances, to the well being and perpetuity of our free institutions" have unanimously awarded the premium of $50, to the Tract No. 4; which, on opening the envelope, was found to be written by the Rev. Dr. Brownlee, of New York.

Carless Driving.—Our readers are already acquainted with the fact, that a suit was instituted in Baltimore county Court, by John M'Tavish Esq. against the proprietors of a line of stages between this city and the city of Washington, to recover damages for a severe injury, sustained in consequence of being thrown out of one of the stages by the imprudence of the driver, in endeavoring to pass a stage belonging to another line. In that action Mr. M'Tavish recovered six hundred dollars, the whole amount of which, after deducting the actual expenses incurred by him, he has generously applied to charitable purposes. One hundred and fifty dollars of the money so recovered, has been presented by Mr. M'Tavish to that useful and well conducted charitable institution, the St. Andrew's Society of Baltimore.—*Balt. Gazette.*

The Closing Scene.—J. J. Knapp, Jr. was executed at Salem on Friday morning, at about nine o'clock. His deportment was much like that of his brother. He was calm and collected. The parting interview with his young wife took place on the preceding evening. He slept several hours during the night—read in the Bible, and exhibited some symptoms of penitence.—The partings with his wife and father were both affecting scenes. His wife was borne from the cell.—*N. Y. Spect.*

Foreign News.

ONE WEEK LATER FROM EUROPE.

The Packet Ship John Jay, Capt. Holdredge, from Liverpool, has arrived. By this conveyance the editors of the Commercial Advertiser have received their regular supplies of English newspapers, embracing London of the evening of Dec. 7th, and Liverpool of the 8th.

The European papers are like thermometers. Their tone is varied by every passing circumstance, as the mercury sinks or rises by ever change in the temperature of the air that sweeps by it. At the date of our last advices, all was despondency and gloom. The Russian *Bear* was taking the attitude *sabent*, and the *Black Eagles* of Prussia, were leaving the *royal eyrie*, and screaming for the prey. A single week has passed, and the bears are quietly in their dens, and the eagles in their nests.—In other words the general aspect of the intelligence by this arrival is altogether pacific. The intelligent reader will perceive, however, that no real, substantial change could have been wrought among the Cabinets of Europe, and the fact ascertained, within that period. We tho't ourselves, and so intimated, that the war excitement disclosed by the papers last week, was much higher than the circumstances giving rise to it warranted. We are therefore not disappointed by the altered tone of the advices before us, our forebodings as to the future, are unchanged. *N. Y. Spec.*

Distress in Ireland.—Ten or eleven thousand persons are represented as being in a state of starvation, in St. John's Parish, Limerick, and over 14,600 in St. Mary's in the same city. The number of the utterly destitute is computed by the Limerick Post to amount to 30,000.

PORTUGAL.

It appears that Don Miguel had a narrow escape from assassination on the 15th of Oct. A well dressed man contrived to enter the Palace of Ajuda, unobserved, ostensibly to present a petition. On being suspected by one of the valets, he was seized and examined. A naked poinard was found in the sleeve of his coat. He had made no reply to the examinations, and the government took precautions to conceal the affair.

ITALY.—*Illness of the Pope.*—A letter from Rome, of the 26th November, states that the Pope, Pius VIII. is at the last extremity; that the gout had ascended to his stomach, the lungs were attacked, and the symptoms were becoming more unfavorable every hour. The Pontificate had been put in commission. The Holy Father was not expected to live many hours when this courier left.

Cholera Morbus in Russia.—Accounts have been received from Moscow to the 18th Nov. The deaths from the cholera morbus, we are sorry to say, were rapidly on the increase. The new cases which, on the 12th amounted to only 65, on the 15th had increased to 178. There were on the afternoon of the 16th, 1,080, of whom not more than about 300 or 350 were expected to recover. All was perfectly healthy at St. Petersburg. The nights were frosty, but not severely so. The accounts from Yaristoff, and from places in that direction, relative to the cholera morbus, were more favorable.

Summary.

An application is to be made to the Legislature of this state, for an act authorising the erection of a bridge across the Hudson river, opposite the city of Albany.

Mr. Bloodgood, the Mayor of Albany commenced his official duties on New Year's Day, by throwing open the doors of the Debtor's Prison, and letting the captives go free! The Mayor himself paid the debts for which the inmates were immured.

Orders have been given for the immediate equipment of the frigate Potomac, now lying at the Navy Yard at Washington. She is destined, it is said, to relieve the Guerriere in the Pacific.

Another instance of Liberality.—The Secretary of the American Education Society, acknowledges in the last Philadelphian *Fifteen temporary Scholarships* of $75 per annum each; subscribed during a recent agency performed by him, in Philadelphia, by members of the 5th Presbyterian Chh. under the pastoral care of the Rev. Dr. Skinner; besides $85 donations in the same congregation. Several other scholarships were subscribed in other churches in that city.

Sudden Death.—On Monday morning, about half past 6 o'clock, Capt. Charles Chipp, the Keeper of the Public Stores, left his residence in John-street, for the stores in Nassau-street, and in a few minutes afterwards he was found seated on the side-walk, on the corner of Nassau and John-streets, apparently suffering extreme pain. He was immediately taken to his residence, where he expired before he could be placed on a bed: the cause of his death is believed to be the rupture of a blood vessel. The deceased was known to a large circle, and we believe few men were more esteemed, and few who will be more regretted.

Items from our London papers.—Since our last, we have received our London Journals for November and December.—They are comparatively barren of intelligence. A few facts stated in them we proceed to lay before our readers.—*Vermont Chronicle.*

South Africa.—The Moravian Missionaries continue to labor with their usual zeal and patience. The number of natives connected with their settlements is increasing. Some instances of conversion and admission to the church have made a powerful impression on the minds of the natives.

Swedish Missionary Society.—"Under the protection of the King, on the 15th of February 1829, this Society was established at Gothenburg. That day was chosen, because on the 15th of February, 829, Ansgar, the first Missionary of Scandinavia, departed from his labors; and thus for Ten Centuries, the glad tidings of the gospel had resounded on the shores of the North."

The Editors of the Missionary Register say, "We have taken this statement from the "Journal des Missions;" but as Moshim places the death of Ansgar in 865, and his first visit to Sweden in 828, the 15th day of February 829 was probably the first day of his entering on his public labours."

Sumatra.—Mr. F. Ward, Baptist missionary, is at Padang, preparing a Dictionary of the language and translation of the Scriptures.

Mission to China.—We learn from Mr. Abeel's journal at Canton, part of which is published in the Christian Intelligencer, that A-see, a Chinese who was educated and made a profession of religion at Cornwall; Ct. has been found. His character appears not to be very decided, though Mr. Abeel has hopes of his piety. Leung-a-fa appears admirably.

Gold.—Upwards of $200,000 in gold is said to have been coined in Georgia the present season, in $2 50, $5 00, and $10 pieces. On one side is "Templeton Reed, Assayer;" and on the other "Georgia Gold."

Baptists in Arkansas—They have six flourishing little churches, containing 133 members, united in the "Spring River Association." They have all been gathered within two years.

University of Alabama.—Rev. Alva Woods, D. D. President of the Transylvania University, Ky. has been appointed to the Presidency of the University of Alabama, situated at Tuscaloosa.

Sunday Schools in Kentucky.—By the first of January, five men will enter the field of labor in this State, to establish Sabbath Schools in all places where it is practicable.

The population of the Territory of Arkansas is ascertained to be about 59,000, an increase of more than 100 per cent, since the census of 1820.

Letters received since our last—J. Culbertson, H. Bliss, E. D. Moses, D. McNeil, E. Williams, N. Kero, W Shaver, L. Clark, L. Carrier, F. Soper, W. Annis, M. Hunter, W. Page, J. B. Wilson, J. Clark, J. Crocker.

Married,

At West Mendon, on the 5th inst. by Rev. Mr. Sill, Mr. Samuel Sibley, to Miss Almira Dixson, daughter of James Dixson Esq.

DIED,

On Sunday morning, 9th inst. Mrs. Marian Buell, wife of Col. Wm. H. Ward, and daughter of the late Gen. Joseph Buell, of Marietta, Ohio aged 26.

At his residence, in Mufflin township, Penn. William Denning, in the ninety fourth year of his age. The deceased was an Artificer in the army of the revolution—he it was, who, in the days of his country's need, made the only successful attempt ever made in the world to manufacture wrought iron cannon; two of which he completed at Middlesex, and commenced another and larger one at Mount Holly, but could get no one to assist him who could stand the heat, which is said to have been so great as to melt the lead buttons on his clothes! This unfinished piece, lies as he left it, at either Holly Forge or the Carlisle Barracks.

One of those completed was taken by the British at the battle of Brandywine, and is now in the Tower of London. The British Government offered a large sum and a stated annuity to the person who would instruct them in the manufacture of that article: but the patriotic blacksmith preferred obscurity and poverty in his own beloved country.

The strength of his good constitution continued till near his last; and he was able to walk to the village of Newville, two miles from his residence until about six months before his decease.

LOOK!!!

All persons indebted to Nath'l Draper for tuition in the Rochester High School—or to Miss Fanny Bush for tuition, are hereby notified that I will attend to the receiving of said dues at the store of O. N. Bush, in this village on Saturday of each week, until the first Saturday of February next. All who neglect this timely notice, may expect to find their accounts put in a train for collection.
SAMUEL L. PIERCE, Col.

AN APPRENTICE to the PRINTING BUSINESS, wanted at this Office. He must be from the country, and at least 15 years old.

To Exonerate from Imprisonment.

LUTHER FISK, of Gates, Monroe county Notice first published 13th January, 1831, creditors to show cause before Moses Chapin, first judge of Monroe county at his office in Gates in said county, on the seventh day of April next, at ten o'clock, A. M.

CARDING MACHINE BUILDING.—The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, furnished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. P. SANFORD.
Rochester, Jan. 1, 1831 3m2

CHRISTIAN ALMANAC for 1831 for sale at this Office.

50 CHESTS Fresh Teas—100 Kegs Tobacco—for sale by
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll-st.

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.
FREDERICK STARR.

Book & Job Printing
Neatly executed at the Observer Office.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE BELIEVER AND HIS ECHO.
BY CORNELIUS GAYLEY.

Believer. True faith producing love to God and man,
Say, Echo, is not this the gospel's plan?
Echo. The gospel's plan.

Believer. Must I my faith in Jesus constant show,
By doing good to all, both friend and foe?
Echo. Both friend and foe.

Believer. But if a brother hates and treat me ill,
Must I return him good, and love him still?
Echo. Love him still.

Believer. If he my failings watches to reveal,
Must I his faults as carefully conceal?
Echo. As carefully conceal.

Believer. But if name and character he tears,
And cruel malice too, too plainly bares,
And when I sorrow and affliction know,
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?
Echo. Still love and bless.

Believer. Whatever usage ill I may receive,
Must I still patient be and still forgive?
Echo. Still patient be, and still forgive.

Believer. Why, Echo, how is this? Thou'rt sure a dove,
Thy voice will teach me nothing else than love.
Echo. Nothing else than love.

Believer. Amen, with all my heart, then it be so:
'Tis all delightful, just, and good, I know,
And now to practice I'll directly go.
Echo. Directly go.

Believer. Things being thus; then who will reject,
My gracious God, me surely will protect.
Echo. Surely will protect.

Believer. Henceforth on him I'll roll my every care,
And both my friend and foe embrace in prayer.
Echo. Embrace in prayer.

Believer. But after all these duties when they're done,
Must I in point of merit, then disown?
And rest my soul on Jesus' blood alone?
Echo. On Jesus' blood alone.

Believer. Echo, enough! Thy counsel to my ear
Is sweeter than to flowers, the dew-drop tear.
Thy wise instructive lessons please me well:
Till next we meet again, Farewell, Farewell.
Echo. Farewell, Farewell.

From the Connecticut Observer.

"WHAT IS OUR LIFE?"

Life—'tis a path through this valley of tears,
Where enjoyment and sorrow alternately grow:
'Tis the sunlight of hope, o'er a landscape of fears;
The minglings of joy in the chalice of wo.
Tread, tread ye that path, with your eye on the sod;
And mingle that cup for the glory of God.

Life—'tis an hour of probation, that's given
In mercy to man while a wanderer here,
'Tis a time to prepare for the glory of Heaven,
When the spirit shall soar to a holier sphere,—
Seize, seize ye that moment, for on it doth hang
Eternity's joy, or eternity's pang.

Life—'tis a vanishing vapor—a dream,
Whose passing delusion we vainly deplore;—
'Tis a wave, rolling swiftly o'er time's troubled stream,
To break and be dash'd on eternity's shore.—
Heaven's breezes improve—may their influence blest
Waft you safe o'er that wave, to the haven of rest.

Life—'tis an Eden—but ah! in its bowers,
The serpent of shame and of anguish is found;
And the bright flaming sword of calamity lowers,
To prohibit approach where our blessings abound,—
Be prepared, when as outcasts from Eden ye rove,
To enter an Eden eternal above.

Life—'tis a journey, whose joys of to-day,
Are dash'd by our fears of the evil to come;
And affliction and sorrow but urge us away
From its wearisome course to a sorrowless home.
Ye pilgrims of earth, on that life's thorny road,
Hasten on to the heavenly "city of God."
So live that the past shall not waken a sigh,
When the angel of death sends you summons to die.

Hartford, Nov. 1830. N. S.

BACKSLIDER RECLAIMED.

When I resided in the western part of the state of New York, I became acquainted with Deacon D. He was then advanced in life, and in feeble health. He resided about seven miles from our village, but often came that whole distance on foot, to meet with the people of God, in his sanctuary. No man in that vicinity was more esteemed as an exemplary Christian. On one occasion he arose in a religious meeting, and related, in broken accents, the following narrative. It is impossible for me to remember precisely his words, or even all the little of his story; but the account, as I give it, is *mainly*, if not entirely correct, and it fell from his lips with all the weight which a respectable character, and the "*multitude of years*," are accustomed to give to the words of wisdom. He said:

"At the time of my supposed conversion, I had great religious enjoyment. Duty was a pleasure. Light and joy accompanied all my movements. I wondered at the stupidity and the unfaithfulness of others. I felt as though temptation would never overcome me, or difficulties obstruct my onward career. I thought I should constantly grow in grace—overcome, with ease, every opposing obstacle—convince sinners in multitudes of their danger, and sail over an unbroken sea of success to heaven. Soon, however, God taught me the folly of my calculations. Trial came; opportunities of gain were presented. The necessities of my family made their appeal; fashion, pride, selfishness, all put in their claims. I suffered my attention to be distracted, and my affections became insensibly enlisted in unholy pursuits. I became less watchful. The scriptures, in which I had taken so great delight, were occasionally neglected. My cares became so numerous and pressing that I sometimes omitted the duty of secret devotion.—Family worship, at length, was substituted in its room, and the closet neglected; even this duty was sometimes omitted, and almost always most superficially and shamefully discharged. The light of God's countenance forsook me—the sun of my religious enjoyment went down—a long and dreadful night succeeded. The world imparted no pleasure; conscience upbraided, and the neglected Bible reproached me; every day reminded me of my declension; the Sabbath overawed and distressed me; the ministers whom I occasionally heard, seemed to direct against me all their warnings & all their exhortations, with a painful personality; my Christian companions, I thought, viewed me with suspicion; my business did not prosper. I seemed to myself like another Cain, upon whom the Lord had set a mark, that I might be scorned of heaven, and shunned by men on earth. The company of the wicked I could not relish, the conversation of the righteous I could not endure; in society I was wretched, in solitude I was tormented by my own reflections; every thing conspired to render my condition intolerable, even my own wife, and the children whom I loved, looked at me strangely. Dreadful suggestions about the crime of suicide were occasionally urged upon my tortured mind; temptations to renounce God forever were frequently presented, until I shivered all over with horror.

One afternoon, while in this state of mind, I was riding alone to the little village in which I resided, hating myself, loathing the world, murmuring against God; understanding my duty, and yet unwilling to reform. I discovered at some distance behind me, a gentleman of my acquaintance, from a neigboring town. He was moving with much greater rapidity than myself, and knowing him as a very active Christian, I feared if he overtook me, he would attempt a conversation upon the subject of religion. This purpose I was determined to defeat. My first suggestion was, to hasten on with all possible speed to the place of my destination, and thus distance my pursuer. Upon a second thought, I concluded this would appear very indecorous; I therefore determined to move along as slowly as the animal I rode felt inclined to travel, hoping the gentleman might be urged on with his present haste, and thus leave me to my own contemplations; but in this I was disappointed. As soon as he had overtaken me, he checked his horse, and immediately, from the abundance of his heart, accosted me upon that great subject which I so much dreaded to hear announced. I felt very uneasy, manifested disgust, and endeavored to change the topic of conversation.—He noticed my aversion to the subject, but still persisted in his appeals to my conscience, and became so personal and searching in his remarks, as to render his conversation almost intolerable. More than once did I resolve to restrain my exasperated feelings no longer. I repeatedly intimated that his company was not desired, and that his conversation was by no means agreeable; but he appeared not to understand me. He seemed inflexibly and astonishingly intent upon his undertaking. I respected the man; I was myself a member of the church, and, therefore, I was constrained to listen and acknowledge; and I revered my companion the more for the contrast which I now observed between his feelings and my own. We were now approaching near the village. At this time, there was no church nor stated preaching in the place, and only a few Christian people resided in the vicinity. My companion proposed to remain with me during the night, and in the evening, to collect the people for the purposes of prayer and religious improvement. To me no proposition would have been more unacceptable. I made all the objections I could devise.—It was now late in the day; the people had not been accustomed to assemble for such purposes; it would be difficult to circulate the notice; but few would assemble. All these, and many other objections of a similar character were raised. Still he insisted upon the meeting. I yielded a reluctant consent, still hating the importunity of my friend. We went to my dwelling, sent out notice of the meeting; took some refreshment, and prepared for the place of worship. During all this time, my devoted companion, from the fulness of his soul, continued the language of Canaan. My own feelings, as he proceeded, began gradually to soften; I listened with more attention, and relented a little; I began to regret the unholy aversions I had manifested; the faithfulness of my friend became less distressing; my sensibilities were awakened—till, at length, reproof was received with pleasure, self-abhorrence became a joy, repentance was a luxury. I confessed, submitted, and rejoiced. I felt that the *righteous had smitten me*, and it was *a kindness*—an *excellent oil*, which did not break my head. I consecrated myself afresh and forever to the service of God. The light of his countenance returned, the joy of my espousals was restored: we went in tears, to the place of worship, found it crowded with waiting and anxious hearers, and sung, prayed, and confessed, and exhorted, until propriety required us to dismiss the congregation; but the people were unwilling to depart, the Holy Ghost was there, sinners were anxiously inquiring what they should do for salvation, and the hearts of God's people were powerfully affected. A revival of religion commenced at this meeting, which resulted in the hopeful conversion of many souls, the organization of a church, and the establishment of the gospel ministry.—*American Pastor's Journal.*

From the New York Observer.

LETTER FROM THE CHOCTAW COUNTRY.

A gentleman of our acquaintance in the fairness of whose statements entire confidence may be placed, writes us from the Choctaw country as follows:—

"Had I time I would give you many particulars respecting the Choctaws, but must content myself with a few brief notices. The late treaty caused great dissatisfaction. Almost the entire population, with a few exceptions, were opposed to it. But care had been taken to secure the men of influence; and these people cannot move without their leaders. Care has also been taken to prevent any general expression of the feelings of the people hostile to the treaty. In the mean time, the Choctaws have been brought to the conclusion, that they must either come under the laws of the state, or remove to the West. The former they find they cannot endure. All the claims, old and new, that can be brought against them, are put in suit.—There is every reason to believe that some of these accounts are false, but the poor Indians have no remedy; as their oath, by the constitution of the state, cannot be admitted. They are also unable, under the laws of the state, to prevent the free introduction of whiskey, which has already occasioned the loss of many lives.

There circumstances have led many who were opposed to the treaty, to conclude, that there is no alternative left, but destruction, or a removal to a new home.

Some of those who were sent to explore the country west of the Mississippi have returned. They have brought back a very flattering account of it. There can be no doubt but the Choctaws have a tract of good land, well watered, on Red River.—It is believed to be by far the best, of the country, alotted to the Indians.

Those most favorable to the treaty and who are to share most liberally in its provisions, have been most industriously employed in putting the Indians in motion; so that the treaty is likely to be executed in part, before it is ratified. Large numbers of the poorer class of the Choctaws are already on their way to the land of Paradise, in the West. Happy will it be for them, if the cupidity and treachery of the white man does not again dispossess them.

I know not what the Senate will do in regard to the treaty. It is, however, certain that many of the Choctaws will go, whether the treaty is ratified or not."

From the Home Missionary.

MICHIGAN TERRITORY.

The Rev. George Hornell, Pontiac, Mich. Oct. 26, 1830, *writes:*

Nine Sabbath schools and one Bible class continue in tolerably successful operation. The Monthly Concert, and other prayer meetings, continue with undiminished interest.

Having received of the American Tract Society a donation of 10,000 pages of tracts I have commenced the distribution of tracts at seven different places, once in three weeks. The number of families supplied at each place, I think, on an average, will exceed fifty.

Another Missionary in Michigan, relates the following:

One fact which I noticed at the season preparatory to our last communion, showed, as I thought, the need of the constant watch of a pastor. The day was to be observed in fasting and prayer, not only for a blessing on the interesting occasion before us, but also for a revival of religion. The day came, & those members of the church who had lived here two or three years deprived of the gospel, were, with two or three exceptions, all absent. Those who had recently left churches at the east were present, and it seemed to them a melting season.

A WORTHY EXAMPLE.

Many manifest a great spirit of self-denial, to support the gospel. One member of this church, who owns only twenty-five acres of land, and lives in a log hut, with but one room in it, said: "The Lord has made me able and willing to give ten dollars for the support of the gospel, and has given me and my wife strength to walk seven miles to hear it preached.

EXILED SWISS PASTORS.

A letter from one of the exiled Swiss pastors, dated Grenoble, August 11, 1830, says:—

Notwithstanding persecution, rather should I say by the very help of persecution, the kingdom of Christ continues to make great progress in the canton of Vaud. That small territory now presents the most glad'ning aspect. One may reckon at least fifty ministers who preach the gospel faithfully, and every day their labors in preaching are the means of bringing souls to Christ. The Missionary Seminary at Lausanne, continues to be supported, and a few pious young men are in the course of education there.

In France, the kingdom of our Lord has been making happy advances for several years; and the new political revolution which has just taken place, will probably facilitate the labors of the genuine servants of God, by disconcerting the dark and impious efforts of the Jesuits.

From the Home Missionary.

GLORIOUS RESULTS.

From Rev. A. S. Wells, New Albany, Indiana, November 16, 1830.

After receiving the generous aid of your society for two years and a half, the Presbyterian church in this place, with their pastor, rejoice in being able to state, that we can now enrol ourselves as an auxiliary of your society, without asking farther aid from its funds. Through you we return thanks to the friends of missions for the assistance they have granted us, and shall consider ourselves under sacred obligations to refund to the parent society, as soon as possible, the amount we have received.

The past year has been to us one of marked prosperity. A good degree of brotherly love, and benevolent enterprise, has prevailed among us, and the various societies which receive the prayers and patronage of Christians at the present day, have not been forgotten or neglected here; and the monthly distribution of tracts, the Sabbath School, and temperance society, have been evidently blessed to many in preparing the way for a revival of religion, which it has pleased the Head of the church to grant us. At our first communion season in July, I was assisted by a beloved brother from Kentucky, and, on liberty being granted, fifteen or twenty came forward to request an interest in the prayers of the church. Since that time we have had several communion seasons, and, as usual, have continued the meetings four days in succession, with the most happy effects. At the enquiry meeting on Monday morning, we have invariably found several persons very much awakened and drstressed, and cases of hopeful conversion are not unfrequent under the morning sermon. A meeting held in the grove, as a *special missionary effort* to draw those under the means of grace who would never come to our churches, was signally blessed. On the Sabbath, between 1500 and 2000 persons were present, and several ministers from the neighbouring churches. On this occasion more than one hundred manifested deep anxiety, and great solemnity spread over the town. Backsliders were reclaimed, and several of the most inveterate drunkards have, as we trust, been delivered from the bondage of sin, and from eternal ruin. We have received, during the year past, forty-one by profession, and several more are now propounded, and will probably unite with us at our next communion. Of these, some are "*miracles of grace*," and others are the lads and misses who have been trained up in the Sabbath school. The effect of the revival upon the church has been very happy. We have just taken up subscriptions, and made efforts that will result in the establishment of two temporary scholarships for the American Education Society, and I hope we shall be able to do much more for all the benevolent objects of the day, in consequence of the new impulse that has been given to our feelings. In view of what God has done for us, we call upon our souls, and the friends of missions to rejoice, and render thanks to his name, for he has made bare his arm for our salvation. Within two years and a half we have enjoyed two seasons of special outpouring of the Holy Spirit; the church has been increased by the addition of about one hundred members to the communion; we have completed a commodious house for public worship, and have now become able to lend a helping hand to benevolent institutions, and support the gospel among ourselves.

Correspondence of the Journal of Com.

LONDON, Nov. 1. 1830.

The disturbances in Kent are not confined to the Eastern shores of that county, nor to machine-breaking and fire-raising-crowds of decent laborers are perambulating various parts of the interior, crying out for relief from starvation and for redress of abuses and the repeal of taxes.—The government have sent some detachments of troops to quell the disorder, and the magistrates have endeavored to soothe down the irritated feelings of the populace by fair words. An assemblage near Maidstone, the county town, agreed to disperse, at the suggestion of two or three of the local magistrates that something should be speedily done for the general relief. They also, very unadvisedly, intimated that it would be necessary to read to Riot Act and call in the soldiers, unless the dispersion took place immediately. On this, shouts broke forth from every part of the crowd, 'We want no Riot Act—we want no soldiers, no powder and shot—we want bread. We are no machine-breakers, nor incendiaries. That business is got up, like Castle's and Oliver's, by the government." One speaker addressed himself particularly to the magistrates, and told them with calmness and propriety, that the crowd consisted of men out of employment and starving;—that they were not seeking to create a riot or to commit any act of violence. All they desired was, to be assured that their deplorable condition should be fairly considered by the government, and means devised for supplying their wants. The farmers, said he, cannot relieve us, for they are ground down by taxes and high rents, and can neither give us food, money, or employment. But we will disperse on your promise to attend to our requests, and meet again next Monday, (to-day) at Penenden Heath. As soon however, as the assembly began to separate, a *gentleman* (?) rushed forward and seized this village Hampden by his collar, while others cried out that the Riot Act should be read. It required but an instant for the release of the sturdy orator, and yet as soon as he saw it was the object of the magistrates that some one of the crowd should be seized, he voluntarily replaced himself in their hands, and quietly submitted himself to be taken away. Two others imitated his example, and were marched off to Maidstone jail, under the escort of two soldiers! If this madness on the part of the magistracy and gentry should become prevalent at this crisis, there will be so much trouble here before long, that Ministers will not be able to exert a very strong control over Mr. O'Connell, nor to interpose very effectually in the affairs of Europe. The contest, it is to be feared, is beginning between the *starving and the overfed*, and it may be soon ascertained what is the natural effect of such a distribution of property as accumulates masses of wealth in the hands of a few, while an immense majority are restricted to a precarious and at the same time the scantiest and coarsest subsistence.

The corn market has advanced again 1s on foreign corn, and 2s on the home growth. American flour is in demand at 36s free.

The news of the conflagration of Antwerp has not caused much fluctuation in the stocks. A vessel laden with indigo is on her way back here from that port, and the owners are elated at her escape.

PROGRESS OF DISCOVERY.

Dr. Lingard, the Roman Catholic historian of England, has made the discovery, that Queen Mary never persecuted the Protestants! A writer in the Hartford Episcopal Watchman has made the discovery, that the Church of England never persecuted the Puritans! It now only remains for us to make the discovery, that the Puritans never persecuted the Baptists and Quakers! This is the age of *invention!—Boston Recorder.*

Extraordinary Circulation.—We understand that 200,000 copies of the Tract, *Dickinson's Appeal to American Youth on Temperance*, has been distributed during the past year.—*N. Y. Obs.*

BANK NOTE TABLE.

NEW-YORK.
All banks in this state, *par*, except the following
Broken Banks—Washington & Warren, Barker's Exchange Franklin Bank, Middle Dist., Columbia, Green County, Marble Manuf. Co., Plattsburgh and Niagara.

MASSACHUSETTS.
All banks in this state, *par* except the following
Broken Banks.— Farmer's b'nk of Belchertown, Sutton, Berkshire, Essex and Brighton banks.

VERMONT.
All banks in this state, *par.*

RHODE-ISLAND.
All banks in this state, *par*, except the following
Broken Banks.— Farmers' Exchange, and Farmers' & Mechanics' banks.

CONNECTICUT.
All banks in this state *Par*, except the following
Broken Banks.—Eagle, Eagle payable at Union bank New York, Derby, and Derby payable at Fulton bank New York.

NEW-HAMPSHIRE.
All banks in this state, *Par.*

MAINE.
All banks in this state, *Par*, except the following
Broken Banks.—Castine, Wiscasset, Hallowell & Augusta Kennebec, and Passamaquoddy banks.

NEW-JERSEY.
State bank, & Trenton Banking Company *Par*,
All other banks, 2 *per cent*, except the following
Broken Banks.— Salem & Phil. Manuf. Co., Monmouth, Hoboken and Grazing Co., N Jersey Manuf. & Banking Co at Hoboken, State Bank at Trenton, Protection and Lombard, and Jersey City.

PENNSYLVANIA.
Philadelphia Banks, *Par.*
All other banks, 2 *per cent*, except the following
Broken Banks.—Farmers' & Mechanics' at N. Sa., Centre, Huntington, Meadville, Mariettа, Juniata, Greencastle, Bedford, Beaver, Washington, Uniontown, Agricultural, Sil. Lake, Westmoreland at Greensburgh, New Hope Bridge Co. new emission, and Brownsville banks.

OHIO.
All banks, 4 to 6 per cent.

MICHIGAN.
All banks, 2 per cent except the following
Broken Banks.—Monroe & Detroit.

CANADA.
All banks, 2 to 3 per cent, except the
Upper Canada at Kingston, and Unchartered banks.

The above table when speaking of bills other than those of this state, refers to those of $5, and over, as none of a less denomination are receivable.

M. BISSELL, DENTIST, Respectfully tenders his professional services to the inhabitants of Rochester. He would be happy to wait on all who may need his services, at his room in the *Rochester House*, or, if prefered, at their dwellings. His practice embraces all necessary operations on the teeth—inserting artificial, filling carious, and extracting Teeth, &c.—*Charges reasonable.* Mr B. would refer to the following testimonials from Mr. E. Parmely, Dentist, and C. S. Brewster, Dentist, New York.

"During Mr. Bissell's residence in New York, I had frequent opportunities of knowing the very high estimation in which he was held, by those who were well acquainted with his professional and gentlemanly character; and from my own knowledge of his acquirements, I feel much pleasure in recommending him in a particular manner, to all who may need assistance from his professional art." E. PARMLY.

"Mr. Bissell, having pursued the study of Dentistry in my office, I can with great pleasure recommend him to notice, as being well skilled in the various branches of Dental Surgery, and fully entitled to the confidence of the Public. C. S. BREWSTER.

OHIO LAND—1500 Acres for sale. Inquire of A. & C. Carpenter, or of
May 22, 1830. JOSIAH BISSELL jr.

O. HASTINGS, *Attorney & Counsellor* at law and *Solicitor & Counsellor in Chancery.*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

NEW FALL GOODS,
At No. 46, *Carroll-St. 1 door south of the Mansion House.*

W. BARRON WILLIAMS is now receiving a handsome stock of *Fresh Goods*, recently purchased in New York from the latest importations, which, as a matter of course, he will sell at the owest prices for Cash. Oct. 12, 1830. 42tf

FOR Gentlemen's Cloaks—Goat's Hair, and Imperial Cambletts, with fine Baize and Pelisse Cloth for lining.—Also, Black, Blue, Brown, Bottle Green, Olive Green, & mixed Broad Cloths, for sale, positively and absolutely at uncommonly low prices by W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. 12th Oct. 42tf

H. B. PIERPONT & WILLIAM Mc CO. Drapers and Tailors, Having formed a connection in business at the Old stand of H. B. Pierpont; the business will hereafter be conducted under the firm of H. B. Pierpont & Co. They have a general assortment of seasonable Goods in their line, together with a good stock of ready made clothing, which they will dispose of unusually low.
Garments of every description made on the shortest notice, and in the most approved manner. Cutting done as usual.
Nov. 1st 1830. H. B. PIERPONT & Co.

THE GEM—A Semi-Monthly Literary and Miscellaneous Journal, 2d volume enlarged. The 14th Number contains an engraving of the Genesee Falls at Rochester, with the scaffold of Sam Patch. Terms, $1 50 per year, in advance. Full sets from the commencement of the present year can be furnished;—subscriptions received at this office.

HARTFORD FIRE INSURANCE CO., *And Ætna Fire Insurance Company, Hartford.* he subscriber as Agent for the abovementioned 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.

MERINO Cloths of superior quality, Merino Circassians, Worsted Hosiery, White, Red, Green and Yellow Flannels, just received by W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of GOODS Rochester, June 2, 830.

EAST ROCHESTER CASH STORE O. N. Bush & Burnell are *selling* Goods at the corner of Main and St. Paul Streets, E. Rochester. They desire those who have not called upon them to inquire of those who have, with regard to *quality* and *prices*—May, 1830. 20tf

SEPTEMBER, 1830.
ROCHESTER CASH STORE.
HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are
46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds.
Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*
Also a general retailing asortment of
Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.
Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass;
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

FARM for sale.—Eighty eight acres—forty improved, situated in Greece near the Big Ridge and B. Kings, and the north part of Lot 124. *Title perfect*—price and terms liberal. Inquire of JOSIAH BISSELL Jr.
Rochester, 16 March, 1830

BOARDING.—The subscriber has accommodations for six or eight boarders, at the 3d house north of the 3d Presbyterian Church, Clinton-street. F. COWDERY.
Rochester, Nov. 19, 1830. 3w47

VEGETABLE BILIOUS PILLS, a new and valuable compound, invented and prepared, without the aid of Mercury or any other mineral substance, by J. S. Ware, chemist, Rochester, N.Y.
In offering these Pills to the public the proprietor feels confident that there is no medicine now in use superior if equal, for the following diseases, than his vegetable Pills:—Bilious and remittent fevers, yellow fever, and in the commencement of ague and fever, jaundice, dyspepsia, dysentery, acidities of the stomach, giddiness of the head, pains of the head breast and back, proceeding from a disordered stomach, obstructions of the bile, costiveness, caused from a diseased liver, colds, coughs, and in the first stages of consumption.
The use of these pills is a great preventive of epidemic complaints, especially of such as prevail in hot seasons, viz: cholera morbus, bilious cholic, bilious and typhus fevers, and dysentery; as these complaints are chiefly excited by a redundant secretion of bile and morbid affection of the stomach.
For Sale, wholesale and retail, by the subscriber, at his office, No. 40 Exchange-st. Rochester, N. Y. Also—by the principal druggists in the village. J. S. WARE.
N. B. For sale on commission, at No. 4 Exchange-street, a general assortment of Patent Medicines at New York prices. J. S. WARE.
Rochester, N. Y. Oct. 27, 1830. 44

THE Trustees of the Rochester High School give notice, that they intend to apply to the Legislature, at the ensuing session, for liberty to raise a sum by tax sufficient to discharge the debts against said institution. Dec. 3, 1830. 6w49

NOTICE.—We shall apply to the Legislature at its next session for an act to incorporate the Rochester Canal and Rail Road Company.
JOSIAH BISSELL, Jun.,
ELISHA JOHNSON,
ELEAZER HILLS.
Rochester, 1st Dec. 1830. 51 6w

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.
ALBERT G. HALL.
Observer Office, Dec. 20, 1830.

In Chancery, before the Vice Chancellor of the 8th Circuit.

Josiah Bowen Compl'nt.
vs.
Davis C. West,
Herman Bissell,
Elisha Johnson,
William Atkinson,
Amos Sawyer,
Hiram Everitt, &
The President, Directors and Company, of the Bank of Rochester, def'ts.

By virtue of a decretal order made in this cause on the 22d day of November last before the Vice Chancellor of the 8th Circuit, I shall sell at public auction at the Court House in the village of Rochester on the 22d day of January next, at 10 o'clock in the forenoon, all that certain piece or parcel of land lying in the town of Brighton and county of Monroe and State of New-York, known as a part of lot Number eleven, in Section 1, bounded on the north by lots Number one, and ten in the said section, east by the Methodist meeting house lot, south by the south line of the said Methodist meeting house lot, running so far west on said line as to include two feet of ground beyond the west end of the dwelling house standing in the rear of the said Methodist meeting house, thence north to the lots number one and ten, in the said section 1, including the two story wooden dwelling house standing thereon, reference had to Johnson and Seymour's map of the same lots on file in the office of the Clerk of the county of Monroe aforesaid, together with a right of way over the land between the brick-house on the said lot, and William T. Carter's land, and running the same width from Canal street to the above described land.
Dated December 4th, 1830. ASHLEY SAMSON,
6w 50 Master in Chancery.

ADMINISTRATOR'S SALE.

In matter of sale of the Real Estate of Thomas Morgan, deceased. } Whereas, by virtue of an Order made by O. E. Gibbs, Surrogate of the county of Monroe, the subscriber, administrator of the estate of Thomas Morgan, deceased, will sell at Public Auction, on Saturday the fifth day of February next ensuing, at eleven o'clock in the forenoon of that day, at the west end of the bridge, in front of the market, all the right, title and interest of said deceased, in and to the following described pieces or parcels of Land, to wit:

First. All that certain piece or parcel of land, situate, lying and being in the village of Rochester, known and distinguished as Millseat Lot, No. 12, and being the south half of said Millseat Lot, No. 12, agreeable to a survey and platt of said village; the same being more particularly described in a deed executed by N. Rochester, 9th day of November, 1819.

Second. All that certain piece or parcel of land, described in a deed executed by Miles Northrop and wife, bearing date the 20th July, 1826, conveying thirty two and a half acres of land, situate in township No. 13, in the 3d division of lots, in the town of Brighton, being lot number nineteen, lying on the Genesee river, butted and bounded on the east bank of said river.

Thirdly. One equal undivided third part of lot, number twenty one, in the said division of lots, in township number thirteen, in the said town of Brighton; as the same is described in a deed, executed by William W. Mumford, bearing date the 31st July, 1826, and being ten and two thirds of an acre of land.

Fourthly. One other piece or parcel of land, described in a deed executed by Elisha Johnson and Geo. A. Tiffany, bearing date 8th May 1828—as Lot no. *Thirty six*, and being a portion of original Lot no. 59, situated in the said town of Brighton in the second division of lots, in township no. 13, in the 7th range of townships.

Fifth. One other piece or parcel of land, being so much of that portion of lot No. 10, in section B. (reference had to Johnson & Seymour's printed map of a part of Rochester,) as is now lying and being west of Clinton street and south of division street, and adjoining the lands of Frederick Starr on the south: Together with the hereditaments and appurtenances belonging to each and every, of the above severally described premises.

Terms and conditions of the above sale will be declared at the time and place of said sale.
H. B. WILLIAMS.
Dated Rochester, 23d Dec. 830. 1 6w

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hubbell Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 171, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $338 75, NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit, "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (240 reference being had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 28th day of January next, at ten o'clock in the forenoon of that day. Dated August 9, 1830.
JOHN C. NASH, Att'y. STARR NICHOLS,
6m 33 Assignee.

THE creditors of Hugh McLean, an insolvent debtor, and a resident of (imprisoned in) the town of Gates in the county of Monroe, are notified to show cause, if any they have, before the Hon. Addison Gardiner, Circuit Judge of the 8th Circuit of the State of New York, at his office in Gates, in said county, on the twenty-sixth day of January next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and he be exempted from imprisonment, according to the prayer of his petition. Dated this 5th day of November, 1830 46

To Exhonerate from Imprisonment.

The creditors of John Sears, an insolvent debtor, and imprisoned in the town of Gates, in the county of Monroe, are notified to show cause, if any they have, before Moses Chapin Esq. first Judge of the county of Monroe, at his office in Gates in said county, on the twelfth day of February 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, according to the prayer of his petition Dated the 23th day of November 1830.
10w 46

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew L. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 2 of mortgages at page 53; and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit, Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY,
H. Humphrey, Att'y Mortgagee.
for Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, JANUARY 20, 1831. VOLUME V. NO 4.

Rochester, Monroe Co. N. Y. S. CHIPMAN & Co. PROPRIETORS.

PUBLISHED WEEKLY.

J. G. HILL, Printer.

Office in the Globe Building, No. 14, Main-Street

TERMS.—*To Mail Subscribers, after 6 months, $3.00. In advance, $2,50. Companies of five or more, where payment is made when the names are forwarded, $2,50.*
Village Subscribers, $2 50 in advance.

From the New York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS.—NO. V.

They do not submit their comforts.

Mr. Editor—Many persons who have been the subjects of pungent conviction, and who think that they feel a brokenness of heart and submission to God, still have little or no enjoyment, because *they do not submit their comforts.* As this case does not always appear to be well understood, I would submit my views to the public, thro' the medium of the Evangelist.

In doing this, I shall attempt,

1. *A description of the case.*

The sinner, deeply convicted of sin, feels that he is now receiving from God his *last call*—that he must now submit to God, or probably fail of the great salvation. He has heard of the exceeding great joy which others have felt on submitting. He earnestly desires to exchange his deep anxieties, for joys that shall cheer and comfort him. He thinks that if he submits to God, he shall immediately have the most astonishing light and joy and consolation—that he shall have an evidence of his good estate, that none can question—that he shall feel an unshaken confidence that he is born again. With these views and feelings, he resolves, "I will now submit to God"—and immediately he experiences some relief from the burden that lies on his soul; he begins to hope, with trembling, that he is born again, and expects soon to rejoice in that liberty wherewith Christ maketh free. But soon he begins to think and say within himself, "I do not feel so happy as I thought I should if I submitted—my burden is not wholly gone; I fear I have not submitted, I fear there is something that I have not given up." A dark cloud hangs over his soul; the peace and joy and hope, which were springing up in his soul, are exchanged for an indescribable horror of conscience and anguish of spirit. Again he exclaims, "There must be something that I have not given up—I still feel this load of guilt; if I knew what it is that separates me from Christ, I would immediately give it up, for I feel very anxious to receive comfort, and join with Christians in praising God."

This description, it is believed, will meet the views and feelings of many inquiring sinners. They are confident that something, they know not what, separates them from the love of Christ. I notice.

2. *The reason why such do not receive joy and consolation.*

They have not submitted their comforts. Instead of doing this, they have thought that they *should*, and felt that they *must*, receive great peace and joy without delay.—Expecting that this peace and comfort would follow immediately on their submitting to God, it did not even occur to their minds that they were to submit their comforts to God—that, as a part of the required submission, they were cheerfully to leave it with God to bestow comfort upon them, at such a time and in such a method and degree, as should seem good in his sight—that this submission, in reference to comfort, is implied in unconditional submission to God.

Undoubtedly a *degree* of peace, and a calmness of mind, always follow, immediately, a full surrender of the heart to God. It is not always true that this is succeeded by *great* peace and joy. But sinners cannot submit unconditionally to God, unless they submit their comforts; they cannot have peace of conscience till they do this, even should they surrender every other object.

Their mistake then lies, not in supposing that a full surrender of their heart to God will be followed by peace and consolation, but in *leaving out* a very important part of that surrender, namely, *the entire submission of their comforts.* Their distress is continued; their peace and consolation are delayed, because on this important point in their submission they have failed, and have never bowed their wills to God. They are anxious and impatient, not to be very *humble and holy* now, but to be very *happy and joyful* now.

Sometimes their minds fix more particularly on the evidences of regeneration; and they think that they are anxious, not about their comforts, but to know that they are at peace with God. This manifests a want of confidence and faith in God, and of course a want of full submission to his will. It is, moreover, only another form of their impatient desire of peace and comfort; for what could better fill their souls with peace and consolation, than the evidence that their sins are forgiven and their souls accepted with God?

Now such, instead of submitting, are dictating to God—instead of obeying his command, are pointing out what he must do for them—instead of a full and unconditional surrender of their hearts to God, they submit on condition that they shall be very *happy without delay.*

And because they are not immediately thus happy, they manifest an impatience that fully proves that on this point their will has never bowed to God. Their fault lies, not in their desiring the evidences or consolations of religion, but in their not subjecting this desire to the will of God.—They have not that full confidence and submission which would lead them, in penitence and faith, to yield to God without delay—cheerfully to obey his commands, hope in his mercy, and trust his will; but they are anxious to receive these evidences and consolations, even before they have fully complied with the terms on which these are proffered—to recieve them not as they pass along the path of duty, but by special communications of the Holy Spirit, even such as he does not ordinarily make in the dispensations of divine mercy.

Let such give up their impatience about receiving these comforts and evidences, and feel so much confidence in God as to submit to him witho t *condition*, without *reserve*, without *delay;* then shall their souls be cheered with the consolations of religion, and the evidences of their acceptance with God. A. R. A.

From the N. Y. Evangelist.

THE EVIDENCE OF FAITH.

Mr. Editor—Because they are destitute of this evidence, the multitude of men are hastening to destruction; and the churches as a body, are slumbering, inactive, penurious; and are exercising, to a vast extent, a deadly influence on the world. Let us then look at Heb. xi. 1—"Now faith is the substance of things hoped for, the evidence of things not seen."

Faith implies the conviction, the assent of the understanding; and the conviction of the heart, or the assent of the affections to the truth of a proposition presented to the mind. The faith which God requires, without which it is impossible to please him, *worketh by love*, and is inseparably connected with love. If then, we would exercise that faith which God requires, our understandings and our hearts must be convinced of the truth which God has revealed, and we must love that truth.

These things being so, then, if faith be *the substance of things hoped for*, in the exercise of true faith is contained the essence of that the believer hopes for in the world to come. This involves the idea that faith will exist in the next world, and continue for ever; and not cease at death, as some suppose. But passing this, let us consider the other proposition contained in the text, which is as follows:

Faith is the evidence of things not seen. How is this? How is faith the evidence of things not seen? I answer: God is invisible; he is one, and the gre test of those things which, by us, are not seen. It is true there is much external evidence of his existence; and there is, or may be, much internal evidence of the same, to men who know no: God; but notwithstanding all this there are many blank atheists; many live as thoughthey had no evidence that God exists; and many Christians (so called) live as though they had no evidence of the being of God, as though they did not believe any such thing: pr bably they do not feel that God exists. But, be that as it may, faith is effected in the believer through the instrumentality of truth, and by the operations of the Holy Spirit; even as the love of God is shed abroad in hearts by the Holy Ghost, which is given unto us. Now, while the Christian feels this love of God in his heart, this faith in exercise, & all, by the Spirit of the Lord moving upon him, he has present, sensible, feeling evidence of the existence of a God. He not only sees the truth of the proposition, God is, but he feels in his soul that God is; for the Holy Ghost, which he feels to be in him, enlightening his mind, warming his heart, kindling up the affections of his soul, and producing its life-giving, its thrilling influences, through all his soul and frame, making him so to speak, the new man, is God, and God dwelling and walking in him, and making his *body* its temple. This is sensible, present evidence of the existence of an unseen thing: and it is the best kind of evidence—it is indubitable; and none but holy creatures have this evidence. Devils have much external and internal evidence that God exists; their understandings and hearts are convinced—they *believe and tremble;* but they do not love this truth: this makes the difference between the faith of Christians and the faith of devils—the difference between heaven and hell.

Again:

Eternity, the judgment, heaven & hell, future rewards and punishments, are things unseen. In the Bible these things are stated as matters of fact. All men are called upon (so far as the Bible is known) to believe them. Some deny all these things; others admit them in theory, and deny them in practice; few believe them. But to the man whose faith is strong, in whom the Spirit of the living God is dwelling, these things are realities: and why? Because he who knows the existence of God by faith, knows by the same faith, that God is true; that there is no unrighteousness in him; that God will not tell any thing that is false. But how does the believer know that the doctrine of the Bible is true? He knows it by faith, by the experience attending the exercise of faith: for he has felt the power of that truth in raising him from death in trespasses and sins—in transforming him by the renewing of his mind—in producing in him love to God and man—in making him holy, humble, obedient, self-denying—in filling him with joy unspeakable and full of glory. The Spirit of the Lord is in all this; God the Holy Ghost is in him, and takes these things and holds them up before the eyes of his understanding, and shows him, and makes him see with the mental eye, the reality of them. It presents them to the eyes of his mind in such a manner, that, with those eyes, he sees the truth of those things, and the beauty of that truth. Thus his affections are drawn forth and fixed on the truth; he receives it in the love of it; and the truth makes him free, and sanctifies his soul. Hence Jesus' prayer, "Sanctify them through thy truth: thy word is truth." In addition to all this, the Christian, believing his doctrine true, has practised according to it, and has found the effect to be good: and he knows that good fruit will not grow on a bad tree. He, therefore, does know that the doctrine concerning those unseen things, eternity, judgment, heaven and hell, is true and good; for when practised it produces good fruit, and the tree is known by its fruit.—All this he knows by faith, and without faith would not know it, for without faith he would not practise. Here I may remark, that the truth of any doctrine, whether in husbandry, mechanics, politics, or theology, may be tested and known by practice. Thus Jesus said—"If any man will do his will, he shall know of the doctrine, whether it be true, or whether I speak of myself."

Jesus, the Mediator of the new covenant, the Saviour of sinners, though formerly seen and known on earth, is now unseen. No man living has ever seen him with his natural eye—has never seen him, but by faith. Yet by faith the Christian has full and satisfactory evidence that Jesus Christ does exist, is what he professes to be—the Saviour of sinners, the Judge of quick and dead, *the mighty God, the everlasting Father, the Prince of Peace.* But how so? I reply: He that believes, does so in the Spirit. Just in proportion to the degree or strength of his faith, he is filled with the Spirit; and that Spirit in him presents Jesus to his mind, and shows him that he is the Son of God, the physician of the soul, the Saviour of sinners—that he is, indeed, just what he professes to be.—By the Spirit he sees and feels that Jesus Christ is just such a Saviour as he needs, as all others need; and by the Spirit he feels unutterable love to that glorious Saviour, and throws his whole interest, for this world and the next, into that Saviour's hands, to be disposed of just as will best promote the kingdom and glory of God:—seeing the excellency of that Saviour by the Spirit, he embraces him by faith, and feels that he is healed, renewed and saved. By faith he tries the experiment of relying on Jesus for salvation; by faith he puts the truth of the gospel to the test—learns its efficacy, the efficacy of the blood of Jesus, of the death of Christ, of the atonement made, when the soul of Jesus was made an offering for sin. Thus, by faith, he knows, experimentally knows, that Jesus is the Christ, though yet unseen. But all this is by the Holy Ghost; for, "No man can say that Jesus is the Lord, but by the Holy Ghost." It is also by the Holy Ghost that Jesus is revealed in every true believer.

Thus the Christian, in this dark world, where sin prevails, where atheism abounds, where midnight shades perpetually hover over almost all the earth—where devils roam, and make most men their prey, the Christian, I say, may open the eye of faith, gaze upon the world, and see, and feel, and know, and acknowledge a God in all things. He may open the eye of faith, take the Scriptures as a telescope, and survey the world to come. By faith he may look into heaven, get a glimpse of the inner temple of the holy of holies—a vision of the Lamb. By faith he may look steadily at the judgment; see the Judge descending, seated on his throne; may see the lightnings, and hear the thunders that issue from that throne; may see the fire devouring before the awful Judge, the tempest dreadful, and Godlike round about him—may hear the trumpet sounding, and see the dead arising, and all the nations standing at the judgment seat of Christ. He may see the angels sent forth and severing the righteous from the wicked; may see the two great companies, on the right hand and the left; may see the Judge arise in all the grandeur of a God, and pronounce the final sentence, which divides to them their different rewards. Yes, he may look by faith, and see the innumerable company of the blest (himself among them) safely fixed in heaven, standing faultless before the throne and shining in the glory of their Lord. By faith he may hark and hear their songs, the rapturous melodies which they pour forth forever, while angels swell the chorus, till the arches of the upper temple ring, and the sound is echoed and re-echoed thro' all the realms above. By the same faith, the Christian may see the millions of unbelievers, the world of the ungodly, ghostly in the arms of the second death, pale with unending despair, hell depicted in their countenances, writhing in agony, the fires of damnation flashing from their eyes, driven from judgment, leaping from the precipice, plunging into the lake, and tossing on billows of everlasting fire. He may make the solemn pause, may listen, may hear the sighs, the "deep-drawn sighs," the wailing of the damned. He may pause once more, may hearken, may hear all heaven in full chorus, sing, "Alleluia, for the Lord God Omnipotent reigneth," while he sees the smoke of the damned sinner's torment ascending for ever. And this will prove to be no fiction. It is sober reality, presented to the mind's eye by the Holy Spirit, received, and known by faith, while this experimental faith, testifies every thing as it goes, will be, to the Christian, certain evidence of the existence of those very things, which as yet are not seen by the natural eye. K.

From the Missionary Herald.

CHOCTAWS.

LETTERS FROM MR. WRIGHT AND MR. WILLIAMS.

Anxiety Occasioned by the Late Treaty.

The treaty recently formed with the Choctaw nation by commissioners of the United States, and the dissatisfaction of the Choctaws with it, and the distress and confusion which it occasioned, were mentioned at p. 384, of the last volume. On this subject, Mr. Wright, residing at Goshen, in the south part of the nation, under date of October 26th, remarks—

The Choctaws are at present in a very distracted state. They are much distressed in the view of being compelled to leave the land of their forefathers and seek a new home in the western wilds, of which they know nothing. They feel that great injustice has been done them. They say their land has been taken from them without their consent. In the Six Towns, which contain a population of 2,600, only one individual voted for the treaty. He was the principal captain of the Six Towns, and has since succeeded by his intrigues, in bringing over three or four of his captains to his opinion. In the Chickesahe, which contains a population of at least 1000, only one captain and a very few of his warriors were in favor of the treaty.—The people are greatly distressed that their country should thus have been sold without their consent, by a few individuals.—They have, since the treaty, appointed Mr. Nail chief of the Six Towns and Chickesahe. Mr. Nail is a man of mixed blood, has considerable property, speaks the English, and is decidedly in favor of the gospel. The change has been already favorable to the interests of religion.

Under date of Oct. 16th, Mr. Williams, who resides at Ai-ik-hun-na, quite in the opposite part of the nation from Mr. Wright, makes the following melancholy statements respecting the effect of the treaty on the Choctaws in his vicinity.

You know not yet, neither can you learn well, without seeing for yourself, how dire are the consequences already experienced from the signing of the late treaty. It almost beggars description. Loud exclamations are heard against the treaty, in almost every part of the nation. An attempt is on foot to have it altered or nullified. Will the senate of the United States ratify it? Surely they would not, I think, if they knew under what circumstances it was made, and how the common people feel about it. The nation is literally in mourning; and many of the people are now plunging fast into the vortex of intemperance. This monster stalks through the land unmolested. Some of the chief men are absent, or soon going to select places in the regions of the west. All improvements here have ceased. Multitudes are so distressed with their prospect, as to sit down in a kind of sullen despair. They know not what to do. Some say, "I will not go to the west: I might as well die here as there." Some are for going soon, whose motives, I fear, are no other than to become savages and hunters. All is confusion now, and no brighter prospect is before us;—at any rate, none that is near. But it is most painful—indescribably so, to witness the sad decline of religious feeling. There is a very great falling off, even of church members, since the treaty was concluded. Indeed we did not look for so many spurious cases, among those who once appeared so well. But surely the Lord has a remnant according to the election of grace. The language of this people generally is to this effect—"I do not despise the gospel, or disbelieve your word; but I am so distressed with the loss of my beloved country, and have my mind so full of anxiety on this subject, that I have no room for any other thought. I can neither sing nor pray, and why should I pretend to do so when my heart is not in it."

I heard old Tunnapinchuffa say just now, 'I have no wish to leave the bones of my ancestors, and go to another country. I wish here to lay my flesh, and go hence to my Father's residence above. I wish to trust in Jesus Christ alone, and to be holy, wise, good, and happy."

I will add a few words which I wrote at his dictation, and which were addressed by him to one of his white brethren, regarded as representing all the friends of the Indians.

"O my brother, I hold you fast. I am a poor distressed man. Do help me. The Secretary of War came and took my country. I am in great distress. O that my Father above would help me, is my desire. I am a poor Choctaw: I have many people dependent upon me, and old people also. I am like a blind man, or one with a broken leg, as I have no means of going out of my yard. [That is, no means of removing to a distant country, with his numerous and helpless family.] If I leave my yard, I may die from exposure to cold and hunger, rather than from sickness.—When I see the women and children weeping in sorrow, I am distressed. This I tell you."

He then said in a kind of soliloquy, "Brother white man, I never injured any thing of yours. My ancestors never took up arms against you, but were always your friends. I am their descendant: I never injured you, or run in your debt a shilling, but have conducted myself properly towards you. True, other nations have fought you, but I, a Choctaw, have not."

He then spoke of his progress in the gospel, or his religious course. "Until," as he says, "the Secretary of War came and spoiled all my enjoyments. However, though some have renounced religion, I wish to persevere and be more faithful.—We exceedingly wish to stay in our dwellings, and enjoy the gospel, and think of and adore our heavenly father. The messengers of Jesus Christ in our country are our very brethren. Their hearts and thoughts being mingled with ours, we are as one people. Therefore, O brother, do surely help us. If perhaps we go any where, we wish to go hand in hand with our missionaries. If God does not suffer the white people to deprive us of our missionaries, we will never send them away. I send you a poor, but a true talk. O my brother do help us by talking to the white people who seek to get our country. I depend on you. This is all, my brother."

In the midst of this effusion of patriotic feeling, as if despairing of all human interposition, and filled with agony in apprehension of being driven from the land of his fathers, and of the distress which was coming on his family and kindred, he broke off from addressing his white brother, and turned to him to whom the gospel had recently taught him to look for deliverance from trouble, and exclaimed, "Jesus Christ, we will never break thy word—do help us."

This man is a member of the church, and has been repeatedly noticed in the communications of Mr. Williams, published in this work, as an instance of unaffected and consistent piety. The misconduct of many of those who had previously been regarded as pious, and of some who had been admitted to the church, is not more than was to be expected. The fact that the portion of the nation which is opposed to Christianity, attribute the loss of their country, and all their present calamities, to the introduction of the gospel and the change of their customs, has subjected those who profess to be Christians, to much reproach and persecution. If to this be added the desperation, occasioned by the ruin which threatens to overwhelm them, and the great increase of temptation and diminution of restraint, it will be seen that young converts have very rarely been subjected to so severe a test.

Under date of Nov. 8th, Mr. Williams has communicated some additional statements respecting the appearances of the people.

Since I wrote last, I have had an opportunity to observe more of the effects of the late treaty, having passed quite through the nation, by different routes, on my way to and from the meeting of the synod.—Some of the Choctaws are recovered in part, from the shock occasioned by the news of the treaty, and are trying to compose their minds to go to the west. Hundreds have already wandered off—some into their new country, some into the Spanish dominions, and some to other places. Many are compelled by famine* to do so. Whiskey numbers several victims—five at least within about a month. It was contemplated to send a protest against the treaty to congress; but there is so much opposition to this from the principal chiefs, who signed it, and so much confusion prevails, that probably nothing will be done.—If the law of the state of Mississippi relative to the Indians should be repealed, and the senate of the United States should refuse to ratify the treaty, it is possible that the poor Choctaws might survive this dreadful convulsion, and regain the ground they have lost. But if not, God only knows when they will be quietly and prosperously settled.

It does not appear that the Choctaws were, at the date of Mr. Williams' last letter, any more satisfied with the treaty, or any less distressed in view of a removal to the wilds of the west, than they were at the date of the former. The first shock and the first effusion of feeling were past and some began to reflect on what they ought to do in their unhappy circumstances while others, rendered desperate, gave themselves up to intoxication. The fact is, if the treaty shall be ratified, and the process of removal goes on, their troubles are but just begun. The authority of the chiefs is already prostrated, and the door is of course opened for the introduction of intoxicating liquors, for quarrels, murders, and universal disorder. Corrupting, fraudulent, and oppressive speculators are overrunning the country. All industry has ceased, and all attempts to improve their condition where they are: for why should they plant when they know not who will gather the harvest? An idle, unsettled, and vagrant life will soon be commenced, which must keep them for a year or two, at least, aloof from all religious instruction or restraint. Soon will come the heart-rending task of leaving the country to which they are devotedly attached, because the land of their forefathers, and of their own childhood—a land which God gave to them, which long beyond all tradition or memory, their fathers and they have occupied and owned, and which they have never sold or forfeited. Families will be broken up and separated; the aged, infirm, and sick, the women and tender children, will be removed—upon contract—so much a head,—four hundred miles, through a land of strangers, to their new and desolate abode, there passively to wait the further calamities, which famine, savage enemies, and diseases, occasioned by exposure, hardship and despair, may bring upon them.—Surely no prayers and no exertions should be spared to keep this picture from being more than filled up. It is yet to be hoped that the threatening ruin of this people may be averted.

State of the Church at Goshen.

Mr. Wright makes the following very pleasing statement respecting the church members in the southern part of the nation. That they have remained so stead fast, and made such progress in knowledge, amidst the trials of the last year, is truly remarkable. Several works are in a course of preparation, and may soon be printed for the use of the people, should their circumstances continue to be such that they could be benefitted by labors of this sort.

Eighty-six native members have been added to the churches in Goshen and Emmaus. Of this number four have apostatized and have been cut off from the privileges of the church. The other members stand firm, and most of them give satisfactory evidence of a saving change of heart. They manifest a most anxious desire to be taught the word of God. And all the young and middle-aged of the church either have learned to read or are now learning. A number of them can also write a legible hand. It is this that makes it so desirable to have some portion of the scriptures translated for them.

*Occasioned probably by the severe drought which destroyed the crops of the last season.—Ed.

From the Calvinistic Magazine.

COMING TO CHRIST IS BELIEVING ON HIM.

I have supposed, my dear friend, that you believe the truth about yourself; viz: that you are a ruined, polluted sinner. (But you may not feel this as pungently as others, or believe it as vividly as you should, or as you may hereafter.)—Now when you believe the truth about Christ, you will have what is denominated Faith.

The truth is, that he is, *first*, an able Saviour, and *secondly*, a willing Saviour.—1st. An able Saviour;—He made the worlds—He is the first and the last. If you mistake his character, you may ruin yourself;—I know not how you can fairly believe in Him if you do not know who He is. Do you believe the truth that he is able because he has paid the great *price?* "He bore our sins in his own body on the tree." "He was wounded for our transgressions." Do you answer, "I know he can save; and I know what he has done will answer in the room of the eternal perdition of those who put their trust in him?"

Let me here remind you that some have been brought by the grace of God to believe, 1st, The truth of their own sinfulness and ill deserts; 2nd, The truth that Christ is able to save to the uttermost.—But they have still stopped short of saving faith, for they did not believe the 3d fact, viz. That he is always willing to save and pardon all who will accept of his mediation, without money, and without price. It is every man's duty to believe that he is deserving of banishment from God; that he is condemned in the sight of God, &c. for this is true. It is every man's duty to believe, and to believe immediately, in the remedy. To believe that Christ can interpose his blood and sufferings (with propriety and consistent with justice) between the sinner and everlasting condemnation, for this is true. And lastly, it is every sinner's duty to believe that Christ is always willing to do this *forthwith*—if we wish it—if we will let him;—that the unwillingness is on our part; that the holding back is always on the part of the sinner; for this is true. Whenever a sinner, conscious of guilt, asks for pardon on account of the death of the Redeemer, wishing never to transgress again, it is the duty of the wretch to believe that God hears and pardons; and to doubt this is to contradict his condescending declarations.

And now we may inquire, why is it that so many who have long been convinced of their sinfulness, and who have such an acqaintance with the Bible that they look not for salvation through any other name, still wickedly refuse to believe the last item; viz. the Saviour's entire readiness to pardon—still have no saving faith, for they continue to give God the lie by asking, and asking—and believing *he regards them not?*

The reason is connected with the first objection or difficulty which we considered and promised to glance at again.

They cannot believe that the Saviour is ready to pardon until———until what? Their words are—"*until I come in a proper manner:*"—But the secret meaning is, Until I work upon *his feelings by being wonderfully sorry;*—or, until I deserve pardon by crying and suffering for it—by *being convicted until God takes pity upon me.* All this is detestable.—The sinner is here wishing to be his own Saviour. He is saying, "all things are ready"—"*except my sufferings.*" *As soon as I pass through the proper anguish, perhaps God may* be melted to *favor me.*" He is struggling to get his own gloom and groans into the place of the anguish of Gethsemane.—He is fancying God "altogether such an one as himself,"—changed to pity by the sight of misery. O mortal! the Redeemer is unchangeably compassionate. He waits for nothing on your part, but that you would let him be your Saviour; that you would ask for his aid to fight against sin,—to strangle your corruptions and evil propensities. Believe the truth, ask for life, and believe that his time is now. He does not love to see a sinner distrust his grace. It is pleasing in his sight for the guilty to venture unhesitatingly upon him. Cowardice in trusting to his blood or relying on his promise, may be called treason

Central Library of Rochester and Monroe County
Historic Newspapers Collection

TY by us, but He calls it unbelief. We do not believe in the true Saviour so long as we think he waits to be pacified by our piteous condition before he will save us.

FOREIGN MISSIONS.

The last number of the Missionary Hearald contains a general summary of doings of the American Board since its first establishment, from which we collect the following facts:

The whole amount of disposable receipts for twenty years has been,	$910,196,04
Expenditures,	915,758,91
Permanent Fund,	45,126,75
The ordained Missionaries connected with the Board are actively employed in the followngi countries:	
Around the Meditterranean,	11
Asia,	23
South America and the Pacific,	18
North American Indians,	33
The whole number of native converts admitted to the Mission Churches has been,	1,292

This brief survey is conclued by the following,

GENERAL SUMMARY AND REMARKS.

This brief survey furnishes an answer, in part to the question, *What has been effected by the Board, during the twenty years which have elapsed?* In a number of countries, covered with the deep darkness of paganism, or blest with only the dim twilight of the Gospel, Christian missions have been established. To these countries, eighty-five ministers of Christ have been sent by the Board, during twenty years of its existence. Thirteen of these have died in the service, and fifty-nine are still in the field. There are, also at the present time, forty-five lay-assistants, thirty-five unmarried female helpers, and ninety-five married females, wives of the missionaries and assistant missionaries. The whole number of laborers in foreign service, male, and female, who have been sent from this country, and are now living in connection with the Board, is *two hundred and thirty four*

Valuable printing establishments have been set up, in three of the missions, widely remote from each other, and are in active operation. From them have issued more than 35,000,000 of pages, which. with the printing executed at the expense of the Board in other places, swells the number of pages to nearly 37,000,000.—The number of copies of different works is not less than 900,000. These have been printed in eleven different languages, three of which had previously been reduced to writing by missionaries of the Board: and the several works were almost all composed, or translated by persons connected with that institution.

In schools, established and superintended by missionaries of the Board, and sustained by funds placed at its disposal, there are more than 47,000 learners;* and not less than 70,000 persons either belong to these schools, or have enjoyed their advantages. One fourth part, if not one third, of the population of the Sandwich Islands,is now receiving instruction in the mission schools.

Look, then, at the laborers, at the printing, at the school instruction, at the whole array of means and influence. It is nothing, indeed, compared with the necessities and claims of the heathen world. It is nothing in comparison of what might have been done, and ought to have been done, by the thousands of churches represented by the Board. In that point of view every friend of the Lord Jesus, and of the world for which he died, will look on with grief and confusion of face. O *how much more* must be attempted and done the next twenty years!—Yet there is another point of view, from whence we must look with gratitude to God. How many thousands of sermons have been preached by these missionaries, in the lapse of twenty years. How many thousands of addresses have these pious men and women poured into the ears of benighted wanderers from God. And how many thousands of persons have listened to these sermons and private appeals. And these millions of pages, beams of spiritual light—into how many dark minds must they have poured their heavenly radiance; and what a multitude of persons must have learned at least some of those great truths, which are able, with the divine blessing to make men wise unto salvation.

Yet we must not suppose, that even the missionaries can perceive all the influence that they exert on the multitudes around them; much less, that they can so describe it that others, in distant countries, can see the whole of it. Much of their influence escapes all human observation; and much of it consists for a time, in mere *modifications* of character, rather than in radical changes;—extensive modifications, and threfore important; but slight and therefore not easily perceived; or else so exceedingly gradual, as to be made strongly apparent only by contrasting distant periods. Then it is seen that the manners of the people have been softened; that their customs have become more humane; that there is less intemperance and contention; that there is more industry and honesty; more regard for right and equity; more order, harmony, and happiness in families. Children in the schools begin to thirst for knowledge; They carry theirbooks into the domestic circle, and read them to their parents and friends. Mind begins to wake up in villages and neighborhoods. Ideas new and strange but amazingly important, pass from man to man, till thought is roused, and the moral sense, and conscience.—Now the missionary perceives that he has not been laboring in vain.—He is encouraged. He sows the good seed in hope. He plies all means with increased faith and diligence. At length fully gains the understandings and hearts of some, and these are converts to the truth. Now he rejoices over his sheaves and his patrons at home become apprised of the effects of his labors. They acknowledge. that he no longer labors ineffectually—that he begins to succeed.

But it should be remembered that these few converts are no proper measures of success. They may be only the first fruits of a great harvest. There may be stronger evidences than these of success, in the mass of unconverted minds around. Over these converts he rejoices with a peculiar joy; but if he be observing and reflecting he may behold more to encourage his hopes for the future, in the extensive preparatory influence, which has gone through the community, and which will be likely, through God's grace, to work out more glorious results.

*This number is less than that stated in the last survey. Yet there has been no actual diminution of numbers in the schools. More accurate returns may have been received from the Sandwich Islands. Mr. Bingham states, however in a late letter to his friends, in England, that the schools of those favored Islands contained not less than 45 000 pupils.

PRAYER FOR THE SPIRIT OF PRAYER.

Our first duty is, to pray for the spirit of prayer. By repeated acts of believing, however feeble at first, and by continuance in belief, a strong faith and a constant reliance are obtained; and by prayers, however wandering and broken at their commencement, the spirit, at last, of fervent and effectual prayer is poured out upon us from on high,—of prayer which, uniting experience to faith, joins thanksgivings for former mercies to the unwavering expectation of future benefits. Thus it is in the nature of prayer, to spread out in its progress, continually enlarging as it proceeds; former prayers obtaining more of the spirit of prayer, and the Divine Spirit urging and bearing forward our spirits into increased supplications for larger discoveries of the divine goodness, and new confirmations of the divine promises.

PRAYER FOR FAITH.

Believers have much need to pray that their mutual faith may be strengthened.—There is much unscriptural faith in the world, confidence and presumption, that have no connection with the word of God. But that faith which relies simply on God's word, is alone scriptural, and of divine origin, and his faith can only be maintained and increased by the divine Spirit, which first implanted it in man. Thus true faith and true prayer must always go together, faith must be nourished by prayer, and prayer must rest upon faith.

NEW TIMES IN THE CHURCH OF ENGLAND.

Mr. Brougham, the new Lord Chancellor, who by his office has an extensive patronage of parishes in the established church, "has made to the Archbishop of Canterbury an intimation that it is his wish to bestow the livings which fall to him upon the most deserving and hard-working of the Clergy." He has farther stated, that "not possessing that personal knowledge of them which would enable him to make the choice, he should look to the Bishops for their advice and assistance upon the subject."

One would think he had experience enough, in his investigation of charitable abuses, to know that the Bishops, generally, are the last men in the kingdom to find out and patronise "the working clergy;" and for the simple reason, that the Bishops are High Church, and those ministers who labor for souls are evangelical.

If this is the extent of reform contemplated by the new ministry, we are sure they will never satisfy the English people. Their day will be short.—*N. Y. Evan.*

From the Albany Telegraph.

A DISTRESSING FACT AND DEMORALIZING CUSTOM.

Mr. Editor:—I have noticed a distressing account of a young man of Saratoga county who while in a store waiting until one of the partners could attend him, obtained leave to step behind the counter *and get something to drink*. By mistake he drew from a fountain of deadly poison, and died in the greatest agonies within two hours. Had this young man united himself to a Temperance society, he would now in all probability had been a living being and his agonized friends been spared the pain of mourning over his premature grave. There is every possible inducement for the young especially, to unite with the friends of temperance. It at once places them more out of the way of temptation, and it is hoped that this awful example will not be lost on the youth of Saratoga co., or on the country at large.

This melancholy occurrence has called my attention to a custom which too generally prevails in country stores, which I think most disgraceful and demoralizing; and deserves the severest censure of the public. I allude to the habit of placing on the counters, ardent spirits, which is offered GRATIS to those who come to trade. As the article APPEARS to be got for nothing young and old are in many cases tempted to *taste*, as a part of the bargain and there cannot be a doubt, but that thousands of our farmers can date the loss of their farms and the ruin of their prospects to this *Trap of the shop keepers;* for after stimulating a little, they naturally become rich in feeling, trade freely, and beyond their reasonable wants; and before they are aware of it a startling score opens their eyes to their ruined state, and their farms must go to pay the debt. A habit is acquired which renders the individual incapable of recovering his lost standing; he becomes dispirited and desperate, and usually sinks into a premature grave, leaving a disgraced and wretched family to struggle on as they can.

I myself know of a merchant in the county above alluded to, whose dealings are most extensive, has several stores, who is a member and I believe a deacon of the church, who has practised, and still practices this pernicious custom. A man only purchasing a paper of tobacco of him is at liberty to drink a half pint of whiskey—the result is as before stated—*he has farm upon farm;* and in most cases where he has become possessed of them, it can be traced to the whiskey bottle which has stood so long, and still stands, so conspicuously inviting his customers to destruction. What will be the sensation of this man when he shall have to appear before the judgement seat of God? what kind of an account will he be able to give of *his* stewardship? SARATOGA.

SABBATH MAIL PETITION.

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES.

The Petition of the undersigned inhabitants of

Respectfully Sheweth:—That your memorialists entertain, and hope to be permitted without offence most respectfully to declare,the settled and growing conviction, that the best interests of this great and prosperous Republic require the discontinuance of those governmental provisions which sanction the transmission of the public Mail and the opening of the Post-Offices on the first day of the week, commonly called Sunday.

They beg leave to express the hope,that the frank and explicit avowal of this conviction that government should not sanction usages which go to impair the beneficial influences of the Sabbath upon this great community, whose civil rights and liberties essentially depend upon the morality and virtue and intelligence of the people, may not be understood as expressive of a belief that Congress now posses, or should be invested with, a constitutional power to interfere in matters of religion; or a desire that the Church and the State may be united; or that the legislative enactments of the States or the Union may be made to favor the views of any one sect or number of sects, to the just annoyance of others; or, in fine, that the national legislature should undertake to expound the laws of God, or enforce upon men's consciences principles or duties which they are unwilling to receive, since they would deprecate such a course, as being as foreign from their wishes as Christians, and as repugnant to their principles as citizens, as it could be to any of the American people. While they utterly disavow any such views, they beg leave respectfully to represent, that sound policy in a government like ours would seem to dictate, especially in time of peace, that an institution which in all ages has been venerated by three-fourths of every people calling themselves Christians,should be permitted to exert its benign and salutary influence upon the interests of civil liberty and national prosperity, without any public discountenauce. The restoration of such an arrangement in the Post-Office establishment as exists in the other departments of the government, and that simply permits all our public agents, out of respect to the religious feelings of a great majority of the virtuous and intelligent part of the nation, and out of regard to the civil and social benefits of the Sabbath, to abstain from secular employments on that day, does not appear to your memorialists to be an indulgence on account of which any citizens should feel themselves called to complain, as it involves the expression of no other principle than that the general government do not consider themselves called to authorize the violation of such state laws in reference to the Sabbath, as the constitution has impliedly empowered them to enact.

Your memorialists feel well assured that while such a course will be eminently fitted in its tendency to promote public virtue and individual integrity and purity of manners, to sustain and perpetuate the free institutions of our common country; and while by permitting governmental agents to comply with the customs of the community in an observance which many regard as a duty enjoined by the Supreme Legislator of the Universe, it will tend to allay those anxieties which an opposite course has awakened, it will, under the smiles of a beneficent Providence, be much more likely to advance the prosperity and glory of our country than any such legislative infraction of the laws of heaven as may tend to bring upon us the just and fearful judgments of God.

Your memorialists do, therefore, most earnestly beseech of Congress, by a regard to the command of God, and a just fear of his righteous judgments—by a regard to the Constitution of the United States, under which they act,—by a regard to the consciences and rights of a large portion of their constituents,—and by a desire to preserve principles and institutions which sustain the whole fabric of our freedom and social happiness:—By all these weighty considerations, your memorialists most earnestly, and respectfully pray, that so much of the existing Post-Office law, as requires the regular transportation of the mail, and the delivery of letters from the Post-Offices on Sunday, may be speedily repealed.

From the Albany Telegraph.

AN INTERESTING MEETING.

Deacon N——said to a brother in the Church, if it will be agreeable, I should be happy to meet a few of your neighbors on Thursday evening for prayer and religious conversation. "Perfectly so." The meeting was appointed, and among the neighbors was a young lady who attended another church. She had been religiously educated by pious parents who are members of the Presbyterian Church; they were both dead—when she came to the city of——she was thrown into the family who attended the——church? She was a stranger and naturally went with them.—She was a moralist, strictly so. She thought she was secure & had no solicitude for her soul. Never till this meeting did she feel conviction of sin. She had been urged to the communion by her minister but she steadfastly refused because she knew she had never experienced renewing grace. At this little meeting Deacon N——put some few questions to each one present suited to their character and circumstances. Nothing had ever been said to *her* before on the subject of personal religion. The question stripped the veil from her heart —she was powerfully convicted, her distress was great and long continued. Deacon——called next day, and continued to call—(there is nothing like following up religious impressions)—till God was pleased to take her feet out of the miry clay and to put a new song into her mouth—her joy was great and her anxiety for others strong. Two others were soon awakened in consequence of that meeting, who have since obtained a hope in Christ. Eternity only will disclose the result af this meeting. If it had been held in some splendid room, or a parade had been made, it is probable no good would have followed.—It was in a retired place and in a humble dwelling. Small meetings for prayer and conversation, are nurseries of the Church. I wish there were more of them. C.

Extract from the Report of the Widow's Soc. of Boston, taken from the Bost. Rec.

They meet with many interesting cases in which poverty and sickness have not only been rendered tolerable, but even deprived of their afflictive tendency by the consolations of religion. Among this class, they have witnessed persons of eminent piety, resigned, cheerful,and even full of peace and joy, although destitute of almost every thing which *we* are accustomed to consider essential to our comfort. As an instance of this kind, Mrs. —— of South Boston, for eight years had been suffering with the rheumatism so severely as to be reduced to the helplessness of infancy, and scarcely did she enjoy at any time, night or day, one moment's cessation from agonizing pain, extending to every part of her body. The distortion of her limbs proved without a doubt the correctness of the statement. In answering the inquiries addressed to her by one of the committee, she employed the term *suffer*, but stopping suddenly, she corrected herself thus, "Suffer, no, I do not suffer, God so blesses me with the light of His countenance, it is such happiness to know that I am in His hands, that He does all things well, and by this pain is only preparing me the better for His kingdom, and enabling me to glorify Him by patiently bearing whatever He lays upon me, that I cannot be said to suffer at all." She was asked if by raising her finger she could be restored to perfect health and obtain every earthly enjoyment, she would do it. "No," she replied, with great animation, "I have given myself up to God, soul and body, without any reserve, and shall I wish any thing altered? He is wise and good, and would not afflict me in the least degree beyond what is necessary. He knows I cannot do without one pain I endure, and I am happy to bear it all, and to bear it just as long as He pleases. I am ready to die this moment, and should rejoice to leave this world, but I am willing to live here many years in the same state I am at present." Her views of the divine character, of the plan of salvation, and of the heavenly world were sublime and consoling, and drawn simply from the Bible; for she acknowledges no human teacher. She spoke with enthusiasm of this blessed volume, and of the increasing comfort and illumination which she derived from the perusal of its sacred pages.—The animation of her countenance and the smile which irradiated it, testified that she uttered all this from the fulness of her heart.

Soon after this interview, unwilling any longer to be a burden upon the Society and her friends, she was at her own request removed to the Alms-house in Marblehead; her sufferings from the removal were extreme, and she expired five days after.

From the New Hampshire Observer.

Theory vs. practice.—No scheme of benevolence can be prosecuted without an expenditure of time, which, in this country is money,—and very rarely without money also.

Whenever, therefore, any scheme is offered for approbation, which is to *cost nothing*, we always begin to doubt its *value*.

It is well known to many of our readers, that R. D. Owen and Frances Wright, from England, have been round through the large cities in the U. S. declaiming against the Christian Ministry, and pretending that the *poor* are oppressed by supporting them, and by having to maintain their own wives and children, &c.—Now it ought to be known that Owen got his money, on which he travelled round, by marrying a lady whose father, a pious man, earned it by his own industry, preaching meanwhile, without fee or reward.

Miss Wright also, is rich, by the *labors* of her *ancestors*.

An *unbelieving, restless* neighbor of ours, lately gave a tract, which afterwards fell into our hands; it was the joint work of Mr. Owen and Miss Wright.

The title of it was. an *address in favor of Universal Education*, or something to that effect.

We began, and read patiently thro' a long complaint, or rather a series of complaints, against the clergy, and the rich; and obscure hints against the marriage union, &c. All this we let pass for what it was worth.

Next, free schools were attacked. It was said, that though the schools are free for all, yet the poor are so "worked to death," to provide *food* for their children, that they cannot well provide clothes and books, and very often cannot afford their children's time, but keep them at home, to *work*. This we were ready to admit was in part true—but, then, how shall it be helped? We should answer, promptly, that if parents would *leave off drinking spirits*, they would be able to send their children to schools which cost them not a cent. We know one poor widow, who, by the labor of her own hands clothed two children and sent them to *private* schools; besides paying for expensive seats in a meeting-house; and that without *working herself to death;* for she is alive yet! but she drank no rum! While men, and women too, in the same town, earning more money, were *worked to death*, kept their ragged children at home from school to gather chips for fuel, and never had "clothes fit to go to meeting." But they drank rum, and this made them poor.

Our reflections ran in this train. Our plan to get all the children into schools, would be, to *banish spirits* from *the land*.

Not so with Wright and Owen. Their plan is, to set up great schools, in which children shall be fed, clothed, and taught, till they arrive at manhood.

The question here at once came up in our minds, *at whose expense?* Where is the money coming from?

Sure enough, money must be had, and how is it to be raised? Would you believe it,—by a TAX,—yes, says Miss Wright, it would be necessary *at first* that every parent should *pay a small tax*, of so much *per head* on the children!

From the New Hampshire Observer.

Universalism aims a deadly blow at all the benevolent operations of the day. The Bible Society, which aims to fulfil the command of Christ by supplying every son and daughter of Adam with the word of life, is represented as plotting the overthrow of our liberties, by bringing about a union of Church and State. Yes, reader, strange as it may seem, these men, who profess to draw their system of theology from the Bible, oppose every effort made by Christians to circulate it. And why? Can we believe them sincere in the reason they assign? If their only objection to the Bible Society is based upon its mode of operations, why do they not evince their sincerity by doing something to promote its circulation in a less objectionable way? If we may be allowed to judge the tree by its fruit, and if it be true that "actions speak louder than words," then the conclusion is irresistible, that the reason why they do oppose the Bible Society is not that they fear a union of Church and State, but that they are in heart opposed to the circulation of the Bible. They know, that where the Bible is read most, and its pure precepts exert the most powerful and salutary influence upon the morals of the community, there Universalism is compelled to hide its head for shame. A pestilence is not more sure to destroy human life, than is the Bible to sweep away this "refuge of lies."

Tract and Missionary Societies, and Sabbath School Associations, all have to breast the fury of their opposition. Indeed, their whole object seems to be, not to do good, but to prevent others from doing it; not to dissipate the dark clouds of ignorance and superstition which brood over a great portion of the world, but weaken the hands and weary the hearts of those who would do it, and dry up all those streams of christian benevolence, which bring happiness to our race and make glad the city of God.

Revivals of religion, which make glad the hearts of God's people, and wake up the song of joy and praise among the hosts of Heaven, are reviled as the work of men, and their effects represented as nothing more nor less than the turbid effervescence of animal feeling produced only in the weak and superstitious, through the influence of bigoted priests and fanatical zealots. Yes, when the sinner, with trembling solicitude, inquires, "What shall I do to be saved?" and Christians, "with fear and trembling," exclaim, "Verily God is here," Universalists can deliberately scoff; and, as if this were not enough, they even "glory in their shame. And yet these men can hold up their heads without blushing and call themselves Christians, and even affect to wonder that others do not fellowship them as such!

From the Genius of Temperance.

FOREIGN.

Gentlemen,—I have received from Dr. Harvey of Dublin, honorary secretary of the Hibernian Temperance Society, a variety of pamphlets, tracts and handbills, of which I take pleasure in sending you a specimen. His letter you will find in the New-York Evangelist of this date. From the whole you will perceive that the remark which I made about Glasgow is equally applicable to Dublin. The friends of Temperance have taken hold of it with a more systematical zeal than has been manifested in any American *city*. They are fearlessly discussing both the physical and moral evils arising from the use of strong drink. One of the pamphlets has for its title "The habitual use of wine and ardent spirits irreconcileable with religious principle;" in which a different train of thought is pursued, from that recently published in Professor Stuart's admirable pamphlet. But it contains equally with the other, many matters that must try the consciences of professors of religion who still retain their connexion with alcohol;—that is, if they have consciences, or allow them to speak or will suffer the word of God to speak to them.

Two sorts of Drunkards.—We knew a man who would get dead drunk about once in two or three months. He lived many years in this way, and, it is believed, is living still. He never tastes any liquor except at these periodical revels.

We knew another man who took a little every day—not enough to make him tipsy—just enough to answer as a "medicine" for some complaints he had. He always passed for a sober man. A year ago he was one of those who thought it ridiculous to join a temperance society. He thought a man ought to have *judgement* to know when he had drank enough." He is now dead. His physician assures us that he died of *delirium tremens*, though never suspected of intemperance. He informs me moreover, that this dreadful disease is generally produced in that way. If a man gets thoroughly drunk, the poison works its own cure, as in some other cases, where a *large* dose of a known poison *works itself off*, when a *small* dose would have been fatal. It is the *small* quantity, remaining in the system—constantly at work there, that wears off thread by thread, the cords of life.—If you *must* needs drink, get drunk, at once, and done with it. But, as you value reason and life, don't be every day sipping a little—riveting your chains, and wearing out life by inches.—*Ib.*

[Extract of a letter to the Editor, from the Secretary of the Westerlo Temperance Society, in this county, *dated Dec.* 28, 1830.]

This Society commenced its operations in Oct. 1828 and has surpassed the most sanguine expectations of its friends, in breaking down the opposition which at first appeared in every direction, in raising the standard of temperance, in restoring peace in disordered families and supplying their wants; in drawing from the fatal snares of intoxication many of our most valuable citizens and restoring them to their friends, their families and their country. *More than thirty habitually intemperate drinkers have been reclaimed.*—Very few societies have less cause of regret from disorderly members. It consists of about 450 members.

Albany Academy Temperance Society.—From the Report just presented to the County Society, we are happy to state that this society has at present 130 members; at the time of the last report the number was only 90. The circular lately issued by them and which has been published in this paper, has induced the students of an Academy at Canandaigua, to form a similar association which now includes the most influential part of the school. Many other Academies will no doubt be persuaded to adopt the same commendable course.—*Albany Chris. Reg.*

JOINT STOCK OF INFLUENCE.

The temperance society imparts its joint-stock of influence to each member. He has not only his own, but an additional weight borrowed from his fellows. I have lately witnessed a striking proof, how feeble solitary efforts are, when compared with united exertions. A venerable gentleman of a neighboring county, conversing upon the virtues of cold water as a drink, told me that he had confined himself to it for 40 years; yet in all that time, had been able to bring over but two or three persons to his system. Now suppose he been a member of a Temperance Society; how much more efficacious would his zeal have been! I could point to a dozen persons or more, with not half his intrinsic, individual weight of character, whohave nevertheless, each in 10 or 12 months, *brought over* five times as many to the cold water system as he had done in 40 years! They have done so by joining their influences together.—*Address from Louisa Co. Va.*

WHO OUGHT TO PAY THE BILL?

It has been ascertained by a careful examination, that *three-fourths* of the adult paupers of the town of New Windsor,were thus reduced through intemperance. All the children who are now the town charge, became such through the intemperance of one or both of their parents. Hence the *licensed taverns, grocers*, and *distillers* are in a great measure *accountable for three-fourths* of the poor tax in the town, and if they were obliged to pay that proportion of the taxes, their number would soon be diminished.

In the town of New Windsor there are twelve lincensed taverns, and eleven licensed groceries, and three distilleries; and if we judge of their success from the number of drunkards in that part of the town subject to the supervision of this society, we should pronounce them in the full tide of successful operation. Drunkards are manufactured with an alarming rapidity; for in our section of the town, which is not more than one third of the township, there are no less than thirty seven habitual drunkards, four of whom are females.

It has been ascertained by a careful examination, that two-thirds of the paupers in the town of Cornwall, were thus reduced through intemperance. Hence the same remarks relative to the connexion between tavern keepers, grocers, and distillers,with the poor taxes, might with propriety be repeated.

From the Protestant.

The following proof of the *vigilance and violence* of the papists, has recently occurred in this city. A few evenings since a young woman belonging to the Roman sect, attended a meeting in a Protestant church. She had been there before and two of the Papists watched her, and saw her enter the house of God. When the meeting was closed, she went out among the first and hastened towards her home.—These "Sons of Belial" accosted her, and told her that one of her friends was very sick, and that she must go and see her immediately. Knowing the men, and not

Central Library of Rochester and Monroe County
Historic Newspapers Collection

expecting any evil intention, she instantly set off with them, to visit their friend.—One of the men soon remarked that her friend had been sick several days. This opened her eyes to her danger—she replied if that was true, she should have been sent for before—and she would not go with them but return home. They then declared that she *must go*; asked her why she went to the protestant church; and told her, that *she had been in hell.* They then attempted to take her away by violence, when she declared, that she would call the watchmen, who providentially was in sight upon which they left her, declaring that they would *hurt her*, if she again went to the protestant Church. Last Sabbath evening, these same men stood at the door of the church, when the congregation dispersed, but the female evaded their notice in the crowds. The names of these men are known to A PROTESTANT.

ROCHESTER:

Thursday, January 20, 1831.

Four Days' Meeting at Le Roy.

We are informed that there is to be a Four Days' Meeting at *Le Loy*, to commence on Thursday the *27th of January* inst. at one o'clock P. M., and to close on the Sabbath following. Ministers and private Christians are particularly and earnestly requested to attend.

Such meetings have been eminently blessed in other parts of our country, and it is to be hoped that Christians will come together at Le Roy prepared to pray and act—with their hearts filled with the love of souls—prepared to received the blessing which God is ever ready to bestow.

We understand that the state of religion is peculiarly interesting at this time in Le Roy. Some mercy drops have descended there. May a plentiful shower be poured out upon that place, and that and the adjacent country be greatly blessed in the proposed meeting.

Sabbath Mail Petitions.

We have a number of times, from various sections of the country, been written to by our friends, calling for the form of the petition which has been circulated in this quarter against the transportation of the Mail on the Sabbath. Having been very recently requested to do so, and having no other at hand, we publish one which was forwarded to a gentleman in this village from Pittsburgh, which is, we think, as much to the point, and breathes as good a spirit as any we have seen. The petitions that have been circulated in this vicinity have received the signatures of the friends of this measure, and have been forwarded to Washington.—It is not yet too late however, and we are gratified to learn that the friends of the Sabbath—some of them at least—do not need to be urged to the discharge of the important duty of petitioning on this subject—are not weary in well doing—are not discouraged by defeat, and will not suffer themselves to be lulled to sleep by the very comfortable and quieting story that we cannot expect the *present* Congress to grant the request of the petitioners, being composed of the same men who last year rejected it, and who tell us to wait a year or two and use moral suasion, and let excitement die away. On this point we have expressed our views. We say never let the subject rest—never cease to thunder our remonstrances against this national sin, in the ears of our rulers, while we profess to prize the Sabbath as one of heaven's best gifts to man—and while we profess to prize our republican form of government, which guarantees the enjoyment of equal rights to all who call themselves Americans.

RESPECT FOR THE SABBATH.

We are informed that in an adjoining county a man who has been extensively engaged in the manufacture of flour, and also in distilling, and who in these two branches and the making of his barrels, employed about 30 persons, principally young men, most of whom were required to labor on the Sabbath, has been compelled to let his mill and distillery rest on the Lord's day. The reason is, a revival is now enjoyed in that place. A number of the hands who had thus been required to labor on the Sabbath are its subjects, and all, or nearly all, of these thirty laborers and mechanics have resolved no longer to trample on the authority of God, and violate the fourth commandment.

Revivals of religion make terrible inroads upon the ranks of Sabbath breakers.—Upon distillers and venders of ardent spirits they are exerting an influence which nothing but the Spirit o God can exert—Are sweeping away the corrupt principles that sustained them—are drying up the desolating streams by destroying the fountain.

MOURNING APPAREL.

We hope that the article which we give in this paper on the subject of mourning apparel will be read with attention. We do not expect that a custom like this, interwoven as it is with all the finest feelings and strongest sensibilities of our nature, will be at once abolished. Indeed we almost fear that mourning apparel will not, in many cases, after the understanding is convinced of its uselessness, be laid aside.—It will in many cases require a decision of character and a resolution which all do not possess, to resist the mandate of custom in the hour of deepest sorrow, when the heart is bleeding at every pore. Those who have not made up their minds when not weighed down with grief will hardly be prepared for innovations, when death has entered their dwellings and laid his hand upon some dear friend. However we are encouraged to bring this subject occasionally before our readers, as we every day witness new instances of the triumphs of reason over the tyranny of fashion—see those, who, in the providence of God have been called to drink deep of the cup of affliction, in the loss of some near relative, showing by their practice that they are not afraid of being called unfeeling and hard hearted merely because they do not lay aside their usual dress and put on *black* to evince the depth of grief and the sincerity of their sorrow. On this subject we do not expect an entire and simultaneous relinquishment of a long established custom throughout community; our highest anticipations will be fully answered, if, in a few years, reason shall so far have triumphed over fashion that the custom of wearing black to testify our sorrow for the loss of relatives or friends, shall not hold in its giant grasp a majority of the good people of our land. That the fashion will be ultimately, universally discarded, we entertain no doubt.—Reason will triumph.

INDIAN OPPRESSION.

We have been requested to publish the petition to Congress which has been circulated HERE, in favor of our Southern Indians. We wish some of our christian pa[illegible] dep-recate Indian Oppression, and would arrest the arm of the oppressor, would furnish us with a copy of this petition. We have not yet *seen it.* We fear that all our good citizens can say the same.

We would therefore advise our friends at a distance, who wish to petition congress in favor of the Indians, to take the two last letters of Wm. Penn, which we recently published, and from the facts therein contained, draw up a form for themselves and when they have done so, we would particularly request them to send us a copy for the benefit of the citizens of Rochester.

We hear a good deal of complaint about the irregularities of the mail. *We* do not think that we have suffered a great deal from this cause, but recently complaints of the delays in the receipt of our paper thicken upon us. *We* have just received a letter from China, Genesee Co. which says that it is not uncommon for them to see articles in eastern papers, copied from the Rochester Observer, before our paper containing them is received there. And we have just received a letter of very considerable importance, from Sheldon, Genesee Co. which has been seventeen days in transitu, which is not quite 3 miles per day. There must be blame somewhere on this route.

POLITICAL.

An esteemed patron encloses the pay for his paper, and says that he differs from us on the Indian question, and hopes for the future, that the Observer "will be free from the political manœuvering of the day." We presume that our readers differ with us and with each other on political subjects, but that the Indian question should be considered as having a political complexion, we are unwilling to believe—that is as involving the party politics of the day. We view this as a great national question, involving not merely the interests, and the very existence of the Indian tribes, but one in which the honor of the nation is deeply involved. We believe that the grossest, and most manifest injustice has been done to these tribes, and that if the present resolutions of Georgia with regard to the Cherokees, are carried into effect, a stain will be fixed upon our national character which, in every civilized country under heaven, will be considered as one of the deepest dye, and when once made a matter of record on the page of our country's history will remain there to tinge with shame the cheeks of future generations, and even the waters of oblivion can never wash it out. Believing this, we feel that we have a solemn duty to perform. We therefore enter our solemn protest against the acts of oppression with which those Indians have been visited, and will continue to expose them, while there is a single hope remaining that the arm of the oppressor may be stayed.

If there are any others in this part of our country who believe with our friend of whom we have spoken, that no injustice has been done to the Indians, we would recommend to their serious and careful examination the numbers of Wm. Penn which we have recently published.—Also the representations of our missionaries who have described the distress, both mental and bodily, which the Indians have already suffered, and the complete check which has been given to their moral and religious improvement. Let them do this, and they will, we are persuaded, be convinced that injustice of the grossest and most aggravated character has been done them, whatever degree of guilt may attach to those who have been the authors of their sufferings. In speaking our sentiments, therefore, in relation to this subject, we consider ourselves as no more interfering with party politics than when we reprobate in general terms some prevailing vice, and it may turn out that some prominent politician has been guilty in this point.

Episcopal Publications.

The Theological Repertory, is to be discontinued and its place to be supplied by the Philadelphia Recorder, which is to be edited by the Rev. G. A. Smith. The Family Visitor and Sunday School Magazine, published by the Prot. Epis. Sunday School Union, is also discontinued, to be resumed, however, next spring, should an increase of patronage justify the measure.

It appears that not only Astrachan but other cities of Russia have been visited by that awful scourge, the cholera morbus. At St. Petersburgh 2,340 had died—in Casan 808, at Navorgorod 1,346, at Moscow 1,175, at Saratoff 2365, and in most of the places named multitudes were still sick and the disease was travelling from place to place with frightful rapidity.

THE SABBATH IN ENGLAND.

England is at this time agitated to its very centre. The laboring class of its population—that is the great majority of the people are ground into the very dust by a pampered aristocracy. It is worthy of remark that the Sabbath is, to a very great extent, disregarded. The wealthy require of the laborer, that he should continue to work on the Sabbath, and he gets no more for it than if he had to work only on six days. It is there as in every other country, in proportion as the Sabbath is kept holy or violated, is the tone of public morals elevated or depressed—and this violation of the fourth commanded, bears particularly hard upon the poor. The Sabbath returns, but brings no rest to them. Their morals, of course, become corrupt; they sink down to the level of beasts of burthen to the wealthy and powerful—misery and squalid wretchedness is marked upon every feature, and they are the mere tools and slaves of a pampered nobility—and yet in this country we are told that it is oppressive to ask for a repeal of a law which violates the Sabbath—which requires thousands of our laboring population to forego the benefits of public worship and the rest which the Almighty designed they should enjoy. Yes, laboring people are told that it is a spirit of aristocracy which would sanctify the Sabbath. Look at England—look at all monarchial governments, and see how the Lord's day is observed there. There, the people—the working men and women—have liberty with a vengeance,—the liberty of laboring, as our post-office law requires mail carriers, stage drivers, and post-masters, *every* day in the week. Public morals are the strongest barrier against oppression—and public morals *never did* exist where the Sabbath was generally disregarded. Look at the following from the London World—look at the degraded and oppressed condition of the poor in England, and then contend if you will, for the liberty of being *compelled* (we mean the working men) to labor on God's Holy day.

Sabbath Protection Society, England.

There is no law existing in this country for the protection of the poor from excessive labor. [illegible] thirty [illegible] this metropolis wherein a weekly rest is not enjoyed.

The masters have no power to secure it *even for themselves;* they never had, excepting by accident, or by submitting to pay a grevious penalty; they never can, until a new law be enacted for the deliverance and protection of themselves and their servants. A law for their protection will be wished for in vain until they ask for it; their asking will be treated with contempt, until by importunity and unanimity they convince their superiors that they are in earnest. Importunity and unanimity in this matter will be the certain result of the parties concerned taking into consideration—

That they have individually a right to a day of rest.

That the public has no right to make them its slaves.

That no redeeming benefit can arise out of the degrading practice of submitting to slavery.

That the freedom of which the Sabbath laborer is deprived is two-fold,—comprising civil and religious liberty.

And that the deliverance will be a blessing not only to the emancipated, but also to society, and particularly to the poor *consumer.*

It is the intention of all the trades above referred to, to petition Parliament at its next meeting, for an act causing the entire suspension of commerce on the Sunday throughout the empire.—*Lond. World.*

The N York Jour. Commerce of the 15th inst. says that Geo. Tassels was executed in defiance of the order of the Supreme Court. This will bring the Indian business, we presume to an issue. It will be seen whether Georgia can resist with impunity the mandate of the highest court of the nation, and that too when the life of a fellow being is sacrificed by her disobedience.

We have received a Catalogue of the Officers and Students of the Theological Seminary at Auburn, by which it appears that there are in the senior class 16—Middle do. 17—Junior do. 18.

For the Observer.

Mr. Chipman—As there is a difference of opinion and conduct in the Presbyterian Church concerning the part that women are to take in carrying forward the great work of redemption, and as one of those who belong to that denomination, and desirous to know my duty, I have ventured to make a request of you or some of your correspondents, to express their views of it and answer the questions, *Is it right for females to pray or speak in a conference meeting? How are we to understand the 11th and 14th chapters of 1st Cor. referring to women's praying and speaking?* I think that a decision on this subject so far as can be, will have a very important effect on the conduct and spiritual enjoyment of many a sister, and especially on that of RUTH.

We hope that some of our correspondents will gratify RUTH by stating their views in relation to this subject.—*Ed. Obs.*

For the Observer.

The following directions, are submitted for the consideration of those Brethren, who by diffidence, fear of man, want of spirituality, or any other unhallowed feelings or motives, are deterred from the performance of their obvious duty, in the social prayer Meeting.

Realize 1st. That you are in the immediate presence of that God who made you, and all those who surround you.

2d, That you have broken his Law, incurred his displeasure, and deserved his wrath, without mitigation and without end.

3d, That when you were dead in sins, Christ died for the ungodly, and that through him, a free pardon of all sin, is proclaimed to all those who repent, believe and obey.

4th, That God has said by an Apostle, I will therefore that men pray every where, lifting up holy hands, without wrath and doubting—also, exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin.

5th, that the fearful and unbelieving, as well as the abominable and murderers, &c. shall have their portion in the lake, that burns with fire and brimstone, which is the second death.

6th, That it is a small thing to be judged of man's judgment, since he that judgeth you is the Lord.

7th, That some of your neighbors, your friends, and perhaps your relatives, are still under the condemning sentence of God's law, exposed to eternal death, and may be saved, by the instrumentality of your poor exertions.

And now Brethren if under the weight of these inexpressibly awful considerations, your hearts are not broken, if your wills are not bowed, and your whole souls melted down, and ready to take the divine mould, and to cry with St Paul, Lord what wilt thou have me to do? your Brethren, may well lift up their voice and cry, O Lord, spare thy people, and give not thy heritage to reproach, for thy people that are called by thy name, have played the fool, and have erred exceedingly.

AN ELDER.

A "DECLINATURE." *We* published some two or three weeks since an extract from a Temperance Address of Mr. Huntington Lyman, in which the appellation of DR. was prefixed to his name. Mr. Lyman very modestly declines the honor thus conferred upon him. He says—

"My reasons for this measure do not originate in any scruples as to the propriety of conferring degrees upon those who are worthy of them; but in a conscious inability to maintain the dignity of the degree, be it of law, physic, or divinity. In law I do not know to distinguish between a capias and a certiorari—have no other test than the label by which I can tell flour from physic, and although I have gained some valuable accessions to my theological knowledge from the pages of the Observer I find an ample field for its display in the duties of a Sabbath school teacher.

Under these circumstances, I belive that my respect for the learned faculty will better appear in a refusal, than in an acceptance of their proffered honour. HUNTINGTON LYMAN.

We have only to say that that this *Doctorate* was conferred by an eastern editor, from whose paper we copied the extract, instead of taking it from the pamphlet containing the address. *We* are not therefore the *Faculty*, to which Mr. L. is indebted for this gratuitous Degree.

A friend in a western county says:—"In several towns in this vicinity, indeed as far as my information upon that subject extends, the cause of temperance advances and outruns the efforts of its friends. In this town 400 names are on the rolls of the society. In the adjoining town of E——, the "Anti Orthodox Temperance Society," has gone down. In the town of F——, another equally anti still exists. It is called by way of distinction the "*Chris*-tian Temperance Society." Its founder is a preacher of the Gospel and professes to follow the example of Christ. Their constitution allows only of the *temperate* use of strong drink, and [illegible] prohibits swearing and gouging. Its disciples become amenable to discipline when they say sunday instead of Saturday; and when they make more account of the breadth than of the length of the road."

Revival in Troy.—We are happy to learn that a very unusual attention to religion, commenced in that city about two weeks past, which has already eventuated in the hopeful conversion of perhaps a hundred individuals or more, many of whom occupy an important station in society. The religious meetings are marked, we understand, by great solemnity and order. Meetings for prayer are held every morning from 6 to 7 o'clock and are said to be numerously attended and highly beneficial.—*Albany Telegraph.*

Ithaca.—Extract of a letter to the editor of the Recorder, dated Ithaca, Dec. 27, 1830:—

Dear Brother.—The good work here is going on with increasing power. Yesterday was indeed a jubilee to the people of Ithaca. It was our communion, and rising of one hundred and forty souls were added to the church. The time was a time of God's love, and we trust that many were converted to the Lord.

At the close of the communion service, the congregation, like the people of Israel at Hezekiah's passover, requested that we might keep other seven days like the seven that were passed. We have therefore resolved to spend the week in preparation, and next Lord's day to celebrate the dying love of Jesus again.

Friday and Saturday we shall have public service at the sanctuary.

I am, my dear sir, yours, &c.
WM. WISNER.

New Church at Rome.—The Presbytery of Oneida have this week taken steps for dividing the church in the village of Rome, and setting off about one hundred of the members, principally the fruits of the recent revivals, and organizing them into a second congregational church to be connected with the presbytery, on what is termed "the accommodating plan."—*Utica Chris. Jour.*

LAST HOURS OF J. J. KNAPP.

The Essex Register gives the following account of the Execution of Joseph J. Knapp on Friday 31st ult.

The Rev. John P. Cleaveland visited the wretched criminal daily during the last two weeks of his existence, and was with him from 7 o'clock on the morning of the execution until he was launched into eternity. Mr. Cleaveland was requested by the Sheriff to be present during the reading of the death warrant in his cell when it was received from the Governor and after that, Knapp of his own accord, requested the Rev. gentleman to visit him as often as he could, till his death. Mr. Cleaveland has informed us; that Knapp expressed a wish to him, repeatedly, and in particular on the morning of the execution, that he could have had an opportunity to warn his companions against the consequences of dissipation and sin, and told him just before he left his cell, that he was persuaded it would have saved him from ruin, had he always regarded the Bible in the same light in which he viewed it then. He repeatedly admitted the perfect justice of his sentence. Mr. Cleaveland was requested by Knapp to visit both him and his wife, in the cell, a day or two before the execution, when the agony which they both exhibited was truly heart-rending. The last interview between the wretched couple was on the evening previous to the execution. The anguish and distress evinced by both is said to have been indescribable. She was unable to support herself on leaving the cell, and his agony and emotion produced by the sad interview continued till past 11 o'clock at night, when he occupied about 15 or 20 minutes in reading the Bible, then became immediately composed, and soon afterwards fell into a quiet sleep, which was not disturbed until morning, when he rose, and dressed himself with care, and again resorted to his Bible. He partook of refreshment both in the evening and the morning. The Rev. Mr. Cleaveland visited him before 7 o'clock, A. M., and from that time until he was carried out of the prison, he appeared composed and calm, but completely absorbed and amazed by the scene before him.—The religious services were performed in the cell.

Precisely at 9 o'clock the prisoner was brought from his cell, his arms were pinioned, and, accompanied by the Rev. Clergyman, the Sheriff and his Deputies, walked to the gallows on the north side of the gaol; and although pale and emaciated, his step was steady, his body erect, and he gazed around with calmness when he was proceeding towards the fatal scaffold. He was very genteelly dressed in a dark frock coat and pantaloons, black silk vest, boots, &c. No want of composure or firmness was perceived until during the reading of the death warrant by Sheriff Sprague, (which was done in a very audible and emphatic manner) when Knapp trembled so much that the Rev. Clergyman found it necessary to support him. This however it is supposed might have been partly occasioned by the effect of the chill air upon his feeble frame. As soon as the warrant was read, the criminal ascended the trap, the rope was adjusted, the white cap drawn over his face, and in a moment he was launched into the world of spirits.

Signs of life, by slight spasmodic struggings were perceived for about 5 minutes and after a suspension of half an hour, the body was taken down, placed in a coffin, and carried into the gaol. In the afternoon the body was given up to the family of the deceased, and interred in the Howard street Burial Ground in the evening.

Thus perished Joseph Jenkins Knapp jun. the third of the unhappy men who have been cut off in the midst of their days, in the prime of life, for their participation in a crime unparalleled in all its circumstances in the annals of our country, if not of the world. It is hoped the example afforded by this terrible infliction of the penalty of the violated laws, will have a salutary influence in deterring others from vice and crime. In the language of one of the victims, he who perished by his own hands—"May it be the means of reforming many to virtue: Albeit they may meet with success at the commencement of vice, it is short lived, and sooner or later, if they persist in it, they will meet with a similar tale to mine."

It is understood that Knapp made professions of penitence, and appeared to be religiously impressed with a sense of his situation for some time previous to his death, but the sincerity and reality of the professions and appearances must be left to the judgement of Him who is alone competent to search the hearts of men.

Correspondence of the Jour. Commerce.
Washington, Jan. 4th 1831.

The afflictions in the family of Mr. Wirt prevented the session of the High Court of Impeachment yesterday. The trial of Judge Peck will proceed on Wednesday.

The affair between Georgia and the Supreme Court has excited here the most intense feeling. I have not time this morning to multiply words on this most extraordinary matter. In looking to the issue, I see more bloodshed. The Cherokee has no doubt been executed.

Washington, Jan. 5, 1831.

The Senate proceeded to-day in the trial of Judge Peck. Mr. Meredith opened the defence in a beautiful speech of one hour and ten minutes, when the counsel for the respondent proceeded immediately to examine their witnesses. Judge Wash was examined and cross-examined at considerable length.

Mr. Wirt, coming into Court this morning, appeared drooping under the load of grief occasioned by the death of an interesting daughter, just arrived at the age of womanhood. Mr. Wirt is a father to be bowed by such a providence.

I would suppose you had not yet seen the Choctaw Treaty; and I therefore send you that precious document. You will perceive that one of the articles obliges the United States to educate forty youths twenty years,* and when the first class has passed the term, it is to be succeeded by a class of like number for the next term.—What sort of youths will these Choctaws be when they have been at school twenty years? What think you of the state of an emigrating warrior, with one thousand axes, one thousand ploughs, one thousand hoes, one thousand cards, and also four hundred looms, besides a rifle, moulds, wipers, and ammunition? I believe I might be tempted to try the wilderness with such a stock.

*Our correspondent is here taking the framer of this Treaty, the hon. Secretary of War, according to the natural import of his language.

Washington, Jan. 7.

The only news of value which I have to communicate this evening, will be very acceptable to all good men. In June 1829 old Mr. Nourse, after a service of fifty years, was removed from the office of Register of the Treasury, on the pretence that he was a defaulter. Having given notice that his health required travelling and change of air, he set out on his journey; and in a few days thereafter his property was attached under the provision of the act of Congress of 1830, his domicil entered, the keys taken from the domestics, &c. Under the provisions of the same act, he has had a decision by Auditors and a decree of the Circuit Court of this District for something like $11,000 over and above all entries against him. I have this day seen his memorial to Congress setting forth the circumstances of his grievance, and when I can procure a copy of it, I will send it to you. Mr. Nourse is one of the patriarchs of the country, a good citizen, and exemplary Christian, 80 years old.

In regard to the case of George Tassels, the Indian sentenced to be hung in Georgia, and in whose behalf a writ of error was served by the Supreme Court of the U. States, the Augusta (Geo.) Courier says—"We should ourselves have preferred a reference, at once, of this question to the only tribunal, that we believe calculated to preserve our several Governments in their proper spheres. We do not like this *Turkey Cock* disposition in the South to fight every thing that looks *red.*"—*Ib.*

From the Journal of Commerce.

Reported death of Bolivar.—The Mercurio of Saturday contains the following extract of a letter from Carthagena, dated the 15th of December, which the editors say is from a person of the highest credibility.

"I lament that an express has just arrived, which left Santa Martha on the 10th inst. at 8 o'clock in the evening, with the sad intelligence that the Liberator was dying at the country-seat called San Pedro, having already received the sacraments from the hand of the illustrious Bishop of the Diocese. The people are not yet apprised of this melancholy news."

Such is the statement in the letter.—While we hope it may prove unfounded, we cannot but fear it is true. For some weeks previous, the health of Bolivar is known to have been extremely feeble,—so much so as to fill the minds of his friends with the most painful apprehensions. His disorder is said to be the consumption.

There is no doubt that the disease with which this illustrious patriot has been afflicted, was occasioned in part by the ingratitude of his countrymen, the continual impeachment of his motives by foreign Editors, and perhaps more than either, by the dissolution of that noble structure which he had spent the best years of his life and a princely fortune in rearing.—His COUNTRY was the object for which he lived, and would fain have died.

From the Liverpool Mercury.

Salvation of the Country.—Now that the humbug of the Indian corn is at an end, Cobbett will have leisure to save the country, which he promises to do on the easy condition of being made Prime Minister. What a blow for Earl Grey will this letter inflict! for who can doubt that the King will prefer the man who can save the nation, to him who makes no such profession?—

"*To the King's Most Excellent Majesty.*
Bolt Court, 17th Nov. 1830.

"May it please your Majesty—

"Being convinced, that, if I were your Majesty's Minister, I should cause to be adopted such measures as would, in a very short space of time, put an end to the burnings, which are now a subject of great alarm and as would, in a few months, restore the country to content and peace, and enable it again to raise its head aloft in the world; being thus convinced, I deem it my duty to your majesty and my country, to tender my services to your Majesty; and having thus discharged this duty, it only remains for me to add, that I am your Majesty's most dutiful, most obedient, and most humble subject and servant.

WM. COBBETT."

In the city of New York, there are 51 papers of all kinds; Daily 11, semi weekly 10, weekly 24, semi-monthly 5, monthly 1. There are supposed to be 16,000 daily sheets published, 18,000 semi-weekly, and 50,000 weekly. The whole number of papers printed in the city in a year, is supposed to be 9,536,500—in the whole State, 14,536,000. The paper consumed by the Journals of the State in a year, is estimated at above 33,000 reams, the cost of it, at $4 a ream, $133,000.

Letters received since our last.—B. Wilcox; S. L. Gouverneur; E. Jones; C. Loomis; L. Clark; J. Silsbe; E. Parish; J. Crocker; H. Lyman; J. Jermain; L. Chipman.

ROCHESTER MARKET.

Wheat	100	—, mess, bbl	12
Flour	4,75 a 5	Potatoes,	25
Oats	,24	Butter, lb.	12
Corn	41	Lard, do	8
Beef, fresh cwt	4,00	Eggs, doz.	12
Pork, do. "	4,00	Cider, bbl.	100

Salt, 1,44 a 1,50

Rochester price of Pot ashes $90 per ton: Pearls $100

AGENTS FOR THE OBSERVER.

Albion,	Noah Ingersoll	[illegible]	[illegible]
Alexander	——P. M.	Junius,	Rev. J. Merrill
Alden	J Freeman	Knowlesville	W. Knowles
Attica	G. B. Rich	Lodi	Mr. Plumb
Angelica	S. S. Haight	Lima	O. Gilbert
Angell's Corners	A. Angell	Livonia	J. Richmond
Buffalo	Alvan Ingersoll	Le Roy	A. P. Hascall
Barber Hill	J. Barber	Lockport	Wm. Parsons
Batavia	Mr. Seaver	Lakeville	Rev. H. Galpin
Brockport	R. W. Gould	Medina	Theophilus Cook
Byron	L. Clark	Niagara Falls	Hon. A. Porter
Bergen	Rev. R. Clapp	Newark	T. Partrige
Bath	H. W Rogers	Naples	Dr. Fuller
Canandaigua	Wm. Antis	Nunda Valley	S. G. Tyler
Collins	C. Rose	Orangeburgh	O. Allen
Clarkson	Joel Palmer	Ogden	Walter Wright
Isaac Germond	Castleton	Penn Yan	T. J. Nevins
Clarendon	W. D. Dudley	Perry Village	N. Bodwell
Caledonia	J. R. Clark	Prattsburgh	S. Rice jun.
Cohocton	H. Fowler	Perry	T. Howard
Dunkirk	Dr. Williams	Palmyra	Rev. A. E. Campbell
Dansville Vill'g	S. Shannon	Pittsford	Joshua Lionell
East Ridge	S. T. Fairbanks	Richmond	E. Gilbert
East Bloomfield	A Adams	Royalton	Chester Bennett
East Avon	N. Little	Scottsville	O. Filer
Fowlersville	W. Fowler	Seneca Falls	Ws. Mynderse
Franklinville	E. C. Hyde	Sheldon,	E. Baldwin
Griffin's Mills	J. Wadsworth	Vienna	Dr. Bush
Geneva	A. B. Hall	Victor	Wm. Bushnell
Gorham	Rev. Mr. Gaylord	W. Bloomfield	G. B. Fitch
Gaines	E. Foot	Warsaw	Dr. Frank
Geneseo	E. N. Buel	Willson	Dan'l Holmes
Hunt's Hollow	Rev. P. Smith	Westfield	H. Couch
Holley	A Hamlin	West Mendon	J. Dixson jun
Howard	Rev. L. Barrett	Yates	S. Tappan

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardslee of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained, having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the ninth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less.

JAMES W. SMITH,
Assignee of said Mortgage.

ADDISON COLLINS,
Attorney for said assignee.

LOOK!!!

All persons indebted to Nath'l Draper for tuition in the Rochester High School—or to Miss Fanny Bush for tuition, are hereby notified that I will attend to the receiving of said dues at the store of O. N. Bush, in this village on Saturday of each week, until the first Saturday of February next. All who neglect this timely notice, may expect to find their accounts put in a train for collection.

SAMUEL L. PIERCE, Col
Rochester, Jan. 13, 1831.

To Exonerate from Imprisonment.

LUTHER FISK, of Gates, Monroe county. Notice first published 13th January, 1831, creditors to show cause before Moses Chapin, first judge of Monroe county at his office in Gates in said county, on the seventh day of April next, at ten o'clock, A. M.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

AWFUL RAVAGES OF THE CHOLERA MORBUS AT ASTRACHAN.

The following particulars of the dreadful ravages of the cholera morbus, at Astrachan, on the Volga, in the south of Russia, are from the letters of the Rev. William Glen, a missionary in that city, to the Rev. Mr. Knill of St. Petersburgh. Mr. G. says:

In the beginning of August, 1830, it was reported that the cholera morbus had made its appearance in the suburbs. Immediately the authorities met, and held a consultation as to the best means to prevent its entrance into the city, or if it came, what should be done to stop its ravages.

Papers were printed and circulated among the inhabitants, informing them of the names and residence of all the physicians; showing them at the same time what precautions ought to be used, and what might be considered symptoms of the disease.—If any poor people were attacked with it, who had not servants to send for a doctor, they were requested to inform the watchmen, who stand night and day at the watch-houses, and who had received orders to report such cases instantly to the medical attendants. Indeed, every thing was done that promptitude, vigilance, energy, and medical skill could perform: but, alas! it was unavailing—the disease soon entered the city, and it came upon us like a mountain torrent, bearing every thing before it. The shock which it gave the inhabitants was dreadful.

About the sixth day of the disease it entered the mission-house. I was transcribing a letter when my wife came into my study, and informed me that Mr. Becker, our excellent young German friend, was attacked. He had been with me just before, conversing about a sermon of Dr. Stennett's, which had afforded him peculiar delight, and he took the book with him to translate the sermon into the German language, hoping that other poor sinners might derive as much advantage from it as he had done. But, ah! in a moment he was laid on the bed of suffering, and all his labors were at an end. I went down stairs to see him, and found him convulsed in a most alarming manner. His groans and screams pierced my heart; but his agonics were quickly over—in a few hours after he expired! Dear young man! he was much beloved by us for his zealous endeavors to do good, having exerted himself most laudably for the spiritual benefit of the German population, who have been for years destitute of a pastor and are left as sheep without a shepherd. But he is gone: his tongue is now silent in the grave, and his pen is laid down forever.

The next person who was seized in our house was good Mrs. Lovets, another of our German friends. She was the wife of the Sarepta commissioner. The disease rapidly preyed upon her frame, and she sunk into the arms of death. After the funeral, her bereaved husband hastened away with his three motherless children, in the hope of escaping the contagion; but he carried death with him; and three stages from Astrachan he died, and was buried by the road-side; for such was the fear and horror of the villagers near him, that they would not permit him to come near them while he lived, nor to be buried near them after he was dead.

Next, my beloved wife was attacked. Our family physician was at this time also affected by the cholera; but he prescribed for Mrs. Glen, who, after lingering in awful suspense for some time on the brink of eternity, was mercifully restored.

Having stated what particularly referred to my own family, I will now give you a more extensive view of it. In general, business of every kind was at a stand.—The bank suspended its operations. In the bazaar not a whisper was heard; even the Kabaks, those scenes of iniquity, those moral pests, were abandoned, and a general gloom spread over the countenances of the few solitary individuals who were to be seen walking through the streets. This gloom was heightened by their attitude, moving pensively about with handkerchiefs at their noses, perfumed with, or containing, camphor, so as to counteract the infection with which it was supposed by medical gentlemen that the open air was in a measure saturated.

According to the best accounts, when the disease was at its height, the number of funerals, on one particular day, was 500, and another 480. More than 1000 were buried about this time in a large sand-pit, for want of graves, which could not be dug so fast as required, nor at a rate that the poor could afford; twenty-five roubles being demanded for each.—Such a time was never before seen in Astrachan.

On the roads leading to the burial grounds, which are out of the city, scarcely any thing was to be seen from morning to night but funeral processions.

During its progress more than sixty officers, from the Governor, the Admiral of the Fleet, the Rector of the University, and downwards, fell victims to it; and the number of the dead of all descriptions, in the city alone (the resident population being not more than 40,000,) is calculated at 6,000, beside 1,000, or, as some say, 2,000 of those from the interior of Russia, who were passing the summer here, and who fled to the towns and villages up the Volga, in hopes of escaping it. Of these, forty were found on the road-side unburied, on the first three stages, until notice was given of the circumstance to the commanding officer of the district; but the greater part of the fugitives who fell victims to the disease, met their fate on the Volga. Nearly 10,000 left the city, it is said, in great confusion; and being ill provided with food and other necessaries, were reduced to indescribable hardships on their passage up the river, as the Cahmücks on its banks would have no intercourse with them. It is said, that in one or more of these boats the people all perished from the cholera, and having none left to man them, were at last carried down the stream with the residue of the dead on board.—In other cases the ravages on board these boats were dreadful.

With such scenes before their eyes, or reported on credible authority, it was almost impossible for the most thoughtless to be altogether unconcerned at the time; yet, alas! it is lamentable to see, that now the danger here is considered as past, many are returning to their vicious practices, like the dog to his vomit, and the sow that was washed to her wallowing in the mire.

From the above it appears that about a sixth or seventh of our whole population have been cut off. It is supposed that half the adults have been affected by it. Some children have died, but comparatively few. Through the tender mercies of our God, I have been preserved without the least injury, and have been enabled to attend to the sick in the house, and also to render some assistance to our neighbors. Bless the Lord, oh, my soul!

MOURING APPAREL.

The Editor of the Southern Religious Telegraph has apologized for some remarks on this subject which appeared in his paper a few weeks since, and on which we animanverted at the time. The article in question "was from the pen of one who took charge of the paper during the absence of the editor." We are surprised in this case, as we have been in several others lately, at the plentiful lack of modesty that is exhibited by such temporary and *irresponsible* editors. They ought, in such cases, studiously to avoid putting any thing in the *editorial* department, which they are not well assured will correspond, not only with the private sentiments, but with the editorial plans, of him to whom the public look as responsible for the conduct of the paper. In this case the real editor says, "The above article does not express our views, precisely, on the question under discussion"

It was once thought, and is still in some places, that a funeral should be celebrated by drinking wine, punch, or apple toddy; and mourners used to sit around the rooms at a funeral, weeping, while waiters were carrying around these beverages. If any one in those days had manifested the moral courage to denounce such practices, he would have been looked upon as little better than one of the wicked. I suppose that now, however, a man in whom the community has confidence, might venture to express disapprobation of this bacchanalian custom, without incurring the charge of violating public decorum and the sacred feelings of the bereaved. So it may be twenty years hence with the custom of wearing habiliments of grief. At that day it may not be believed that such a scene in real life, as I am about to present, could have been performed by men of sense, ministers of religion, and respectable men and women.

I was born in a plain country town, where a little black crape and a plain black coat, were all that custom required, beside a solemn prayer, an address at the grave, and faithful admonition, on the death of relatives. On coming to live in a city, I was soon invited to attend the funeral of a merchant who died in tolerable good circumstances. I went into a chamber where the weeping relatives were seated. It was a solemn scene. I could not restrain my feelings, but did "weep with those that weep." Presently the minister of the deceased offered a prayer, and another clergyman made a short address. Both were calculated to awaken serious emotions, and to fix the thoughts upon death and the judgment scene.

As I afterwards passed through the entry, my attention was suddenly drawn to the crowd in an adjoining room, who seemed to be bustling, animated, and busily engaged. The contrast between the persons in the room and those in the mourners' apartment was so obvious that the new scene struck my mind singularly.

I thought some gay persons had assembled here while the solemn preparations were going on, to consign the deceased to the house that awaits all the living. Judge of my surprise, however, when I beheld one of the ministers, a grave doctor of divinity, in the hands of two milliners, who were fastening upon him a white scarf, while he stood like an urchin about to be clothed in his first suit of boy's clothes.—Near him was a large basket nearly full of scarfs and other appendages, and the work of decoration was proceeding in much haste upon several gentlemen, while the sobs and tears of the mourners were increasing near by. When these clergymen and several others were properly decorated the procession began to move. Now what sacredness or propriety is there in such a scene, and in such a custom?

Some time ago a fashionable young man was seen clothed in black. His equipage was also in mourning; the buckles on the harness were ebony; the servants wore weepers; and the signs of grief were numerous. And where, think you, gentle reader, was this youth seen? at a horse-race! betting, drinking, and swearing.

This is a picture of real life. Take one more. On another occasion, after the death of an aged rich man, the relatives assembled at the house of the deceased with eager expectation to hear the will read. The nephews, cousins, aunts and uncles, the collateral branches and all who had been looking forward for years to the termination of the old man's life, in the hope of being remembered in his will, came together to hear the testament opened and read. Among others came two wild young fellows, nephews of the deceased, who had squandered many benefactions of their uncle. They too came in mourning apparel, expecting to receive their proportion.

When it was announced that a near relative was heir to the principal part of the estate, that the two nephews alluded to were cut off without a shilling, they rose up with exasperated feelings, put off their suit of sable, assumed more gay and showy attire than ever, and even cursed the memory of their venerable uncle.

You will see persons of both sexes in deep mourning as it is called, at horse races, at balls, at theatres, at circuses. You will see men thus arrayed, laughing, rioting, swearing, and even blaspheming.—Such incongruous sights salute the eyes of spectators every day.

Men wear mourning apparel for those with whom they would not exchange civilities when they were alive. What a parade is made at European courts at the death of royal personages. They go into mourning for a month, for twenty days, or for ten days; not according to nearness of consanguinity, but according to the rank of the deceased. On the whole, the custom is a mere parade with most persons; it has no moral or religious effect whatever; it does not assuage grief, nor deepen conviction of the vanity of the world, or the necessity of preparing for death. But it is attended with many and serious evils, and, in my opinion, should be discussed by every considerate Christian and philanthropist."—*Evan.*

MOURNING APPAREL.

Mr. Editor: It is not my intention to commence a warfare with a practice which I think it my duty to abandon, and which I think deserves the *consideration* of at least every *Christian;* I mean mourning apparel; but to state one of its practical results, which lately came under my own observation, *for facts are strong arguments.* In visiting a poor family in this city I inquired of the lady of the house if she attended any church, she said she had sometimes, but not lately, for want of suitable clothing. I observed that her *object* in attending was of more consequence than her *dress*, for "God looked at the heart." She said she had a light colored dress, but she had lately heard of the death of her son, and "the neighbors would think *strange* to see her in church in such a dress."

I don't *know* of another such a case as the above but fear there may be many in the same condition.

If Christians would save the amount which they might by being a little *strange* and give it to the Orphan Asylum, or some kindred institution, their money and their example might be of as much benefit to others, as it would be an injury to *pride* and *extravagance.—Albany Telegraph.*

The aspect of things in this village, and especially in several towns in the vicinity, continues to be full of precious interest. The work of the Lord moves gradually onward, and rich have been the triumphs of redeeming grace. New Hartford might have been earlier mentioned, as among the favoured places. The subjects of the work there are becoming numerous, and an unusual number of them are children and youth. We have seldom witnessed in any former period, such a solemn aspect spread over the general face of the community accompanied with so few appearances of irregularity, or out-breaking opposition, as in the present revivals. The fundamental truths of the gospel have been plainly preached; and sinners have been urged to immediate, unconditonal submission, in view of their momentous responsibilities.—The churches, after all, do not seem to be thoroughly awake.—*Western Recorder.*

Albany and Troy. Letters of a very recent date have been received from these places, which are of a truly gratifying character. Troy is greatly shaken, and the work is at once quiet and rapid, deep and powerful, unattended, as yet, with external symptoms of opposition. It is truly wonderful. Nothing like it, we understand, has before been known in that city. Inquiry meetings have been crowded; and a general prayer-meeting, held daily at six o'clock in the morning, is spoken of with peculiar interest. In Albany, "the work is most powerfully seen, in the 1st and 4th presbyterian churches. There is a solemn aspect of things in the churches generally, which it is hoped may prove the harbinger of better things."—*Ib.*

Singular Instances of Reform.—The London Christian Observer, while remarking at length on the present aspect of Europe, says—

"It is somewhat remarkable, that as one of the first acts of the Paris populace was to put down gambling, which the old government had encouraged; so one of the first acts of the Brussels' provisional government has been to abolish lotteries, as an immoral institution. One lesson we may learn from this; that where those who ought to reform what is wrong will not do it, they may find themselves set aside, and the work done by others."

MISSIONARY SPIRIT AT ANDOVER.

An association for Home Missions, auxiliary to the Home Missionary Society, has been formed in the Theological Institution. One of its members in a recent letter, says;

"Our association now consists of seventeen members, and has the prospect of a considerable increase. Eleven of the present Senior Class have determined, Providence permitting, to go to the west and south. Six or seven others say, that the only obstacle is debts, and the fear that the amount of support allowed by the American Home Missionary Society will not enable them to do justice to their creditors. If this embarrassment could be removed, a large number of our brethren here, who have thought much of the importance of the Gospel ministry to the millions of the west, would, without hesitation, give their lives to this service.—*N. Y. Obs.*

A look into the Almshouse.—Into the Almshouse at Baltimore there were admitted from May 1829 to May 1830, 1,136 persons,—viz. temperate adults 15—children of temperate parents 11—adults whose habits are not known, 22—children the habits of whose parents are not known, 12—*intemperate adults*, 968—children of intemperate parents, 108—*total*, victims of intemperance 1076,—temperate persons and persons not known as victims of intemperance, 60! Not *one fortieth part* of th persons received into that institution during the time mentioned, are known to be free from the influence of intemperate habits; while more than *seventeen eighteenths* of them are known to be the victims of such habits!

We state the above facts on the authority of a gentleman of our acquaintance, who has lately visited the institution referred to, and whose accuracy may be relied on. *Gen. Temp.*

Respecting the disturbances in the country, and the errors of the Government, the Editor of the World has, among others, the following remarks.

We are unable to do more than furnish a few of the accounts we have received of the meetings of laborers and the destruction of property. Several magistrates' meetings have been held on the subject; but no one who has spoken at them has referred, as it seems to us, to the cause at all. It is the want of Christian principle and feeling in the community. It is the want of reverence on all sides for the laws of the land.

"The fear of the Almighty is," we are assured, "the beginning of wisdom," and "a good understanding have they who keep His precepts."

We believe the Christian Sabbath to be of Divine appointment, and that a habit of violating it, and teaching others to violate it, indicate the absence of the fear of God, and consequently of wisdom and good understanding.

The blunders constantly committed by those who disregard the Sabbath do not, therefore, surprise us, but are just what might have been expected.

But what shall we say of a Christian community who have been full of confidence, and eager in the support of men who have no fear of God before their eyes, and who expected from such persons conduct more wise and more upright, that they derive their principles from the source of all true knowledge and wisdom?

The truth cannot be too often told, nor too strongly impressed on the public mind, that the whole human race is but one great family; and that it is the extreme of folly for any portion of it to imagine that it is their interest to neglect, or injure, or oppress the rest. Selfishness is folly. It is rebellion against the laws of our common Father, but it is also, in itself, folly—the extreme of folly! It is mainly the result of bad education, and the occasion of nearly all the evils which make the world what it is—"a cage of unclean birds," the habitation of men under demoniacal influence, "hated and hating one another."

The religion of Christ is the only certain cure for this, which Robert Hall calls the epidemic disease of human nature, and hence the unfaithfulness or degradation of its teachers is the greatest, and, indeed, the irreparable calamity of a State. The ancient prophets traced all the evils which befel the Jews to this fruitful source, the faithless teachers countenancing corrupt and ambitious rulers, and both combining to rob and spoil the poor and needy.

Give us honest school masters, a free press, and humble, faithful, devoted Ministers of Christ, and we will soon free the country of all her woes. Withhold these, and the people must perish.

How Baptists view Baptism.—A writer in the Religious Herald, a Baptist paper published in Richmond Va. says: I never knew a Baptist who entertained the belief, that immersion is a *saving, sin removing* ordinance. That old oft repeated, and slanderous accusation that we make 'a Saviour of water,' is nearly expired.

Georgia Spirit—an example for the whole world.—A gentleman from Georgia says, that such has been the change in the habits and feelings of the people in his part of the State, that, should a candidate for office give ardent spirits, as formerly, it would prevent his election!

Anecdote.—A little girl, deaf and dumb, between 11 and 12 years of age, on receiving a description of the blind asylum in London, wrote with eagernes on her slate—"I hope God will let them see in heaven."

Another of the same age, lately, on being asked why she wished to go to Heaven? immediately answered—"Because in heaven no cross—no cry—friends never die—see God always."—*Cottager's Vis.*

CARDING MACHINE BUILDING.—The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*
Rochester, Jan. 1, 1831 3m2

CHRISTIAN ALMANAC for 1831 for sale at this Office.

50 CHESTS Fresh Teas—100 Kegs Tobacco—for sale by
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll-st.

Cabinet Ware-House.
FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.
FREDERICK STARR.

THE Trustees of the Rochester High School give notice, that they intend to apply to the Legislature, at the ensuing session, for liberty to raise a sum by tax sufficient to discearge the debts against said institution Dec. 3, 1830. 6w49

NOTICE.—We shall apply to the Legislature at its next session for an act to incorporate the Rochester Canal and Rail Road Company.
JOSIAH BISSELL Jun.,
ELISHA JOHNSON,
ELEAZER HILLS.
Rochester, 1st Dec. 1830. 51 6w

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.
ALBERT G. HALL.
Observer Office, Dec. 20. 1830.

In Chancery, before the Vice Chancellor of the 8th Circuit.

Josiah Bowen Compl'nt. vs. Davis C. West, Herman Bissell, Elisha Johnson, William Atkinson, Amos Sawyer, Hiram Everitt, & The President, Directors and Company, of the Bank of Rochester, defd's.

By virtue of a decretal order made in this cause on the 22d day of November last, before the Vice Chancellor of the 8th Circuit, I shall sell at public auction at the Court House in the village of Rochester on the 22d day of January next, at 10 o'clock in the forenoon, all that certain piece or parcel of land lying in the town of Brighton and county of Monroe and State of New-York, known as a part of lot Number eleven, in Section I bounded on the north by lots Number one, and ten in the said section east by the Methodist meeting house lot, south by the south line of the said Methodist meeting house lot, running so far west on said line as to include two feet of ground beyond the west end of the dwelling house standing in the rear of the said Methodist meeting house, thence north to the lots number one and ten, in the said section I. including the two story wooden dwelling house standing thereon, reference had to Johnson and Seymour's map of the same lots on file in the office of the Clerk of the county of Monroe aforesaid, together with a right of way over the land between the brick-house on the said lot, and William T. Cuyler's land, and running the same width from Canal street to the above described land
Dated December 4th, 1830. ASHLEY SAMSON,
6w 50 Master in Chancery.

ADMINISTRATOR'S SALE.

In matter of sale of the Real Estate of Thomas Morgan, deceased. } Whereas, by virtue of an Order made by O. E. Gibbs, Surrogate of the county of Monroe, the subscriber, administrator of the estate of Thomas Morgan, deceased, will sell at Public Auction, on Saturday the fifth day of February next ensuing, at eleven o'clock in the forenoon of that day, at the west end of the bridge, in front of the market, all the right, title and interest of said deceased, in and to the following described pieces or parcels of Land, to wit:

First. All that certain piece or parcel of land, situate, lying and being in the village of Rochester, known and distinguished as Millseat Lot, No. 12, and being the south half of said Millseat Lot, No. 12, agreeable to a survey and platt of said village; the same being more particularly described in a deed executed by N. Rochester, 9th day of November, 1819.

Second. All that certain piece or parcel of land, described in a deed executed by Miles Northrop and wife, bearing date the 20th July, 1826, conveying thirty two and a half acres of land, situate in township No. 13, in the 3d division of lots, in the town of Brighton, being lot number nineteen, lying on the Genesee river, butted and bounded on the east bank of said river.

Thirdly. One equal, undivided third part of lot, number twenty one, in the said division of lots, in township nnumber thirteen, in the said town of Brighton; as the same is described in a deed, executed by William W. Mumford, bearing date the 31st July, 1826, and being ten and two thirds of an acre of land.

Fourthly. One other piece or parcel of land described in a deed executed by Elisha Johnson and Geo. A. Tiffany, bearing date 8th May 1828—as Lot no. *Thirty six*, and being a portion of original Lot no. 59, situated in the said town of Brighton in the second division of lots, in township no. 13, in the 7th range of townships.

Fifth. One other piece or parcel of land, being so much of that portion of lot No. 10, in section B. (reference had to Johnson & Seymour's printed map of a part of Rochester,) as is now lying and being west of Clinton street and south of division street, and adjoining the lands of Frederick Starr on the south: Together with the hereditaments and appurtenances belonging to each and every, of the above severally described premises.

Terms and conditions of the above sale will be declared at the time and place of said sale.
H. B. WILLIAMS.
Dated Rochester, 23d Dec. 1830. 1 6w

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hubbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to Joab Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 181, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $331,75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit, "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four (244) reference being had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 28th day of January next, at ten o'clock in the forenoon of that day. Dated August 9, 1830.
JOHN C. NASH, Att'y. STARR NICHOLS,
6m 35 Assignee

THE creditors of Hugh McLean, an insolvent debtor, and a resident of (imprisoned in) the town of Gates in the county of Monroe, are notified to show cause, if any they have, before the Hon. Addison Gardiner, Circuit Judge of the 8th Circuit of the State of New York, at his office in Gates, in said county, on the twenty-sixth day of January next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and he be exempted from imprisonment, according to the prayer of his petition. Dated this 5th day of November, 1830. 46

To Exhonerate from Imprisonment.

The creditors of John Sears, an insolvent debtor, and imprisoned in the town of Gates, in the county of Monroe, are notified to show cause, if any they have, before Moses Chapin Esq. first Judge of the county of Monroe, at his office in Gates in said county, on the twelfth day of February 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, according to the prayer of his petition. Dated this 25th day of November 1830
10w 48

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew J. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 53; and there being due on said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit, Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY,
H. Humphrey, Att'y for Mortgagee. Mortgagee.

MRS. BISSELL, DENTIST, Respectfully tenders his professional services to the inhabitants of Rochester. He would be happy to wait on all who may need his services, at his room in the *Rochester House*, or, if preferred, at their dwellings. His practice embraces all necessary operations on the teeth—inserting artificial, filling carious, and extracting Teeth, &c.—*Charges reasonable.* Mr B. would refer to the following testimonials from Mr. E. Parmely, Dentist, and C. S. Brewster, Dentist, New York.

"During Mr. Bissell's residence in New York, I had frequent opportunities of knowing the very high estimation in which he was held, by those who were well acquainted with his professional and gentlemanly character; and from my own knowledge of his acquirements, I feel much pleasure in recommending him in a particular manner, to all who may need assistance from his professional art."
E. PARMLY.

"Mr. Bissell, having pursued the study of Dentistry in my office, I can with great pleasure recommend him to notice, as being well skilled in the various branches of Dental Surgery, and fully entitled to the confidence of the Public.
C. S. BREWSTER

OHIO LAND—1500 Acres for sale. Inquire of A. & C. Carpenter, or of
May 22 1830. JOSIAH BISSELL jr

O. HASTINGS, *Attorney & Counsellor* at law and *Solicitor & Counsellor in Chancery.*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

NEW FALL GOODS,
At No. 46, *Carroll St 1 door south of the Mansion House.*

W. BARRON WILLIAMS is now receiving a handsome stock of *Fresh Goods*, recently purchased in New York from the latest importations, which, as a matter of course, he will sell at the lowest prices for Cash. Oct. 12, 1830. 42tf

FOR Gentlemen's Cloaks—Goat's Hair, and Imperial Cambletts, with fine Baize and Petisse Cloth for lining.—Also, Black, Blue, Brown, Bottle Green, Olive Green, & mixed Broad Cloths, for sale, positively and absolutely at uncommonly low prices by W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. 12th Oct. 42tf

H. B. PIERPONT & WILLIAM Mc CO, Drapers and Tailors, Having formed a connection in business at the Old stand of H. B. Pierpont; the business will hereafter be conducted under the firm of H. B. Pierpont & Co. They have a general assortment of seasonable Goods in their line, together with a good stock of ready made clothing, which they will dispose of unusually low.
Garments of every description made on the shortest notice, and in the most approved manner. Cutting done as usual.
Nov. 1st 1830 H. B. PIERPONT & Co.

THE GEM—A Semi-Monthly Literary and Miscellaneous Journal, 2d volume enlarged. The 14th Number contains an engraving of the Genesee Falls at Rochester, with the scaffold of Sam Patch. Terms $1 50 per year, in advance. Full sets from the commencement of the present year can be furnished;—subscriptions received at this office.

HARTFORD FIRE INSURANCE CO., *And Etna Fire Insurance Company, Hartford.* the subscriber as Agent for the abovementioned 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.

MERINO Cloths of superior quality, Merino Circassians, Worsted Hosiery, White, Red Green and Yellow Flannels, just received by
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct 12 1830. 42tf

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply of* GOODS Rochester, June 2, 830.

EAST ROCHESTER CASH STORE O. N Bush & Burnell are *selling* Goods at the corner of Main and St. Paul Streets, E. Rochester. They desire those who have not called upon them to inquire of those who have, with regard to *quality* and *prices*—May, 1830. 20tf

SEPTEMBER, 1830.
ROCHESTER CASH STORE.
HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are
46 pieces Cloths, from coarse to extra-superfine.
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid new patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds.
Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*
Also a general retailing asortment of *Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.*
Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

FARM for sale.—Eighty eight acres—forty improved, situated in Greece near the Big Ridge and B. Kings, and the north part of Lot 124. *Title perfect*—price and terms liberal. Inquire of
JOSIAH BISSELL Jr.
Rochester, 16 March, 1830

BOARDING.—The subscriber has accommodations for six or eight boarders, at the 3d house north of the 3d Presbyterian Church, Clinton-street. F. COWDERY.
Rochester, Nov. 19, 1830. 3w47

VEGETABLE BILIOUS PILLS, a new and valuable compound, invented and prepared without the aid of Mercury or any other mineral substance, by J. S. Ware, chemist, Rochester, N.Y.

In offering these Pills to the public the proprietor feels confident that there is no medicine now in use superior if equal, for the following diseases, than his vegetable Pills:—Bilious and remittent fevers, yellow fever, and in the commencement of ague and fever, jaundice, dyspepsia, dysentery, acidities of the stomach, giddiness of the head, pains of the head breast and back, proceeding from a disordered stomach, obstructions of the bile, costiveness, caused from a diseased liver, colds, coughs, and in the first stages of consumption.

The use of these pills is a great preventive of epidemic complaints, especially of such as prevail in hot seasons, viz: cholera morbus, bilious cholic, bilious and typhus fevers, and dysentery; as these complaints are chiefly excited by a redundant secretion of bile and morbid affection of the stomach.

For Sale, wholesale and retail, by the subscriber, at his office, No. 40 Exchange-st. Rochester, N. Y. Also—by the principal druggists in the village. J. S. WARE.

N. B. For sale on commission, at No. 4 Exchange-street, a general assortment of Patent Medicines at New York prices. J. S. WARE.
Rochester N. Y. Oct. 27, 1830 44

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, JANUARY 27, 1831. VOLUME V. NO. 5.

Rochester, Monroe Co. N. Y.
S. CHIPMAN & Co. PROPRIETORS.

PUBLISHED WEEKLY.

A. G. HALL, Printer.

Office in the Globe Building, No. 14, Main-Street

TERMS.—*To Mail Subscribers, after 6 months, $3.00. In advance, $2.50. Companies of five or more, where payment is made when the names are forwarded $2.50.*

To city Subscribers, $2 50 in advance.

DR. CHALMER'S PREACHING

Before and after his conversion.

If any man may be considered a competent judge of the most valuable and effective preaching, we think Dr. Chalmers ought to be allowed to be that man. For twelve years, he was a merely moral preacher to his congregation, but undoubtedly a man of the most unblemished character, and maintaining a high sense of honor.—He appears, however, for these twelve years, to have been a stranger to Christ, and to the power of the gospel. But at length his mind received a new direction. The *depravity* of his nature, and the glorious *grace* of the gospel, became realities to his heart, and were cordially received. He now preached Christ in the fulness of all his offices; and their perfect contrast. In his Address to his Parishioners at Kilmany, after his conversion to Christ, he thus speaks:—*Chris. Watch.*

"I cannot but record (he says,) the effect of an actual though undesigned experiment, which I prosecuted for twelve years among you. During the whole of that period, in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which the enmity is dissolved, viz: *by the free offer* on the one hand, and the *believing acceptance* on the other, of the gospel salvation; while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way as stripped him of all the importance of his character and his offices, even at this time. I certainly did press the reformations of honor, and truth, and integrity among my people; *but I never once heard of any such reformation having been effected among them.* I am not sensible that all the vehemence with which I urged the virtues and proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed of the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to him became the distinct and the prominent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of CHRIST was urged upon their acceptance, and the HOLY SPIRIT given through the channel of CHRIST'S mediatorship to all who ask him, was set before them as the unceasing object of their meditation and their prayers; it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with GOD, and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but I am afraid at the same time, the ultimate object of my earlier ministrations. But now a sense of your heavenly Master's eye has brought another influence to bear upon you. You have at least taught me, that to *preach* CHRIST is the only effective way of preaching morality in all its branches."

From the Christian Herald.

RELIGIOUS STATISTICS OF GRANVILLE, OHIO.

The population in Granville over the age of 14 years is 980. Families 390.—In 117 of these, family worship is paid to the Lord of households. 570 of the inhabitants are professors of religion; 694 attend public worship. The township during the past year supplied FIFTY-TWO SCHOOL TEACHERS. The most of them, of course for other places. More than 30 of their teachers, make it their practice to open their schools with prayer. So far as known, all the church members who have families perform family worship.—Of the 300 families 150 use no ardent spirits. More than 500 persons out of the 980, are members of Temperance Societies. In 1827 the inhabitants consumed 10,000 gills. of ardent spirits, during the past year 1,900. The drunkards are reduced from 26 to 9; 60 persons who drank spirituous liquor *daily*, now drink none. The benevolent and religious societies are Bible, Tract, Education, Male and Female Missionary, Sabbath School, Colonization and Temperance Societies. 250 children are in the Sabbath Schools, and about 108 persons in Bible classes.

These facts together with those given last week, such as that they receive between 50 and 60 *copies of religious periodicals*, and are able to pay one third more money into the county treasury on application, than 24 other townships, present that people in a favorable light. The obtaining knowledge of these facts may be supposed to have called into requisition too much curiousness; but it is not so considered here, by the better portion of the inhabitants. We know that many who were unfriendly to religion, having seen its beneficial influence, are reconciled to the means used for the good of the people.

The Presbyterian pastor has preached during the past year between 25 and 30 times, on the subject of Temperance, in the county. If the publication of these facts provoke others to good works, we shall be considered as but endeavoring to imitate the example of the Apostle, who placed before *some* Churches the prosperous state of *others*, that their Christian acts might be emulated. Yet, we might express the opinion, that no minister can expect, merely through his own instrumentality, without the aid of active laymen, possessing both humility and fortitude, to effect a similar state of things. In other words, without having such elders and church members, as should belong to *every Christian church*, no one individual can be the means of securing the prosperous state of a people, under some circumstances possible, and in every way desirable.

Now we would ask the opposers of religion to point out to us a spot on the Globe, where infidelity has achieved any thing like this? Where do peace and temperance and those virtues which so eminently promote the happiness of society pre-eminently prevail, as the *result* of infidel efforts and infidel instruction? Or rather where are they to be found except as the fruits of the religion of the Bible?—Such facts afford instruction and should be noticed by the Christian and Philantropist.

A SABBATH IN GREECE.

From a volume just published entitled, Observations upon the Peloponnesus and Greek Islands, made in 1829. By Rufus Anderson, one of the Secretaries of the American Board of Commissioners for Foreign Missions." In reading this account, what Christian in the U. S. can fail of lifting up his heart to God with most grateful emotions, that "our land enjoys her Sabbaths," and that "the lines are fallen to him in pleasant places."—*Christian Watchman.*

Our stay at Patras was prolonged till Monday, April 20th, 1829. The Sabbath was Easter Sunday with the French troops, and Palm Sunday with the Greeks, and at an early hour the President, Capo D'Istrias, arrived on a tour he was then making through the Peloponnesus. From these causes we were much incommoded by the firing of guns great and small, and the running and shouting of Greeks about our house, which happened to be near the President's quarters. The tumult was increased by the lamentable fact, that the Sabbath is the principal market-day in the place, and many of the peasants had come in from the country for purposes of traffic. I therefore sought refuge upon the broken hills behind the castle: but there being no shades on those tiresome heights, I soon felt the force of that expressive figure in the Scriptures, "the shadow of a great rock in a weary land." How refreshing such a shade, in such a land, with a water brook near by; and how much more refreshing God's gracious presence. But deprived, at that moment, of those cheering views of divine providence, which I endeavor habitually to cherish, and oppressed by the heat, for once I gave way to melancholy feelings, as I sat upon the brow of a hill overhanging the town. It was my first Sabbath in Greece. The crowds of people beneath, were exulting in the possession of their new-born liberty.—They could no longer be oppressed by the Muslem—the robber and the pirate had been disarmed—and hill and valley, plain and shore, were now equally safe to the inhabitant. But then I could see no traces of the SABBATH—the true palladium of liberty, the safeguard of Christianity itself, and that one thing without which we must not anticipate a general revival of pure and undefiled religion. I did not look for preaching in the churches, nor indeed for any of those services in the language of the people which make the Sabbath a delight in my own land. I expected to see shops open, trade in the market-place, mirth in the streets, and thoughtlessness every where. But I was not prepared to see the principal weekly fair, for all the surrounding country, held on that day; and should we find this profanation extending through the provinces, (as we did in some others,) I thought how formidable an obstacle it would be to the prevalence of truth and righteousness. At last I took refuge in the power and grace of our Lord Jesus Christ, who, when he sent Paul into Greece, encouraged him to take his stand in the most corrupt of Grecian cities, with the assurance that he had much people there to be transformed in the spirit of their minds and the tenor of their lives, and made meet for heaven, by the Gospel. And in some instances how great the change. "Be not deceived," says the apostle to those Grecians, "neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. *And such were some of you:* but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

From the Religious Intelligencer.

AN EXAMPLE FOR CHRISTIANS.

The example presented in the following anonymous letter to the Secretary of the American Board for Foreign Missions, is worthy of commendation by all who pray, "*Thy kingdom come.*" The letter is dated,

Philadelphia Dec. 8, 1830.

DEAR SIR—

"I have the pleasure of forwarding for the A. B. C. F. M. the enclosed $15, collected at a monthly concert of prayer in this city, where only two or three were gathered together. They were clergymen —old acquaintances—had long been engaged in public services for the church—providentially met from distant parts of the country at the same house—and were sharing the hospitality of a Christian family, and were too much indisposed in body to go out to meeting. Being unwilling to deny themselves the privilege of uniting their prayers with the thousands who were then pleading with Jehovah to sanctify and save a ruined world, they endeavored in the parlor to raise their supplications to the throne of grace. After prayers were offered, one of the number made statements showing the wants of the American Board to sustain their present missions, and pointing out the wide fields which are now open and opening for new missions. At the close, the above collection was taken up. These facts impressed my mind with the importance of observing the monthly concert at home when circumstances will not permit us to attend a public meeting. Nor do I think the collection should be omitted on these occasions. Let there be family collections, and let them be forwarded the first opportunity. Let every Christian family adopt this course on the first Monday of every month, and methinks the *monthly prayers* and the *monthly collections* for the Board would be greatly increased. S. L.

Another Sabbath Society.—We rejoice to see the attention of many directed to the importance of the due observance of the Sabbath. A correspondent in Brunswick Co. gives us the following information.

"On the 3d inst. a Society denominated—The Brunswick Society for promoting the observance of the Christian Sabbath, auxiliary to the Richmond Sabbath Society, was organized at the Ebenezer Church, consisting of about 40 members. It is rapidly increasing.—*Rel. Intelligencer.*

TEMPERANCE AT WASHINGTON.

A correspondent of the N. York Observer gives a passing sketch of the manners and morals at our national metropolis, which shows that there is a *congress* of something more than politics there.—It proves that the principle of *representation* is thorough and complete in our land—that immorality licentiousness and vice have also *their* delegates there.—*Rel. Int.*

Washington, Dec. 18, 1830.

Among the numerous visitors to the metropolis at this time, is the Rev. Dr. Edwards, Agent of the American Temperance Society, who comes on business not surpassed in importance by that of any class of men, who resort to the seat of our Government. The success of the temperance cause here, tho' I believe, as every where else, commensurates with the exertions made, under equally favorable circumstances, has not been so great as in many parts of our land. It ought to be quite as great. Washington may be called the *head* of the nation. I would, I could say the "whole head" is *not* "sick," as I can truly say, the "*whole*" heart" is "not faint."

Dr. Edwards was met on Tuesday evening by the Board of Managers of the Washington Temperance Society, at the apartment of Judge Cranch, City Hall, when it was arranged that he should preach on the following, (last) Thursday evening, at the Methodist Chapel, on Sunday in the churches of the Rev. Messrs. Post and Danforth, and at different churches thereafter. Our Methodist brethren in Baltimore and this city, cordially unite in the enterprise, and are forming associations on the plan which has been attended with so much success. Dr. E. is deeply impressed with the importance of a reformation among the leading men in our country, and that as commercial men have sent forth so happy an influence from your city, political men should do the same in this city. If, as is, alas! too true, such wide devastation has been made in the families of merchants in New York, the same is true of families here. Quarrelling, madness, suicide, the jail, death itself, have been the fruits of the intoxicating bowl.

Some symptoms of returning health have inspired the friends of temperance with gratitude for the past, and hope for the future; but the disease is still powerful and threatening. Peculiar obstacles exist here. These obstacles are created, not merely by the vast influx of strangers, the number of whom is estimated to be at least 50,000 in the half year, but by the effect of the pernicious example which is set them in high places. Multitudes of the visitors come here as they go to other places of fashionable resort, at other seasons of the year; and with pockets full of money, and a keen appetite for amusement, run riot in all manner of extravagance. If their betters do it, why may not they? They not only prefer imitating the follies and vices of the great to the virtues of the good, but also the virtues of the great. The representative must invite his constituent or friend to participate with him at the festive board, and quaff a social glass to their mutal *health!*—The President must repeat his dinners, until he has gone the round of all whose favor he wishes to keep or to gain, and his levees for the gratfication of beauty, fashion, and *the sovereign people.* "If I get out of Washington without being a bankrupt," said he once in my hearing, "I shall do better than I expect." The heads of departments, especially if aspirants for his place, must follow his example. The Foreign Ministers, as representatives of their splendid courts, must not be surpassed by the *simple* republicans with whom they negotiate. The Commissioners of the Navy, and the Commander-in-Chief must keep open house for their subordinates. The Postmaster General must ask Postmasters and Contractors, will you dine with me to-morrow? Or a party must somehow be made up, at which a sober man is compelled to drink a dozen or two of glasses.—Judge M'Lean, though believed to be a sincere Christian, and though a member of the Methodist church, gave great parties. The President of the Senate, and the Speaker of the House must be liberal hosts. What would you think of a bill of $800 for wine, alone, charged to the account of one of our distinguished men? I have been credibly, because directly informed of this fact.

CLERGYMEN MAKE POOR POLITICIANS.

Then; there are the balls and birth-days, the theatres, and the gaming houses, the *hells*, where the property and happiness of many a seduced man have been miserably wrecked.—The corporation of the city have exhausted their wisdom, and almost their power, in attempting to break up these reprobate dens. Their proprietors laugh at fines—pay the mulct, and swindle the next stranger to his bones. The number of these resorts is few, but deadly. The history of one betrayed man (a member of Congress) is sufficiently instructive to demand a notice. He told me he was once a preacher of the Gospel, and a successful one; that allured by the prospect of political fame, he renounced the ministry, and sought a seat in Congress. Having received a full expression of the approbation of his constituents by being elected by a large majority, he gave himself up to their political interests, and took an active part in Congress. "From the time that I commenced my political career," said he, "God has cursed me. Relying upon the fancied superiority of my talents, I began to exert them in a headlong manner, *and broke down the first week on the floor! This I consider a righteous visitation of Providence for deserting my post.*" That the gentleman in question does possess the elements of a superior mind, can be doubted by none who are acquainted with him. Had the energy of his resistance been equal to the gifts of his mind and manner, he might have been respectable even as a politician.—Had he wholly avoided the dangerous arena of party politics, he would have been still more respectable and useful as a herald of the cross. If he escapes the utter ruin of a pilgrimage to Washington, his lot will be a happier one than that of some of his predecessors, or than his best friends have reason to fear, or his worst enemies to hope it will be. The poor man is now seen quite intoxicated.

Counter influences at work.—Speaking of the unpropitious influence of this city, justice requires that I should not withhold the statement of any fact, which shows that a counteracting influence is not inoperative. There are many pious and exemplary Christians here, and prayer has not without effect been offered by the churches of our Lord. Seasons of revival have been enjoyed in the Presbyterian, Baptist, and Methodist churches. I believe there is a private prayer meeting held by a few members of Congress. Last winter was not the first time of the occurrence of this event, as I heard stated at New York, in May last.

Mr. Richardson, of Massachusetts, brought forward a resolution this week, for the appointment of a committee on education, but without success. By recurring to the yeas and nays, you could almost tell from the names, what districts of our country have enjoyed the blessings of education in their excellence. The members from some parts of the country, are so profoundly afraid of violating the constitution, that they will not help us even in this district to the erection of schools on a universal system, or even single institutions of charity. We hope for better times.

Yours, &c. J. N. D.

From the Boston Centinel.

A SERMON 209 YEARS OLD.

As the day is approaching, when many will observe the anniversary of the landing of our forefathers at Plymouth, Dec. 22, 1620, I have thought that a few remarks on the occasion might not be unacceptable to you.

I have before me a discourse delivered at Plymouth in 1621—one year after the landing. The text is from the 1 Cor. 10: 24. *Let no man seek his own, but every man another's wealth.* The discourse is very much in the style of those days—written with great plainness of speech, its design appearing to be to keep up among the settlers that noble plan of public spirit, which perhaps began then to abate, but which, says the historian, was necessary for their preservation and security.

For me to tell of the sufferings of the first settlers at plymouth, is unnecessary. None should be so ignorant in this enlightened day, as not to be acquainted with them, and learn from thence lessons of gratitude for his present lot.

Extracts from the Sermon.

"Now brethren, I pray you, remember yourselves, and know, that you are not in a retired Monastical course, but have given your names and promises one to another and covenanted here to cleave together in the service of God and the King. What then must you do? May you live as retired as Hermites? and look after nobody? Nay, you must seek still the wealth of one another; and enquire as David, how liveth such a man? How is he clad? How is he fed? He is my brother, my associate; we ventured our lives together here, and had a hard brunt of it, and we are in league together. Is his labor harder than mine?—surely I will ease him: hath he no bed to lie on? why, I have two, I'll lend him one: hath he no apparel? why, I have two suits, I'll give him one of them; eats the course ffare, bread and water, and I have bettei? way, surely, we will part stakes. He is as good a man as I, and we are bound each to other, so that his wants must be my wants, his sorrows my sorrows, his sickness my sickness, and his welfare my welfare; for I am as he is. And such a sweet sympatey were excellent, comfortable, yea, heavenly, and is the only maker and conserver of Churches and commonwealths, and where this is wanting, ruin comes on quickly, as it did here in *Corinth.*

"Even as we deal with others, ourselves and others shall be dealt withal. Carest not thou how others fare, how they toil, are grieved, sick, pinched, cold, harborless, so as thou be in health, livest at ease, warm in thy nest, farest well? The days will come when thou shalt labor and none shall pity thee, be poor and none relieve thee, be sick, and lie and die and none visit thee; yea, and thy children shall lie and starve in the streets, and none shall relieve them; for *it is the merciful that shall obtain mercy;* Mat. 5: 7, and *the memory of the just shall be blessed*, even in his seed: Prov. 10, and a merciful and loving man, when he dies, though he leave his children small and desolate, yet every one is mercifully stirred up for the father's sake to show compassion; but the unkindness, currishness, ann self-love of a father, is thro' God's just judgment recompensed upon the children with neglect and cruelty.

"Lay away all thought of former things and forget them, and think upon the things that are. Look not gapingly one upon another, pleading your goodness, your birth, your life you lived, your means you had and might have had. Here you are by God's providence under difficulties. Be thankful to God it is no worse, and take it in good part that which is, and lift not up yourselves because of former privileges.—When *Job* was brought to the dung-hill, he sat down upon it; *Job* 2. 8; and when the Almighty had been bitter to *Naomi*, she would be called *Marah.* Consider, therefore, what you are now, and whose you are. Say not, I could have lived thus, and thus; but say, thus and thus I must live; for God and natural necessity requireth. If your difficulties be great, you had need to cleave the faster together, and comfort and cheer up one another, laboring to make each others burden lighter. There is no grief so tedious as a churlish companion, and nothing makes sorrows easy more than cheerful associates. Bear ye therefore one another's burthen, and be not a burthen one to another. Avoid all factions, frowardness, singularity and withdrawings, and cleave fast to the Lord, and to one another continually. So shall you be a notable precedent to these poor heathens, whose eyes are upon you, and who very brutishly and cruelly do daily eat and consume one another, through their emulations, wars and contentions. Be you therefore ashamed of it, and win them to peace both with yourselves and one another, by your peaceable examples, which will preach louder to them, than if you could cry in their barbarous language. So also shall you be an encouragement to many of your Christian friends in your native country, to come to you, when they hear of your peace love and kindness that is amongst you.—But above all, it shall go well with your souls, when that God of peace and unity shall come to visit you with death, as he hath done many of your associates, you being found of him, not in murmurings, discontent and jars, but in brotherly love and peace, may be translated from this wandering wilderness into that joyful and heavenly Canaan."

SABBATH MAILS.

The post office law of the United States contains the following enactment:—

SECTION XI. *And be it further enacted.* That every Post master shall keep an office, in which one or more persons shall attend on every day on which a mail shall arrive, by land or water, as well as on other days, at such hours as the Post master General shall direct, for the purposes of performing the duties thereof, and it shall be the duty of the Post master at all reasonable hours, on every day of the week, to deliver, on, demand, any letter, paper, or packet, to the person entitled to, or authorised to receive the same; and all letters brought to any post office half an hour before the making up of the mail at such office, shall be forwarded therein, except at such post offices where, in the opinion of the Post master General, it requires more time for making up the mail, and which he shall accordingly prescribe; but this shall in no case exceed one hour. *Approved, March 3, 1825.*

In the winter of 1829, the Post office Committee of the House of Representatives, to whom were referred various petitions on this subject, made a report, containing the following passages:—

"On the other branch of the case, that of Post masters being compelled by law to keep open their offices and deliver letters, &c. on the Sabbath, this, the Committee believe, is not absolutely necessary for the successful transaction of business."—"If, as is believed, the House will concur with the committee in the opinion, that no restraint ought to be imposed upon the consciences of individuals by the force of human laws, it will present 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."—"It is believed that the statute books contain no provision, except in the instance of Post masters, requiring the performance of official duties on the Sabbath."—"In conclusion, the Committee earnestly recommend the repeal of so much of the eleventh section of the post office law of 1825, as requires Post masters to deliver letters, newspapers, &c. on the Sabbath."

These documents exhibit clearly and fully the ground of complaint against our present post office laws. They show the precise object, which the petitioners against Sabbath mails desire to effect,—which is to procure such an alteration in our laws, that no man shall be required to break the Sabbath, even if he be a Post master.

We suppose our readers generally understand this subject. We shall not, therefore, go into a full discussion of it. Yet we thought it might be well to mention some reasons, why we should forward petitions to Congress again this year.

One reason is, the certainty of final success. We believe fully in the doctrine, that the cause of freedom, of truth, and of righteousness, may be made, and will be made, to prevail. All history, as well as the word of God, confirms it. The abolition of the slave trade, against the most powerful opposition, and the progress of free institutions in Europe, are decisive examples.

Another is, that the acts of our representatives, unless we protest against them, are our own acts. If we remain silent, we are thereby partakers in the guilt of requiring men by law to violate the Sabbath.

Another is, that our designs and requests have been officially misrepresented. We have been officially represented, in reports to Congress, as engaged in designs hostile to religious liberty, and as asking, that men might be compelled by law to observe the Sabbath. Those imputations, it is true, have never been sanctioned by a vote of either house of Congress;—but they have been published among the doings of that body, and have injured our characters in the eyes of multitudes. Silence will be considered as an acknowledgement of our guilt. In circumstances like these, we CANNOT cease to petition. We can never hold our peace, till we are treated with fairness. As long as committees of Congress impute to us principles and designs which we abhor and expressly disavow, and accuse of requesting what we say expressly we do not request, we *must* vindicate our characters—we must speak again, and continue to speak, till our language shall cease to be misrepresented. Perseverance is a duty which we owe to the cause of truth, and to the reputation of religion.—*Vt. Chron.*

From the Missionary Herald.

MEDITERRANEAN.

Extract of a letter from Messrs. Bird and Whiting, Dated at Beyroot, May 31st, 1830.

The arrival of Messrs. Bird and Whiting at Beyroot was noticed at p. 373, of the last volume. The following extract gives some additional facts respecting

The Feelings Manifested by Friends and Opposers on their Arrival.

Nothing, in short, took place at that time, to make us feel that our arrival was at all unwelcome. The next day, however, was the feast of the ascension; and the Maronites, according to custom, assembled to celebrate their public mass, when their priests took the occasion to announce to the congregation, "That the Bible men, that is" (said they) "the followers of the devil," had again made their appearance; and they enjoined it on the people, without exception, and under penalty of their curse, to abstain from every species of intercourse with us. This was repeated at three successive masses. Similar curses were threatened on the next sabbath morning, at the church of the papal Greeks. As for the Orthodox, or proper Greeks, they appear quite as peaceable and friendly as ever. They are often reproached by their zealous papal neighbors, for their supineness and their continual intercourse with us; but their bishop, though here on the spot, has not, as yet, taken sides with those whose mouths are full of cursing and bitterness.

The word of God during our absence has not been bound. There are individuals in whose hearts it has evidently been taking deeper and deeper root, and in whose lives fruits of holiness appear every day. The state of the persecuted Asaad, is still uncertain. Some believe him to be actually dead; but the greater part believe that he is only reported so by the patriarch, the better to serve his purposes.

The plague, which seems last year to have been confined to Tripoli, has this year made its appearance at Acre, but no where else on the coast. The pasha, at its first appearance, took the most decisive measures to prevent the spread of it, and through divine mercy, the disease seems not likely to be heard of this year without the walls of the metropolis.

As the vessel is ready to sail we have no time at present to say more. Permit us, in closing, to commend ourselves and the mission anew to your fervent prayers, in the full assurance of hope that God will not forget this your work of faith and labor of love, but that it will yet appear that he has much people in this land.

In a subsequent letter, under date of July 29th, it is mentioned that some of those who had been particularly friendly to the missionaries, before their departure from Beyroot, and seemed to have been brought in some good measure to understand the truth and feel its influence, and had manifested much zeal and boldness in maintaining it against the errors and absurdities of the priests, have recently given reason to fear that they never experienced the power of the gospel to purify the heart and reform the conduct.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

CALCUTTA.

Mr. George Pearce, who lives near Calcutta, has communicated some interesting particulars relative to the mission there, to the Parent Society, in England, under date of April last. The writer had in a recent excursion visited twenty villages, where he had preached the gospel, he scarcely could tell with what success; only he found many attentive hearers, some of whom spoke favorably of the method of salvation which he presented to them. The Baptist Register gives the following abstract relative to one of the villages;—*West. Recorder.*

Kharee Village.—He speaks with much interest of an occurrence at the village of Kharee, about fifty miles south from Calcutta, of an extraordinary character. The people, says Mr. Pearce, some three or four months ago, made a visit to Luckautepoor, a village near us, where some of our recent converts reside. Here they learned from these native Christians something of christianity, and were so far impressed with its truth, that on their return home they determined to renounce caste, and avow themselves Christians. After doing this, they felt desirous to become acquainted with the missionaries at Calcutta, and soon after made a visit with the Luckautepoor brethren to Calcutta, and while there regularly attended christian worship, conducted by brother W. H. Pearce.—The result of this acquaintance is, that *forty persons, men, women, and children, have relinquished caste, and demolished and thrown* away their idols! They are no longer under brahminical influence, but he cannot say with certainty that they are all genuine, though professedly Christians. The christianity of some he dare not deny. They observe the Lord's day, meet together and sing hymns, read the scriptures, and pray. Some of them are desiring baptism. They are exposed to persecution from the profession of christianity, and experience some distress from the midwives, barbers, and washermen refusing to serve them. The Hindoos are perfectly helpless, out of the business of their caste.—If the occupation of one Hindoo is to pick up pins barely, an individual of another caste would deem it almost an impossibility to do the like. The affliction into which the renunciation of caste had involved them, brought brother Pearce to Kharee, to try to put matters straight, and also to see the country, and learn the true state of the people. God graciously blessed brother Pearce in removing the difficulties, through the intervention of the magistrate, which would otherwise have proved, he says, a great hindrance to missionary success in those parts. The country in which this village is situated he found to be populous, and the villages in the vicinity numerous. He saw but few brahmins, and noticed that the people were poor, as their dealings were in barter. The maintenance of an intercourse with this people will be attended with difficulties, on account of the unhealthiness of the country. The passage by water is tedious, and very dangerous, being through the sunderbunds, and the jungles along the narrow passes being invested with tigers, and other beasts of prey. The missionaries of Calcutta will not give back for any such impediments. They however call for more help, as brother Yates is engaged in the translation of the Scriptures, and the other missionaries busy in their respective stations.

From the same Paper.

Further from Calcutta.—In our December Magazine we learn, by a communication from the missionarses, that their numbers have been thinned by death and removals for health, and they call anxiously for help in the field. But they say, notwithstanding, that they cannot furnish any thing like an estimate of the number that have renounced caste and abandoned idolatry, but the aggregate must exceed that of any former year. A stronger disposition is manifest among the natives to inquire into christianity, than has been commonly witnessed. They speak in terms of the warmest approbation of Gov. Bentinck, on account of the abolishment of suttees. The efforts of many of the rich Hindoos to effect the repeal of the Governor's order, they consider unavailing against the petition of the supporters of the abolishment.

MISSIONARY MEETING AT MASONIC HALL.

On Monday evening, the fourth anniversary meeting of the New-York and Brooklyn Foreign Missionary Society auxiliary to the American Board, was held at the Masonic Hall. Z. Lewis, Esq. the President of the society was called to the chair, and the meeting was opened with prayer by the Rev. Dr. Philips. After an appropriate address from the President, W. W. Chester Esq. the Treasurer of the Society, made his report, from which it appeared that the receipts during the past year were $8,872, of which sum a friend to missions contributed $3,000; the congregation of the Bowery church $1,725: the Brick church in Beeman-street $1,707 the Cedar-street church under the care of Rev. Mr. Mason $517; a friend to missions, 300, the wall street church, $223 the South Dutch church, $182. the Laight street church, $181, &c.

The report of the Executive Committee was then read by the Secretary G. M. Tracy Esq. We copy from this document the following view of the operations of the American Board.

The whole receipts of the Board during the twenty years which have elapsed since its formation have been $926, 397. The number of missionary stations is 45, and the number of missionaries and assistants at present in service 234: of whom thirty-five are in India; 18 in the countries of the Mediterranean; 38 at the Sandwich Islands and 135 among the North American Indians. Thirteen missionaries have died in Foreign lands. The whole number of children who have been under instruction is about 70,000, of whome 50,000, and a large proportion of these can read. There have been admitted to the churches 1272 persons, and the number still in connexion is 1170, showing a diminution of 102, of whome some have been excommunicated, some have died in the joyful hope of a blessed immortality, and some have become members of churches not connected with the Board. All of these persons have been received into the church since the year 1821.

Valuable printing establishments have been set up at Bombay, Malta and, the Sandwich Islands, which have issued 900,000 copies of different publications, containing more than 34,000,000, in eleven different languages, and composed or translated by persons connected with the American Board.

From the N. Y. Evangelist.

THE REVIVAL IN TROY.

Mr. Editor—I noticed in your last Saturday's paper, a cheering account of the commencement of a work of the Lord in Troy. I can inform you it still goes on with power, and increases rapidly in extent. It seems to pervade the whole city. It is truly a solemn place. There are multitudes convinced of the error of their ways, and numbers every twenty-four hours indulge hopes of having found the Saviour precious to their souls. Christians feel it to be a glorious work. I have often heard it remarked that Troy never saw such a time before, so much of God in it, and such visible operations of his Almighty hand.

This outpouring of God's Spirit is enjoyed by all the churches in the city, of the Presbyterian, Baptist, and Methodist denominations. In most of them there are several meetings of some kind every day; but notwithstanding their frequency, and the numbers of them which are carried on at the same time in the different churches, they are all well attended, and many of them crowded to overflowing.

One circumstance, favorable to the progress of this work is, all these churches are engaged in it. They are all active in endeavoring to promote it. All the ministers and Christians have more than they can do in their respective congregations; they have so many meetings, there are so many inquiring what they shall do to be saved, and so many are yet in sin and rebellion against God.

Another circumstance, favorable to this work is the season of the year. There is less business to be attended to, there are fewer calls abroad, and consequently more of the citizens are at home. The work has taken hold to considerable extent, of an interesting class in the community. Men of high standing, of influence, of talent, of sceptic views heretofore, men of business lawyers, &c. are among the converts.

I have been told that there are encouraging appearances at Lansingburgh. They there, as well as in at least three churches in Troy, have morning prayer meetings.—They are well attended. Not only Christians but impenitent sinners flock to them morning after morning before day. The time is generally spent in prayer, except the minister or some other person sometimes says a very few words.

Would it not be well if morning prayer meetings were more common in the church especially in revivals of religion. There is a vast amount of time spent in sleep, not only in the country but likewise in cities, which it would be more for the health of body and soul to spend in prayer. Earnest prayer before meals prepares the stomach for food. Besides, the morning is a season which ought especially to be devoted to prayer. It is important to commence the day with God. It promotes holy living during the day. This is peculiarly a fit season for such a sacred exercise, because the mind is so much dispossessed of worldly considerations. Our Saviour has set the example for his followers to go out before day and pray. A. B. C.

FILIAL PIETY EXEMPLIFIED.

"An officer, having remained some time at Kingston, in Surrey, for the purpose of raising recruits, received orders to rejoin his regiment. On the evening before his departure, a *young man* of the most engaging aspect made his appearance, and desired to be enlisted into his company. His air at once indicated a well cultivated mind, and commanded respect. He betrayed, however, evident marks of perturbation, and was greatly embarrassed. The officer asked the cause of it—"I tremble," said he, lest you should deny my request. While he was speaking, the tears rolled down his cheeks. "No," answered the officer, "I accept your offer most heartily; but why should you imagine a refusal?" "Because, the bounty which I expect may perhaps be too high." "How much then do you demand?" said the officer. "It is no unworthy motive, but an urgent claim that compels me to ask ten guineas, and I shall be the most miserable of mankind if you refuse me." "Ten guninea!" said the officer, "that indeed is very high; but I am pleased with you: I trust to your honor for the discharge of your duty, and will strike the bargain at once. Here are ten guineas; to morrow we depart."

The young man, overwhelmed with joy, begged permission, to return home, to perform a sacred duty, and promised to be back within an hour. The officer impressed by the honesty of his countenance, yielded to his desire; but observing something mysterious in his manner, he was induced by curiosity, to follow him at some distance. He saw him hastening towards the town prison, where he knocked and was admitted. The officer quickened his pace; and when he came to the door of the prison, he overheard the young man say to the jailor—"Here is the money for which my father is imprisoned; I put it into your hands, and I request you will conduct me to him immediately, that I may release him from his misery." The jailor did as he was requested.

The officer delayed a few minutes, that the young man might have an opportunity of being alone with his father. He then followed him. What a scene! He saw the son in the arms of a venerable and aged father, who, without uttering a word, pressed him to his heart and bedewed him with tears. A few minutes passed before he observed the officer, who, deeply affected, approached them, and said to the old man, "Compose yourself; I will not deprive you of so worthy a son. Permit me to restore him to you, that I may not regret the money he has employed in so virtuous a manner."

The father and son fell upon their knees at his feet. The young man refused, at first, to accept of his proffered freedom; but the worthy officer insisted that he should remain with his father. He accompanied them both from the prison, and took his leave with the pleasing reflection of having contributed to the happiness of a worthy son and an unfortunate father.—*Bruce's Juvenile Anecdotes.*

Sabbath School Department.

From the Sunday-School Journal.

"Cast thy bread upon the waters; thou shalt receive it after many days."

The following incident may encourage the friends of Sabbath-Schools; and those also who are distributing the scriptures; though they do not see the immediate effects of their labors.

About ten years since, new efforts were made in ****.(N. H.) to enlarge the number of pupils in the Sabbath-school, and to give greater efficiency to its institutions, than had been the case in previous years. And among those, that were thus brought within the pale of religious education, was a poor ignorant boy, of about eleven years of age, whose family were exceedingly vicious, and who had never received much religious instruction.

The pastor finding that this boy had no testament, presented him with one, and encouraged him to study it, and attend punctually on the school. The circumstance had been forgotten, and would never have come into his mind, but for circumstances hereafter to be related.

About a year since, this youth became feeble, and apparently declining; and (according to his usual course) the pastor payed him a visit, finding that he had but a few months to live, he was desirous of knowing what was his moral condition; and after some friendly inquiries, he thus began: "well my young friend life is very uncertain when we are well, and, when we are sick still less flattering. I should like to know what hopes you have concerning another world, if your complaint should prove to be too much for the skill of your physician?" "O Sir," said he, "I do not think I shall get well; I am so glad you are come, that I may tell you how I feel?. "Well how do you feel? "Why Sir, I am a great sinner—I have felt so a long time. But I have read the testament which you gave me;—I have read it every day since I had it; and I think I have learned the way in which poor sinners can find mercy.' The testament which I gave you? When was that? I have no recollection of it.

'Well, Sir I have not forgotten it, and I thank you for it. You gave it me the next Sabbath after I went to the Sabbath school. And I remember that you told me to read it, and study it every day.—And I remember what you told me and the other boys." What did I say? You said children you have all a bad heart—a naughty spirit—which sometimes makes you sulky, cross, and unwilling to mind what you are told. You must have a good spirit, or you never can be happy. The Lord Jesus Christ can give you a good spirit. He came on purpose to do it. He died on the cross to save you. And he says, that he is more willing to give you his good spirit than your father and mother are to give you bread." "*I thought much about it*—and sometimes I prayed that I might have a good heart.

But have you prayed every day since that? O no Sir; but I have read the testament every day; and sometimes I have prayed that I might be like holy men.—Where is your testament? "Here it is Sir,"—presenting it to me. It looked as if it had been read through many times.—And I proceeded, what have you learned from this book? "I have learned that what you told the boys was true; that Christ died for sinners; and that if I believed on him, he would forgive me, and take me to heaven." And have you repented and believed on him: "I have tried to.—I do not know that I do it right;—but sometimes I feel very happy." "I think I love God and the Lord Jesus."

After saying such things as seemed appropriate, I left him, having prayed with him. frequently I visited him during the year; (for he lived about a year after the first conversation) and I found him more ond more converted to God—humble—patient—meek—benevolent—strong in faith and hope. And there was comforting evidence that he was indeed a child of God. On the day before he died, I saw him; and though he could say little audibly, his whole appearance seemed to say: "I know in whom I have believed, and that he is able to keep that which I have committed to him!" S.

From the Sunday School Journal.

WHAT GOOD BOOKS HAVE DONE.

****, (N. Y.) December 27th, 1830.

Since I last wrote you, I have been engaged in establishing Sabbath-schools, and visiting those that I had already organized. I was in ***** and in this town, where a year ago, they voted in a public meeting to employ their influence against Bible Societies and Sabbath-schools, and announced their intention of so doing, in a public print, in the county. This school has been attended with much interest, and the average number of scholars has been from forty to fifty. The next Sabbath-school I organized was in the town of *****, most of the children that have attended this school live on the ***** mountain, and have no other instruction than that received in this school. I next organized a school at the ***** factory, in the town of *****. The children who attend this school have not the advantage of a common school education, being confined in the factory both summer and winter. The children are much engaged, and as an evidence, I would mention that I have seen, as I passed through the factory, their books frequently open before them, so that they could read while at work. I have been delighted to see the lips of these children moving in studying their lessons, or in reading their books, which they receive from the Sunday school Library, while their hands were employed in labor. I then visited a school already organised in the south part of *****. There was neither a Bible nor Testament in the school; one boy had learned a piece to recite out of a spelling-book: commencing "when Jack got up and put on his clothes." This is the only Sunday-school in the town of *****. I left for this school twelve Testaments.—The next school I formed was in ***** Valley. When I revisited this school in October, the question was left for the decision of the children, whether they would attend during the winter, and every child rose to signify their desire for its continuance. I next visited *****, and formed a school, visited many families, and endeavored to awaken an interest among the people, in behalf of Sunday schools.

"I am fearfully and wonderfully made."—*Ps.* cxxxix 14

We were reminded of this strong and beautiful language, by noticing in an eastern paper the death of a very lovely young lady—Miss ALICE COGSWELL, of Hartford, (Conn.)

She was attacked with the measles, in early childhood, and so severe was the disease, that it left her deaf and dumb. A case of so much interest excited an attention which resulted in the establishment of the Deaf and Dumb Asylum at that place.

Miss M's improvement under the course of instruction, (then just introduced into the country, but now well known,) was very rapid, and soon furnished her intelligent mind with abundant resources.

Her natural temper was uncommonly cheerful, and discovered itself in every look and motion, so that no one could be in her society for an hour, without remarking how happy and contented she seemed. With all the animation and sprightliness which characterised her, there was no levity nor heedlessness; but a remarkable gentleness, refinement and elevated sense of propriety that, at once, arrested and held the attention of every one who saw her.

It pleased God, early in December, to remove from her a most affectionate and devoted father. When she saw the tokens of apprehension and alarm—of mourning and woe, in those around her—when she marked the changed countenance of such a father, and at last saw the removal of his "once lov'd form," to the house appointed for all the living—the shock overpowered her. Her heart knew a bitterness which her tongue could not tell, and in the tumult of uncontrolable and unutterable feelings, she sunk down and died.

Blessed be God for the hope, that her ear is opened to receive, and her tongue is loosed to swell, the melody of an immortal song.—*Sunday School Journal.*

From the N. Y. Evangelist.

SMALLEY ON ORIGINAL SIN.

To correct Dr. Green and others.

Text, Rom. v. 18—By the offence of one, judgment came upon all men to condemnation.

I must freely confess after all the solutions I have heard or read or am able to invent, there appears an insuperable difficulty in reconciling the strict imputation of Adam's sin to his posterity, with any notions we have of justice. By a strict imputation, in this case I mean, judging them guilty of eating the forbidden fruit, or condemning them for it, as though they had done it themselves. If the inspired scriptures are to be understood as teaching this doctrine, I must leave it for the present among the incomprehensibles of revealed religion.

But I am not certain that any passage of scripture must necessarily be so understood. The text we are now upon, appears to assert such an imputation, perhaps the most expressly of any one in all the Bible. But possibly the meaning of this may only be, that by the fall of Adam, human nature became depraved; and that this depravity, and condemnation as the consequence, have descended from father to son ever since; and not that we are condemned for Adam's transgression, as if it had been our own act. It is said *by*, not FOR, the offence of one, judgment came upon all men to condemnation. And how it came is explained in the next verse, "For by one man's disobedience, many were *made sinners.*" Not *constituted* sinners, without any fault of their own, or any thing sinful in themselves. That would be no advance from the foregoing assertion. It would be a mere tautology—a needless repetition of the same thing.—To be constituted sinners by the disobedience of another, without being at all so personally considered, is nothing different from having condemnation come upon us for another's offence. Since, therefore, the apostle expresses himself in the form of argumentation, and of inferring one thing from another, he cannot well be understood to assert that all men are condemned for Adam's offence; and then to add as a proof or explanation of it; *for* they are constituted sinners, as guilty of his disobedience. It is natural to understand him as saying first in general, that all men were some way brought into a state of condemnation by means of Adam's sin; and then as telling us more particularly how, namely, as hereby they became depraved and sinful creatures. Being in this way made sinners, personally considered, of course the judgment to condemnation comes upon them as such.

This, I apprehend, is the true scriptural doctrine of original sin. Sin comes to all men from Adam by derivation in the first place, and not by a previous imputation.—All men are condemned as sinful themselves; and not antecedently to their being so, for the offence of another. Adam (including Eve) was the original introducer of sin. "By one man sin entered into the world," and from him it hath descended to all men, and death is the righteous consequence. He begat a son in his own likeness, and another in his, and so on in all succeeding generations. All justly share in the same curse because all are partakers in the same depravity. Yet, by the coming of death upon all men in this way, the infinite offence given to God by the disobedience of our first parents, is manifested to this day, and will be to the end of the world; this being the source, the inlet, the primary cause of such extensive and long continued ruin. It also comes as a token of the divine displeasure on account of the original apostacy; though it comes in this righteous order, the personal sin of each individual, before his punishment.

In no other way than this, do I believe God ever inflicts misery on one because of the sin of another. He says indeed, as a reason of enforcing the second commandment; "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me." But by this we need not understand that he ever visits the children in his wrath, more than their own iniquities deserve.—The Jews in Babylon so construed former threatnings. it seems, and supposed they were pining away in captivity, merely for the transgressions of their progenitors—Hence they used this proverb; "The fathers have eaten sour grapes, and the children's teeth are set on edge;" and hence they said, "The ways of the Lord are not equal." But the Most High tells them they misunderstood the matter; and he lays it down as the universal rule of his moral administration, "Every man shall die for his own sins." God may send calamities upon his own children, which he would not have sent upon them, had it not been for the iniquities of their ancestors. He may threaten parents with the ruin of their offspring as the consequence of their idolatry, profaneness, lewdness, intemperance, or neglect of parental duties; and he may execute such threatenings. In this way, God's visiting the iniquity of the fathers upon children is agreeable to his common providence; and his threatening so to do may answer important purposes. It will have a powerful tendency to restrain parents from vice and negligence, unless they are without natural affection. But we are not to suppose that children in such cases are ever miserable beyond the measure of his own demerit; or that they are any more sinful than they might justly have been left to be, if they had had the best parents. Accordingly it is sometimes seen that the most virtuous and pious persons have as abandoned and wretched children as any in the world, which shows that this is a matter of divine sovereignty. Hence appears that children may be miserable without its being a punishment of them for their parent's sins; though wicked parents are often punished in the misery of their children.

In this way and in no other that I know of, can we reconcile what God says of his visiting the iniquities of the fathers upon the children, with his solemn declaration in Ezekiel, already mentioned; "The son shall not bear the iniquity of the father," &c. The evident meaning of which declaration is that no one shall suffer evil beyond his personal desert. This may be, and yet the sins of parents may occasion the sin and misery of children, provided the children are no more miserable, nor sinful than they might have been left to be, had their parents been perfectly good.

In like manner, I conceive, the fall of Adam was the occasion of the fallen state, and condemnation of all men. They would not have been in their present state of sin and misery, had it not been for his disobedience and offence. Yet they might, in the nature of things, without any unrighteousness in God, have been as depraved and wretched as they now are, had they been formed immediately out of the dust, and had there been no Adam.

INCREASE OF THE CHURCH IN ILLINOIS.

The following facts, stated by the Rev. John Matthews in a report to the Secretary, may be regarded as an indication of the joyful season, when the wilderness shall blossom as the rose. He remarks:

I cannot but wonder, and praise God for what I have seen of his doings in the west since I came here in 1817. Giddings, Robinson, and Tenney, who are no more, and myself, with some who visited us but returned, for seven or eight years called and prayed over these wastes, with mingled emotions of hope and sinking discouragement. Now these two states, Illinois and Missouri, will number about forty ministers, and there remains much land yet to be possessed. In view of these facts, we must say, to the honor and glory of God, that he hath done great things for us, whereof we are glad. We do hope yet that, by the blessing of God upon us, this late howling wilderness will be made as the garden of the Lord.

Last winter, a year ago, I was appointed to open this Presbytery, which was then divided from the Presbytery of Missouri. I preached from these words: '*With my staff I passed over this Jordan, and lo! now I am become two bands.*' But how quickly is the joy and wonder of that occasion surpassed by the rapid increase which has succeeded it! Now a memorial is sent to the Synod of Indiana, asking a division of this Presbytery into *three!* I know of no recompence that we can render to our friends at the east, only to thank them, and pray to God for them, that his rod and staff may comfort and support them, and that in due time they may be received to a happy and blessed immortality beyond the grave.

A MISTAKE.

"No man" says Cecil, "will preach the Gospel *so freely* as the scriptures preach it unless he will submit to talk like an Antinomian in the estimation of a great body of christians: nor will any man preach it so *practically* as the scriptures, unless he will submit to be called by as large a body, an Armenian." This is the true reason for such wide discrepancies in the views of men. One man finds the salvation of the sinner ascribed to the agency of God; he is. therefore, continually presenting this truth in a manner which seems to exclude the agency of man; another finds that man, as an agent, has something to perform. and he goes to the other extreme, and almost entirely overlooks the agency of God. Those only preach the whole Gospel just as the Bible preaches it, who say to the sinner. "*work* out your own salvation with fear and trembling, for it is God that worket in you to will and to do of his good pleasure."

Charlestown, Ms.—The Baptist Magazine gives a very pleasing account of a work of grace in this town. The Pastor of the Baptist Church, Rev. Henry Jackson, has added much interest to the statement, by relating some remarkable particulars. The work seemed to begin by a spirit of prayer among the female members of the Church. One was *much impressed* with the necessity of doing something for the cause of truth, from the fact that a female, Frances Wright, was exerting a powerful influence over men and women, in favor of infidelity. This led to the establishing of a female prayer meeting, to be attended by the unconverted. In these meetings the first awakenings occurred. Another happy means of exciting religious attention was, the invitation given by the church to neighboring ministering brethren, to hold a meeting of seven days, for preaching, exhortation, prayer, and the visiting of families. This took place on Feb. 23 and continued four days. About 20 ordained ministers were present, and others who were preparing for the sacred office. A special divine influence attended every meeting. At an inquiry meeting, on the termination of the conference, more than thirty confessed their anxiety for an interest in Christ. The conference and prayer-meetings were much blest. The female prayer-meetings would sometimes have 200 in attendance. The work was marked with great solemnity and devotion and those who obtained grace seemed to have clear views of the character and offices of Christ. The subjects of the revival were of ages from 14 to 50 but mostly of 20 to 30. One who had long prayed in his family, and was supposed to have been a Christian for more than twelve years, was convinced of his graceless state, and converted to Christ. The Lord's day School participated largely in the grace of God. Among the 51, baptized by Mr. Jackson in the last year, are teachers and eleven scholars. 18 of the 51 are children of pious parents, 12 of mothers belonging to the Maternal Society. Baptismal seasons were impressive. The largest number baptized at one time was 22. About 40 persons united with the Congregational Church. In consequence of the increase of people attending the Baptist Meeting-House, it became necessary to enlarge it. This was done at a cost of $3500, giving room for forty new pews, and an increase in the galleries.

Lotteries.—It is surprising to us, that so long after the excellent example of England, the American legislature has not abolished lotteries. In the meantime individuals and religious bodies are protesting against them, and we doubt not that before long, the eyes of the nation will be opened to the enormity of the *evil.* What shall we despair of when we *learn* that the populace of Paris have put down public gambling, which the *late* government of France upheld; and our own government, we lament to say, takes no step to abolish, though it protrudes into the very vicinity of our most fashionable abodes, and might, we fully believe, without any improper or unconstitutional stretch of power be promptly and effectually suppressed. We are led to the above remarks by a series of excellent recent resolutions of the General Assembly of the Presbyterian Church in America, denouncing lotteries as 'legalized gambling,' and urging the duty of suppressing them.—*London Christian Observer.*

Baptisms.—A pleasant interest has existed in the Broad-street baptist church, Utica, for more than a twelvemonth, and a little less than fifty have been added by baptism. This interest has rather increased within a few weeks. Last Lord's day Brother Hague had the privilege, assisted by Father Williams, of immersing eleven on profession of their faith in Christ. Whitesboro' also is sharing in the manifestations of the Redeemer's love.—*Baptist Register.*

Central Library of Rochester and Monroe County
Historic Newspapers Collection

Progress of Religion in Lowell Mass.—A gentleman in Lowell in a letter to his friend in this city, says: "The showers of Divine Grace which have so long watered this favored spot, have not been altogether withheld during the year; 107 having during this year been added to the first chh.; about 70 of them by profession. A few weeks since, a second church was organized as a colony from the first, which then numbered 550. The first church was gathered only four years since with 50 members. The new church commences its existence with 150: and a spacious edifice of stone is now erecting for their use.—

"Andover, Boston, and other places in this vicinity have also been blessed with peculiarly interesting revivals during the past year."—*N. Y. Obs.*

ROCHESTER:

Thursday, January 27, 1831.

THE GOOD EFFECTS OF S. SCHOOLS.

In a letter from a clergyman in the eastern part of this state, to the printer of this paper, we find the following paragraph, which affords additional evidence, if any were wanting, that God is ready to fulfil the promise "where two or three are gathered together in my name," &c.

"You have perhaps known Caldwell (at the head of Lake George,) as a destitute and remarkably *irreligious place*. Two months ago there was not a praying man nor a praying family in the village, or within two miles of it. Two pious females kept up a Sabbath School, in spite of discouragement, opposition and ridicule.—Now there is a revival there, and a powerful one. I have preached there repeatedly, in turn with several ministers; and never saw people in any other place so eager to be instructed in the way of salvation. There is a wonderful change in the village."

CHURCH & STATE—*Universalist testimony.*

We learn from the Boston Recorder, that Rev. Adin Ballou, formerly a no *future punishment* preacher, but now a restorationer, has commenced a publication to vindicate and propagate his peculiar sentiments and in giving a history of his own religious experience he gives some hard thrusts at Universalism. Among other *truths* the following struck us as worthy of particular note—and we would recommend it to the especial notice of the harpers about Church & State. Mr. B. says:—

"But let no man suppose that we intend to embark in that *clamorous crusade*, whose legions under pretence of preventing a "union of *Church and State*," denounce all the religious associations and institutions of our country as so many engines of *priestcraft*, invented to demolish our rights. By those crusades it would seem that the priest-hood is regarded as a den of treasonable conspirators, and religious movements as so many certain indications of the success of their iniquitous intrigues. Hence they have raised a censorious outcry, which in our humble opinion ought not to be countenanced by any friend of civil and religious order.—We heard this outcry (at first with alarm, afterwards with indifference, and finally with disgust) till by scrutinizing the conduct of those who take the lead in it, the conviction has forced itself upon us, that there is among them as much ambition, selfishness, craft, persecuting bigotry, and radical malignity to civil and religious liberty, in proportion to numbers, as among those whom they accuse. They, too, need watching, lest while they cry "thief! thief!" to turn our suspicions upon others, they make booty of our gold, and leave us in poverty to pine away upon the bitter morsels of dear bought experience."

Here then, Mr. Ballou has the candor to acknowledge, that, among those who raise the cry about church and state, priestcraft &c. "there is as much ambition, selfishness, craft, persecuting, bigotry, and radical malignity to civil and religious liberty in proportion to numbers, as among those whom they accuse. Who that keeps but one eye open cannot see that all this, and a great deal more might be said with truth?

Universalist Charity.—The Boston Recorder says in order to understand this, "it must be borne in mind that Mr. Pickering of the Providence Association, holds to the doctrine of *final restoration*.—"In June, the Southern Association of Universalists held a session at Berlin, Ct. At that Association Rev. Hosea Ballou, Thomas Whittemore, and others, procured the passage of resolutions denouncing the Providence Association—and virtually prohibiting those brethren who had of late met with it from giving it their further countenance, on pain of excommunication from the General Convention."

It is curious enough to see these Universalists who are so dreadfully horror stricken at the thought of the Orthodox having any Creed or Confession of Faith, denounce their own brother Universalists for *heresy*, and pass a vote of *excommunication* on those who *dare* hold intercourse whith the *heretics*."

In speaking of a Universalist Convention in N-Hampshire, Mr. B. says that a Universalist Minister by the name of Dean was prohibited by a vote of Convention from inviting another Universalist Minister by the name of Pickering coming into the desk to pray with him.

Should any ecclesiastive body of any other denomination pass such a vote, what an outcry would be raised by these liberals who do duty under the Universalist flag, about the persecuting illiberal spirit of the Orthodox. It would afford a fine opportunity for the Universalists to display their *piety* and *wit*—to mourn over the injury thus done to the cause of religion, and to bellow most lustily about *brimstone* preachers.

SNOW STORM AT THE EAST.

The New York city and other eastern papers are filled with accounts of a very severe snow storm, which being accompanied with a heavy wind, was so thrown into drifts as to block up the roads in such a manner as completely to prevent the passage of the mails. Our New York and Philadelphia papers due last week on Wednesday morning, did not arrive here until Saturday night.

The Jour. of Commerce says, that even in the city of New York, some of the streets are so completely blocked up, that no sort of vehicle attempts to pass. In some instances the merchants have hired it carried away and thrown into the dock.—On Monday evening there were due at the N. Y. post office, three southern, two western, and two Reading mails. In one instance, the mail bags were attached to the traces of the harness and drawn through the snow, as the sleigh in which they attempted to convey them sunk down so that it could not be moved. One line of stages was at the last dates still sticking in the snow.

Rev. Mr. Elliot of the Tuscarora Mission, wishes to acknowledge the receipt of $8,50, contributed by four red brethren, members of the church in Tuscarora, Village, for the year 1830 in aid of Foreign Missions; also $1.25 [illegible] other natives, for the same purpose. The Mission family at that place, $9,25; and adds, this is a small sum, but if given with proper feelings, shall meet with the same reward, as did the widow's offering

RESTITUTION.

The following letter was addressed by a gentleman of this village to Mr. Isaac Moore, one of the Managers of the county Temperance Society.—We solicited and obtained permission to publish it as one among a great number of similar instances in which restitution has been made for injuries, that had been done, and which but for the compunctious visitings of conscience must have remained concealed to that day, when the hidden things of darkness shall be brought to light, and those things which have been done in a corner shall be proclaimed on the house top. Indeed, we have heard of more instances of this kind since the commencement of the revival in this village, we sincerely believe, than all that had ever previously come to our knowledge. They are the legitimate fruits of the doctrine which has been preached here.

The friends of Temperance will rejoice that in this case the person to whom restitution has been made, has thrown the money thus received into the treasury of the County Temperance Society; that generosity has cast the offering of penitence into the fund of a blessed charity. May all our preaching have an operative effect, as in this case, until dishonest gains of every description shall be disgorged, and love to God and our neighbor shall pervade every heart, and the golden rule of our Saviour be the governing principle of all his professed followers.

Rochester, Jan. 20, 1830.

Friend Isaac: Through the medium of the Post-Office, I this day received five dollars from an unknown hand. The within enclosed five dollar bill on the Bank of Monroe is the same which I received. The writing states, that "some time since in a settlement with you I received four dollars too much; since which time, add 20 per cent. thereto, and is your due about five dollars." Now, sir, by reference to your subscription list in favor of the cause of Temperance, you will find I am debtor thereto to the amount of three dollars.—You will please give me credit for that amount, and add the remaining two dollars to the same fund, for the benefit of that cause for which too much cannot be done; and may you go on in that praiseworthy undertaking until its influence is felt and acknowledged throughout this polluted land.

Now, Isaac, over this man's frailties, I wish I could draw the veil of forgetfulness, as indeed I do that of forgiveness, if his case stood alone in this community; but it is painful, it is fearfully so, to see among us men of such abilities, and holding, as they do, such important stations, thus degraded. And may our friend, Rev. Mr. Finney too, go on until by his arguments and persuasions he has dragged and bro't forth from their hiding places, and exposed upon the rack of shame, every base and degraded wretch, who has taken from his fellow man, that which was not his own.

Very respectfully, H. B. W.

THE CORE OF CORRUPTION.

The following horrid picture of that congregated mass of infamy, and every species of abominations, the FIVE POINTS in the city of New York, we are aware is hardly fit for the columns of a newspaper, but it may be useful to our citizens to know to what awful depths of profligacy and degradation a portion of the population of that city is sunk. They may in this picture see what abominations are practised in these places of infamous resort, and that it is for the accommodation of such characters, that a great number of licences for the sale of intoxicating liquors are yearly granted by those who are placed in authority, for the promotion of the public good. Here as suggested below, is a field for the exercise of the virtues of christian philanthrophy. Indeed nothing but the most self-denying acts of christian zeal and enterprise can ever reform those who are sunk into the kennels of this core of corruption. There is an "*infidel club*," we understand in that city.—Let them undertake the work of moral reform at the Five Points!! How long think you would it take them, with their *purifying doctrines* to improve the moral characters of these people?—Perhaps we might ask how much the principles of these infidels have contributed to the formation of the characters of these profligates.

A number of gentlemen in this city, are actively engaged in promoting the cause of good morals, on Wednesday night at 10 o'clock, visited that sink of iniquity, in the heart of New York, denominated the "Five Points." They had agreed to open the door of every grog-shop and look in one after nother, without speaking to the inmates unless occasion should require it. They confined this visitation to the houses betwen Orange and Centre-sts. from Pearl to Leonard-streets. They saw 73 grog shops within these limits, in which there were from 3 to 30 persons old and young, black and white, male and female, and in some instances all these mingling together in debauchery and intemperance. It is almost too revolting to humanity to relate the fact that the *females* were to the males as 3 to 1, in almost every place, and many of them drunk. In some instances, in a single room, they found 15 to 20 white females, whose dress, attire, and lewd behavior, plainly showed them to be harlots, many of them quite young, standing or sitting with sailors and other white men, some of whom were evidently in disguise, drinking, swearing, singing lewd songs, and disgracing humanity by their words and gestures.

Several dance-houses or ball rooms were entered, some under ground, filled with both sexes, many of them boys, but a majority in every instance were females. Attached to each of them, was a bar-room, where liquid poison is sold, and in one instance a gambling table was in full operation at which a score or more were engaged, while in the next room, were large numbers of both sexes dancing to the music of fiddles. Some of these ball rooms were for whites, and some for colored people, while in more than one, all colors and sexes were united. [illegible] black woman, who have white girls as boarders; while in others a man and his wife are the proprietors of these nests of infamy, their children being trained up amidst this sink of laciviousness and impurity. The number of white females found in these grog-shops and dance-houses was *two hundred and thirty-six* besides a large number of negroes and mulattoes. And when it is recollected how small a portion of this infamous neighborhood was examined, and only the front room open to the street in most instances, what an appalling aggregate would be presented if the whole were included. As it was between 10 and 12 at night that this visitation was made, very many of those females who attend there early in the evening, domestics and others had returned home, and many more had retired with the guilty companions of their prostitution. While in the back and upper rooms of all the houses entered, might doubtless have been found hundreds more equally vicious and degraded.

What a picture for the moralist, the philanthropist, the patriot and the christian to look upon in the very heart of our city.—Shall the daughters of our fellow citizens thus perish in infamy, without an effort to save them! Heaven forbid.

What is to be done then? I answer, let the vigorous measures of the indefatigable Alderman Strong and the police be continued. Let them and their guilty paramours be carried to the Penitentiary as has been done lately until nearly 400 harlots are now confined there. But let not the work stop there, else we shall but check, not cure this moral disease upon the body politic.

The christian community should awake, and instead of relying on prayer *alone*, they should first lay their shoulder to the wheel and then call upon Hercules. The fate of our daughters and of our sons is at stake, yea, our city, will be ruined unless speedy and vigorous measures be adopted

This nest of lewdness is but one of the sinks of iniquity, but there are many others, equally vile, but less notorious.—Almost every street in our city, has brothels, in it and Broadway has become thronged with these night walkers, whose eyes are full of adultery, and whose path lays hold on hell.

The work of reformation has begun. A Sunday School is now taught in the Female Penitentiary at Bellevue, and moral effort is making in the alms House, Bridwell and State Prision. An Asylum for all who wish to escape from their life of prostitution is now opened, and even harlots are entering in and are saved. An infant school, and Sunday schools, and religious services are persevered in at the Five Points. The harvest is great but truly the laborers are few. Let christians then stir themselves, be up and doing. The weapon of our welfare is mighty through God to the pulling down even of these strong holds of Satan. The Gospel of God our Saviour, is the power of God, to the salvation of all that believe. Hear and your souls shall live, publicans and harlots not excepted.

Help, brethren help! Let Christians of every name help by their prayers. Let them help by their personal services. It is an odious task, but it is a necessary, and a holy employment. Many ladies and gentlemen are already in the work in its different departments, and God is granting them success, even the fruit of their labors. They go forth weeping, bearing precious seed, but they shall doubtless return again with rejoicing, bearing their sheaves with them. AMEN.

Gen. of Tem.

For the Observer.

"Woe to them that are at ease in Zion."

What an awful denunciation is this: a woe from the Almighty: and hath he spoken and shall he not make good his word? With deep solicitude does it become every professor to inquire into their condition. Man, Wowan, are you sitting at ease within the gates of Zion? Beware! For the curse of the mighty one of Israel is resting upon you. "Arise ye women that are at ease, and awake ye careless daughters." "Son behold he cometh; his reward is with him, and to every one shall be given according as his work shall be." "Those who sow to the flesh shall of the flesh reap corruption, and only those who sow to the spirit can reap life everlasting." "Let no one say I am a dry *tree*. The command is given to *all*, *all*, work while the day lasts, and unto him to whom the Master has committed but one talent, only the usdry of (one but all of that) will be required.—Arise ye people and come up to the help of the Lord, lest the curses of Meros come upon us, and destruction from the presence of the Lord. Let the potsherds strive with the potsherds, but wo! to him that striveth with his maker. I. A.

Slaves in Kentucky.—We notice with pleasure that the Legislature of Kentucky have before them two bills designed to afford relief, in some degree, to the slave population. One of them has been ordered to a third reading in the Senate, (23 to 11.) It prohibits jailers from receiving slaves into jail, unless committed by due process of law, under pain of being removed and fined $50, the object being to prevent slave traders from using the county jails to facilitate their operations. The other declares that none shall be slaves in Kentucky except those who may be such on the first of June next and their descendants or those who may be introduced for other purposes than those of merchandise, or who shall fall to citizens of the State by descent, devise, or marriage, together with the descent of each. Slaves belonging to travellers passing through the State are also excepted from the operation of the bill. An attempt was made to postpone to the last of June next, i. e. to reject, but failed by a vote of 43 to 49. Should the bill pass, the effect will be, to allow any slave who can show that he has been brought into the State for sale, to demand, sue for, and obtain his freedom, as one whom the law will not recognize as a slave.—*N. Y. Jour. Com.*

Loss of the Robert Fulton.—We are indebted says the Editor of the Mercantile Advertiser, to Mr. Fintas Dumm, first officer of the late ship Robert Fulton, for a perusal of his private journal, from which we extract the following particulars of the loss of that ship.

"Sailed from New-York on the third October 1830, with a light breeze from N. W. and pleasant weather, bound to Liverpool, with 115 persons on board, including Capt. Britton, officers, crew, and passengers. Nothing occurred of interest till October 18th. At 8 o'clock, on the morning of that day the wind blowing fresh from the Northwest saw a brig about two points on the larboard bow, and when about a quarter of a mile distant from her, she hoisted a signal of distress. Capt. Britton for the purpose of affording her assistance, hauled up with the intention of passing under her lee, when she suddenly fell on board our ship. The brigs jibboom first carried away our foretopsail—she then struck with tremendous force our forechains, and carried away every thing attached thereto—stove in the timbers, and split one of the main-deck beams. In an instant thereafter she struck us a second time on the main chains, and carried away the lower rigging, the main-topmast back-stays, drew out the chain bolts and stove in several timbers. She then struck a third time on the mizen chains, and carried away her own bowsprit, with our mizen mast, chains, rigging, &c. and again stove in several timbers, and drew the chain bolts out of the side, knocked the planks off the counter, carried away the stern boats, and did other serious damage.

"On the 22d Oct.—five days after our accident, the British barque, Mary Catherine, from Liverpool to Charleston, hove in sight; we hoisted a signal of distress, on seeing which she bore down to us. We made known our melancholy situation and requested the captain to take us on board, which he refused to do on the plea, that he had not sufficient water and provisions—having ourselves sufficient we offered to supply him with all that might be necessary. At length by hard pleading, the captain of the barque consented to take on board of his vessel only three cabin passengers, which having done, he immediately filled and bore away, leaving all on board of a sinking ship to the mercy of the ruthless winds and waves. Two days thereafter on the 25th Oct., by great exertions, and every soul almost worn out with anxiety and fatigue, we made the islands of Corvo and Flores; the former bearing N. E. by N. and the latter N. E. distant about three leagues. At 6 o'clock A. M. Capt. Britton called together the officers, passengers and crew to consult, as to what course it was best, in this emergency, to pursue. It was the unanimous opinion, as their lives were still in the greatest danger, that they should run the ship ashore on the first place possible. At 2. P. M. being then abreast of the Island of Flores, the wind died away, but soon thereafter a light air sprung up from the E. when Capt. Britton selected the smoothest and most convenient place to effect a landing, being a small inlet about six miles to the W. of Point Delgrado: he let go the larboard anchor, but finding no bottom, he was obliged to let the ship drift until she struck the rocks. No human being was discovered to render us, in our perilous situation, any assistance. The only boat which our accident left us, was launched at 6 P. M. The natives now came crowding to the beach, in great numbers, many of whom swam to the ship—and by their kind assistance, a hawser was made fast to the rocks, which enabled the passengers, with a great part of their baggage, to land in safety; but for this assistance, so opportunely offered, it would have been impossible to have effected a landing, as our boat was in a very damaged condition.

"The Robert was reduced to a wreck, a heavy sea running, and the wind blowing strong, she was in a very dangerous situation, and a very melancholy prospect was before all on board. No chance or choice now remained for Capt. Britton but to keep the ship before the wind and steer for the nearest land, and the Western Isles were the nearest, distant about 200 miles. All hands were busily employed in securing the masts and clearing the wreck, while the passengers were incessantly occupied at the pumps, the ship leaking very badly. Preventer shrouds were set and every other means restored to, to secure the masts; we nailed strips of tarpaulin over the broken parts of the side, and blankets and planks on the counter, to prevent the water from rushing into the ship. At every heave of the sea, the ship made large quantities of water; and the passengers having been several days at the pumps, in despair of their almost hopeless situation, and worn out with fatigue, all Capt. Britton's exertions could scarcely pacify them, or keep them at labor.

"Shortly after the ship struck, she bilged and filled with water to the between decks. At 9 o clock on that evening Capt. Britton despatched a letter to the American Consul, who came with all despatch, with boats and men. By his assistance, and with great exertion we succeeded in saving about 140 barrels of flour, with some sails and rigging, when the ship went almost to pieces. The Consul sold the wreck by auction, at a price not stated."

The Red Sea, so called, not from any redness either of water or weeds, &c. as some have supposed, but because anciently styled, 'The sea of Edom,' it being partly on the coast of Edom. The Greeks, knowing that Edom signified *red*; called it by mistake, the Eythercan or Red Sea.

Summary.

Schuylerville Church Burnt.—**On the 1st inst. the elegant Church belonging to the Dutch Reformed Congregation at Schuylerville, near De Ridder's ferry, accidentally took fire and burnt to the ground.—Loss estimated at upwards of $2000.**

Awful Visitation.—On Monday last a man was brought before a magistrate in our borough, on a charge of having attempted to rescue a prisoner from custody. On examination he denied the act of which he was accused, and with awful emphasis "hoped that the Almighty would strike him dead if he were guilty." The words were no sooner uttered than he fell down speechless and insensible.—*Tel. & Reg.*

Newspapers in the State of New York.—An extract from Mr. Williams's forth-coming State Register for 1831, gives the number of Newspapers in this state at 234, of which about 70 are favourable to the present Administration, and 80 against it; 49 of the latter number are Anti-Masonic. In Putnam and Rockland counties only, no newspapers are published.

Military trainings.—Mr. Myers has offered a resolution in the House of Assembly, reducing the number of the militia trainings in each year from three to one.

Naval.—**It is stated that the command of our squadron on the Pacific Ocean is to be given to Cap. John Downes, who will proceed thither in the frigate Potomac, as soon as she is ready for sea. The corvette John Adams, which has recently received a thorough repair, is to be put into commission for the same station.—Our naval force now in the Pacific consists of the frigate Guerrier, Com. Thompson, and a sloop of war St. Louis, Capt. Sloat which have been absent about two years.**

The Cherokee Phœnix of Dec. 25th states that upwards of forty Choctaw Indians passed the Head of Coosa on the 17th, for Washington City, all on foot—They were accompanied by two white men and intended to pass through the principal towns in the Southern states.—"Their conductor represented the mass of the Choctaw people to be in a state of confusion and dissatisfaction, owing to the late treaty which has been negotiated by the Hon. Secretary of war with their Chiefs"

In consequence of the appearance of a mad dog in Zanesville, Ohio, and on the 2nd inst. which bit many dogs before it was discovered—the Town Council passed a law for killing any dog which should be found running at large in the street.—Many were slain.

Married,

On Wednesday evening, 19th inst. by the Rev. Charles G. Finney, Rev. Charles Edwin Furman, of Clarkson, to Miss Harriet Emeline Jane, daughter of Joseph Johnson, Esq. of Rochester.

On the 17th inst by the Rev. Mr. Fillmore, Mr. Thomas Connell to Miss Eliza Morrison, both of this village.

In Hopewell, Mr. Oser Brundage, to Miss Sally Knapp.

In Avon, Mr. Joseph T. Pitney, of Auburn, to Mrs. Harriet Trask, of the state of Mississippi

In Lakeville, John Handy, to Miss Margaret Begole. Mr. Hiram Cowless, Merchant of Bennington, Genesee County, to Miss Juliaett Caulkins, of Lakeville. Mr. Cyrus Bateman to Miss Harriett Dobb.

In Covington, Daniel Cameron, Jr. of York, to Susan Douglass.

In Caledonia, Andrew Simpson to Catherina McNabb

In York, Henry Holmes to Miss. Sally Blossom.

In Lockport, Mr. Stephen B. Bond, to Miss Delia daughter of Jared Darrow, Esq. Mr. Eldridge Little, of Mendon, to Miss Sophrona P. Peabody, of Mass.

In Royalton, Mr. Samuel R. Doty, to Miss Almira Kingsbury.

In Clarence, Mr. Samuel R. Long, to Miss Mariette Eggleston.

In Brockport, Mr. Fowler Baldwin, merchant of Holly, to Miss Sarah J. Sharroll, of Rome.

On Tuesday morning, 25th inst. by the Rev. Mr. Penney, Mr. George A. Avery, to Miss Frances M. Stanton.

DIED,

In Bridgeport, Conn. on the 3d inst. in the full hope of a glorious immortality, Rebecca, the wife of Rev. Nathaniel Hewitt, pastor of the 2d Congregational church in that place.

The object of this obituary notice is not to eulogize the dead; but to urge youthful female professors of religion, to emulate her consistent Christian example.

From her first conversion, at the early age of fourteen or fifteen, she immediately realized that Christ or the world must be relinquished, and that there was no compromising on this point. She could not believe that the path of the Christian and that of the worldling, were two parallel lines, in which the respective travellers could pursue their journey harmoniously together, with scarcely a shade of difference. But she knew that whosoever would truly put on Christ, must strike off at right-angles with the opinions, principles, and practices of the world. This she immediately did, and soon incurred the reproach of needless singularity by those who entered the visible church at the same time with herself. The fashionable tea party was relinquished; and though often assembled under the paternal roof, no persuasion could induce her to enter the drawing room, and for this urgent reason, she did not think them lawful. When other professors were thus engaged, she would be found leading in a poor and blind female into the lecture room, the conference or private prayer meeting.

In dress, her example was as singular as it was laudable.

It is not remembered by one who knew her well, that she ever altered a garment, **or changed a head dress, merely because** a change had taken place in the fashion. She would never wear an expensive article of dress, though presented by a near and dear relative. Her love and respect for the donor, did not make her overlook the high responsibilities of a Christian, who had covenanted to do all things to the glory of God.

Youthful female professor! Does life appear to you clothed in all the brilliancy and promise of spring? So it did to her.—Do you move in the first circles? So did she. Are you connected with wealth and influence? So was she. Do you ask, "*Can* the maid forget her ornaments?" She forgot hers. Do you feel that the subject of this brief sketch is such as you cannot imitate? Remember our Master has said "that he who will not deny himself, and take up his cross and follow me, is not worthy of me."

Permit one who for years enjoyed the privilege of listening to her fervent aspirations in the female prayer meeting, to entreat you to set out *in earnest*, as she did, for the kingdom of heaven, that like her "your rest may be glorious.—*Evangelist*

In Buffalo on sunday last, Mrs. Am[illegible] Rochester, wife of the Hon. Will[illegible] Rochester, in the 32d year of her age.

At sandy Hill, Mrs. Elizabet C[illegible] wife of Mr. Rufus Church, and d[illegible] of Maj. Adonijah Skinner, of H[illegible] in the 49th year of her age.

In Newark, Capt Joseph Miller, [illegible]

At Bushnell's Basin, Mr Sylves[illegible] aged about 50.

Letters received since our last.—J[illegible] Brown; S. Shannon; M. H. Tucker; G. Tyler; W. P. Kendrick; J. Clark; T Cook.

NOTICE.—*The Semi-Annual M[illegible] of the Presbytery of Rochester will commence at Brockport, on Thursday [illegible] at 11 o'clock A. M. The Missionary Committee of the Presbytery will meet at the same place.*

NOTICE.—*The Genesee Consociation will meet at Ogden, the first Tuesday in February next, at 10 o'clock A. M.*

A MEMBER OF CONSOCIATION.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of [Jan]uary in the year of our Lord one thousand [eight] hundred and thirty, executed by Charles B[illegible] of Rochester, in the County of Monroe, and [state] of New York, to Obediah N. Bush, and [illegible] W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith [of] the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk [of] the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due [upon] said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety [illegible] cents of principal and interest. Notice is therefore hereby given, that by virtue of a power [in] said mortgage contained, and of the said [agree]ment, and pursuant to the statute in such [case] made and provided, I shall sell at public [auction] to the highest bidder at the Court house [in the] Village of Rochester aforesaid, on the sixteenth of July next, between the hours of nine and [illegible] o'clock in the forenoon of that day, the [premises] in the aforesaid mortgage mentioned and [describ]ed therein, as being all that certain piece [or parcel] of Land, situate, lying and being in the [town of] Brighton in the County of Monroe being a [part] of Town lot number sixty six and part of [the] land purchased by Everard Peck, from [illegible] a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber [illegible] folio 3, in which map, said piece of land is distinguished as the north half of lot number [fifteen] (15) and is bounded as follows, viz [illegible] Chesnut Street on the east, ten rods on [illegible] between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line [running] through the centre of lot No. fifteen, being [illegible] rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less.

JAMES W. SMITH,
Assignee of said Mortgage.

ADDISON COLLINS,
Attorney for said assignee.

LOOK!!!

All persons indebted to Nath'l Draper for tuition in the Rochester High School—or to Miss [illegible] Bush for tuition, are hereby notified that I will attend to the receiving of said dues at the store of O. N. Bush, in this village on Saturday of each week, until the first Saturday of February next. All who neglect this timely notice, may expect to find their accounts put in a train for collection.

SAMUEL L. PIERCE, [illegible]
Rochester. Jan. 13, 1831.

To Exonerate from Imprisonment.

LUTHER FISK, of Gates, Monroe county. Notice first published 13th January, 18[31] creditors to show cause before Moses Chapin, [Esq.] judge of Monroe county at his office in Gates said county, on the seventh day of April [next at] ten o'clock. A. M.

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the [illegible] Bridge, Main Street, Rochester.

FREDERICK STARR.

ROSSITER & KNOX,—Wholesale & Retail Dealers in *Groceries Provisions, Paints, Oils, Turpentine Brushes, Varnish, Glass, Dye Wood, Dye Stuffs, Shaker Wares, Patent [illegible]* &c. &c., at the building formerly occupied by MELANCTON SMITH & Co., No. **14**, Buffalo st. Rochester, Jan. 1831. 5tf

JANUARY 1, 1831.—The subscribers having determined to discontinue the business of dealing in ARDENT SPIRITS, and not thinking it a duty to "feed the Erie canal" with their property, offer to sell at cost their whole stock of Liquors, consisting of *Brandy, Gin, Rum, Whiskey, &c.* together with the furniture connected therewith.

ROSSITER & KNOX.
5tf

CARDING MACHINE BUILDING.—The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*
Rochester, Jan. 1, 1831. 6m2

CHRISTIAN ALMANAC for 1831 for sale at this Office.

50 CHESTS Fresh Teas—100 Kegs Tobacco—for sale by
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll [illegible]

Central Library of Rochester and Monroe County
Historic Newspapers Collection

The following article we published about a year and a half since, but such is its surpassing merit—such the importance of the subject, and the ability with which it is treated, that it will bear to be re-published once a year, and ought to be read until its glowing eloquence has kindled a flame of holy feeling in every heart, a thankfulness for what has been done in spreading the gospel, and a readiness on the part of Christians, to make temporal sacrifices, to obey the command of our Saviour, "Go ye into all the world and preach the gospel to every creature."

HAS ANY THING BEEN DONE DURING THE LAST THIRTY YEARS?

This is the substance of an Address delivered by the Rev. Lyman Beecher, D. D., in Philadelphia Oct. 3, 1828, at the close of the Nineteenth Annual Meeting of the American Board of Commissioners for Foreign Missions.

The point is settled, that mankind can never be delivered from the bondage of corruption, or be blessed with civil and religious liberty, without the Gospel. It would seem, also, as if in the fulness of time, God had raised our nation up, by the favor of heaven, the freest, happiest, and, if not checked in its progress, soon to become the greatest nation on earth—designing to make it one of the chief instruments of his mercy in giving the Gospel to mankind. The money saved by our economical republican institutions, and unwieldy civil and ecclesiastical establishments, might suffice to enlighten the world.

But we are met at the threshold by an appalling objection. *The heathen*, it is said, *never can be converted to Christianity: the world never can be evangelized.*

And is it so? Must the delusion and despotism of Mohammed prevail forever? Must pagan altars smoke forever, and funeral piles blaze on through ages to come? and the superstitions and impurities of popery darken and debase the nations forever?

Why cannot the heathen be converted? With fewer means, and greater obstacles, the Gospel has obtained one triumph over paganism, and wrested from the man of sin almost half his dominions. And has the Gospel lost its power, or prayer its efficacy? or has Christian enterprise ceased to produce its result? Who, with such means as we possess, would abandon the world to hopeless wretchedness? If it be impossible to evangelize the world, it is our purpose to find it out at the close of a fair and faithful experiment. But it is said, *The experiment has been made, and has failed:* men of cultivated intellect, and of general information on other subjects, and even some who call themselves ministers of the Gospel, tell us that nothing has been achieved: that all our efforts protracted through thirty years, have terminated in a total failure; until we ourselves have become convinced that little can be done.—Thus is our failure announced from the press, proclaimed from the pulpit, and propagated by rumor with her thousand tongues.

If it be true, that the prayers and charities of the Christian world for the last thirty years have resulted in nothing, we admit that it is time to stop and revise our plans. But we should think it time, also, to revise the evidence of revelation, and the promises made to Christian enterprise, and faith, and prayer.

But is it quite certain that nothing has been done?

That you may appreciate what has been effected, the last thirty years, *suppose the whole to be blotted out;*—that a moral earthquake has entombed it, and the wave of oblivion rolled over it, while a mighty hand has turned back the wheels of time to 1793. Let the heralds of disaster, in quick succession, burst open the doors of this sanctuary and come in.

One to announce, that the *Serampore Mission* is gone:—the mission college, the presses, the missionaries, the churches, the schools, the thirty translations of the Scriptures, and the numerous copies of them, are all swept away, and not a trace left behind.

And while he is yet speaking, another proclaims, that the *London Missionary Society* is no more. Her establishments in Asia, in Africa, and the Pacific, her printing presses, her schools, and missionaries, are as if they had never been. Tahiti has gone back to her idols, and the Hottentot and Caffre and Bushman have fallen back upon their stupidity and filth.

And while he is yet speaking, another announces, *The British and Foreign Bible Society* is fallen, is fallen! sunk, like a millstone in the sea; and in its mighty vortex has swallowed up every Bible Society on earth; and all the seven millions of Bibles, which had begun to pour daylight on the darkness, are gone forever.

And while he is yet speaking, another waits to tell, that the *American Board of Missions* has ceased to be: the wave of oblivion has rolled over its labors, and the Prudential Committee have closed their accounts. Every station is abandoned; every press annihilated; all the five hundred schools, and all the thirty thousand youths contained in them, are dispersed; all its auxiliaries and associations are disbanded, and all the four hundred converts in the mission churches have gone back to heathenism. At Bombay, and Ceylon, and Palestine, and Hawaii, and among the Cherokees and Choctaws, no light breaks on them that sit in darkness; no voice of mercy speaks to them.

And while he is yet speaking, another messenger of bad tidings proclaims, that our *Theological Seminaries* are razed to the ground, and that the *American Education Society* is gone, forever gone—her funds, her friends, her benefactors, all dispersed; and all the hundreds, whom her charity has helped into the ministry, have gone back to the workshop, or the plough, with all the six hundred beneficiaries she was rearing up for the ministry. Time cuts down the ministry, and the tide of population rolls [illegible] on the light: the famine of the word rages: and hell keeps a jubilee that the danger of day light is past, and that her dark empire is safe.

Another proclaims, that the *National Tract Society* is disbanded;—her twenty presses broken, and her 100 millions of pages of tracts recalled and burnt: and that the *Home Missionary Society*, disheartened by unavailing effort has ceased from her labors in despair:—all the churches supplied by her aid are made desolate; while all her auxiliaries sigh and sit in sackcloth around her.

The *Seamen's Friend Society*, is abandoned: the Bethel flag is struck; every floating chapel has foundered; and on the globe there is not a temple, nor a prayer-meeting for the tempest-tost sailor. Harpies plunder him: but no one protects; no one cares for his soul; no one puts into his hand the word of life; and no one calls after him in his descent to ruin.

And ere he has ceased, another, treading hard in his footsteps, announces the downfall of the *Sabbath School Union:*—her thirty thousand teachers, and her three hundred thousand pupils, and her thousands of libraries, are scattered.

And while he is yet speaking, another rushes in to tell, that the *Slave Trade*, with new fury, has burst out again, and England and America, who had washed their hands, have dipped them deep again in their brother's blood; and that Africa burns again, and bleeds on all her coasts, and in all her deep interior.

And while he was yet speaking, another, with wilder look and more hurried step, announces, that the *Spirit of Prayer*, so signally prevalent, is suspended, and *Revivals of Religion*, so frequent, extensive, and long-continued, have come to an end. The churches, few and feeble and lukewarm, sigh and go backward; while infidelity and immorality break in upon the land like a flood.

And while these appalling tidings fill us with dismay and sinking of heart, behold a white-robed seraph descends from heaven covering with both his wings his weeping eyes, and crying, Wo! wo! wo! another insurrection has broken out in heaven. The thousands who, the last thirty years, from east and west and north and south had come from heathen lands to sit down with Abraham in the kingdom of glory, have revolted, and are cast down again to earth. Africaner now kindles again the fires of war, and washes his hands in blood; Keopuolani bows down again to impurity and idols; and Catharine Brown has thrown aside her harp in heaven, to listen to the war-song. Thousands of harps, which sent out notes of ecstacy, are left unstrung: and thousands of voices, which swelled the song of praise, will never be heard again in heaven.

What should you say to tidings like these? You would say, What Vandal spirit has been let loose to war upon Christianity? What smoke from the bottomless pit has come up to darken the earth?

No Vandal spirit has been let loose.—No smoke from the bottomless pit has ascended. It is only the blotting out of the "NOTHING," which has been achieved by Christian enterprise during the last thirty years.—But *that* NOTHING, *when removed from the space which it filled in our vision, seems to leave only a frightful void.*

If any man think those things to be *nothing*, which we have obliterated, let him go back to 1793, and bring into being what we have supposed to be blotted out. Let him call back those societies, and presses, and bibles, and missionaries, and tracts, and schools, by the application of the same means that gave them birth.—Let him arouse the slumbering attention of the Christian world, and circulate intelligence, and awaken conscience, and create hope, and communicate pious feeling, and call forth a spirit of prayer, and call down from on high the showers of grace, and warm the heart, and open wide the hand of Christian liberality, and form plans, and lay the deep foundation for prospective usefulness which are now laid,—and then say, whether the glorious enterprise of Christian missions has failed. If our work were only man's device, it would be an imperishable monument of industry, moral courage, and success: and were no reinforcements to volunteer their aid, even the causes now in operation would work out the result. But if, for one hundred years to come, our numbers multiply, and our resources increase, as they have for the last thirty years, but little, comparatively, will remain to be done, before a voice shall be heard under the whole heaven, saying, "Alleluia, the Lord God omnipotent reigneth."

Is it, then, quite certain that nothing has been done? Must we cover our faces, and blush at the shame and disaster of a total failure? Nothing is farther from the truth. It is undeniable that *much* has been done, since the æra of modern missions.—The spirit of missions has been awakened and extended through the Christian world; knowledge has been acquired and experience gained, and implements provided, and a host of moral causes put in operation, whose compound increase will be felt till the world is disenthralled, till the light of mercy cheers it, till the wave of salvation rolls over it. If nothing can be achieved but to prepare the way, and provide the means for future operations, our success would not be disputable. Had David and Solomon done nothing, when they had collected all the materials for building the temple? Has the husbandman done nothing, when all his implements and funds are provided, and the tress felled, and the fences reared and the fallow ground broken, and the seed scattered, because the harvest does not yet wave in the field? When an army is enlisted, and the munitions are collected, and pioneers have opened the [illegible] thing been done, because the shock of battle and the note of victory have not proclaimed that all is done? The whole progress of God, both in the natural and moral world, includes preparation, progress and result—the corn before the tree—first the blade then the ear, then the ripe corn: and those are as inexperienced in philosophy, as they are in religious enterprise; who can behold the movements of the Christian world for the last thirty years, and say nothing has been done. A new æra has opened on the world, and a new light has arisen, which most evidently is destined to shine more and more to the perfect day. The successes which have been achieved, have been many, great, and, in latter years rapid. The historical details cannot be given. They would be prolix, and the facts are upon record.

That so much has been accomplished, in so short a time, and with such limited means, is matter of astonishment and fervent gratitude. No such extension of Christianity has taken place in so short a time, and with such means, and with such promises of continued increase since the first propagation of the Gospel.

There was nothing in the state of the world, thirty years ago to promise such results. It was an age of infidelity, an age of revolution and war. Europe was one great volcano, and men's hearts were failing for fear of the things that were come and coming on the earth. There had been no premeditated concert to form that system of effort which has now come out in such an extended and well digested plan. But the effort commenced at a time, when the prophecies indicated the necesity of such a movement, to carry into effect, by human instrumentality, the promises of God. If the seven thousandth year is to be the Sabbath of the world, it is time to witness the preliminary movements of Providence; and all the parts of the great system, moving with such adaptation and symmetry proclaim, that HE formed it, who worketh all things after the council of his own will.

The spirit of prayer, the revivals of religion, the missionary, education, bible, sabbath-school, marine, and tract societies, all proclaim that by unwonted means, God is preparing to accomplish new and glorious results. The enterprise is conducted, not by government for secular purposes; and not by Churches in their organic capacity, for these are neither pure, nor zealous, nor united enough to the work with that celerity which the exigency demands.

When a great captain would storm the deadly breach, he does not rely even upon veteran troops, but calls for volunteers, that the best spirit may, by moral affinities, be associated in the onset. In like manner the Captain of our salvation, for the last conflict, has called for volunteers; and the thousands and millions, associated in missionary effort have answered "Here are we, send us."

The moral power, which is now applied to propagate the Gospel, is the greatest which the earth has felt, and is rapidly increasing. It is composed of volunteers, who have counted the cost, and enlisted for life; and from this time it shall be said, "Lo what has God wrought!"

SPIRIT OF MISSIONS AT HOME.

The remarks which follow are taken from a review of SWAN'S LETTERS ON MISSIONS, which is contained in the last No. of the Quarterly Christian Spectator. The remarks meet a state of feeling which is probably very prevalent among the professed followers of Christ. The letters them selves are written in a truly apostolical spirit, and should be read by all who are inquiring after their duty to the heathen, or would be quickened in performing it. The standard of self denial and exertion, presented in them, both for missionaries abroad and for Christians at home, is undoubtedly the standard of the gospel. It is understood that they are to be immediately re-published in this country. They cannot be circulated too extensively.—*Miss. Her.*

The prejudice is far too prevalent, we fear, even among professed Christians, that missionaries to the heathen are bound by obligations altogether *peculiar*, to devote themselves to the interests of the church. The wealthy "disciple," who makes it a leading object of his exertions to accumulate an inheritance for his children, is full of apprehension, that the trifling fractions, which he may have contributed to the missionary fund, may not be applied to the support of men, sufficiently devoted to their work. His next door neighbor, a fellow member of the church, is athirst for honorable distinction. At a single party of pleasure he expends ten times more than he gives during a year to all the benevolent designs, which attract his attention and solicit his assistance. Yet this man can speak with promptness, fluency, and animation on the obligations of the Christian missionary to devote himself to his appropriate work, with a self-denied spirit, with unshrinking resolution, and untiring perseverance!—And professors of religion, generally, as "one goes to his farm and another to his merchandize," sternly demand of their brethren, who go forth to the "ends of the earth" to impart the bread of life to the famishing pagans, high-souled endeavors and strenuous exertions in their appropriate sphere of usefulness. Now, we beg to be informed on what page of the sacred volume are we taught, that upon Christian missionaries obligations and self-denial and exertions are imposed, altogether peculiar in their character. We have read, & read with thrilling interest, the declaration of the Saviour addressed to the multitude around him; "*whosoever* he be of you that forsaketh not all that he hath, he cannot be my disciple." But on what principles of interpretation this startling assurance is applied exclusively to the Christian missionry, we are at a loss to determine. In what system of interpretation are we to look for the rule, that whenever in the new testament self-denial and exhausting efforts are enjoined, the general term "disciple" has [illegible] application to the missionary to [illegible] The truth is, that every Christian is held by obligations, sacred and strong; obligations, which, like an adamantine chain, bind him to the throne of the Messiah, to consecrate his entire being—whatever he is and hath—to the service of his Saviour. These obligations, he may refuse cordially and practically to acknowledge, or he may resist their force; but he cannot break away from their controlling power. No agency beneath the throne of God, can free him from their binding influence. Whatever plan he may form, in whatever enterprise he may engage, in whatever method he may propose to expend his time and exhaust his strength, it is his sacred duty, cordially to aim, and earnestly to endeavor, to glorify the Saviour, and build up the church. To this great end, all his powers and resources are to be perpetually devoted. For the glory of Christ, for the upholding of the church, he is to live, and move, to think, and act. In this one design—so animating and sublime—he is to be wholly and everlastingly absorbed.

To this doctrine, an objection is sometimes started, in the form of such inquiries as the following. What then, would you have us do? Would you have us literally bring our farms and merchandize, and place them in the missionary fund? Would you have all the members of the church abandon their respective spheres of exertion, and go forth as missionaries, catechists, and school-masters to the pagans? Not we.—We would say to the Christian husbandman, you are bound to devote to the service of your Saviour, not only your property, but also your skill and strength. Move on, then, in the appropriate sphere, in which a wise Providence has placed you. The training you have received, and the habits you have formed, qualify you to break up the fallow ground, and to reap the golden harvest. You ought, then, to retain in your possession a field of exertion, which may give all your powers full play. This you could not do, if you should literally, and at once, bring all your substance and place it in the missionary fund. But while you see to it, that all your powers have room fully to exert themselves in your appropriate sphere of labor, see to it also that in this very sphere you act as the servants of Jesus Christ. As the servants of Jesus Christ cultivate the soil, sow your seed, and gather in your harvests. Let the inscription shine on all your possessions, *Sacred to the Saviour.* Let the full import of this inscription, come home with animating power to your inmost heart.—Derive from it your highest motives to exertion. In every plan, effort, and expenditure, act with honest and entire reference to the will and glory of your Lord.

To the Christian, engaged in a secular profession or held by civil responsibilities, we would say, Your duty to your Lord may not require you to break away from these responsibilities, or abandon that profession. But you are bound to act in the sphere in which you move, with a devotedness to Jesus Christ, as simple, cordial, and entire, as that of the self-denied and heavenly minded missionary. No more than he, may you adopt worldly maxims, or breathe a worldly spirit. Whatever influence your learning, talents, or station may enable you to command, be it your constant aim with skill, fidelity, and energy, to exert them for your Redeemer.—"Give arm and soul" to the one great design of defending the truths, which fall from His lips, or sustaining the institutions which He set up; and extending the kingdom which He established. Indeed, the principles, motives, and aims, which should occupy the thoughts engross the affections, and control the movements of the Christian missionary, are the just principles, which should govern the lives; are just the principles which should influence the hearts; are just the aims, which should command all the active powers, of every disciple of Jesus Christ.

In consistency with these views, we are prepared to affirm, that all the disciples of the Saviour are held to each other by the bonds of the strictest fellowship. They are partners together in one great enterprise—an enterprize *one* in its objects, aims and interests, but in its departments of exertion, involving various, numerous, and complicated agencies. Every Christian is bound to seek and find, and occupy his own appropriate department of exertion.

We have repeatedly stated, that the U. S. are bound, by treaty with France, to form the whole country west of the Mississippi into states. The third article of the treaty by which that country was ceded to the U. S. reads thus;

"The inhabitants of the Territory shall be incorporated into the Union of the United States, and admitted, as soon as possible according to the principles of the Federal Constitution, to the enjoyment of all rights, advantages, and immunities of citizens of the U States; and protected in the free enjoyment of their liberty, property, and the religion which they profess."

"That this article was regarded as of special importance," says the Journal of Humanity, "is evident from the fact that it is the only one which Bonaparte, then First Consul, took the trouble of preparing with his own hand." The meaning of this article never has been disputed, and we presume, never will be. It clearly proves that the U. S. have not an inch of land on earth, out of the District of Columbia, in which they can permanently protect the Indians from the claims of State jurisdiction, any better than where they now reside. Their proposed residence under the Rocky Mountains *must* soon be included within the limits of a "sovereign state;" and then there will be the same reasons for removing them again, which are now urged for removing them at all—and there will remain no place to which they can be removed.—*Vt. Chron.*

NOTICE.—We shall apply to the Legislature at its next session for an act to incorporate the Rochester Canal and Rail Road Company.
JOSIAH BISSELL Jun.,
ELISHA JOHNSON,
ELEAZER HILLS.
Rochester, 1st Dec. 1830. 51 6w

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.
ALBERT G. HALL.
Observer Office, Dec. 20. 1830.

In Chancery, before the Vice Chancellor of the 8th Circuit.

Josiah Bowen Compl'nt. vs. Davis C. West, Herman Bissell, Elisha Johnson, William Atkinson, Amos Sawyer, Hiram Everitt, & The President, Directors and Company, of the Bank of Rochester, def't's. By virtue of a decretal order made in this cause on the 22d day of November last, before the Vice Chancellor of the 8th Circuit, I shall sell at public auction at the Court House in the village of Rochester on the 22d day of January next, at 10 o'clock in the forenoon, all that certain piece or parcel of land lying in the town of Brighton and county of Monroe and State of New-York, known as a part of lot Number eleven, in Section I bounded on the north by lots Number one, and ten in the said section east by the Methodist meeting house lot, south by the south line of the said Methodist meeting house lot, running so far west on said line as to include two feet of ground beyond the west end of the dwelling house standing in the rear of the said Methodist meeting house, thence north to the lots number one and ten, in the said section I. including the two story wooden dwelling house standing thereon, reference had to Johnson and Seymour's map of the same lots on file in the office of the Clerk of the county of Monroe aforesaid, together with a right of way over the land between the brick-house on the said lot, and William T. Cuyler's land, and running the same width from Canal street to the above described land.
Dated December 4th, 1830. ASHLEY SAMSON, Master in Chancery.
6w 50

ADMINISTRATOR'S SALE.

In matter of sale of the Real Estate of Thomas Morgan, deceased. Whereas, by virtue of an Order made by O. E. Gibbs, Surrogate of the county of Monroe, the subscriber, administrator of the estate of Thomas Morgan, deceased, will sell at Public Auction, on Saturday the fifth day of February next ensuing, at eleven o'clock in the forenoon of that day, at the west end of the bridge, in front of the market, all the right, title and interest of said deceased, in and to the following described pieces or parcels of Land, to wit:

First. All that certain piece or parcel of land, situate, lying and being in the village of Rochester, known and distinguished as Millseat Lot, No. 12, and being the south half of said Millseat Lot, No. 12, agreeable to a survey and platt of said village; the same being more particularly described in a deed executed by N. Rochester, 9th day of November, 1819.

Second. All that certain piece or parcel of land, described in a deed executed by Miles Northrop and wife, bearing date the 20th July, 1826, conveying thirty two and a half acres of land, situate in township No. 13, in the 3d division of lots, in the town of Brighton, being lot number nineteen, lying on the Genesee river, butted and bounded on the east bank of said river.

Thirdly One equal, undivided third part of lot, number twenty one, in the said division of lots, in township number thirteen, in the said town of Brighton; as the same is described in a deed, executed by William W. Mumford, bearing date the 31st July, 1826, and being ten and two thirds of an acre of land.

Fourthly. One other piece or parcel of land described in a deed executed by Elisha Johnson and Geo. A. Tiffany, bearing date 8th May 1828—as Lot no. *Thirty six*, and being a portion of original Lot no. 59, situated in the said town of Brighton in the second division of lots, in township no. 13, In the 7th range of townships.

Fifth. One other piece or parcel of land, being so much of that portion of lot No. 10, in section B. (reference had to Johnson & Seymour's printed map of a part of Rochester,) as is now lying and being west of Clinton street and south of division street, and adjoining the lands of Frederick Starr on the south: Together with the hereditaments and appurtenances belonging to each and every, of the above severally described premises.

Terms and conditions of the above sale will be declared at the time and place of said sale.
H. B. WILLIAMS.
Dated Rochester, 23d Dec. 830. 1 6w

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hibberd Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 181, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $331,75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit, "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four (244) reference being her in had to a map of said Frankfort made by Benjamin Wright." will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 28th day of January next, at ten o clock in the forenoon of that day. Dated August 9, 1830.
JOHN C. NASH, Att'y. STARR NICHOLS, Assignee.
6m 33

THE creditors of Hugh McLean, an insolvent debtor, and a resident of (imprisoned in) the town of Gates in the county of Monroe, are notified to show cause, if any they have, before the Hon. Addison Gardiner, Circuit Judge of the 8th Circuit of the State of New York, at his office in Gates, in said county, on the twenty-sixth day of January next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and he be exempted from imprisonment, according to the prayer of his petition. Dated this 5th day of November, 1830. 46

To Exhonerate from Imprisonment.

The creditors of John Sears, an insolvent debtor, and imprisoned in the town of Gates, in the county of Monroe, are notified to show cause, if any they have before Moses Chapin Esq. first Judge of the county of Monroe, at his office in Gates in said county, on the twelfth day of February 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, according to the prayer of his petition Dated the 25th day of November 1830.
10w 48

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew _ Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 53; and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided. I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit. Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830, DAVID GREGORY, Mortgagee.
H. Humphrey, Att'y for Mortgagee.

M. BISSELL, DENTIST, Respectfully tenders his professional services to the inhabitants of Rochester. He would be happy to wait on all who may need his services, at his room in the *Rochester House*, or, if prefered, at their dwellings. His practice embraces all necessary operations on the teeth—inserting artificial, filling carious, and extracting Teeth, &c. *Charges reasonable.* Mr. B. would refer to the following testimonials from Mr. E. Parmely, Dentist, and C. S. Brewster, Dentist, New York.

"During Mr. Bissell's residence in New York, I had frequent opportunities of knowing the very high estimation in which he was held, by those who were well acquainted with his professional and gentlemanly character; and from my own knowledge of his acquirements, I feel much pleasure in recommending him in a particular manner, to all who may need assistance from his professional art." E. PARMLY.

"Mr. Bissell, having pursued the study of Dentistry in my office, I can with great pleasure recommend him to notice, as being well skilled in the various branches of Dental surgery, and fully entitled to the confidence of the Public.
C. S. BREWSTER.

OHIO LAND—1500 Acres for sale. Inquire of A. & C. Carpenter, or of
May 22 1830 JOSIAH BISSELL jr

O. HASTINGS, *Attorney & Counsellor at law* and *Solicitor & Counsellor in Chancery*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

NEW FALL GOODS,
At No. 46, *Carroll-St* 1 *door south of the Mansion House.*

W. BARRON WILLIAMS is now receiving a handsome stock of *Fresh Goods*, recently purchased in New York from the latest importations, which, as a matter of course, he will sell at the owest prices for Cash. Oct. 12, 1830. 42tf

FOR Gentlemen's Cloaks—Goat's Hair, and Imperial Camblets, with fine Baize and Pelisse Cloth for lining.—Also, Black, Blue, Brown, Bottle Green, Olive Green, & mixed Broad Cloths, for sale, positively and absolutely at uncommonly low prices by W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. 12th Oct. 42tf

H. B. PIERPONT & WILLIAM Mc CO. Drapers and Tailors, Having formed a connection in business at the Old stand of H. B. Pierpont; the business will hereafter be conducted under the firm of H. B. Pierpont & Co. They have a general assortment of seasonable Goods in their line, together with a good stock of ready made clothing, which they will dispose of unusually low.

Garments of every description made on the shortest notice, and in the most approved manner. Cutting done as usual.
Nov. 1st 1830. H. B. PIERPONT & Co.

THE GEM—A Semi-Monthly Literary and Miscellaneous Journal, 2d volume enlarged. The 14th Number contains an engraving of the Genesee Falls at Rochester, with the scaffold of Sam Patch. Terms, $1 50 per year, in advance. Full sets from the commencement of the present year can be furnished;—subscriptions received at this office.

HARTFORD FIRE INSURANCE CO., *And Ætna Fire Insurance Company, Hartford.* The subscriber as Agent for the abovementioned 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.

MERINO Cloths of superior quality, Merino Circassians, Worsted Hosiery, White, Red, Green and Yellow Flannels, just received by W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street*,) have just received a *ful supply of* GOODS. Rochester, *June* 2, 830.

EAST ROCHESTER CASH STORE O. N Bush & Burnell are *selling* Goods at the corner of Main and St. Paul Streets, E. Rochester. They desire those who have not called upon them to inquire of those who have, with regard to *quality* and *prices*—May, 1830. 20tf

SEPTEMBER, 1830.
ROCHESTER CASH STORE.
HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are
46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid new patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds.

Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*

Also a general retailing asortment of *Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.*

Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass,
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;

which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

FARM for sale.—Eighty eight acres—forty improved, situated in Greece near the Big Ridge and 8 Kings, and the north part of Lot 124. *Title perfect*—price and terms liberal. Inquire of JOSIAH BISSELL Jr.
Rochester, 16 March, 1830

BOARDING.—The subscriber has accommodations for six or eight boarders, at the 3d house north of the 3d Presbyterian Church, Clinton-street. F. COWDERY.
Rochester, Nov. 19, 1830. 3w47

AGENTS FOR THE OBSERVER.

Albion,	Noah Ingersoll	Hopewell	Rev. Mr. Flager
Alexander	——— P. M.	Junius,	Rev. J. Merrill
Alden	J Freeman	Knowlesville	W Knowles
Attica	G. B. Rich	Lodi	Mr. Plumb
Angelica	S. S. Haight	Lima	O. Gilbert
Angell's Corners	A. Angell	Livonia	J. Richmond
Buffalo	Alvan Ingersoll	Le Roy	A. P. Hascall
Barber Hill	J. Barber	Lockport	Wm. Parsons
Batavia	Mr. Seaver	Lakeville	Rev. H. Galpin
Brockport	R. W. Gould	Medina	Theophilus Cook
Byron	L. Clark	Niagara Falls	Hon. A. Porter
Bergen	Rev. R. Clapp	Newark	T. Partrige
Bath	H. W Rogers	Naples	Dr. Fuller
Canandaigua	Wm. Antis	Nunda Valley	S. G. Tyler
Collins	C. Rose	Orangeburgh	O. Allen
Clarkson	Joel Palmer	Ogden	Wm. A. Chapman
Isaac Germond	Castleton	Penn Yan	T. J. Nevins
Clarendon	W. D. Dudley	Perry Village	N. Bodwell
Caledonia	J. R. Clark	Prattsburgh	S. Rice jun
Cohocton	H. Fowler	Perry	T. Howard
Dunkirk	Dr. Williams	Palmyra	Rev. A. E. Campbell
Dansville Vill'g	S. Shannon	Pittsford	Joshua Linnell
East Ridge	S T. Fairbanks	Richmond	E. Gilbert
East Bloomfield	A Adams	Royalton	Chester Bennett
East Avon	N. Little	Scottsville	O. Filer
Fowlersville	W. Fowler	Seneca Falls	Ws. Mynderse
Franklinville	E. C. Hyde	Sheldon,	E. Baldwin
Griffin's Mills	J. Wadsworth	Vienna	Dr. Bush
Geneva	A. B. Hall	Victor	Wm. Bushnell
Gorham	Rev. Mr. Gaylord	W. Bloomfield	G. B. Fitch
Gaines	E. Foot	Warsaw	Dr. Frank
Geneseo	E. N. Buel	Willson	Dan'l Holmes
Hunt's Hollow	Rev. P. Smith	Westfield	H. Couch
Holley	A. Hamlin	West Mendon	J. Dixson jun
Howard	Rev. L. Barrett	Yates	S. Tappan

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, FEBRUARY 3, 1831. VOLUME V. NO. 6.

Rochester, Monroe Co. N. Y.
S. CHIPMAN & Co. PROPRIETORS.
PUBLISHED WEEKLY.
J. G. HILL, Printer.
Office in the Globe Building, No. 14, Main-Street

TERMS.—*To Mail Subscribers, after 6 months, $3.00. In advance, $2.50. Companies of five or more, where payment is made when the names are forwarded, $2.50.*
Village Subscribers, $2 50 in advance.

From the New York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS.—NO. VII.

Connexion between the Temperance Reformation and Revivals of Religion.

Mr. Editor—In my last number I endeavored to show that the cause of Temperance and the cause of Revivals go hand in hand, and mutually aid and sustain each other. My object was to present a statement of what I knew to be facts, in answer to the cavils and objections of those professors of religion who are unwilling to espouse fully the Temperance cause, and who, *for their* neglect of this duty, plead that this cause has an unhappy influence on revivals of Religion. I have continued this subject in the present number, because *I* have something to say to those *who* have enlisted as friends both of Temperance and Revival efforts. To such I would say:

1. *I do not think that you are doing too much for the cause of Temperance.*

Temperance is still a dreadful evil in our land—tarnishing the glory of our national character—exerting a corrupting influence on our national government—filching away much property, talent, learning and industry, from our national resources, carrying wretchedness and want into thousands of afflicted families—*and annually sweeping to ruin more than thirty thousand deluded victims!*

It is also a most deadly foe to Revivals. Its influence, both on the church & world, fully prove this—its influence in producing unrelenting opposition to Revivals, and in rendering its votaries alike unfit to share in the labors or the blessings of these precious seasons!

The anti-temperance spirit is an anti-revival spirit. And this guilty spirit hath of late taken refuge under the covert of Revivals, it becomes every friend of Revivals to disavow all allegiance with him—to give him no residence within these sacred enclosures—to ferret him out from every lurking place—and to drag him forth, undisguised, in all his native ugliness, before the bar of enlightened public opinion, that he may be hated & destroyed. Let us dispute every inch of ground that this foul spirit claims. We wish not his aid—we wish not his counsels—we wish not his watchwords—we wish not his alarms, his false alarms, in the field of revival enterprize. And I call on all the friends of Revivals, to engage with all their might in a war of extermination against this foul spirit, for already he hath proved that his name is legion.

Friends of Revivals, go on in this work of reform. "Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people." Do all in your power to remove that, which has long been exerting the most effective and wide extended influence against the spread, and power, and continuance of Revivals. Soon in this work of reform—in preparing the way for more extensive, powerful, and lasting Revivals. Though the spirit of antitemperance may sound the alarm—Go on. You have not yet gone so FAR or so FAST in this glorious enterprize as the cause of humanity, the cause of patriotism, the cause of religion and the *cause of Revivals* demand.

2. *You are not doing so much for Revivals as is required of you by the great head of the church.*

Although the temperance effort is exerting a powerful influence in removing the obstacles, and in preparing the way for revivals, still it does not exert *all* the influence that is necessary to secure the commencement and progress of interesting and powerful revivals. Though this is a means, important and powerful in its influence,—still there are other means, which should be used in common with this; means which are more direct in their influence, which are designed and appropriated by God to secure this object. When I say that other means are *more direct* in their influence, I do not set aside the importance of this.—This is preparing the site, removing the rubbish, laying the foundation, and is therefore as really important as those which shall erect the superstructure, and complete the building. Remember then, that while you go forward in this glorious enterprise of removing from the church and world some of the mightiest obstacles that oppose revivals, you have other means to employ, other efforts to make, in order to use the temperance effort its full efficiency in promoting revivals. You have a great work to do for revivals. You can do much. If you are faithful God will hear your prayers, will render effectual your efforts, and will grant you revivals. You have a great work before you—a work of fervent prayer—of faithful conversation, with saints and sinners—of holy living and exemplary conduct—of faithful attention to the means of salvation and the institutions of Christ, and of faithful co-operation with the ministers of Christ and the people of God generally, in those means and measures which God has appointed for both the commencement and progress of revivals.

If you are in any measure under the influence of that guilty apathy to this subject, which has long been brooding over many portions of Zion, bidding those who are rendered torpid by its chilling influence to remain inactive till the Lord shall revive his work in their hearts and around them, even without their prayers and efforts! How many, alas! have sat beneath this chilling shade, till their piety has become frozen, unproductive of good, and brought to the very borders of death! If you are in any measure under this baneful influence, I call on you to make your escape without delay. Do not Christians in many parts of Zion now manifest an astonishing and a sinful apathy to the guilty condition and the fearful prospects of the impenitent? Are they not sleeping while the great adversary of souls is wakeful, and plotting the ruin of sinners? Sleeping while sinners are waxing worse and worse, and their conversion becoming less and less hopeful? Sleeping while sinners are sporting on the very verge of ruin—yea, while they are fast dropping into hell—fast peopling the world of wo? Awake then ye Christian professors, *who have engaged in Temperance efforts*—awake to the *whole* work of revival effort. The word of God, the signs of the times, the guilty condition and fearful prospects of multitudes of impenitent souls, and especially the alarm, sounded by the anti-temperance spirit, all call upon you now to awake—to awake to revival effort—to awake and show that you *can and do* labor to promote the cause *both of Temperance & Revivals*—to awake and put forth your most strenuous efforts. Let these efforts *now* be made—and while you make them, look up to your heavenly Father in faith and prayer—look up expecting a blessing—then shall the blessings of Jehovah descend—then shall revivals become frequent, extensive, powerful, and lasting—then shall you show that the cause of Temperance and the cause of revivals, are only two branches of one great cause—the cause of patriotism, of philanthropy, of religion—*the cause of the Triune God*—then shall ye put to silence this lying spirit that hath sounded a false alarm in Zion.

A. R. A.

REVIVAL IN THE CITY OF NEW YORK.

We have chosen the title of this brief note, not because we have so joyful intelligence to announce as the actual existence of an extensive revival here, but because we wish to impress deeply upon our own minds, and those of our readers, the need, yea, the urgent necessity of a revival in this great and guilty city.

We have here more than two hundred thousand souls, hastening to eternity at the rate of more than a hundred in a week.—We have about one hundred pastors and stated preachers, who professedly hold to the great doctrines of the Gospel. Of these however, some we fear are so much engrossed with literary, or scientific, or other worldly pursuits, that saving souls is not the great thing which is continually uppermost in their minds. To our knowledge there never has been a general revival in this city since its first settlement. By this we mean, that there has never been so powerful an excitement as to arrest the attention of the mass of society to the subject of salvation. Individual congregations have been visited many times; and in a few cases several churches have been in the enjoyment of a blessing at the same time. But it never embraced at once the whole body of evangelical assemblies in the city.

There is great need of a revival at this time. Beside the fact that a hundred souls, for whom Christ died, go into eternity every week, and their redemption, so unspeakably precious, "ceaseth for ever," it is to be considered in how many ways the enemy is coming in like a flood. The snare of worldly prosperity is very powerful here. The theatres have measurably recovered from their depression, and are again opening wide "the way to the pit." Lottery offices have been amazingly multiplied within a few months. Gambling establishments are increased, and have successfully resisted every legal measure for their suppression. Lewdness prevails to a horrid degree, and has almost ceased to court concealment. The temperance reformation has not secured the efficient support of either ministers or churches, in any general degree; and it is said that on new year's day, even some ministers were not ashamed to decorate their tables of refreshment with hot whiskey punch; while multitudes of church officers are still engaged in dealing out the poison from their stores. The Sabbath is a day of recreation and of intemperance to a vast proportion of the men in the city. Profane swearing, particularly among boys, shocks the pious ear continually. And how can we get along without a revival?

At the same time the means which are in operation to systematize wickedness, and to give to lust and passion the sanctions of science and the aids of genius and art, are beyond what this country ever saw. New York is essentially the head quarters of all that atheism is now doing to poison the life-blood of our community. Here is a depository in which are placarded "Bibles and Bible Gods sold here," and where Jehovah is exhibited to scorn in the emblems of his majesty with which Scripture has shadowed forth his glory. Here is printed that paper under the conduct of a lewd woman and her parasite, which boldly proclaims that "There is no God;" and that this world was not made, and which assails all religion, all government, and all those institutions of society which respect the marriage relation, and the rights of property. The old world is weekly pouring in upon us a multitude, whom the oppressions of tyranny and the corruptions of an established church have rendered deadly hostile to the very name of religion and of law. Popery also numbers at least thirty thousand adherents among our citizens, having consciences which can be cleared from the guilt even of perjury or murder by the word of a priest. And do we not need a revival?

In addition to this, the means of grace have but a feeble influence here. The tract distribution has been carried on nearly two years, and yet it has not produced a general revival. Every family that will receive a Bible has been furnished, and the new cases of destitution discovered by the tract distributors are supplied every month. The increase of evangelical churches, and of communicants in the churches, still bears a poor ratio to the means that are used. The blessing, which alone makes means efficacious, is in a great measure withholden. Must we not have a revival?

To our friends abroad we will barely allude to the influence which New York must exert upon all institutions and interests throughout the whole country; to the situation of your friends, relatives and neighbors, who are continually visiting and receiving impressions of good or evil in the city; to your brothers or your children, many of whom are taking up their permanent abode with us, and sharing our privileges and our destinies:—Will you not pray for a revival?

Among ourselves we greatly want a united spirit. Blessings are *always* given to united Christians. And we hesitate not to express our belief, that the degree of union among Christians always measures in some way or other, the extent of the spiritual blessings with which God favors his churches. Oh, if unholy jealousies and heart-burnings could be for once banished from the hearts of all Christian ministers and all the Christian people in New York, so that they could "AGREE, as touching the things that they ask," how soon would God exhibit tokens of his power and mercy here, of which the blessed scenes in Rochester and Troy should be but an emblem.—*N. Y. Evangelist.*

From the Christian Herald.

THE GENERAL ASSEMBLY,

Or, the Presbyterian Clergyman, and the Lawyer.

Mr. Editor—The following anecdote which occurred under the observation of the writer, may not be without its use at present, when every body professes to know so much about the character and doings of the Presbyterians, and when many are so loud in their clamors against them as enemies to the liberties of their country. It will show that *ignorance* may possibly be the occasion of many of the prejudices that exist in relation to this denomination of Christians, and may furnish a hint to those who are in the habit of talking so flippantly against them, to make themselves a little better acquainted with their standards.

Travelling some time ago, I stopped at a tavern not two miles from the city of Pittsburg. After giving the necessary directions about my horse, I was shown into a parlor, where I found two gentlemen engaged in conversation. Having taken my seat as a listner, I soon discovered from what passed, as well as from other indications, that one of them was a Presbyterian clergyman returning from the General Assembly. The other was a sprightly well dressed little man, who was very inquisitive on ecclesiastical subjects, and who seemed evidently desirous to have it thought that he was no driveller on the subject of Presbyterian church order.—"Well, sir," said he to the clergyman, as though he were only repeating what every one knew, "Dr. Ely acted as president of your convention." To this the clergyman gave a negative answer. "Ah! said the other, how is that! I thought Dr. Ely was the perpetual president of your body!" "*Perpetual president!* replied the clergyman: we have no perpetual president of our body. We have a person who presides at the meetings of our General Assembly, for the purpose of keeping order, &c. but he is chosen annually, and is called "the moderator of the General Assembly"—"Pray then," continued the gentleman, without any acknowledgement of his mistake, "who was your moderator this year?"—"Dr. Fisk, of Goshen, in the state of New York," was the reply.—"Goshen, in the State of New York!" reiterated the gentleman; "why I had not supposed the jurisdiction of the General Assembly extended that far"—"That far!" rejoined the clergyman, casting his eye rapidly towards me, as though he wished me to join with him in commisserating the poor man's blunders, "why; sir, the General Assembly is composed of commissioners from all the Presbyteries in the Union being a delegated representation of the whole Presbyterian church in the United States"—"Is it indeed!" said the other, with a look of no small surprise and hastily changed the subject of conversation.

Being desirous to know something of this adroit colloquist, I made some inquiry, and found that he was a learned barrister in a neighboring county, and who, though not a Presbyterian, would probably not have received it kindly to have had it intimated that he was deficient in a knowledge of the internal policy of other denominations besides his own. Whether this gentleman was a believer in the dangerous influence of Presbyterianism on the political liberties of our country, I did not learn, but judging from the apparent alarm excited in his countenance by the wonderful discovery that there were Presbyterians as far north as Goshen in the state of New York, who sent delegates to the General Assembly, I should suppose that his nerves had been rendered somewhat tremulous by the frightful picture of a General Assembly "armed with the power of the sword," as drawn by the American Manufacturer, the Reformer, or artists of the infidel school. And if this gentleman believed that Dr. Ely was perpetual president of the General Assembly, others may be made to believe that this same aspiring Doctor claims a divine right to the supremacy, and like his Holiness, the Pope of Rome, issues his bulls for the faithful observance of all his liege subjects. Yet, after all, Dr. Ely is nothing but an humble Presbyter, subject to his brethren in the Lord, and can only have a seat in the Assembly when his fellow Presbyters choose to send him there. Of the last Assembly he was not a member.

Jan. 11, 1831. HISTORICUS.

INDIAN QUESTION AT WASHINGTON.

The Washington correspondent of the N. Y. Observer, says:

Washington, Jan. 7, 1831.

Information received since my last, confirms the opinion then expressed, that were a vote now to be taken in the House of Representatives on the Indian Question, the act of appropriation passed at the last session would be disapproved by a majority larger than that which passed the bill. That majority you will remember, was only five. And of those five some preferred the motion of Mr. Hemphill, requiring that the lands to be given in exchange should be examined by Commissioners appointed for the purpose before any further measure was taken in the premises. The way to the previous question was only opened by the casting vote of the Speaker. On that individual, therefore, rests a most pregnant responsibility. To his God, his conscience, and to the American people he is amenable. Of the will of God in reference to this subject the Bible is the immutable expounder now, and if I misjudge not his wise, just and faithful Providence, will be the practical expounder hereafter. As to his conscience, that is ground where I will not intrude. With regard to the American people, there can be no doubt that an overwhelming majority is on the side of truth and justice. The *justice* of the conduct of the administration is strikingly set forth by a remark of Ridge. "It would be great kindness, indeed, in the President to set our houses on fire and then tell us to run, or we would be burnt to death!" The Delegation are much gratified by a letter received this week from a gentleman in Vassalboro,' Maine, exhorting them to contend earnestly for their rights, and assuring them of *multitudinous* petitions from that quarter. Probably a general flow of such petitions might excite an earlier attention to the subject, though the friends of the Indians in Congress are not idle. The subject is discussed among other topics in the private meetings of members, and may come up by previous arrangement, or may arise on some sudden emergency, which will be met by a proper and powerful influence. The original of the Letter sent by Gen. Dearborn, a copy of which I transmitted to you is in the hands of some of the members and is said to speak very eloquently to their feelings. To feel the "golden chain" is certainly to submit to an *argumentum ad hominem.*

MONTHLY CONCERT AT WASHINGTON.

To return to my subject. Two of the Cherokees attended the Monthly Concert at one of our churches this week, on which occasion was read the interesting document of monthly Missionary intelligence from the press of the Home Missionary Society. That part of it which embraces the description of the present state of the Choctaw nation deeply interested their attention. To the internal evidence of its truth they bore unequivocal testimony.—Of the effects likely to be produced by the Treaty they must be considered adequate judges, and accordingly with the strongest feeling they deprecated similar effects among themselves. Taylor, the oldest of the Delegation offered a fervent prayer, with which those present seemed heartily and joyfully to join. The thought that probably many thousand Christians were praying for them that night kept up their spirits and inspired all with hope.

You will perceive that the Indians, while they put their trust in God alone for success, are resolved to leave no means unimproved, when I inform you, that about the first of last month, it was determined by them in Council that their principal Chief, Ross, should make personal application to the Governor of Georgia, to show cause why a writ of error should not be granted by the Chief Justice of the United States, enjoining on the Governor to suspend the execution of the State laws in certain cases, until their constitutionality should be tried before the proper tribunal. This writ will probably be issued in a few days.

CHOCTAW TREATY.

There is another formidable difficulty. It is not pretended, I believe, that the treaty made with the Choctaws and either before or about to be before, the Senate, will be sanctioned by that body. Day after day is spent in secret session—the Senators emerge from their conclave with excited countenances and walk hurriedly half the length of the great avenue in little squads, talking with each other intensely, as if some matter of great moment was warm in their hearts,—and so doubtless is the fact. The voice of justice and of prayer has raised them. That voice must be heard. And even if the Indians should be suffered by those now in authority to be deprived of their lands, the nation may yet plead its justification at the bar of Heaven, and wash itself of the stain before the world, by appointing men who will use its power and its treasures to indemnify fourfold those who shall have suffered by their predecessors, if not to reinstate them in their ancient and lawful possessions.

JOURNAL OF REV. C. S. STEWART.

The following extracts from the forthcoming Journal of Mr. Stewart, formerly missionary to the Sandwich Islands, were read by him from the manuscript, at a recent meeting of the New York, and Brooklyn Aux. F. M. Society. They contain some very interesting incidents of a visit to the Marquesan and Sandwich Islands in 1829, in the United States ship Vincennes, of which he was chaplain.—The Marquesan group consists of three islands, neither of which has yet been blessed with the light of christianity, viz. Huahuaka, Nuu-hiva and Uapou.—*Rel. Intelligencer.*

Visit to the Taua, or Prophet of the Hapas.

The island of Nuu-hiva to which the Vincennes next proceeded, is 30 miles west and much the most important of the three. The Vincennes came to anchor upon its southern shore, when Capt. Finch determined on a visit for the double purpose of observation, and to effect if possible a reconciliation between two hostile tribes, the Taipiis and the Hapas, who are constantly at war. Mr. Stewart describes a visit to the Taua or prophet of the Hapas, from which we quote the following passages.

"On landing at the little beach skirting the the bottom of the basin at Hakapaa, we found the place as interesting in its general features as any we had seen; the neatness and massive character of the walls, enclosures of stone, and apparent comfort of the dwellings being quite equal to any thing we had observed even at the glen of Taioa. The stream forming the falls above winds with rapidity through the middle of the valley, pouring itself into the bay at the east end of the beach. Near its outlet a fleet of fishing boats was drawn up on the bank, and in the midst of them a large war canoe, similar in its construction to that in which the chiefs at Taioa paid their visit of ceremony to the ship. In addition to the wooden god and the decorations of human hair behind, the skull of the murdered Taipii was lashed on each corner of the platform elevated at the stern proclaiming the prowess of the victor in past engagements, and designed by their spectral gaze to throw intimidation and terror upon the enemy hardy enough to approach in another conflict. Not having met any thing of the kind before, the unexpectedness of the sight was accompanied by a shock that made us sensible of being in one of those "dark places of the earth" that are "full of the habitations of cruelty."

Surrounded by an admiring and joyous crowd, we followed the windings of the stream along a footway by its border to the residence of Tauatini, the Prophet of the Hapas—holding the highest religious, as Pieoo does the highest civil, rank in the tribe. His house is in the centre of the village, on a large low platform beneath the shade of some noble trees. Our approach had probably been communicated previously to landing from the boats, the Taua being in evident preparedness for the interview. He is a tall, slender man, and venerable looking, with high and strongly marked features, and more sedate and dignified expression of countenance and manners than any of his compeers. He rec'd us without rising, seated on the sleeping mats at the farther side of the house, immediately in front of a low entrance. His whole figure was enveloped in a large mantle of snow white tapa or native cloth, over which a smaller one of fine scarlet cassimere fell from his shoulders down the back, both being fastened by one large knot resting on the chest in front. A double roll of fine white tapa encircled his forehead while his hair tied in two close knots was confined on the crown by long bands of the same. There was something strikingly interesting and patriarchal in the whole contour of this personage, predisposing us at once in his favor and inclining us to unusual civility and respect in our approach to him.

Captain Finch, after an interchange of salutations and introduction of the officers in his company opened the conversation, through an interpreter, by stating the motives leading to his visit—a wish to pay him the same respect he had paid to others of his rank, both friends and foes, and a desire to influence him to peace and friendship with the Taipiis; and then entering into a full exposition of his views, urged upon him all the evils and disadvantages of the hostility now existing, and pourtrayed the benefits of happiness that might be made to result from a state of continued peace.

The Taua listened with serious and close attention and the deepest thought; and when he had concluded, after a few moments of silent deliberation, he expressed his cordial approbation of all that had been said with a degree of dignity and intelligence worthy an experienced diplomatist as well as wise and experienced Christian. We were all exceedingly pleased with the good sense and deeply serious, though amiable manners exhibited by him, and marked him at once as a general favorite, and decidedly the most respectable islander we had yet seen. There was nothing in his deportment of the childish levity and disposition to be diverted from a subject in discussion by every passing trifle, so characteristic of the untutored natives of the South Seas, but an unvarying sobriety and thoughtfulness, becoming the station he holds and the importance of the topics under deliberation.

After a short interview, a distribution of the usual presents was made, and the females of the household were enquired after that they might share in them. They were at an adjoining house, and soon made their appearance, consisting of a wife and four daughters, the youngest about twelve, and the eldest twenty years of age; all fair and handsome, and partaking in no common degree, for ladies of Nuu-hiva, of the reserve and dignity of the father.—Judging from the complexion merely they would never have been thought his children, while scarce darker than a clear brunette themselves, black as a Moor from the effect of tatau. Their dress consisted of very full robes of white gathered closely around the person, with bandaus and turbans, of the same, arranged in a most becoming tase and gracefulness. The second daughter of 17 or 18 years had a a native grace in every movement that proclaimed her, without enquiry, to be the reigning belle of Hapas, if not the leader in the haut ton of the whole island.

A Temple and Sacrifice.

The examination of a temple immediately adjoining the dwelling of the Taua, left impressions of deep melancholy at the degradation to which ignorance and superstition, where their power is uncontrolled, subject the minds and passions of man. From the evidences of decay, deeply marked on every thing appertaining to most of the structures of a similar kind previously visited by us, we had insensibly looked upon them rather as the ruins of an idolatrous system whose rites had ceased, and as monuments left by apostate worshippers for the curiosity of the passing voyager than as piles kept in consecration for the performance of services existing at the present moment in all the freshness of their deformity; but at this spot we saw and were made to feel that the reign of superstition still holds the minds of the people in a bondage of cruelty and fear.

Like the last place of the kind visited in the glen of Taioa, it is that at which the human victims not eaten are principally offered. A platform of stone twenty feet square and three feet high, so thickly surrounded except in front, by clumps of the Pandanus, as to make the centre a dark entangled bower, marks the spot where the last remains of the immolated are thrown, after having putrified and dissolved before the image of the god to whom they are sacrificed. Directly in front of this thicket, in a deep trough rudely sculptured at one end into a head, gaping hideously, as if to devour all who approach, lay a victim of cruelty, a single mass of putridity, above the surface of which, the green and discolored bones of the scull and chest only were clearly discerned in the momentary glance that could be cast within. Close beside it, the distorted image to which it was an offering, mouldering itself in green decay, reclined against the platform with a helplessness and inanity, sufficient in themselves, it would be thought by an enlightened being, to upbraid with the folly the hands that formed and the minds that could bow down in worship to it.

On the right was a Tupapau, or house of the dead, containing a corpse still affecting the purity of the air, and whose manes may have called for the immolation that had been made: and on the left an altar, with an idol at each end, before which also were offerings recently presented.—Besides fresh cocoanuts and bread-fruit on the pavement, fish and pieces of pork had been hung around, evidently within a few hours, and two dogs killed and dressed as if for eating, but in an offensive state, were suspended before the images, one by the neck on a pole, and the other from a post, in a basket of cocoanut leaves—the whole swarming with flies and throwing out strong odors under the power of the noon-day sun.

Such is a temple at Nuu-hiva in the day of sacrifice! And who, after the sight or even a description of it, will say, "the heathen need not the Gospel of Jesus to make them either wise or happy! that their religion is inoffensive and their sacrifices acceptable in the sight of a pure and righteous God! Who, with such facts before him can for a moment entertain the belief that the missionary of the cross does more harm than he does good, when in the Providence of God he is made the instrument of razing to the dust such altars of abomination and blood, and of erecting on the ruins humble chapels for adoration and prayer, where the only offering required is the sacrifice "of a broken and contrite heart," and the only victim in atonement for guilt, 'the Lamb of God who taketh away the sin of the world!" And how was it possible for me to gaze on such a scene, but in the devoutest prayer that God in mercy to his creatures would speedily prepare the way for an utter overthrow of this system of darkness and of death, and through the preaching of the Gospel of salvation cause himself a pure and glorious Spirit to be worshipped in this very grove, and by this very people, in spirit and in truth!

Central Library of Rochester and Monroe County
Historic Newspapers Collection

A few moments here were sufficient to sicken both the body and the soul, and we hastily turned from the revolting spectacle in search of some scene of novelty or beauty to dissipate the impressions forced by it upon the heart.

Temperance.

The following extract from Professor Stuart's Prize Essay on the use of Wine will be read with interest, not only as it has a bearing on the present efforts with regard to the Temperance Reformation, but as throwing light on some important passages of Scripture.

"It would seem, from the numerous hints and allusions both in the Old Testament and the New, that wine is a drink more or less common among nearly all classes of persons; almost as common as cider in the northern parts of the United States, or malt liquor in Great Britain. Nor can we well doubt, considering the whole tenor of the Bible, that most classes of men made use of it without any scruple. Jesus himself, and his disciples, appear to have occasionally used it, or at least to have allowed the use of it. As a confirmation of this, I merely make an appeal to the miracle wrought at the wedding-feast in Cana of Galilee, where water was turned into wine for the accommodation of the guests. And in further confirmation of the same fact, an appeal might be made to the accusation which the Scribes and Pharisees brought against Jesus, because he accepted invitations to feasts that were occasionally made on his account. Of John the Baptist they said, "He hath a devil, and is mad" because he lived an austere life, like a hermit in the desert. Of Jesus they said, "Behold a wine bibber and a glutton, a friend of publicans and sinners!" The ground of such an accusation doubtless was, that Jesus sometimes accepted of invitations to social meals, where, according to custom, wine was exhibited.

That wine was used, even at the most solemn religious feasts of the Jews, is certain; because at the feast of the passover, when the Lord's Supper was instituted, we know that wine was exhibited, and that Jesus made it one of the symbolical elements of this holy sacrament. We know also, that under the ancient dispensation, at every morning and evening sacrifice, a libation or drink offering was made to God, of a small quantity of pure wine. Exodus, xxix. 38, 41.

It follows from these facts, that the use of wine to a certain extent, (such wine of course is to be understood as Palestine in ancient days afforded;) was in itself not criminal, and was not so considered, either by the great Jewish legislator, or by the Saviour and his disciples. Had such wine been an improper drink, or an unclean one, how could it have been made a part of the morning and evening offering to God, under the Mosaic dispensation? Or how could it have been made the sacred token of a Saviour's blood under the Gospel?

Facts such as these settle this part of the question on a basis which cannot be shaken. Indeed, I know of no enlightened friend of temperance societies, who is disposed to doubt this. Unless I am entirely deceived, doubt does not exist in the minds of such persons, whether the moderate drinking of wine, in such a state as it anciently was in Palestine, was considered improper by the great Author of the Christian religion, or is now considered by his disciples; for there really seems to be no ground at all for dispute relative to this point.

There is another question, however, connected with this subject, respecting which all minds are not united. This is: *Whether such wines as are common among us, can be properly used as a habitual drink, or even as an occasional matter of luxury?* The general subject proposed for discussion, I acknowledge, does not seem at fisrt view to include these; but whether some of them are not in fact to be reckoned among *intoxicating drinks*, we shall have occasion to consider in the sequel.

There are not a few, even of the friends of temperance societies and of the measures now generally employed in order to promote the cause of temperance, who are fearful of touching the question. They would prefer that it should not be at all agitated; or if it must be, that it should not be insisted on as a point of any importance, because, as they aver, the Scriptures plainly recognized the lawfulness of using wine.

The writer of this essay once had the same feelings and views, relative to this particular point. He was first led seriously to re-examine it, by seeing some habitual drunkards, who had quit the use of distilled liquors, content themselves and keep their consciences quite at ease, with drinking from one to two quarts of wine, each day. He also observed some professors of religion, who appeared in general to be earnest in their efforts against the use of ardent spirits, drink wine freely with their meal at noon, and cheerfully accede to drinking more than one glass of it in the social circle of the evening. This alarmed him, and led him carefully to review the whole subject; and such a review has constrained him to modify his opinion with regard to the matter under consideration. The reasons for doing so he would now submit to the reader, begging him carefully and maturely to examine and weigh them.

We have already seen what the views of the sacred writers are, in relation to the temperate use of pure and simple wines, such as were common among the ancient Hebrews. But there were other forms of wine, besides that in a simple, unadulterated state. There were intemperate persons among the Hebrews, as well as among us, and these sought for some liquor that would better satisfy their cravings than simple pure wine, of which it was somewhat difficult to drink a quantity sufficient to produce any great degree of intoxication. In order to effect [illegible] desire, they mixed with wine some intoxicating substances, or stimulating aromatics, various kinds of which exist in almost every country. In this manner they prepared liquors which would easily produce intoxication, when only drank in moderate quantities.

Such a preparation is usually called in Scripture, *mixed wine*. For example:—Prov. xxiii. 29, 30, "Who hath wo? who hath sorrow? who hath contentions? They that tarry long at the wine; they that go to seek *mixed wine*." So also in Isa. v. 22, "Wo to them that are mighty to drink wine, and men of strength to *mingle strong drink*."

But in what light do the Scriptures set the practice of using this drink?

I answer, that *mixed wine*, such as is here spoken of, is no where mentioned by the sacred writers with approbation, or even with tolerance. But to guard against all mistake here, I must further remark, that *mixed wine* or *mingled wine* sometimes means, wine *mixed* or *mingled with water*. It was customary among the Jews to prepare it in this way, when they used it for the purposes of quenching thirst, or with their common meals. Hence we find that Wisdom invites her guests (Prov. ix. 2, 5,) to a feast which she has prapared, where wine is mingled for them, and they are invited to partake of it. It would seem also, from Cant. v. 1, and Isa. lv. 1, that it was customary to mingle wine with milk, for the purposes of feasting and refreshment.

Mixed or mingled wine in this latter sense, i. e. diluted with water or milk, would of course be even more unexceptionable as a drink, than wine in its pure state, as it would be less intoxicating.

But *medicated* wine, i. e. wine mixed with intoxicating drugs, or stimulating aromatics, is so far from being approved by the sacred writers, that it is often adverted to by them as a symbol of God's displeasure. It is described as an instrument, in the punishment which he inflicts on his enemies. Thus Psa. lxxv. 8, "In the hand of the Lord is a cup, & the wine is red; it is *full of mixture*, and he poureth out of the same; but the dregs thereof (i. e. the intoxicating or stimulated substances at the bottom of the cup,) all the wicked of the earth shall drink them."

So in Isa. li. 17, the Hebrew nation is addressed as having been the subjects of divine indignation and chastisement. "Oh Jerusalem," says the prophet, "which hast drunk at the hand of the Lord the cup of trembling, (in the original Hebrew, *of giddiness, of intoxication*,) and wrung them out," (i. e. exhausted them to the very bottom.) Again in verse 22, "Behold I have taken out of thine hand the cup of trembling (of intoxication,) even the dregs of the cup of my fury; thou shalt no more drink it again."

So also in Rev. xvi. 19, great Babylon is doomed to drink "the cup of the wine of the fierceness of God's wrath."

The ground of all such imagery is, that among the Jews it was customary to give criminals, just before their execution, intoxicating draughts of medicated wine.—The like custom prevailed among the Romans. So there was offered to our Saviour, when hanging upon the cross, "vinegar mingled with gall" to drink, (Matt. xxvii. 23,) in order to render it stupifying or inebriating. This the Holy Sufferer refused to drink, not choosing to alleviate even the agonies of the cross, by the intoxication of his physical senses; an example which one cannot help earnestly wishing all men seriously to consider.

Thus much for wine, to which more than its natural power of stimulus has been imparted by the admixture of foreign substances. It is considered in the Scripture as belonging to drunkards; and the being forced to drink it, is represented as a preparation for certain and awful destruction or punishment."

Southern Religious Telegraph.

The end of the Drunkard.—We are informed by a gentleman from Brunswick, that a man in that county, by the name of *Bishop*, murdered his wife on Tuesday the 28th ult. by shooting her! He then put an end to his own life, by cutting the large blood vessel in his left arm, and bleeding himself to death.—He received a handsome property by his wife, which he had squandered for strong drink. He has left four children to want—and to lament the wretched end of their parents.

Temperance in North Carolina.—A gentleman of this State, now travelling in North Carolina, in a poscript to a letter under date of January 3d writes as follows: "I stayed about a week in Raleigh, during the session of the assembly; I was with about forty members, and did not see but one glass of toddy, and one of sangaree drank, during the time, nor of any other drink than water. I am now at a large Tavern every day, where we have a long table; the decanters are out it is true,—but if I were as much neglected, as they are, I would move my lodgings.nor would I thank any one to bring me *back*. If they go on as they have since I have been here, there will be no need of filling them up.—*Ib.*

GEORGIA OUTRAGE.

It will be seen by the following from the Cherokee Phœnix of the 8th ult, that the Georgians are waging war upon the Cherokees—determined to exhibit their prowess even if it is to shoot at defenceless children.

The Georgians have again made another warlike irruption into the nation, of which the following particulars may be relied upon as substantially correct.

A company of twenty-five armed men from Carrol County, under the command [illegible] into the neighborhood of Hightower, about two weeks since, for the purpose of arresting a number of Cherokees. On their way to Beanstick's they came across two lads, utterly unknown to them. On seeing such an armed force making towards them, the lads fled towards the river, and plunged into the water. Some of the Company pursued them to the bank of the river, and fired at them as they were swimming, and, it is said, came very near shooting one of them. They then went to Beanstick's and arrested his son Joseph. Here they wheeled about, and after parading about the neighborhood with characteristic bravery, marched towards Georgia. They soon discovered that they had mistaken their prisoner Joseph, for one Moses Beanstick, for whom it seems they had a warrant. But it made not a cent's difference with them, for they took him on into Carrol. He had not returned on last Monday.

Our feelings are not in a proper state to allow us to make comments upon such proceedings. Will the Congress of the United States permit its citizens to invade us in a warlike manner in time of peace?

For the Rochester Observer.

Mr. Editor!—The following lines *may* be new to *some* of your readers: they are at your disposal.

H. B.

Osmyn, who ruled the Persian throne
With high tyrannic sway,
All night in fancied chains would groan,
And rise a king by day.

Calid, his slave, in bondage held,
From friends and country torn,
All night the regal staff would wield,
And wake a slave at morn.

Morn to the king restored the crown,
And made poor Calid cry;
Returning night threw Osmyn down,
And raised the slave on high.

This hail'd with joy the rising morn,
That saw its beams and grieved;
Night to the one restored the crown,
The other Day relieved.

Ye casuists, 'tis a doubtful thing—
An answer quick I crave;—
Pray tell me, was the slave a king,
Or was the king, a slave!

From the London Evangelical Magazine.

THE WIDOW'S MITES.

Believer! hath the Lord increased,
With bounteous hand thy store?
And while thy neighbor's wealth had ceased,
Doth thine augment the more?
Then let the poor, the wretched share
A portion of thy gain;
But give in faith, and give in prayer,
Else all thy gifts are vain.

'Tis writ that once the Saviour stood,
While crowds the temple sought,
And with unerring glance reviewed
The varied gifts they brought,
The rich, the great swept proudly by,
And cast their offerings in;
But oft the haughty step and eye,
Defiled the act with sin.

At length a widow, poor and lone,
Comes, bent with years and woes;
Two mites are all she calls her own,
And in those mites she throws;
And can that weak and shrivelled hand,
The scanty pittance spare?
But faith and love the gift demand,
And lo! the gift is there.

And doubtless some the gift beheld
With wonder and with pain;
And some the act had fain repell'd,
With ill concealed disdain:
But Christ the holy motive prized,
And heard the contrite sigh,
And taught that deeds by men despised,
May have their praise on high.

"That widow mark, whose hoary head
Has long with anguish striven;
Hers, is the noblest gift," he said,
"Which has this day been given;
The rich, the great, whose means o'erflow,
A fraction here let fall;
But she, from home of want and woe,
Comes forth, and gives—*her all*.

Sabbath School Department.

Means of arresting the progress of Pauperism.

It would be an easy matter to fill at least one number of our paper, with the published opinions of wise men, respecting the direct and sensible influence of Christian instruction, to save men from the habits that end in poverty and distress. It has been abundantly proved, in every possible form, that no system of means is so effectual in doing away a corrupt and corrupting pauperism, from all the families of a given town or parish, as a system of Christian instruction.

Some men, however, complain that so much money is expended for the support of Sunday Schools, churches, ministers, &c. It would be well for such persons to look at the money which is expended for the support of those whom vice, in its direct or indirect effects, has reduced to the condition of paupers. Christian instruction is designed to save men from those degrading habits which are so destructive to their own bodies and souls, and for the indulgence of which the community has, in the end to pay—let us see at what rate:

The article *tea* for the public poor of the city of Philadelphia, costs in one year, $1174; *brown sugar*, $1682; *molasses*, $2765; *milk*, $1350; *flour*, $5847: and the salaries and wages of persons employed in the establishment is nearly $4000.

The friends of Sunday Schools should know how much the successful prosecution of their labors is worth, as a matter of *civic economy* merely; and it is well for their opposers to understand that the vicious courses which institutions of religion are designed to check, cost something, as well as the institutions themselves.

We do not know of a single Sunday School in the United States that costs so much money annually, as it costs to *sweep the chimnies of the Philadelphia Alms-House!* viz. $133.—*S. S. Journal*

Spirituality of Sunday School Teachers.—At the last Monthly Concert of Prayer in Philadelphia, Rev. Dr. Skinner of that city, was present, and suggested several serious considerations respecting the importance of eminent spirituality in Christians, *but especially in Sunday School Tecachers.*

After stating some of the evidences of such a state, viz.(1.) *systematic living*, which enables us to discharge our duties in proper order and in proper time(2.) *the avoidance of all indulgences of the tongue* in censorious, false, or unkind words respecting others,and (3.) delight in the du- duties of sacred,social,and publicd evotion; he endeavored to show that there was often more in the manner than in the amount of our labor. A single visit in a right frame of mind, and with a proper spirit, might do lasting and extensive good, while oft-repeated visits, in a worldly and self-righteous spirit, and in a cold and careless state of mind would do no good, and might even exert a disastrous, if not a destructive influence.

As an illustration of these opinions, he stated the following facts which he personally knew to be true. A young lady whom he did not doubt was a true christian, had taken charge of a bible-class of fourteen young ladies. She had been engaged many years in this interesting service but entirely without success; no visible good resulted from her efforts.

In progress of time it pleased God to remove from her, in a very sudden and distressing manner, a particular and intimate friend; in consequence of this event she visited the relation at whose house the friend died, and stayed for some weeks to comfort her in her sorrow. During all this time the bereaving providence of God was exciting her christian graces and drawing her thoughts and affections away from the world and fixing them more intently and exclusively on heavenly and divine things. At length, she felt impelled to return to her Bible class. Much as she desired and delightful as it would have been to her, to have spent her days at the house of her friend, she was persuaded her duty called her back to her former residence; but she resumed her place at the Bible-class with new emotions. Her views of duty had been elevated—she had been with Jesus; her soul had been admitted to communion with God. Her *spirituality of mind* had been greatly increased, and with a love for souls to which the spirit of grace alone gives birth; and with desires of glorifying God, such as she had never felt before, she entered anew upon the duties of a teacher.

At the giving out of the hymn, at her first meeting with the class, such was the strong feeling and deep solemnity of her countenance and manner; that it produced a powerful impression, and one member of the class was led, in that same hour, to ask what she should do to be saved. Her conviction resulted in conversion to God, during the next week.

The lesson for the following Sabbath was "the freeness or the gospel offer of salvation," and they were required to search the Bible to find evidences and illustrations of it. When they assembled for the exercise, the feelings of every heart were too powerful for an attendance upon it; the whole class became prostrate before the signal presence of the Spirit of grace; and the power of the most high God was wonderously displayed. Eleven of the fourteen pupils submitted themselves to God and, became followers of the Lord Jesus Christ; and thus the labor of a single Sabbath or two, expended under the influence of a deeply spiritual feeling, received a blessing from God, which had been withheld from years of heartless service.

How much of the fruitlessness of Sunday-school instruction, over which we mourn, must be traced to a similar source.—*Sunday School Journal.*

Sabbath Mails in Canada.—It is stated in the Canadian Watchman, that "the Post Master General proposed to the present contractors between Montreal and York, that the Mail should be carried through 3 times in a week, the third mail in each week starting on Saturday and arriving on Sunday night. This arrangement the contractors declined, believing it better to obey God than bend to the convenience and caprice of man. But, to obviate the difficulty, the contractors proposed to convey the mails five times a week at the same price offered for carrying it three times only! The Deputy Post Master General acceded to this change, and in consequence the mails are to be de-patched on the mornings of Monday, Tuesday, Wednesday, Thursday, and Friday in each week. No mail is to be despatched on Saturdays, as in that case it would be detained a day on the road, unless it should interfere with the day which God has blessed and sanctified, and upon which he has commanded every man, his sons and daughters, the "*man servant, the cattle and the stranger*" to rest and "not do any work."

On a kindred subject, the Canadian Courant says, "we fully agree with *Mercator*, that the opening of the Post Office in Montreal on Sunday should be discontinued, and we sincerely hope it will."

Observe, in this case, it is not the civil and ecclesiastical power, which compels the people to keep the Sabbath; but a conscientious people, who insist upon observing the Sabbath, when their rulers would lead them to violate it.—*Vt. Chronicle.*

From the New York Observer.

LETTERS FROM WASHINGTON.

Washington City, Jan. 11, 1830.

Messrs. Editors:—On Wednesday, the 5th inst. Mr. Meredith opened the defence of Judge Peck, by an argument, or more properly, perhaps, by a statement—occupying a little more than two hours. He literally *discoursed* me twice to sleep. In my mind that experiment has put the seal of reprobation forever upon the *reading* of discourses before popular assemblies—although I had scarcely a doubt upon the subject before. But really I never before had such indubitable proof of the utter impossibility of rising above and breaking away from the embarrassment of a manuscript speech. The orator who *reads*, cannot run—nor fly. His wings are clipt—his limbs are artificial—his steps will halt—and his every movement be constrained and painful.

Mr. Meredith was a hopeful looking man—he had shown himself quite pert—he had had abundant provocation to his genius and to his feelings, by the terrible charge of the fiery M'Duffie—the situation of his client made a strong appeal to his sympathies—there was a week's adjournment of the Court precisely at the close of the testimony for the prosecution—and he knew, and all knew, that the first thing expected was his *opening*. It was a great occasion—one of the finest in the world, with the best opportunities, for a man to make an impression, and to get himself a name. Who, with professional talent and ambition, would not have coveted to throw himself a *shield* between the thunderbolts of M'Duffie and the meek and patient victim? For the *appearance* of Judge Peck is all meekness.

But a week's adjournment gave time for too accurate and too nice a preparation. It was written well—but read poorly.—Never did I denounce so severely or consign to such unqualified reprobation the *reading* of *discourses*, as on this occasion. Never was I so fully convinced of the fitness of the proverb:—"as dull as a preacher,"—and that the *pulpit* must inevitably be dull, and comparatively inefficient, until some power shall expel from it forever the note-case and the manuscript. Not, that I would reprobate preparation by writing. No. A public speaker, professionally such, cannot study too much, nor write too well, and a written speech ought to be as much better than an extemporaneous one, as a fine composition is better than common talk,—at least until professional practice with extensive learning, has given a man a ready command of the language he speaks, in all its scope, richness, and varied combinations. A man can never be qualified for good extemporaneous speaking, without extensive and varied learning, great practice, a knowledge of history and of mankind, and within him the soul of poetry and romance.

But in a fit of passion I have made a digression. And my passion goes off so reluctantly, that I am strongly tempted to say a dozen things more. And if I did, I should certainly fall with great violence on the most reverend instructors of our higher seminaries of learning.

To return, then, to the trial of Judge Peck, I was speaking of my great disappointment in the opening of Mr. Meredith. And I more than intimated, that this failure was the effect of the intolerable vice of *reading*, or badly reciting, what should have gone off with all the fluency and thunder of passion. It was a constrained—drawling discourse, two hours and ten minutes long. And as I said—I went to sleep twice, and was glad when he got through.

The examination of witnesses for the defence, having occupied four days, has nearly or quite drawn to a close;—and public expectation is now on tiptoe for the display of talent in the concluding arguments. By the order of common forensic rules, the counsel for the defence should be heard first, and the prosecution conclude. But as four of the managers on the part of the House are yet to speak having been occupied only in discussing questions of order and examining witnesses—they have been thought, I suppose, too mighty a host to come into the field, one in immediate succession of the other, after Mr. Wirt shall have left the ground. I have understood, therefore, that their names have been shuffled, and such an arrangement concluded on, as shall bring forward in the outset one or two members of the prosecution. To-morrow we hope to be relieved of this tedious examination of witnesses, and to have a beginning of the argument.

For the first time since this trial commenced, Judge Peck to day broke silence, and addressed the court. His observations related to a rule of evidence, and professed to show cause, why he wished to introduce such and such testimony, objected to by the managers. As an apology and justification of his treatment of Mr. Lawless, he wished to show to the court, that a sort of conspiracy actually existed in Missouri, to bring into contempt and to break down the authority of his court;—and that Mr. Lawless's publication complained of, was a public and contemptuous expression of such a determination, unfair in some points and false in others, and uttered in circumstances of a public excitement, peculiarly exposed to the corrupting and aggravating influences of such a libel. And when the Judge spoke of the conspiracy to break down the court, (himself being the court) he appeared agitated, convulsed with emotion. His voice faultered—broke—and was compelled to pause. He struggled some minutes against his feelings, and by and by succeeded in recovering composure and firmness of speech, though under subdued and rather touching modulations.

The impression on some minds was, (and verily I was half in doubt myself) that this was an affected, *histrionic* affair, got up for effect upon the court, and to enlist their sympathies. As an honest and irrepressible burst of feeling, it had the misfortune of not appearing perfectly natural in its forms. As a contrived and histrionic scene, it was ill-timed and badly done. The effect was unpleasant, and I fear unhappy for himself. It is pity for his own sake, that he should have attempted to speak. His silence, his apparent meekness, the *toute ensemble* of his person, have heretofore plead for him with great power. If his counsel spoke unadvisedly, or used an unfortunate argument, it was not attributed to their client. Imagination clustered around his person, conjectured his feelings, and sympathised with his misfortunes. But the moment he opened his lips, the charm was broken. If he could speak there, he was not overwhelmed. The doubt, as to the character of his burst of emotion, was unhappy. His argument was not well connected—was in some of its parts unsound and unfortunate—assuming positions and hazarding declarations calculated to excite prejudice. I wonder that Judge Peck should have risked such a perilous attempt. The reason of it doubtless was—that Mr. Wirt having suffered domestic afflictions in the loss of a child, and other causes, had brought upon him an indisposition which kept him several days from court—with a still pending uncertainty when he will be able to come in. In the absence of his principal counsel, therefore, Judge Peck must naturally feel a solicitude—and it was not so surprising, that his anxiety should impel him to rise, in an exigency and address the court. But I cannot but regard it as unfortunate for himself. He had better have lost some advantages, than to risk so great a disadvantage.

January 13th. Mr. Wirt is still unable to appear in Court. *It is hoped*, however, he will be out on Monday next—as the trial cannot go any farther without him—the testimony having been all received;—unless, indeed, his indisposition should be aggravated, and prove lasting—in which case, the condition of Judge Peck would be very embarrassing. For his principal reliance is upon Mr. Wirt.

I had gone this day to the Capitol, with some company, in high expectation of hearing the ex-Attorney General. But having been disappointed, as already stated, we went into the House of Representatives. As yet I had found nothing in *all my calls* to chain me there. But to-*day* Mr. Randolph's salary came under warm debate. Mr. Archer, of Virginia, went somewhat largely into a vindication of the appointment, mission, and conduct of the Minister—relying, of course, upon common rumor, for the history of this mission, since the distinguished individual, in charge of it, had departed from our shores. It seemed unavoidable,—at least it was difficult in the advocates of Mr. Randolph, not to notice some of the many severities, which have been dealt out upon him, so generously, since the news of his conduct has reached us. And yet without official documents, as a basis, such a range of discussion was very unparliamentary. It was however, allowed. This indulgence was food to those, who wanted an opportunity to arraign Mr. Randolph, and to question the propriety of his appointment. For, if common newspaper rumor and the partial testimony of members of the House, might be adduced, as subjects of discussion by the friends of Mr. Randolph,—a similar indulgence could not be denied to his opposers. Indeed, the thing has taken such a course, as to open the whole mission to discussion, before there is any official report of it—and virtually to arraign the President and the Minister—the former for appointing such a man to such a mission, and the latter for *being* such a man. Mr. Archer and Mr. Barbour, of Virginia, Mr. Mallary, of Vermont, and Mr. Burgess of Rhode Island, have been prominent in the debate of to-day—and the discussion is likely to be renewed to-morrow with no abatement of warmth. Mr. Archer is a gracious speaker, and personally unobnoxious. Mallary proved himself a man—but consecrated the occasion to sarcasm. Burgess is not highly accomplished—but stout in argument, unbending in his political integrity, a severe republican—and was heard with deep attention. On the present occasion, he was unmerciful to the President and to Mr. Randolph. Mr. Barbour replied to Messrs. Burgess and Mallary, especially to the former, with a highly excited and unforgiving temper.—He seemed angry, and consequently sacrificed his own dignity, and lost respect.

John Randolph has never made friends out of Virginia. And he has probably retained them there more from State pride, than from personal regard. He has been a universal Hector—"contrary unto all men"—and in his present *situation* can hardly expect much favor. "With what measure ye mete, it shall be measured unto you again." Yours, &c.

Correspondence of the Journal of Commerce.

Washington, Jan 19, 1830.

There are now three sets of Indians among us. One class puts up at Gadsby's, the other two at Brown's. It is as impossible to mistake the first in a crowd of gentlemen travellers, as it is difficult to detect the last two in the same crowd; thus showing the transforming power of civilization on the sons of the forest. The Mennomies (if I spell it right) appear to be rather wild and untutored. Their number is fourteen; two of whom are females. They occasionally strole about the street in pairs, in dresses half civilized, half savage.—Playing cards is a favorite amusement, even with the boys. They can jabber at whist as fluently as some others.

The second class are Seneca Indians, all wearing seal-skin caps, well-dressed and intelligent men,—two of them of lofty stature, and fine general appearance, and all with the genuine Indian complexion. They have claims on the government, the nature of which you will best learn from the papers.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

The third class are the celebrated Cherokees, whose business is known to the people at large, and whose case has enlisted the sympathies of both sexes throughout the nation. They occupy a room by themselves at Brown's ancient tavern, and are actively engaged in forwarding the interests of the tribe they represent. With the exception of these three, Taylor, Ridge, and Coody, and a single Seneca, none of the Indians speak the English language. None of the many severe trials to which they have been driven seem to shake their purpose of seeking for justice until the last ray of hope has died away from their vision. They maintain an active correspondence with Ross, the Principal Chief of the nation.

I have seen some of his letters, which are written with a bold, well practised hand, and in a spirit firm and worthy the principles and purposes they profess.—Such is the happy effect of education.—Such the consequences of enlightened instruction in New England schools, which a number of them have enjoyed. Why is it that Tenness e does not put in *her* claim for Cherokee lands which lie within the limits of that State? A gentleman from Tennessee, long a resident near them, informs me that thousands of acres belonging to the Cherokees lie within its chartered limits, but *they* do not think of setting up such a claim as that of Georgia. He gives the Cherokees a high character for probity and honesty, and heartily wishes they may be successful in their resistance to the cupidity and injustice of their oppressors. This matter cannot sleep. A motion will be made on the subject before the Supreme Court during its present sittings, which will be followed by an argument from the first lawyers of the country, touching the points of debate. We shall then hear from Mr. Wirt something which on this national subject will excite the interest of the nation.

ROCHESTER:

Thursday, February 3, 1831.

A Fact for the consideration of our Boards of Excise.

It is ascertained, on a thorough investigation, that of 253 paupers received into the Poor House in Oneida County since its erection, 246 have been brought there, directly or indirectly, by *intemperance*. We do not know the expense which has been incurred, and which the citizens of that county have had to pay in taxes, for the erection of their Poor House and the maintenance of its inmates; yet one thing is perfectly obvious, which is, that all except a mere fraction of this expense is chargeable to the use of ardent spirits—and yet the boards of Excise in nearly all our towns, villages and cities, feel themselves bound to grant licenses for the sale of ardent spirits, and the money which is thus paid for a license, which we believe is from five to ten dollars, is very piously and charitably applied to the support of the Poor! Yes, the grocer and tavern keeper are virtually told that for this trifle they may make as many paupers as they can.—And we ask, is there *one* person engaged in the sale of ardent spirits who does not make at least *one tenant* for the poor house—one object for the public charity? And yet the yearly expense of this pauper is at least sixty dollars.—What economy!

The account when fairly drawn out between the vender of spirits and the county will stand thus—County of A, Cr. by $5 received of C. D. for the privilege of manufacturing paupers.

County of A, Dr. to support of one pauper made by C. D. $60, leaving a balance of *fifty-five* dollars against the county. And this, we venture to assert, is the most favorable view that can be taken of the case—that is, the dollar and cent calculation. As to the misery, and wretchedness, and crime, which flow from this source, figures "would fail to cast the mighty sum." It cannot be computed here. The account will be stated and the balance correctly struck by Unerring Wisdom, at the day of final reckoning. Let the manufacturers of drunkards cast an eye forward to that day. By so doing they may be better able to compute the actual amount of their *gains*.

Further—It is worthy of especial notice that the money obtained for tavern and grocery licences is put into the *poor fund*. We really should like to know who first suggested this plaister for a guilty conscience. We should think it must have been an invention of Popery—a kind of tax levied for indulgence to sin. How vastly pious! When will this sale of *spirit*-ual Indulgences cease to be tolerated in this boasted land of light and liberty? How long will our citizens submit to this abominable tax just for the sake of giving a set of men the exclusive privilege of reducing their fellow men to a state of beggary and cutting them off from any hope of happiness hereafter!

SUNDAYS EXCEPTED.

We have once or twice published that section of the Post office law requiring Post offices to be kept open on the Sabbath. The people, we presume, must by this time, understand the subject, notwithstanding the unceasing efforts of the opposition to raise a fog and misrepresent the real object of the petitioners for the suspension of Sabbath mails. It will be recollected that Post masters are required to attend to the delivery of letters *every day* in the week. Now all the petitioners ask is, that the words "*Sundays Excepted*" should be inserted after the clause "Every day in the week." And yet this *liberty* to suspend labor on the Sabbath, if allowed by law, would be uniting Church & State!!

"*Speculators would take advantage of the suspension of the mails on the Sabbath, and anticipate the information relative to the markets, to the injury of the regular merchant.*"

This objection has been reiterated a thousand times with as much confidence as if the same thing could not be done now. We are informed by men of respectability, who have recently travelled in the stage between this and Utica that a man might travel in his own conveyance on this route quite as expeditiously as in the mail stage. That from Utica to Albany, 96 miles, where there is an opposition, the mail is conveyed in less time than from Utica to Auburn, a distance of about 70 miles, where no opposition exists. An *opposition line*, whether it should run *six* or *seven* days in the week, we believe would be more likely to insure the early receipt of commercial and other intelligence, than the transportation of the mail on the Sabbath, without the *spur* of an opposition.

Expresses we apprehend may be useful and be resorted to by speculators, and perhaps by regular merchants, if there should be no competition, and the monopoly of the road be [illegible] the old line proprietors. Such is our information from various sources. The public may after all not be materially benefitted by the suspension of the Pioneer line.

FOUR DAYS' MEETING IN NEW YORK.

We learn from the New York Evangelist, that the *third* Presbytery of that city, held a Four Days' Meeting at the central church, last week. We have only room for a bare notice of the exercises. Opened with prayer by Rev. Mr. Patton—Scriptures read, and some remarks by Rev. Dr. Cox. Mr. Norton gave an account of the recent Four Days Meeting at Troy, whence he had just returned.—Prayer by Mr. Baldwin—remarks by Mr Rice;—exercises closed with prayer, by Mr. C. Mason.

Afternoon, prayer by Dr. Spring, sermon by Dr. Woodbridge—closing prayer by Mr. E. Mason.

In the evening after two prayers, a sermon was delivered by Rev. Joel Parker, from *Jer.* xxix, 13; and in closing his sermon he called upon those who wished the prayers of God's people to signify it by rising; when two hundred, as it was judged, arose.

Wednesday morning, prayer meeting at nine;—at half past ten, Mr. E. Mason preached from the text, "Quench not the Spirit." A number of prayers were offered. It was than proposed by Mr. Patton to suspend the public exercises, that each might silently return to God—and at a suitable time silence was broken by a prayer from Dr. Woodbridge.

Afternoon Dr. Spring preached. In the evening Mr. Patton preached to the impenitent while at the same time a numerous assembly of Christians were praying in the Lecture room. On Thursday the exercises were continued in the Central Chh, and also in Dr. Spring's.

We cannot but hope that this meeting may be blessed, and that a general revival of religion may commence in that great city, which shall bring the mighty ones into the dust, and cleanse those awful sinks of iniquity, where the very dregs of creation are congregated, practising, almost without concealment, all manner of abominations.

Four Days' Meeting at Le Roy.

We had hoped to receive a particular account of this meeting, which closed on Sunday last, for this week's paper:—we have however, been disappointed; but from a gentleman who left there on Monday, we learn that the attendance of clergymen and laymen was numerous, and the meeting an interesting one; and, what is vastly more important, we are informed that the good effects are manifest—that the seriousness which before existed has been deepened, and numbers have submitted to the Lord. The revival there is interesting and general. *We* hardly need remind Christians, that Le Roy ought to be remembered in their prayers at a throne of grace. Some disappointment was experienced in not having the assistance of Rev. Mr. Finney who was prevented attending on account of sickness. Indeed Mr. F. has been unable to preach since last Friday evening, but left this yesterday for Canandaigua where he was expected to preach a sermon in the evening, and if his health would permit, was to be this evening at Palmyra.

We are requested to say that the Psalms and Hymns approved and recommended by the last General Assembly, are now published in a 32 mo. edition, and for sale in Philadelphia at the rate of 25 copies for eight dollars, and that editions of a larger size will probably be in market in the spring.

We published a week or two since an article over the signature of "*Ruth*," the object of which was to obtain an answer to the question, "Is it right for females to pray or speak in a conference meeting?" The editor of the Utica Christian Journal gives the communication of Ruth an insertion and adds the following remarks:

We respectfully suggest to the editor of the Observer, the propriety of furnishing "Ruth" with a copy of the address, delivered before the Female Missionary Society of the Western District in Sept. last.—It was published in the Journal of October 8th, No. 97, and has since been republished in a Tract form by Mr. W. Williams of this village. The ground taken by the writer is in our opinion entirely scriptural and satisfactory. A copy will be forwarded to the Observer office.

We thank the editor for his reference to the tract on the subject, and for his promise to forward it.—When received we will either furnish Ruth with the copy, or publish such extracts as may be necessary to throw light on this much controverted point.

THE DEATH OF BOLIVAR is not confirmed, but accounts giving the state of his health render it almost certain that that event has taken place. The following proclamation which he dictated while in extreme agony, is probably the last act of his life.

Address of Bolivar. Translated for the New-York American.

Colombians;—You have witnessed my efforts to plant liberty there, where before tyranny only reigned.

I have labored disinterestedly, abandoning my fortune and my repose.

I relinquished the command when I found that you doubted of my disinterestedness.

My enemies abused your credulity, and assailed that which is most precious to me—my reputation and my love of liberty.

I have been the victim of my persecutors, who have conducted me to the verge of the grave. I pardon them.

On the point of disappearing from amidst you, my tender affection (carino) suggests that I ought to manifest to you my last wishes.

I aspire to no other glory than that of consolidating Colombia; all ought to labor for the inestimable blessing of union; the people, by obeying the actual government, in order to escape from anarchy; the ministers of the sanctuary by addressing their prayers to Heaven; the soldiery by employing their arms to defend the guarantees of society.

Colombians!—If my death shall contribute to the disappearance of parties, and to the consolidation of the Union, I shall descend with calmness to the grave.

(Signed) SIMON BOLIVAR.

San Pedro, 10th Dec. 1830.

For the Observer.

A FACT.

[illegible] has been in the habit of visiting on the Sabbath, the different neighborhoods lying in the vicinity of Rochester for the purpose of promoting Sabbath Schools, was last Sabbath met by a little boy about 6 years old on his way to a Sabbath School in this village. The boy was thinly clad—his shoes so poor and large that it was with difficulty he could keep them on his feet. In this plight the little hero was making his way through snow up to his knees, while the northern blast spoke aloud the terrors of winter. And when told of the difficulties and dangers of his pilgrimage, and that he had better turn about, he utterly refused: and when offered money he still refused, and when at length my friend thinking that nothing short of a miracle could save him if he persisted, took the little fellow by force to the next neighbor. Sabbath School teacher, where is your zeal? A SUPERINTENDENT.

Correspondence of the Journal of Commerce.

Washington, Jan. 21, 1831.

The annual meeting of the American Colonization Society was held in the Hall of Representatives on Wednesday Evening, the 19th inst. At 6 o'clock General Mercer took the Speaker's Chair. The assembly consisted of Honorable Senators, Representatives, (as well from the South as the North) the Reverend Clergy, many Ladies, who grace such a meeting in a higher sense than they do the ball-room, strangers of distinction, and citizens of all classes. The Board of Managers of this important Institution encircled, or rather semi-encircled the Chair. Mr. Gurley, the Secretary, read the Report, which is a direct and well written document. The time occupied, considering the great interests embraced in the subject, was not long or tedious. After the reading was finished, expectation was on tiptoe to hear the speaking on an occasion similar to those occasions which have been elevated and adorned by the fervid and powerful eloqence of HENRY CLAY, the friend of freedom all over the world.

The first speaker came recommended by a character of active benevolence, particularly exerted in the Colonization cause. He was Mr. Elliott Cresson, of Philadelphia, a member of the Society of Friends, and a liberal, genuine *friend* to the blacks. His resolution was "That the thanks of this Society be presented to its officers for the faithful manner in which their duties have been performed during the year, and for the Report just read, and that this Report be printed." He spoke ten minutes, in a manner suitable to his character and to the subject before him, with modesty and with mildness.

The next resolution was presented by the Hon. Col. Wilson, a member of the House from Maryland, and was as follows: "Resolved, That this Institution is deeply afflicted by the death of William H. Fitzhugh, Esq. one of its Vice Presidents, and that it will ever cherish an affectionate remembrance of his eminent private and public virtues, and his distinguished exertions in aid of the African cause.

Mr. Gerrit Smith, of your State, offered the third resolution, viz: "Resolved, That the American Colonization Society commends itself to great favor by the immediate benefits it is conferring on Africa, and by the happy and powerful influences, which these benefits must reflect on the direct operations of the Society." He spoke full fifty minutes with point, feeling and power, both as to manner and matter. His voice is Websterian—his mind evidently vigorous and enthusiastic—his conceptions fervent and striking,—his person, action and expression, all adapted to enforce in the best manner the breathing thoughts and burning words. He vindicated the African mind—pointed us to the fame of Carthage; to Egypt, the nursery, if not the cradle of the sciences; to the illustrious Bishops of the African Church; to the modern African and the Griqua Chiefs; in a word, to the effects of education and religion wherever they had been introduced into that benighted land. He drew an awful picture of the surprise of an African village by human tigers in the stillness of deep midnight, when the kindling conflagration, lighted up by the hands of savage invaders, glared upon the midnight sky, and by its terrific brightness revealed the deeds of robbery and murder done by these mercenary and merciless oppressors. He conjured the female sex, ever tender to the sufferings of the oppressed, to think how many Rachels were wrapt in bitter mourning in one such night. One hundred thousand victims have been dragged from their humble, though beloved homes, during the past year, and sold into returnless bondage! The flag of America, however, (here he pointed to the silken flag that is suspended in the Hall over the portrait of Lafayette,) with its cheering Constellation, floating from the heights of Cape Messurado shows to the world that there is one spot at least in that fated land, sacred to liberty. He declared that America was the moral and political Light House of the world. Much applause ensued on his taking his seat.

The Hon. Philip Doddridge, a representative from West Virginia, a distinguished civilian, and an eminent practitioner in the Supreme Court, presented the next resolution.

The Rev. C. Colton moved, that the enterprise to which this Society is consecrated, is of such importance to its immediate objects, to our country and to the cause of humanity in general, and its want of means to extend its operations and advance of designs so imperative, as in a peculiar manner to claim the auxiliary efforts of the benevolent, and the efficient patronage of our General Government." Mr. C. followed up his resolution by an [illegible] of about fifteen minutes.

The sixth speaker was the Hon. Mr. Frelinghuysen, of N. Jersey; who offered a few brief, but pithy remarks on this resolution: "That in the opinion of this meeting, the slave-trade is not to be suppressed without more united and vigorous exertions on the part of the several Governments of Christendom, and that both Humanity and Religion invoke all conscientious and enlightened Statesmen to consider and adopt more effectual means for putting down forever this abominable traffic.

The Hon. Mr. Bates, of Massachusetts, moved a resolution, "That the thanks of this meeting be presented to the various auxiliary Societies for their generous efforts and contributions in aid of the great enterprize of this institution." Dr. B. said the North would follow, whenever, wherever, and however, the South would lead; and that the cause of the Colonization Society had a deep hold on Northern hearts.

Hon. Mr. Williams of North Carolina offered a resolution of thanks to the Clergy of the United States for their efficient aid in promoting the objects of the Society, and that they be earnestly solicited to take up collections annually for its benefit on the 4th of July. A vote of thanks was also passed "for the noble resolution and energy with which the Pennsylvania Society, and especially the citizens of Philadelphia, have assisted the endeavors of the Society, deserving to be remembered with gratitude and held up before the public as most worthy of universal imitation." Also a vote of thanks to Richard Smith for his gratuitous services as Treasurer for many years. Finally it was resolved that the Society will continue to devote itself to the exclusive objects included in its Constitution, nor interfere with the rights of any person or persons whatever.

Among the Delegates from Auxiliaries present, were Gov. Bell of N. H., Barringer of N. C., Hon Judge Burnet and Mr. Whittlesey of Ohio, Mr. Ingersoll of Connecticut, Judge Hemphill of Philadelphia, Mr. Seymour of Vermont, Lyon of Kentucky, Smith of N. Y., Frelinghuysen of N. J., and Bates of Mass.

From the New Hampshire Observer.

Popery.—The "beast" is receiving a fearful wound in the city of Boston. The Lectures of Dr. Beecher on Infidelity were listened to with great attention, and were very popular: But when he attacked the Roman Catholic Superstitions, there arose great contempt and wrath, among the Romish Clergy, who, with their Bishop, immediately gave out notice that they too would give lectures to defend their faith, and to wipe off the foul aspersions cast upon them. A week ago last Sabbath evening the Bishop gave his first lecture, which has been reported in the Boston Courier.

The Bishop accuses the Dr. of perverting the scriptures, "which he has neither the grace to understand, nor the *authority* to interpret." [That is, nobody, but a Romish Priest, has either the *power* or the *right* to understand or explain the Bible. Take care, Mr. Bishop, or you will help the Dr's. Lectures, instead of lecturing him down, if you talk in this style.]

The Bishop further called Martin Luther a drunken, apostate Friar, and Calvin an apostate Monk, who for his crimes was excommunicated: said that Calvinism was but of yesterday, and would pass into oblivion in 50 years, but the Roman Catholic Church had existed 1800 years, and had overcome many obstacles: he condemned the old French Revolution *in toto*, because it subverted his church, but lauded the Restoration of the Bourbons, and of the Pope, in the highest terms. He said "the Pope offered himself a ransom for the flock, and God heard him, and hurled Bonaparte, like another Satan, from heaven."

We are right glad that the *discussion* is opened on the Catholic side. The glaring absurdities and antiquated superstitions of the Romish Church will be exposed by the Priests themselves, in their own chapel, to a mixed audience, far more effectually than Dr. Beecher could do it.

And then as for the Popish priests' raving at and against Calvinism, (though it may appear very smart to the editor of a *Sunday newspaper* and his readers,) is but an old story to Dr. B. and his brethren. They are used to being raved at; and heed it but little.

From the New-York Observer.

THE CHOCTAWS.

A correspondent in the Choctaw country writes us, under date of 24th ult. as follows: "I write to correct an erroneous statement in my late communication which, at the time, I believed to rest on good authority.

"I have just conversed with a gentleman of intelligence, and who has made particular inquiries respecting the number of Choctaws that have started for the west of the Mississippi. He thinks the number does not exceed a thousand, and is probably considerably short of that.—Those who have gone said it was not their wish to go, but their Chief Col. Lefluer, said they must and so they went.—Some went into the Mississippi swamp to prevent being sent to their new country.—It is believed that Col. Lefluer has gone to the extent of his influence. This movement is regarded as the last effort to regain his popularity, which was destroyed by the part he took in the late treaty. Should the main body of the Choctaws remove, they will choose other Chiefs to lead them than those who made the treaty."

"Should the treaty not be ratified, some will be very sorry, many will rejoice, and probably most would be disposed to make another treaty, if they could get a fair and equitable one.

"The state laws are made to operate very oppressively upon a portion of the Choctaws, and there is no prospect that they will be repealed. The consequenes of the present state of things, are very disastrous. *For nearly four years previously to extending the state laws over the nation, only two persons, in this District, lost their lives by whiskey; since that event, which is but about one year, thirteen have fallen victims to that fell destroyer.*"

"The statement in a Port Gibson paper, relative to the treaty, and which was copied into your paper of December 4th, you may rely upon as substantially correct."

From the New York Observer.

Effects of distributing the Bible.—In the great effort which is making to supply every family with the Bible, there is often a variety of other seen blessings following in train. In going to the remote parts of the country, good people find not only numerous families without the Bible, but without Tracts, without Sunday-schools, often without common schools, and without the preaching of the Gospel. They are led by what they thus learn to put forth other benevolent labors so that we may expect in the end a series of blessings to reward again and again the labors of the Bible distributors. An increased attendance at meeting is a frequent result of these Biblical labors.

In a late report of the New-Hampshire Bible-Society, we find this anecdote: "One of our agents, filled with a commendable zeal to know personally whether every dwelling in his town was supplied with a Bible, in wending his way over the mountains, with which our granite state abounds, entered the unfrequented hovel of a Hermit, and though the tenant was at the time absent, the agent did not leave his lonely habitation destitute of the sure guide to Heaven—the word of God. The next Sabbath soon after the services of the sanctuary had commenced, to the great astonishment of the congregation, 'the Hermit of the mountain' as it is supposed for the first time in his life, entered the house of God, and through the day gave earnest attention to the word dispensed."

Banks.—Bills have been reported in the Legislature, for incorporating the following banks, viz. Tanners Bank, at Catskill; Yates county Bank, at Pen-Yan, Madison county Bank, at Cazenovia; Oswego Bank at Oswego, Montgomery county Bank, at Johnstown; Herkimer county Bank at Herkimer; Ulster county Bank, at Kingston; Buffalo Bank, at Buffalo.

Cases like the following sometimes occur at the south, particularly in South-Carolina and Louisiana, where the laws prohibit the instruction and the assembling together of the slaves.

PRAYER PUNISHED BY FLOGGING.

The following extract from a letter from the West Indies dated June 15, 1830, (from Jamaica we believe,) which we have received from a correspondent on whom we can depend, will, we doubt not, arouse the indignation of every individual who reads it:—'A few days ago a member in one of our churches was publicly flogged with a cart-whip and afterwards worked in chains, simply and for nothing else, but praying to his God, in a place of public worship, and that too, after his owner had given him full permission to attend his chapel; but this would not serve him.—There is a law here that no slave or free person of color, shall be allowed to preach; & the magistrate who presided on the occasion would insist upon it that preaching and praying were the same; and consequently, as no slave is allowed to speak a word about his God, he must be flogged, and flogged he was; and then with a chain about his neck, worked in the public streets as an example to other transgressors who might be so wicked as to cry, "God be merciful to me a sinner!"—*London Free-Press.*

Lieutenant Young, United States Navy.—This respectable officer has received from government a designation to the superintendence of the naval hospital at Norfolk. The appointment derives additional interest from Mr. Young's peculiar misfortunes, with which perhaps all our readers are not acquainted.

Lieutenant Young was one of the officers of the lamented sloop of war Hornet, then cruising in the Gulf of Mexico for the protection of commerce in those dangerous seas. One day while in a chace of a vessel supposed to be a pirate, he was directed to fire one of the bow guns to bring her to; when the breechings gave way, and the gun swung round in such a way as to crush both his legs. Immediate amputation became necessary, and he came home crippled by the loss of both legs just below the knee.

This happened but a short time before the memorable gale in September 1829, in which the Hornet was lost. Had it not been for his misfortune, he would have been in her. It was a singular providence that saved his life, by depriving him of his limbs.

Memorials to Congress.—A Memorial to Congress on behalf of Indian Rights & National Faith, was forwarded from this place a few days since, with nearly 300 signatures. It had not been circulated in all parts of the town; but, so far as they had opportunity, our citizens were singularly unanimous, in this expression of opinion, without distinction of political party or religious sect; and we are confident that the great mass of people of the United States think & feel as they do. This state of public opinion should be made known at Washington *immediately*. There is no time to be lost. The PEOPLE can easily defeat the Choctaw and Chickasaw Treaties, effect a repeal of the Indian Bill, and save the National Faith and Honor. Every freeman should make his voice heard on this subject. If the Indians are sacrificed and the Treaties set at nought, it will be in consequence of the apathy of the people, and their neglect of evident and urgent duty. If the prospect is gloomy, it is because men who know, or ought to know their duty, have not done it. Let us beware lest we 'fall into the same condemnation!'—*Jour. of Humanity.*

FIRE IN UTICA. Between the hours of one and two o'clock, on Thursday morning 27th, our citizens were alarmed with the cry of fire: It proved to be at the stables of Jason Parker & Co. proprietors of the old line of stages. They were entirely consumed, together with several adjacent buildings. About an hour after the first alarm, another fire was discovered in a building belonging to the same company, in West Utica. Strong suspicions are entertained that both were the work of an incendiary. *Christian Journal.*

Albany, Jan. 22.—It will be perceived by the Legislative proceedings, that the bills for the renewal of three of the New York banks, viz.—The Tradesman's Bank, the Bank of New York, and the City Bank, were passed yesterday in the House, by unanimous votes. The remaining five will probably pass with similar unanimity. These banks are all made subject to the Safety Fund System, upon the same terms as the other banks of the state.—*Argus.*

We learn that the Free Presbyterian Church of the First Ward, of which the Rev. Mr. Parker is pastor, have purchased the four spacious brick stores on the North-West corner of Washington and Dey streets, the three upper stories of which are to be converted into a house of worship for the use of said congregation. The lower story will continue to be occupied as at present.—*Jour. of Com.*

A meeting of the friends of the American Tract Society was held in Charleston, S. C. on the 12th inst., at which Gen. S. Van Rensselaer, of Albany, presided.—Among those who addressed the meeting was S. V. S. Wilder, Esq. of Brooklyn.

List of Letters received since our last.—T. Taman; C. O. Shephard; J. Rose jr., J. C. Morehouse, A. G. Hall; O. Allen, J. P. Sill; N. Noyes; Wm. A. Chapman; J. B. Wilcox.

Married,

At Pittsford, on the 31st ult., by Rev. Mr. Mahan, Mortimer F. Delano Esq. to Miss Sarah E. Guernsey, daughter of James K. Guernsey, Esq of that place.

In Canandaigua, on Thursday evening last, by Rev. A. D. Eddy, Mr. Ira Marsh, to Miss Olive Redfield.

DIED.

At Tuscarora, very suddenly on the 28th ult. Mr. David Cusick, a member of the Tuscarora Mission Church, aged 45 years.

In Seneca, on the 23d ult. Deacon Thomas M Cauley, aged 54. He was in his usual health, and while sitting at the breakfast table, he suddenly expired without a moment's warning. "Be ye also ready."

John Knapp, of Caneadice, was found dead in the high way, on Monday morning last. Verdict of the coroner's jury—that he came to his death by freezing, being at the time in a state of *intoxication*.

NOTICE.—*Rev. J. Elliot, of the Tuscarora Mission, acknowledges the receipt of* $18,82, *contributed by the* 1st *Presbyterian Society in Lockport, Niagara Co. in aid of Foreign Missions. Also,* $1,50 *by Mr. Stephen Macoon, for the Missionary Herald.*

NOTICE.—*An adjourned meeting of the Genesee County Society for the Promotion of Temperance, will take place at Wyoming, (Middlebury) on Wednesday, the ninth day of February, at* 6 *o'clock*, P. M. *An Address by one of the members.*

Officers of the Society.

Phicol M. Ward, *President*, A. W. Muzzy, 1st *Vice President;* John Barber, 2d *Vice President;* J. B. Wilcox, *Sec'y;* Moses P. Butler, *Treasurer.* Amos M. Barnep, Dr. Hurlburt, Dr. Allen, Dan Wade, A. W. Page, Huntington Lyman, Rev. Warren Day, *Board of Managers.*

By Order of the Board,

J. B. WILCOX. *Sec'y.*

The annual meeting of the "Auxiliary Union of the County of Genesee for Promoting the Observance of the Christian Sabbath" will be holden at Wyoming on the 9th *day of Feb. pursuant to adjournment.*

By order of the Board.

J. B. WILCOX, *Secretary.*

A four days Meeting at Lockport will be commenced on Thursday 10th *inst. Brethren in the Ministry and Laymen far and near are invited to attend. Arrangements will be made for Conferences and other exercises in which lay Brethren will have an opportunity of doing good.*

NOTICE.—*The Genesee Consociation will meet at Ogden, the first Tuesday in February next, at* 10 *o'clock* A. M.

A MEMBER OF CONSOCIATION.

The creditors of Lyman Hamlin, imprisoned in the county of Monroe, are notified to show cause if any they have, before Hon. Addison Gardiner, circuit judge of the eighth Judicial Court of State of New York, at his office in Rochester in the said county, on the 23d day of March 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, according to the prayer of his petition.

Dated this 28th day of January, 1831.

To Exonerate from Imprisonment.

Ransom Rogers of the town of [illegible], Monroe county, Insolvent; Notice first published February 3, 1831. Creditors to appear before Hon. Addison Gardiner, circuit judge of the eighth Judicial Circuit, of State of New York, at his office in Gates on the 23d day of March next, at ten o'clock in the forenoon.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE TWO MAIDENS.

One came with light and laughing air,
And cheek like opening blossom;
Bright gems were twined amid her hair,
And glittered on her bosom,
And pearl and costly bracelets deck
Her round white arms and lovely neck.

Like summer's sky, with stars bedight,
The jewelled robe around her,
And dazzling as the noontide light,
The radiant zone that bound her;
And pride and joy were in her eye,
And mortals bowed as she passed by.

Another came—o'er her mild face
A pensive shade was stealing,
Yet there no grief of earth we trace,
But that deep, and holy feeling,
Which mourns the heart should ever stray
From the pure fount of truth away.

Around her brow, a snow drop fair,
The glossy tresses cluster;
Nor pearl nor ornament was there,
Save the meek spirit's lustre—
And faith and hope beamed from her eye,
And angels bowed as she passed by.

From the New York Evangelist.

GRIGINAL PARAGRAPHS.

BUSINESS PRESCRIPTION.

Many persons are continually complaining that they are so hurried that it is impossible to complete any thing. They are therefore of that number who make "much ado about nothing." Perhaps attention to the following business prescription may relieve such from a sore malady. Undertake no labor unless you feel persuaded at the time that you shall, with God's blessing, be able to accomplish it; set about it immediately, if possible; defer it not until another day if you can save or redeem sufficient time to perform the duty; and if necessarily put off, let no pleasure, or new labor, intervene previous to its conscientious performance. Waste no time in sleep, at the table, in recreation, in writing at any time; much less if you have unfinished business, remembering that the night of death is at hand when no man can work. These hurried individuals would perform as much again for their families, for their fellow-men, and for their Saviour, if they would economise time, be methodical, practice self-denial, and finish business on hand before undertaking new engagements.

QUANDARY.

On reading Professor Stuart's able essay, proving from scripture and reason, that Christians cannot consistently use alcoholic wine, I bethought me of the bottles of choice maderia, sherry, and port, in my wine closet, some of which have been laid up for nearly twenty years, to be brought out on great occasions. What, thought I, must this all be thrown away? Is there no evading the argument brought to bear so powerfully upon the conscience? Must I practice this self-denial that my example may be efficacious? Even so. But no, there is a way by which I can derive more satisfaction in the disposal of my wine, than by using it myself. It shall be kept for the sick poor. I will authorise my physician to send for a bottle whenever he has a sick patient too poor to purchase wine. It shall not be thrown away, nor has it been preserved so carefully for nothing. I will drink no more, but it shall administer to the comfort and relief of the sick.

SONS REFORMING THEIR FATHERS.

Numberless instances exist of the reformation of parents by the instrumentality of their children. A remarkable one occurred lately. A merchant, upwards of fifty years of age, proposed a dissolution with his partner, assigning as the reason that he could not consistently sell distilled liquors any longer, *for his son, a student at a Theological Seminary, had convinced him it was improper so to do.* A dissolution of the co-partnership took place, one taking the dry goods, and the other the groceries, and establishing separate stores.

Again: A pious little boy, not eight years old, persuaded his father to sell his pew in an Universalist church and purchase one in an Orthodox church; and begged a friend to talk to his dear mother respecting her soul.

CHRISTIAN EDUCATION.

An awful responsibility rests upon Christian parents for throwing their children into schools where their souls are neglected or ruined. Thomas Scott said he attributed the welfare of *his* children to seeking for them in the first place Jesus Christ and him crucified. What right have Christians to place their children under the tuition of infidels, sceptics, or nothingarians? "Take this child and bring it up for me" is the sentiment of the Bible, and professors of religion covenant to train up their children for God. And what right have Christian parents to commit their sons and daughters even to *professed* Christians who neglect, or negligently perform, the duty of educating their scholars as moral and acceptable beings? Think of these things, parents; and prefer the salvation of your offspring to all the fashion, accomplishments, and knowledge in the world, unsanctified by Christianity.

FIVE HUNDRED TEMPERANCE SERMONS.

It may be estimated that at least five hundred families in this city set before their visiters, on new year's day, (instead of the alcoholic beverage of former times,) *pure cold water.* Calculating that each of these families had twenty visiting friends, we may imagine that a Temperance sermon was thus preached to ten thousand individuals on new year's day! The time will come when *all* moral and religious men will think it disgraceful and wicked to place before their friends hot punch, apple toddy, whiskey, alcoholic wine, and the numberless liquors that have been invented to steal away men's reason and souls, and render them easy and willing captives to Satan.

PROFITABLE INVESTMENT.

Capitalists complain that money, at the present time, yields a small interest; and there are just grounds of apprehension that it may be still lower. Let such be advised to invest it in stock that will not fail to produce the highest rate of interest.—*Lend it to the Lord.* Each talent thus employed, will gain a [illegible] the Lord hath said it.

CHILD'S QUESTION.

A little boy came home from a "Theological Bookstore," and asked, "Papa, what is a theological bookstore?" His father told him it was a place where religious books were sold. The inquisitive lad quickly asked, "is *Mother Goose* a religious book?" Why do you ask such a question? said his father. "Because," replied the boy, "I saw them selling it, and many such books." A child can see the inconsistency of such incongruous associations. A hint to the wise, &c.

DR. BEECHER'S FOURTH LECTURE.

Text, Romans v. 1—*Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.*

Subject, *Justification by Faith.* The lecturer began by defining the term *justification*, which in the legal sense, is an acquittal on the plea of not guilty; but, as all men have sinned, *evangelical* justification is not a declaration of innocence, but consists in pardon, in averting the consequences of crime, and granting the guilty the rewards of obedience, as if they had not sinned. This doctrine is the essence of the Gospel, the *articulus stantis vel cadentis ecclesiae*, as Luther justly termed it: and such it has always been considered by the Protestant Reformers and the disciples of the Reformation.

It was the object of the lecturer to exhibit the doctrine of justification by works as held by the Catholic Church—the doctrine of justification by faith as held by evangelical Protestants—and to give reasons for rejecting the former and receiving the latter. By reading extracts from the Catholic creeds it was shown, that though the Papal Church does not professedly reject the doctrine of justification by faith, she maintained that good works also, by the grace of God through Chriat, are made in part the meritorious cause of justification. By reading extracts from the Protestant creeds, it was shown that evangelical Protestants maintain, that we are pardoned on account of the atonement and merits of Christ, through faith, without the merit of good works. This is the faith of the Congregational, the Presbyterian, the Episcopal, the Methodist the Baptist, the Lutheran Church, and of all evangelical Protestants. Justifying faith was further described as a holy affection of the heart, a principle of holy love to God and Christ, on account of their own glorious perfections—an active, operative principle leading to obedience to God's law, and unceasing activity in doing good; so that it is as absurd to pretend to faith without works as it is to speak of a sun which gives no light, or of a fire without heat, or of animal life without motion or feeling or breath or warmth. Faith alone is the condition, the *only* condition, of justification—active obedience springing from supreme love to God, the evidence of faith. Even faith itself is not a meritorious cause of justification: it secures pardon only through grace by the promise of God, and not by its own merits or deserving.

The lecturer then proceeded to give his reasons for rejecting the Catholic doctrine of justification in part by works. 1. The principle assumed in this doctrine is a natural impossibility. Obedience to be meritorious must be absolutely perfect; no man can pretend that he has never in a single instance, in thought, word, or deed, swerved from the rule of perfect obedience to the law of God; and consequently no human obedience can be really meritorious, being always more or less imperfect: not even Omnipotence is competent to make that *perfect*, which is, and must be, at the same time essentially *imperfect.*

1. The merit of good works is superfluous, it being admitted by the Catholics and Protestants, that the merits of Christ are sufficient and more than sufficient to save the world. 3. The doctrine of the merit of good works is, and always has been, to the great mass of mankind, a pretext for neglecting the Gospel and living in irreligion. Outward good works are not and cannot be the fulfilling of the law, love being the only vital principle of true obedience; they are no certain evidence of inward faith and holiness; and the doctrine of justification by the merit of such works is the prostration of law and all moral governments. It supposes that good deeds may balance bad deeds; one truth may balance one falsehood; one day of temperance, one day of intemperance; one day of peace, one day of quarreling, &c. On this principle, we might anticipate accounts at the day of judgement, like the following:

A. B. Dr. to 2,500 falsehoods.
Contra Cr. to 2,600 truths.
Balance, 200 deeds of merit.

The hearers might well suppose this too ludicrous and absurd for the pulpit: how then would it appear before the throne of God, during the solemnities of the judgement? and are not many resting their hopes of salvation on a principle so absurd? a principle so essentially dishonest, that were any man to act upon it in his dealings with his fellow men, he would be scouted from all respectable society.—The inefficacy of outward good works to sanctify the heart are a proof of their inefficacy to justify;—and they are expressly rejected in Scripture as the ground of justification: numerous passages were quoted to prove this. Finally the invariably bad tendency of the doctrine of justification by the merit of good works, is proof of its fallacy. All the demoralizing forms of religion, with which the world has ever been infested, have rested on this basis—hence the pilgrimages, sacrifices, fastings, penances of Paganism, Mahomedanism, and Popery. On this side have always been found the enemies of freedom, the persecutors and torturers of the pious, the advo[illegible] the encouragers of ignorance and licentiousness among the people; while the Protestants, the Puritans, have been the uniform defenders of liberty, the enemies of tyranny, and the friends of education and moral improvement. These positions were established by appeals to history; and the effect of the Papal doctrine was illustrated by reading some appropriate extracts from Lady Morgan's Italy. The lecturer concluded by some inferences, and an affectionate exhortation to his hearers to seek salvation in the only way in which it could be obtained, that is, by repentance and faith in Christ. The lectures are an unbroken chain of close reasoning, and our sketch gives but a very imperfect idea of it.—*Bost. Rec.*

AN HORRID SNOW.

Boston, 10 Dec. 1717

Sir—Tho' we are gott so far onward as the beginning of another Winter, yett we have not forgott ye last, which at the latter end whereof we were entertained and overwhelmed with a Snow, which was attended with some Things, which were uncommon enough to afford matter for a letter from us. Our Winter was not so bad as that, wherein Tacitus tells us, that Corbulo made his expedition against the Parthians, nor that, which proved so fatal to ye Beasts and Birds in ye days of ye Emperor Justinian, and that the very Fishes were killed under ye freezing sea, when Phocas did as much to ye men whom Tyrants treat like ye Fishes of ye Sea But ye conclusion of our Winter was hard enough, and was too formidable to be easily forgotten, and of a piece with what you had in Europe a year before. The Snow was ye chief Thing made it so. For tho' rarely does a winter pass us, wherein we may not say with Pliny *Ingens Hyeme Nivis apud nos copia*, yet our last Winter brought with it a Snow, that excelled them all. The Snow, 'tis true, not equal to that which once fell and lay twenty Cubits high, about the Beginning of October, in the parts about ye *Euxine Sea*, Nor to that which, ye *French Annals* tellsus, kept falling for twenty Nine weeks together. Nor to several mentioned by *Boethius*, wherein vast numbers of people, and of Cattel perished. Nor to those that *Strabo* finds upon *Caucasus and Rhodiginus Armenia.* But yett such an one, and attended with such circumstances as may deserve to be remembered.

On the twentieh of the last *February*, there came on a *Snow*, which being added unto what had covered the ground a few days before, made a thicker mantle for our Mother, than what was usual; And ye Storm with it was, for the following day, so violent as to make all communication between ye Neigbors every where to cease. People, for some hours, could not pass from one side of a street into another, and ye poor Women, who happened in this critical time to fall into Travail, were putt unto Hardships, which anon produced many odd Stories for us. But on ye *Twenty fourth* day of ye Month, comes *Pelion upon Ossa*; Another Snow came on, which almost buried ye Memory of ye former, with a Storm so famous that Heaven laid an Interdict on ye Religious Assembles throughout ye Country, on this Lord's day, ye like whereunto had never been seen before. The Indians near an hundred years old affirm that their *Fathers* had never told them of any thing that equalled it. Vast numbers of Cattel were destroyed in this Calamity.—Whereof some there were, of ye Stranger sort, were found standing dead on their legs, as if they had been alive many weeks after, when ye Snow melted away. And others had their eyes glazed over with Ice at such a rate that being not far from ye Sea, their mistake of their way drowned them there. One gentleman, on whose Farms were now lost above 1100 sheep, which with other Cattel were Interred (shall I say) or *Innived*, in the Snow, writes me word that there were *two Sheep* very singularly circumstanced. For no less than eight and twenty days after the Storm the people pulling out the Ruins of above an 100 sheep out of a Snow Bank, which lay 16 feet high, drifted over them, there was two found alive, which had been there all this time, and kept themselves alive by eating the wool of their dead companions. When they were taken out they shed their own Fleeces, but soon gott into good Case again. *Sheep* were not ye only creatures that lived unaccountably, for whole weeks without their usual sustenance, entirely buried in ye Snow-drifts.

The *Swine* had a share with ye *Sheep* in strange survivals. A man had a couple of young *Hoggs*, which he gave over for dead, But on the twenty seventh day after their *Burial*, they made their way out of a *Snow-Bank*, at the bottom of which they had found a little Tansy to feed upon. The Poultry as unaccountably survived as these. Hens were found alive after seven days; Turkeys were found alive after five and twenty days, buried in ye Snow, and at a distance from ye ground; and altogether destitute of any thing to feed them. The number of creatures, that kept a *Rigid Fast*, shutt up in snow for diverse weeks together, and were found alive after all, have yielded surprizing stories unto us.

The wild Creatured of ye Woods, ye outgoings of ye Evening, made their Descent as well as they could in this Time of Scarcity for them, towards ye Sea-side A vast multitude of Deer, for ye same course and ye Deep Snow Spoiling them of their only Defence, which is to *run*, they became such a prey to these Devourers, that it is thought not one in twenty escaped, But here again occurred a Curiosity.—These carnivorous Sharpers, and especially the Foxes, would make their Nocturnal visits to the pens, where the people had their sheep defended from them. The poor Ewes big with young were so terrified with the frequent Approaches of ye Foxes, and the Terror had such Impression on them, that most of ye *Lambs* brought forth in ye Spring following, were of Monsieur *Reinard's* complexion, when ye Dams were either *White or Black* It is remarkable that immediately after ye Fall of ye Snow, an infinite multitude of *Sparrows* made their Appearance, but then, after a short continuance, all disappeared.

It is incredable how much Damage was done to ye *Orchards*, For the Snow freezing to a Crust, as high as the boughs of ye trees, anon Split ym to pieces. The cattle also, walking on ye crusted Snow a dozen foot from ye ground, and fed upon ye Trees as very much to damnify them. The Ocean was in a prodigious Ferment, and after it was over, vast heaps of little shells, were driven ashore, where they were never seen before. Mighty shoals of Porpoises also kept a play-day in the disturbed waves of our Harbours. The odd accidents befalling many poor people, whose Cottages were totally covered with ye Snow and not ye very tops of the Chimnies to be seen, would afford a Story. But there not being any relation to Philosophy in them, I forbear them.

And now *I am Sartis Terris Nivis.* And here is enough of my Winter Tale If it serve to no other purpose, yett it will give me an opportunity to tell you That nine months ago I did a thousand times wish myself with you in *Gresham Colledge*, which is never so horribly sno'wd upon. But instead of so great a Satisfaction all I can attain to is the pleasure of talking with you in this Epistolary way and subscribing myself.

Syr yours
With an affection that
knows no Winter.
COTTON MATHER.

BATTLE ROYAL IN THE LONDON TOWER.

On Friday morning, as the man whose [illegible] the cages of the wild beasts at the Tower was in the execution of that office, he inadvertently raised a door in the upper tier of cells, which separated the den of a huge lion from one in which there was a Bengal royal tiger and tigress. At sight of each other the eyes of the animals sparkled with rage. The lion instantly erected his mane, and, with a tremendous roar, sprang at the tiger. The tiger was equally eager for the combat, and in a paroxysm of fury, flew at his assailant, whilst the tigress fiercely seconded her mate. The roaring and yelling of the combatants resounding through the yards excited in all the various animals the most lively demonstration of fear or rage. The timid tribes shivered with dread and ran round their cages shrieking with terror, whilst the other lion and tigers, with the bears, leopards, panthers, wolves and hyenas, flew round their dens, shaking the bars, with their utmost strength, and uttering the most terrific cries. The lion fought most bravely, but was evidently overmatched, having to contend with two adversaries not more than a year from the woods, whilst he had been upwards of seven years in confinement. Still the battle raged with doubtful success, until the tiger seized the lion by the throat, and flung him on his back, when, after rolling over each other several times, the exasperated tigress pinned her enemy against viranda. In that situation the prostrate lord of the forest still struggled with an indominable spirit, roaring with agony and rage. By this time, however some iron rods had been heated, the red hot ends of which were now applied to the mouths and nostrils of the infuriated tigers, which were, by this means, forced to relinquish their grasp; but no sooner was separation effected, than the lion and the tiger seized in their mouths—the one the upper the other the lower jaw, of his antagonist, biting and tugging at each other with deadly fury. So excited was their animosity that it was with the greatest difficulty, by the insertion into their nostrils, of the glowing iron, they could be disengaged, and the lion driven back to his cell, the door of which was instantly closed upon him. The battle lasted full half an hour. The tiger, in the last onset, lost one of his tusks.

A Saucy Fellow.—Not long since, a gentleman from Kentucky was standing at the door of one of our hotels, whence he was about starting for the steamboat. Wishing for some one to carry his baggage, and seeing a spruce looking negro passing along the street, he called out to him—Here you Nig, take my trunk and carry it down to the boat.

The negro stopped and raising his quizzing glass to his eye, stared at the Kentuckian with a mixture of indignation and astonishment. Having scanned him sufficiently with his glass, he gave his hat an independent twist to one side, pulled up his dickey about his ears, drew himself up to his fullest height, and thus replied—"Did you 'dress that language to me, sir?"

"Yes, you black rascal; I want you to take my trunk to the steamboat."

"Indeed! I guess you came from a slave hold in' states, didn't you, if I may take the liberty to ax?"

"Ay, you black dog—and what if I did? You take too much liberty, I can tell you."

"Why I was sure you must have come from the slave states, otherwise you would n't treat gentlemen in this *supersilly* manner, just because his skin isn't of the same color of your own."

"Shut up your thick lips, or I'll stick my fist down your throat."

"We dont have any *gag* laws in this state."

"Well, you ought to have, to stop the mouths of such saucy black rascals as you are. I wish I had you in Kentucky once."

"I spose you'd *gouge* me then. But thank heaven, I'm not in Kentucky, and not a slave neither. And what's more, I undertake to tell you, Mr. *Impotence*, that there's no gouging nor gagging in this free state, and one man is as much *inspected* as another, if he behaves as well, although he is a black man, or a Nig, as you call him.—Behavior makes the man, sir. For my part I should be ashamed to show my face 'mong other gentlemen, if I 'dressed a man in the *supersilly* manner you did me."

Having finished his speech, the dark colored beau again raised his quizzing glass to his eye, and giving his antagonist a look of ineffable disdain, walked on; while the Kentuckian almost doubting his senses, wondered what sort of republican principle that must be which gives a black man as much liberty as a white one.—*N. Y. Const.*

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.
ALBERT G. HALL.
Observer Office, Dec. 20, 1830.

NEW FALL GOODS,
At No. **46,** *Carroll-St.* 1 *door south of the Mansion House.*

W. BARRON WILLIAMS is now receiving a handsome stock of *Fresh Goods*, recently purchased in New York from the latest importations, which, as a matter of course, he will sell at the owest prices for Cash. Oct. 12, 1830. 42tf

H. B. PIERPONT & WILLIAM Mc CO, Drapers and Tailors, Having formed a connection in business at the Old stand of H. B. Pierpont; the business will hereafter be conducted under the firm of H. B. Pierpont & Co. They have a general assortment of seasonable Goods in their line, together with a good stock of ready made clothing, which they will dispose of unusually low.

Garments of every description made on the shortest notice, and in the most approved manner. Cutting done as usual.
Nov. 1st 1830. H. B. PIERPONT & Co

FOR Gentlemen's Cloaks—Goat's Hair, and Imperial Camblets, with fine Baize and Pelisse Cloth for lining.—Also, Black, Blue, Brown, Bottle Green, Olive Green, & mixed Broad Cloths, for sale, positively and absolutely at uncommonly low prices by W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. 12th Oct. 42tf

LOOK!!!

All persons indebted to Nath'l Draper for tuition in the Rochester High School—or to Miss Fanny Bush for tuition, are hereby notified that I will attend to the receiving of said dues at the store of O. N. Bush, in this village on Saturday of each week, until the first Saturday of Feuruary next All who neglect this timely notice, may expect to find their accounts put in a train for collection.
SAMUEL L. PIERCE, Col.
Rochester, Jan. 13, 1831.

To Exonerate from Imprisonment.

LUTHER FISK, of Gates, Monroe county Notice first published 13th January, 1831, creditors to show cause before Moses Chapin, first judge of Monroe county at his office in Gates in said county, on the seventh day of April next, at ten o'clock, A. M.

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.
FREDERICK STARR.

ROSSITER & KNOX,—Wholesale & Retail Dealers in *Groceries Provisions, Paints, Oils, Turpentine, Brushes, Varnish, Glass, Dye Wood, Dye Stuffs, Shaker Wares, Patent Pails, &c. &c.*, at the building formerly occupied by S. MELANCTON SMITH & Co., No. **14,** Buffalo st.
Rochester, Jan. 1831. 5tf

JANUARY 1, 1831.—The subscriber having determined to discontinue the busines of dealing in ARDENT SPIRITS, and not thinking it a duty to "feed the Erie canal" with their property, offer to sell at cost their whole stock of Liquors, consisting of *Brandy, Gin, Rum, Whiskey, &c.* together with the furniture connected therewith. ROSSITER & KNOX.
5tf

CARDING MACHINE BUILDING.—The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*
Rochester, Jan. 1, 1831. 5m2

CHRISTIAN ALMANAC for 1831 for sale at this Office.

50 CHESTS Fresh Teas—100 Kegs Tobacco—for sale by
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll st

THE GEM—A Semi-Monthly Literary and Miscellaneous Journal, 2d volume enlarged. The 14th Number contains an engraving of the Genesee Falls at Rochester, with the scaffold of Sam Patch. Terms, $1 50 per year, in advance. Full sets from the commencement of the present year can be furnished;—subscriptions received at this office.

HARTFORD FIRE INSURANCE CO., *And Ætna Fire Insurance Company, Hartford.* he subscriber as Agent for the abovementioned 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.

MERINO Cloths of superior quality, Merino Circassians, Worsted Hosiery, White, Red, Green and Yellow Flannels, just received by
W. BARRON WILLIAMS.
One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of **GOODS.** Rochester, June 2, 830.

EAST ROCHESTER CASH STORE O. N Bush & Burnell are *selling* Goods at the cornet of Main and St. Paul Streets, E. Rochester. They desire those who have not called upon them to inquire of those who have, with regard to *quality* and *prices*—May, 1830. 20tf

SEPTEMBER, 1830.
ROCHESTER CASH STORE.
HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are
46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds
Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*
Also a general retailing asortment of
Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.
Among our Heavy Goods, we offer very low—650 boxes assorted sizes and qualities Window Glass;
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

FARM for sale.—Eighty eight acres—forty improved, situated in Greece near the Big Ridge and B. Kings, and the north part of Lot 124. *Title perfect*—price and terms liberal. Inquire of
JOSIAH BISSELL Jr.
Rochester, 16 March, 1830

BOARDING.—The subscriber has accommodations for six or eight boarders, at the 3d house north of the 3d Presbyterian Church, Clinton-street. F. COWDERY.
Rochester, Nov. 19, 1830. 3w47

In Chancery, before the Vice Chancellor of the 8th Circuit.

Josiah Bowen Compl'nt. vs. Davis C. West, Herman Bissell, Elisha Johnson, William Atkinson, Amos Sawyer, Hiram Everitt, & The President, Directors and Company, of the Bank of Rochester, deft's.

By virtue of a decretal order made in this cause on the 22d day of November last, before the Vice Chancellor of the 8th Circuit, I shall sell at public auction at the Court House in the village of Rochester on the 22d day of January next, at 10 o'clock in the forenoon, all that certain piece or parcel of land lying in the town of Brighton and county of Monroe and State of New-York, known as a part of lot Number eleven, in Section I bounded on, the north by lots Number one, and ten in the said section east by the Methodist meeting house lot, south by the south line of the said Methodist meeting house lot, running so far west on said line as to include two feet of ground beyond the west end of the dwelling house standing in the rear of the said Methodist meeting house, thence north to the lots number one and ten, in the said section I. including the two story wooden dwelling house standing thereon, reference had to Johnson and Seymour's map of the same lots on file in the office of the Clerk of the county of Monroe aforesaid, together with a right of way over the land between the brick-house on the said lot, and William T. Cuyler's land, and running the same width from Canal street to the above described land
Dated December 4th, 1830. ASHLEY SAMSON.
6w 50 Master in Chancery

O. HASTINGS, *Attorney & Counsellor at law* and *Solicitor & Counsellor in Chancery*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January, in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardslee of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less
JAMES W. SMITH,
Assignee of said Mortgage.
ADDISON COLLINS,
Attorney for said assignee.

ADMINISTRATOR'S SALE.

In matter of sale of the Real Estate of Thomas Morgan, deceased. } Whereas, by virtue of an Order made by O. E. Gibbs, Surrogate of the county of Monroe, the subscriber, administrator of the estate of Thomas Morgan, deceased, will sell at Public Auction, on Saturday the fifth day of February next ensuing, at eleven o'clock in the forenoon of that day, at the west end of the bridge, in front of the market, all the right, title and interest of said deceased, in and to the following described pieces or parcels of Land, to wit:

First. All that certain piece or parcel of land, situate, lying and being in the village of Rochester, known and distinguished as Millseat *Lot, No.* 12, and being the south half of said *Millseat* Lot, No. 12, agreeable to a survey and platt of said village; the same being more particularly described in a deed executed by N. Rochester, 9th day of November, 1819.

Second. All that certain piece or parcel of land, described in a deed executed by Miles Northrop and wife, bearing date the 20th July, 1826, conveying thirty two and a half acres of land, situate in township No. 13, in the 3d division of lots, in the town of Brighton, being lot number nineteen, lying on the Genesee river, butted and bounded on the east bank of said river.

Thirdly. One equal, undivided third part of lot, number twenty one, in the said division of lots, in township nnumber thirteen, in the said town of Brighton; as the same is described in a deed, executed by William W. Mumford, bearing date the 31st July, 1826, and being ten and two thirds of an acre of land.

Fourthly. One other piece or parcel of land described in a deed executed by Elisha Johnson and Geo. A. Tiffany, bearing date 8th May 1828—as Lot no. *Thirty six*, and being a portion of original Lot no. 59, situated in the said town of Brighton in the second division of lots, in township no. 13, In the 7th range of townships.

Fifth. One other piece or parcel of land, being so much of that portion of lot No. 40, in section B. (reference had to Johnson & Seymour's printed map of a part of Rochester,) as is now lying and being west of Clinton street and south of division street, and adjoining the lands of Frederick Starr on the south: Together with the hereditaments and appurtenances belonging to each and every, of the above, severally described premises.

Terms and conditions of the above sale will be declared at the time and place of said sale.
H. B. WILLIAMS.
Dated Rochester, 23d Dec. 830. 1 6w

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hibbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 131, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $531,75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit: All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, an in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (244) reference being her in had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 28th day of January next, at ten o clock in the forenoon of that day. Dated August 9, 1830.
JOHN C. NASH, Att'y. STARR NICHOLS,
m53 Assignee.

THE creditors of Hugh McLean, an insolvent debtor, and a resident of (imprisoned in) the town of Gates in the county of Monroe, are notified to show cause, if any they have, before the Hon. Addison Gardiner, Circuit Judge of the 8th Circuit of the State of New York, at his office in Gates, in said county, on the twenty-sixth day of January next, at two o'clock in the afternoon, why an assignment of the said insolvent's estate should not be made, and he be exempted from imprisonment, according to the prayer of his petition. Dated this 5th day of November, 1830. 46

To Exonerate from Imprisonment.

The creditors of John Sears, an insolvent debtor, and imprisoned in the town of Gates, in the county of Monroe, are notified to show cause, if any they have, before Moses Chapin Esq. first Judge of the county of Monroe, at his office in Gates in said county, on the twelfth day of February 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, according to the prayer of his petition. Dated the 29th day of November 1830
10w 45

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew L. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 53; and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit, Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY,
H. Humphrey, Att'y Mortgagee.
for Mortgagee

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR AND PROPRIETOR. | THURSDAY, FEBRUARY 10, 1831. | VOLUME V. NO. 7.

Rochester, Monroe Co. N. Y.

PUBLISHED WEEKLY.

J. G. HALL, Printer.

Office in the Globe Building, No. 14, Main-Street

TERMS.—*To Mail Subscribers, after 6 months, $3,00. In advance, $2,50. Companies of five or more, where payment is made when the names are forwarded, $2,50.*

Village Subscribers, $2 50 in advance.

DESTRUCTION OF SENNACHERIB.

The following lines, written by Lord Byron, are not surpassed by any perhaps in the English language, for majesty of thought and vividness of description. It is melancholy to reflect as we read them, that one who could so eloquently portray the incidents of Scripture history, should ever have employed his pen in such a manner as to indicate that his heart was little affected with the vitality of religion.

II. KINGS, XIX, 35.

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold.
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly o'er deep Galilee.

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.

For the angel of death spread his wings on the blast
And breathed in the face of the foe as he passed,
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still!

And there lay the steed, with his nostril all wide,
But through it there rolled not the breath of his pride,
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beaten surf.

And there lay the rider, distorted and pale,
With the dew on his brow, and the rust on his mail,
And the tents were all silent, the banners alone,
The lance unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!

From the Education Reporter.

HEATHEN MOTHERS.

[We make the following highly interesting extracts from the work recently published in London, entitled "*Polynesian Researches*," written during a residence of six years in the South Sea Islands, by William Ellis. They afford a striking illustration of the happy effects of Civilization and Christianity upon some of those Islands, who a few years before, were enveloped in heathenish darkness, and living in the practice of the most gross idolatry. But what a picture is here presented of *mothers*, when sunk in the darkness and pollution of *heathanism*! And what occasion have christian mothers to be thankful, that they and their children have been placed under gospel light, that they may carry their offspring to the sanctuary and to the throne of grace, instead of making them pass through the fire unto Moloch, or shedding their blood with their own hands! But heathen children will rise up in judgment with ours, and condemn them, if ours abuse their high privileges and die without the love of Christ. The christian *mother* too;—who can number her mercies! Who can estimate her obligations, to make her children "vessels of mercy prepared unto glory!"]

The natives who had given heed to the gospel, would inquire of the missionaries concerning the children which they had lost while in their state of gross ignorance and idolatry. They manifested more emotion on this point than on any other.—"Are their spirits," they would say, "in outer darkness, where there is weeping and gnashing of teeth, or are they happy?" To this the Missionaries would reply, though the opinion, they say, was not given with confidence, "That there is reason to hope and believe that they had their part in the covenant of redemption, and were therefore in Heaven." It may be imagined with what emotion these questions were put by those mothers who had been in the habit of destroying their children! Often such individuals would say they feared there was no hope of mercy for them—that they had repeatedly committed the premeditated murder of the innocent; they would perhaps repeat the scripture declaration that no murderer hath eternal life abiding in him, and ask "Ought I to go to Jesus Christ for pardon?—Are any murderers of their children ever forgiven?"—Some would say that the images of the babes whom, according to the accursed customs of their country, she had destroyed were ever present to her thoughts, and, as it were, constantly haunting her path, so that she was afraid even to retire to secret places of bushes for private prayer; lest their ghosts should arise before her. At a school-examination, when a little boy had received a prize (perhaps a copy of one of the gospels,) and was walking back to his seat with it, "I have seen," says Mr. Ellis, "the mother's eye follow the child with all a parent's fond emotion beaming in it, while the tear of pleasure was sparkeled there—and, in striking contrast the childless mother might be seen weeping at the recollection of the dear babes, which under the influence of idolatry she had destroyed, and which not for her own murderous hand, might have smiled in the throng she then beheld before her."—Such mothers often affected the missionaries, by the contrast they drew between their own childless and desolate condition, with that of those happy parents, who under the reign of Messiah, were surrounded by their offspring. At a meeting in Raiatea, where the children were examined, a venerable old man arose, and addressed the assembly, with impressive action, and strongly excited feeling.

Comparing the past with the present state of the people he said:—the spot on which we are now assembled was by me made sacred for my self and family. Large was my family but I alone remain—all have died in the service of Satan—they knew not this good word which I am spared to see—my heart is longing for them, and often says within me Oh! that they had not died so soon! Great are my crimes—I am the father of nineteen children—*all of them I have murdered*—now my heart longs for them—had they been spared, they would have been men and women—learning and knowing the word of the true God. But, while I was thus destroying them, no one even my own cousin, (pointing to Tamatao, the king who presided at the meeting) stayed my hand, or said, Spare them.—No one said. The good word, the true word is coming spare your children! And now my heart is repenting, is weeping for them!"

The Missionaries who have been the longest in those islands, say, they have never met with one woman, who if she was a mother under the former system, had not committed infanticide. The very circumstance of their destroying, instead of nursing their children, rendered births more numerous; and it is certain that not less than two thirds of the infants who were born into the world were immediately murdered by their parents—so powerful for evil, is custom, and so dreadful are the consequences of these infernal idolatries! For there was no want of natural affection in the parents—in this respect nature is every where the same—every where beneficent and wise.

"There were times," says Mr. Ellis, "when a mother's love, a mother's feelings, overcame the iron face of pagan custom, and all her endeavors were used to save her child." He had heard most affecting instances of such struggles, between the mother to preserve, and the father and friends to destroy it—and always if the infant was allowed to live ten minutes or half an hour, it was safe: instead of a murderer's grasp, it received a mother's caresses, and was afterwards treated with the greatest tenderness.

The new religion has now a sure and powerful support in maternal affection. The change which has taken place is also more likely to be permanent because it has not been marked by any sudden conversions, nor by those paroxysms which the Missionaries seem to have expected. On the part of Pomare and the other chiefs, it has been the deliberate rejection of an abominable system of delusion, the immediate effects of which there, were indeed, what angels announced at the nativity—peace and good will. The Missionaries have not thrown down one set of idols to insial another in their stead; they have practised no frauds; they have taught in its purity a pure faith. The Romanist, who with a sincere mind, should venture to compare their statements with the history of his own St. Francis Xavier, the Annual Relations, the Annual Epistles, and the edifying letters of the Jesuits, might, from that comparison, form a true judgment of the actual and practical difference between the Romish and Reformed Religion. Another point of profitable comparison would be between the language which these Protestant Missionaries have held concerning the state of infants dying unbaptized, and that doctrine of the Romish Church, which has produced volumes *de Embryologia Sacra*, and led to practices as pitiable for their absurdity, as, on other accounts, they are revolting and unutterable.

From the American Tract Magazine.

PROGRESS OF THE MONTHLY TRACT DISTRIBUTION.

This system of effort is evidently making a rapid progress throughout the country, and taking a deeper and deeper hold of the affections of the people of God.—At one meeting of the Committee of the American Tract Society, recently held, letters were received from thirty-four Auxiliaries, each speaking with interest of the Monthly Distribution as prosecuted by themselves.

Let *the three following items be secured*, and we are persuaded that none can estimate too highly the importance of this means of usefulness.

1. That the *best qualified individuals engage as Distributors*. "The best materials in the churches," as has been properly said, should be selected for this work.

2. That they do their work at once *discreetly and faithfully*, with hearts burning with love to God and the souls of men; never losing sight of the objects to do whatever Providence affords the opportunity of doing good for the eternal welfare of those they visit.

3. That Distributors and all the friends of Christ *wrestle with God in prayer* for his blessing on this system of effort. Instances have already occurred in which a Distributor, devoting the early part of the day to fasting and prayer, has gone out and found a surprising access to the hearts of the people, and evidences that souls had been converted to God by these labors.

We add some encouraging items of intelligence from different parts of the country.

Utica N. Y.—"I have time only to say, that in the report of the Monthly Distribution for December, read yesterday, *five conversions* were reported to have occurred through the Tracts, as the direct means, since the last distribution."

"It is worthy of notice," says the Rev. Warren Day, Agent for the Tract cause in the Western District of New York, "that the present revivals of religion in Oneida County are chiefly in the places where the monthly Tract distribution has been in operation."

Boston, Mass.—This work has now been prosecuted for some months in this city, with encouraging success. "Am I asked," said one of the devoted clergymen of Boston to his people, "where the millennium will begin; I answer, *where the Gospel is brought home to every bosom*, and this is the system to do it. It fills up the vacancies left by other Christian efforts." "What a *noble* work," says the Agent of the American Tract Society at Boston, "has Providence devised in the Monthly Distribution! It not only renders those already laboring in the Tract cause more active, but calls up a *host* to their aid."

Winchester, Va.—"We are still pursuing the Mouthly Distribution, and not without some encouragements. November was our seventh month. About 500 families are supplied, and 8 decline receiving the Tracts. Our distributors, who are mostly ladies, are generally delighted with their work. In most cases they are received kindly and cheerfully—in some instances *joyfully*."

Erie Penn.—"The monthly distribution commenced the present year, & will form an era in our Tract operations. The work is prosecuted by members of the Female Tract Society, who in supplying every family, store and grocery, 220 in number, were always kindly received, and in a majority of cases the Tracts were reeeived with cordial thankfulness: the results thus far have exceeded the hopes of the most sanguine." "Three persons who were hostile to Tracts have joined our society. Some have been persuaded to attend church, and more to attend the Sabbath schools. My own district embraces about fifty families, and extends two or three miles. I can truly say these vtsits are among my highest pleasures."

Philadelphia, Pa.—At the last meeting of Distributors and friends, it appeared that the number of Distributors now employed is about 400; that the cost of Tracts for the last ten months has been $1,592 80; that 467 children have been brought into Sabbath Schools, and 392 families found destitute of the Bible. Several interesting incidents are reported, one of them unusually striking, which will be inserted in its details in our next.

In New-York City the work is prosecuted with energy. More than 35,000 families were reported in the month of December, and a number of instances of hopeful conversion.

From the Christian Mirror.

An Agent of the Vermont Chronicle has written to its Editor, declining to have any thing to do with it hereafter: assigning as the reason, that it is "constantly finding fault with the proceedings of government, and bringing forward the Indian cause and Sabbath mails." The Editor admits the right of his correspondent to decline, if he finds the Chronicle interfering with any object, public or private, which he has much at heart; but says, if his opposition to Sabbath mails, is opposition to the administration, then the Hon. C. P. Van Ness is an opposer to the administration; Hon. Joel Doolittle is another; Hon. Felix Grundy, of Tennessee, is another; Hon. John McLean, of Ohio, is another, for he recommended the repeal of that provision of the Postoffice law, against which we contend; Hon. Martin Van Buren, who wrote a letter to Mr. McLean, while P. M. General, recommending the discontinuance of Sabbath Mails, is another; Mr. Dudley, U. S. Senator from New York, is another; and so on, almost without end. We have never blamed the present administration, nor the party which supports them, on this subject. We never had any evidence that as a party, they could justly be charged with any fault in respect to it. We have always considered them to be as favorable to our views, as their predecessors, or as those who hope to be their successors.

With respect to the Indians he says—and we adopt his defence as our own—

We have never treated this as a party question. We have never said, that President Adams did better than President Jackson; or that Mr. Clay, or any other candidate for the presidency, would do better. We have regarded it purely as a question of right and wrong. As such only we have written upon it. And from our heart we pity the man, who is so blinded by the spirit of party, as to look at it in any other light.

The sum total of our offending, then, is this;—that we have spoken of the administration as wrong, *in one thing*—in a measure not yet completed, and which, we hope, they will think best to abandon. In what we have said concerning this, we have drawn no unfavorable comparisons between them and their rivals, nor have we expressed a wish that they should go out of office, and others be elected in their stead. We have merely said, and endeavored to prove it, that in this *one thing*, which they propose to do they are wrong.

Now, men may denounce us for this, if they please; but we shall not easily yield up the right of protesting against moral evil wherever we find it, or think we find it—whether in high or low, rich or poor, men in power or men without power. The doctrine of "passive obedience," carried to such an extreme as this, is no part of our creed.

As for the alleged impropriety of opposing national sins in a religious paper, we only follow, in this, the example of Isaiah, of Jeremiah, and indeed of all the prophets, whose writings remain for our instruction. The burden of their song was, the sins of the government, the moral influence on the people, and the ruin which would follow. The Indian Question is as legitimate a subject for religious discussion, admonition, and reproof, as were most things of which they spake.

A FOREIGNER'S SURPRISE

A Washington correspondent of the N. York Journal of Commerce relates the following anecdote:-

A paper was not long since presented to the Portuguese Minister, soliciting his aid to a benevolent institution in the city. He observed the name of the President and some of the Cabinet, with distinguished officers of government as Gen. Macomb for instance, whose name was down with thirty dollars against it for the Infant School, when with a smile, as he stretched out his arm that held the paper, said he,, "This is curious. No Church and State here—no pay for the clergy—no publick support of benevolent institutions—nothing done by the government for the poor; but here are the names of these great men setting the example to their fellow citizens by subscribing private donations to the Infant School! What a government! They are all fellow citizens—not a soldier to be seen." He has taken so great an interest in Infant Schools as to write to his Majesty, the King of Portugal, recommending their introduction into his kingdom.

We profess to be Bible Christians, and therefore rejoice that in the recent events in Europe, "Priestcraft" as well as "Kingcraft" has received a deadly blow. The Pope has lost one of his most powerful engines against religious and civil liberty, by the dethronement of the infatuated Charles. We also rejoice that almost every village in the northern tier of counties in the western part of this state, is now enjoying what we believe to be a "revival of the religion of the gospel." Indeed, such a time in this country and in this respect, it is generally acknowledged, was never before known.—*Western Spectator.*

A blacksmith in Alabama having been slandered, was advised to apply to the courts for redress. He replied with true wisdom, "I shall never sue any body for slander: I can go into my shop and work out a better character in six months than I could get in the court house in a year."

MISSISSIPPI AND ST. LAWRENCE.

In the peculiar forms, if I may so speak, of these rivers, we see a fine illustration of the wisdom and goodness of God. It is manifest that all long rivers which flow towards the north are peculiarly liable to excessive floods in the spring season, when the snow and ice melt. For as the sun advances to the north, the upper or southern branches will first pour down their floods upon the parent stream below, which would soon be filled with ice, accumulated upon its own unbroken bed, which, when yielded, would spread desolation far and wide. Now what resource has the St. Lawrence to prevent this? Its numerous and extensive lakes, where the rising waters from above may be collected, as in immense reservoirs; and before they can raise the surface of the waters in these, the St. Lawrence is free from ice. Hence the reason why this river varies so little through the year in the volume of its waters. Now we may conceive of the terrible results which would take place, if the Mississippi, which has not a lake from its sources to its mouth, of any note, flowed northward, and entered into the gulf of St. Lawrence—And I believe that we cannot find an instance of a very long river flowing from south to north in high latitudes, which has not the admirable provision of lakes to contain and regulate its immense volume of waters in the spring time.—*S. S. Jour.*

IS IT CATCHING?

We do not know of any question so often asked a physician, as that respecting the contagious nature of a disease. "Doctor, is it catching?" is heard from the mouth of the nurse in the sick room.—"Is there any danger of me taking it?" is the address of a solicitous relative in the parlour; and it is well if the poor doctor be not waylaid in the entry by a servant, with the quere, "Is it catching like?" and the sage additional remark of "I feel a-most afeard to go up stairs." If all this were a mere display of idle curiosity, the physician could but smile at the simplicity which supposes him to have a charmed life; and that a malignant and contagious disease, which would drive away all others from the bed side, is to be fearlessly met by him. The question assumes an infinitely more serious character, when we know that on its solution depends all the comforts which a sick man has it in his power to enjoy, and not unfrequently his life ifself.

Few things are accredited on such slight or we might rather say, on the entire absence of proof, as the contagiousness of a disease. Hence in all epidemic visitations, no matter in what season, the cry of the crowd is, that one person catches the malady from another. O! it must be so, they allege; or why should all the members of the same family be attacked? "Or how comes it that neighbor A. was taken sick after that visit to his friend B. who was at the time so ill of the fever?" Does it never occur to these sage querists, that there may be a community of cause in wide operation, to which all are exposed, but by which, owing to differences of constitution, from age, sex, and mode of living, and other exposures, as to atmospherical vicissitudes and loss of sleep and anxiety, some will sicken more readily than others? Let us suppose, in that state of the air which gives rise to influenza or epidemic catarrh, that the father or head of a family, has been out all night carousing, (we wish the supposition were an improbable one,) or had been chilled through, by fixed standing in a damp place for hours, in the performance of his daily duty; he sickens and has the influenza. Solicitude is naturally excited in the mind of his wife and children—they sit up with him, and are deprived of their usual rest—they are passing to and fro, in different parts of the house, at all hours, often in an undress—sometimes they snatch a short nap by his bedside, without adequate covering: the economy of the house is deranged, meals are not taken with accustomed regularity, and the appetite moreover is impaired with anxiety or grief. After all this, one more is taken sick, and then what is the inference?—that the causes, above mentioned, conjoined with the altered external atmosphere, which had a constant tendency to affect the lungs, brought on the disease.—O no! this is too natural a process of reasoning, and with all demands some patience in investigation: the marvellous is preferred, and we soon hear it buzzed about that Mrs. or Miss—caught the disease from her husband or her father, as the case may be.—Fresh sickness is followed necessarily by additional exposures and anxiety on the part of the remaining members of the family, and of course, increased liability to disease, and fresh absurdities about catching it. We have selected influenza as an example, because its wide spread, and the evidently altered state of the atmosphere are such as to make most persons content with deriving it from this latter source, and yet the arguments in favor of its contagiousness are just as good as all those that have been adduced in favor of the contagiousness of any other winter epidemic, call it what you will, typhus pleurisy—putrid sore throat—spotted fever or cold plague. The same fallacies have prevailed respecting many other diseases, such as East India cholera, and our own bilious and yellow fevers.—Many persons will be affected by any one of these diseases, in a particular district of town or country, because there is at the time a deterioration of the air, either by exhalations, or excessive humidity and great alternations of temperature; there may be also defective or bad aliment, and water: sometimes all these are combined in the same region. The order of succession of attack will depend on the modifications in the state of the animal economy already pointed out. The localities of ague and fever, are generally so peculiar and well marked, that people are satisfied with this explanation, and do not think of referring the spread of the disease in a swampy region to contagion. If they would take a little pains, and the subject is surely worth it, they would see just as clearly the causes of autumnal fevers, and dysentery, and would not then be asking the absurd question whether or not they are catching.

What person of common humanity, can bear to see a poor fever patient treated like the tenant of a lazar-house, and as an object only to be approached with dread and disgust; and all from the stupid fear that he should communicate his disease to those near him. The minister of the gospel might just as reasonably and humanely decline administering religious consolation and advice to the sick man, for fear of the contamination of evil thoughts, and vile passions to which the latter may at the moment be a victim.

The histories of epidemic diseases present, in contrast with signal disinterestedness, such mournful examples of the utter selfishness of man, growing out of ill-grounded fears respecting their true character, as to require us again to advert to the subject, with a view of still farther correcting the yet too prevailing misconceptions respecting it.—*Journal of Health.*

TEMPERANCE REVIVALS.

There is evidently a close connexion, says a writer in the N. Y. Evangelist, between the temperance reform and revivals of religion, and these two mutually aid each other.

This conclusion is strengthened by an appeal to facts. In Connecticut we learn, from the report of the General Association, that about *one tenth* of the churches in that State had been visited with revivals during the year ending at their last meeting. By the same document we learn that in the *Ecclesiastical County* of Middlesex there are 15 churches, 7 of which, nearly one half, are named as having been visited with revivals the past year. Now this county took the lead in the temperance reformation in that State. During the two years previous to the formation of the Middlesex County Temperance Society, no less than 9 of these 15 churches were visited with revivals.—These nine revivals evidently did much to prepare the way for the efficient efforts that were afterwards made to promote the cause of temperance; and in return, the temperance reform evidently exerted a powerful influence in preparing the way for the revivals that succeeded. With very few exceptions the same persons that supported the one supported the other also; the same persons that opposed the one opposed the other also, and with the same weapons too. During one of the late revivals in that county, abont 150 joined the Temperance Society in one parish. And in a number of these seven places visited with revivals the past year, the hopeful converts were ready to join the temperance society without delay.

Palmyra Rope Walk!—We witnessed, on Friday last, a novel sight for this country. Two sleighs, each loaded with a coil of rope, the largest about three inches in diameter, 2700 feet in length, and weighing about 4200 pounds, destined for the Delaware and Hudson Rail Road. They were made at the ropewalk of Messrs. TOWNSEND & Co. in Palmyra; and we are informed they have a contract for a large quantity for the same rail road company.—*Geneva Cour.*

The Montreal Official Gazette states that the proprietor had instituted a suit against the Deputy P. M. G. for detaining his papers and exacting thereon postage in advance. The case is expected to come on for trial at the February or April term of the Court of King's Bench, and the editor says he has also laid his complaint before the Postmaster General of England.

From the Genius of Temperance.

VICE—*a heavy tax and curse.*

The people of this city have been taxed at least Eight Hundred dollars, for the support of H. R. an intemperate, profligate woman and her child. She has been in prison nearly six years. And where else *shall* she be? If set at liberty, she would add another to the number of ravening tigresses who prowl about our streets and cast down many wounded.—Were the cost of her imprisonment *tenfold* the above amount, it would be *cheaper* to hold her in prison, than to *pay the expense* of her nightly ravages. And yet this is but the expense of supporting *one* of these miserable beings. Reader! How many such do you suppose there are in this city? What a tax! And yet the community are patient! Are they not unwise as well as criminal in sleeping over this evil? Ought not something to be done, and cannot something be done, to remove this dreadful and expensive form of vice? Cannot something at least be done to rescue young children of both sexes who are training up in places of impurity, and preparing to swell the number of the abandoned and the desperate? F. P.

It is with people of little minds as with narrow necked bottles, the less they have in them, the more noise they make in pouring it o ught

THE INDIAN MOTHER.

BY MRS. JAMESON.

We extract the tender and affecting recital which follows, from an annual called the AMULET, for 1831. It illustrates the method by which the Spanish Catholics were wont to convert the natives of South-America. Father Gomez is the iron-hearted missionary who had charge of their converting machinery.—*Index.*

Among the passions and vices which Father Gomez had brought from his cell in the convent of Angostara, to spread contamination and oppression through his new domain, were pride and avarice; and both were interested in increasing the number of his converts, or rather, of his slaves. In spite of the wise and humane law of Charles Third, prohibiting the conversion of the Indian natives by force, Gomez, like others of his brethren in the more distant missions, often accomplished his purpose by direct violence. He was accustomed to go, with a party of his people, and lie in wait near the borders of unreclaimed Indians; when the men were absent he would forcibly seize on the women and children, bind them, and bring them off in triumph to his own village. There, being baptized, and taught to make the sign of the cross, they were *called* Christians, but in reality were slaves. In general, the women thus detained, pined away and died; but the children became accustomed to their new mode of life, forgot their woods, and paid to their Christian master a willing and blind obedience; thus, in time they became the oppressors of their own people.

Father Gomez called these incursions, *la conquista e spiritual*—the conquest of souls.

One day he set off on an expedition of this nature, attended by twelve armed Indians; and after rowing some leagues up the river Guaviare, which flows into the Orinoco, they perceived, through an opening in the trees, and at a little distance from the shore, an Indian hut. It is the custom of these people to live isolated in families; and so strong is their passion for solitude, that when collected into villages they frequently build themselves a little cabin at a distance from their usual residence, and retire to it, at certain seasons, for days together. The cabin of which I speak was one of these solitary *villas*—if I may so apply the word. Within this hut a young woman [whom I shall call Guahiba, from the name of her tribe,] was busied in making cakes of the cassava root, and preparing the family meal, against the return of her husband, who was fishing at some distance up the river; her eldest child, about five or six years old, assisted her; and from time to time, while thus employed, the mother turned her eyes, beaming with fond affection, upon the playful gambols of two little infants, who, being just able to crawl alone, were rolling together on the ground, laughing and crowing with all their might.

Their food being nearly prepared, the Indian woman looked towards the river, impatient for the return of her husband. But her bright dark eyes swimming with eagerness and affectionate solicitude, became fixed and glazed with terror when, instead of him she so fondly expected, she beheld the attendants of Father Gomez, creeping stealthily along the side of the thicket towards her cabin.—Instantly aware of her danger (for the nature and object of these incursions were the dread of all the country around), she uttered a piercing shriek, snatched up her infants in her arms, and, calling the other to follow, rushed from the hut towards the forest. As she had considerably the start of her pursuers, she would probably have escaped, and have hidden herself effectually in its tangled depths, if her precious burthen had not impeded her flight; but thus encumbered, she was easily overtaken. Her eldest child, fleet of foot and wily as the young jaguar, escaped, to carry to the wretched father the news of his bereavement, and neither father nor child was ever more beheld in their former haunts.

Meantime, the Indians seized upon Guahiba—bound her, tied her two children together and dragged them down to the river, where Father Gomez was sitting in his canoe, waiting the issue of the expedition. At the sight of the captives his eyes sparkled with a cruel triumph; he thanked his patron saint that three more souls were added to his community; and then heedless of the tears of the mother, and the cries of her children, he commanded his followers to row back with all speed to San Fernando.

There Guahiba and her infants were placed in a hut under the guard of two Indians; some food was given to her, which she at first refused, but afterwards, as if on reflection, accepted. A young Indian girl was then sent to her—a captive convert of her own tribe, who had not yet quite forgotten her native language. She tried to make Guahiba comprehend that in this village she and her children must remain during the rest of their lives, in order that they might go to heaven after they were dead. Guahiba listened, but understood nothing of what was addressed to her, nor could she be made to conceive for what purpose she was torn from her husband and her home, nor why she was to dwell for the remainder of her life among a strange people, and against her will. During that night she remained tranquil, watching over her infants as they slumbered by her side; but the moment the dawn appeared, she took them in her arms and ran off to the woods. She was immediately brought back; but no sooner were the eyes of her keepers turned from her, than she snatched up her children, and again fled;—again—and again! At every new attempt she was punished with more and more severity; she was kept from food, and at length repeatedly and cruelly beaten. In vain!—apparently she did not even understand why she was thus treated; and one instinctive idea alone, the desire of escape, seemed to possess her mind, and govern all her movements. If her oppresser only turned from her, or looked another way for an instant, she invariably caught up her children, and ran off towards the forest. Father Gomez was at length wearied by what he termed her 'blind obstinacy;' and as the only means of securing the three, he took measures to separate the mother from her children, and resolved to convey Guahiba to a distant mission, whence she should never find her way back either to them or to her home. In pursuance of this plan, poor Guahiba, with her hands tied behind her, was placed in the bow of a canoe. Father Gomez seated himself at the helm, and the

Central Library of Rochester and Monroe County
Historic Newspapers Collection

rowed away, like gossamer upon the winds.

The unhappy Guahiba sat at first perfectly unmoved, and apparently amazed and stunned by her situation; she did not comprehend what they were going to do with her; but after a while she looked up towards the sun, then down upon the stream, and perceiving by the direction of the one and the course of the other, that every stroke of the oar carried her farther and farther from her beloved and helpless children, her husband and her native home, her countenance was seen to change and assume a fearful expression. As the possibility of escape, in her present situation, had never once occurred to her captors, she had been very slightly and carelessly bound. She watched her opportunity, burst the withs on her arms, with a sudden effort flung herself overboard, and dived under the waves; but in another moment she rose again at, a considerable distance, and swam to the shore. The current, being rapid and strong, carried her down to the base of a dark granite rock which projected into the stream; she climbed it with fearless agility, stood for an instant on its summit, looking down upon her tyrants, then plunged into the forest, and was lost to sight.

Father Gomez, beholding his victim thus unexpectedly escape him, sat mute and thunderstruck for some moments, unable to give utterance to the extremity of his rage and astonishment. When, at length, he found voice, he commanded his Indians to pull with all their might to the shore: then to pursue the poor fugitive, and bring her back to him, dead or alive.

Guahiba, meantime, while strength remained to break her way through the tangled wilderness, continued her flight; but, soon exhausted and breathless with the violence of her exertions, she was obliged to relax in her efforts, and at length sunk down at the foot of a huge laurel tree, where she concealed herself, as well as she might, among the long interwoven grass. There, crouching and trembling in her lair, she heard the voices of her persecutors hallooing to each other through the thicket. She would probably have escaped but for a large mastiff which the Indians had with them, and which scented her out in her hiding-place. The moment she heard the dreadful animal snuffing the air, and tearing his way through the grass, she knew she was lost. The Indians came up. She attempted no vain resistance: but, with a sullen passiveness, suffered herself to be seized and dragged to the shore.

When the merciless priest beheld her, he determined to inflict on her such discipline as he thought would banish her children from her memory, and cure her forever of her passion for escaping. He ordered her to be stretched upon that granite rock where she had landed from the canoe, on the summit of which she had stood, as if exulting in her flight,—THE ROCK OF THE MOTHER—as it has ever since been denominated—and there flogged till she could scarcely move or speak. She was then bound more securely, placed in the canoe, and carried to Javita, the seat of a mission far up the river.

"It was near sunset when they arrived at this village, and the inhabitants were preparing to go to rest. Guahiba was deposited for the night in a large barn-like building, which served as a place of worship, a public magazine, and occasionally, as a barrack.—Father Gomez ordered two or three Indians of Javita to keep guard over her alternately, relieving each other through the night; and then went to repose himself after the fatigues of his voyage. As the wretched captive neither resisted nor complained, Father Gomez flattered himself that she was now reduced to submission. Little could he fathom the bosom of this fond mother! He mistook for stupor, or resignation, the calmness of a fixed resolve. In absence, in bonds, and in torture, her heart throbbed with but one feeling: one thought alone possessed her whole soul: her children—her children—and still her children!

Among the Indians appointed to watch her was a youth, about eighteen or nineteen years of age, who, perceiving that her arms were miserably bruised by the stripes she had received, and that she suffered the most acute agony from the savage tightness with which the cords were drawn, let fall an exclamation of pity in the language of her tribe.—Quick she seized the moment of feeling, and addressed him as one of her people.

'Guahibo,' she said, in a whispered tone, thou speakest my language, and doubtless thou art my brother! Wilt thou see me perish without pity, O son of my people! Ah, cut these bonds which enter into my flesh! I faint with pain! I die!'

The young man heard, and, as if terrified, remained a few paces from her, and kept silence. Afterwards, when his companions were out of sight, and he was left alone to watch, he approached, and said, 'Guahiba!—our fathers were the same, and I may not see thee die; but if I cut these bonds white man will flog me:—wilt thou be content if I loosen them, and give thee ease?' And, as he spoke he stooped and loosened the thongs on her wrists and arms; she smiled upon him languidly, and appeared satisfied.

Night was now coming on. Guahiba dropped her head on her bosom and closed her eyes, as if exhausted by weariness. The young Indian, believing that she slept, after some hesitation laid himself down on the mat. His companions were already slumbering in the porch of the building, and all was still.

Then Guahiba raised her head. It was night—dark night—without moon or star.—There was no sound, except the breath of the sleepers around her, and the humming of the musquitoes. She listened for some time with her whole soul; but all was silence. She then gnawed the loosened thongs asunder with her teeth. Her hands once free, she released her feet; and when the morning came she had disappeared. Search was made for her in every direction, but in vain; and Father Gomez, baffled and wrathful, returned to his own village.

The distance between Javita and San Fernando, where Guahiba had left her infants, is 25 leagues in a straight line. A fearful wilderness of gigantic forest trees, and intermingling underwood, separated these missions;—a savage and awful solitude, which probably, since the beginning of the world, had never been trodden by human foot. All communication was carried on by the river; and there lived not a man, whether Indian or European bold enough to have attempted the route along the shore. It was the commencement of the rainy season. The sky, obscured by clouds, seldom revealed the sun by day; and neither moon nor gleam of twinkling star by night. The rivers had overflowed, and the lowlands were inundated. There was no visible object to direct the traveller: no shelter, no defence, no aid, no guide. Was it Providence—was it the strong instinct of maternal love, which led this courageous woman thro' the depths of the pathless woods—where rivulets, swollen to torrents by the rains, intercepted her at every step; where the thorny lianas, twining from tree to tree, opposed an almost impenetrable barrier; where the musquitoes hung in clouds upon her path; where the jaguar and alligator lurked to devour her; where the rattlesnake and the water serpent lay coiled up in the damp grass, ready to spring at her; where she had no food to support her exhausted frame, but a few berries, and the large black ants which build their nests on the trees? How directed—how sustained—cannot be told: the poor woman herself could not tell. All that can be known with any certainty is, that the fourth rising sun beheld her at San Fernando; a wild, and wasted, and fearful object: her feet swelled and bleeding—her hands torn,—her body covered with wounds, and emaciated with famine and fatigue,—but once more near her children!

For several hours she hovered round the hut in which she had left them, gazing on it from a distance with longing eyes and a sick heart, without daring to advance: at length she perceived that all the inhabitants had quitted their cottages to attend vespers; then she stole from the thicket and approached, with faint and timid steps, the spot which contained her heart's treasures. She entered, and found her infants left alone, and playing together on a mat: they screamed at her appearance, so changed was she by suffering: but when she called them by name, they knew her tender voice and stretched out their little arms towards her. In that moment the mother forgot all that she had endured—all her anguish, all her fears, every thing on earth but the objects which blessed her eyes. She sat down between her children; she took them on her knees; she clasped them in an agony of fondness to her bosom; she covered them with kisses; she shed torrents of tears on their little heads, as she hugged them to her. Suddenly she remembered where she was, and why she was there: new terrors seized her; she rose up hastily, and, with her babies in her arms, she staggered out of the cabin; fainting, stumbling, and almost blind with the loss of blood an inanition. She tried to reach the woods, but too feeble to sustain her burthen, which yet she would not relinquish, her limbs trembled, and sank beneath her. At this moment an Indian, who was watching the public oven, perceived her. He gave the alarm by ringing a bell, and the people rushed forth, gathering around Guahiba with fear and astonishment. They gazed upon her as if upon an apparition, till her sobs and imploring looks, and trembling and wounded limbs, convinced them that she yet lived, though apparently nigh to death. They looked upon her in silence, and then upon each other; their savage bosoms were touched with commiseration for her sad plight, and with admiration and even awe, at this unexampled heroism of maternal love!

While they hesitated, and none seemed willing to seize her, or to take her children from her, Father Gomez, who had just landed on his return from Javita approached in haste, and commanded them to be separated. Guahiba clasped her children closer to her breast, and the Indians shrunk back.

"What!" thundered the monk, "will ye suffer this woman to steal two precious souls from heaven?—two members from our community? See ye not, that while she is suffered to approach them, there is no salvation for either mother or children? Part them, and instantly!"

The Indians, accustomed to his ascendency and terrified at his voice, tore the children of Guahiba once more from her feeble arms: she uttered nor word nor cry, but sunk in a swoon upon the earth.

While in this state, Father Gomez, with a cruel mercy, ordered her wounds to be carefully dressed: her arms and legs were swathed with cotton bandages; she was then placed in a canoe, and conveyed to a mission far, far off, on the river Esmeralda, beyond the Upper Orinoco. She continued in a state of exhaustion and torpor during the voyage; but after being taken out of the boat, and carried inland, restorative brough her back to life, and to a sense of her situation. When she perceived, as reason and consciousness returned, that she was in a strange place, unknowing how she was brought there—among a tribe who spoke a language different from any she had ever heard before, and from whom, therefore, according to Indian prejudices, she could hope nor aid nor pity;—when she recollected that she was far from her beloved children;—when she saw no mean of discovering the bearing or the distance of their abode—no clue to guide her back to it: then, and only then, did the mother's heart yield to utter despair;—and thenceforward refusing to speak or to move, and obstinately rejecting all nourishment, thus she died.—

The boatman, on the river Atabapo, suspends his oar with a sigh as he passes the ROCK OF THE MOTHER. He points it out to the traveller, and weeps as he relates the tale of her sufferings and her fate. Ages hence when those solitary regions have become the seats of civilization, of power, and intelligence; when the pathless wilds which poor Guahiba traversed in her anguish, are replaced by populous cities, and smiling gardens, and pastures, and waving harvests,—still that dark rock shall stand frowning o'er the stream; tradition and history shall preserve its name and fame; and when the pyramids, those vast, vain monuments to human pride, have passed away, it shall endure, to carry down to the end of the world the memory of the Indian Mother.

Parental Promises.—If a parent make a promise to a child, it should be strictly performed, however trivial; and a child should never be told a falsehood even in the most trifling matter—unless the object be to teach the child equivocation and falsehood, and train him up for the penitentiary or the gallows.

The strength of the Church Consists—not in the *number* of its members—but in the maturity and vigor of their *piety*. One who keeps alive, at all times, the spirit of prayer, may, by the power of his example and efficacy of his supplications, be instrumental in the conversion of many enemies—while a hundred worldly-minded professors would, by *their* example, the more effectually lull to sleep the consciences of sinners and smooth their way to perdition.

LETTER TO A YOUNG CHRISTIAN.

The following Letter, addressed by President Edwards to a young lady at S——, Conn., at the time of the general revival in New England in 1741, is extracted from the Memoir of Edwards, lately published by Mr. Dwight. We hardly need say, that it is worthy the attention of all professing Christians—especially those in early life.—*Spirit of the Pilgrims.*

"MY DEAR YOUNG FRIEND,

As you desired me to send you, in writing, some directions how to conduct yourself in your Christian course, I would now answer your request. The sweet remembrance of the great things I have lately seen at S——, inclines me to do anything in my power, to contribute to the spiritual joy and prosperity of God's people there.

1. I would advise you to keep up as great a strife and earnestness in religion, as if you knew yourself to be in a state of nature, and were seeking conversion. We advise persons under conviction, to be earnest and violent for the kingdom of heaven; but when they have attained to conversion, they ought not to be the less watchful, laborious, and earnest in the whole work of religion, but more so; for they are under infinitely greater obligations. For want of this, many persons, in a few months after their conversion, have begun to lose their sweet and lively sense of spiritual things, and to grow cold and dark, and have "pierced themselves through with many sorrows;" whereas, if they had done as the apostle did, (Phil. iii. 12—14,) their path would have been "as the shining light, that shines more and more unto the perfect day."

2. Do not leave off seeking, striving, and praying for the very same things that we exhort unconverted persons to strive for, and a degree of which you have had already in conversion. Pray that your eyes may be opened, that you may receive sight, that you may know yourself, and be brought to God's footstool, and that you may see the glory of God and Christ, and may be raised from the dead, and have the love of Christ shed abroad in your heart. Those who have most of these things, have need still to pray for them; for there is so much blindness and hardness, pride and death remaining, that they still need to have that work of God wrought upon them, further to enlighten and enliven them, that shall be bringing them out of darkness into God's marvellous light, and be a kind of new conversion and resurrection from the dead. There are very few requests that are proper for an impenitent man, that are not also, in some sense, proper for the godly.

3. When you hear a sermon, hear for yourself. Though what is spoken may be more especially directed to the unconverted, or to those that, in other respects, are in different circumstances from yourself; yet, let the chief intent of your mind be to consider, "In what respect is this applicable to me? and what improvement ought I to make of this, for my own soul's good?"

4. Though God has forgiven and forgotten your past sins, yet do not forget them yourself: often remember, what a wretched bond-slave you were in the land of Egypt. Often bring to mind your particular acts of sin before conversion; as the blessed apostle Paul is often mentioning his old blaspheming, persecuting spirit, and his injuriousness to the renewed; humbling his heart, and acknowledging that he was "the least of the apostles," and not worthy "to be called an apostle," and the "least of all saints," and the "chief of sinners;" and be often confessing your old sins to God, and let that text be often in your mind, (Ezek. xvi. 63,) "that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

5. Remember, that you have more cause, on some accounts, a thousand times, to lament and humble yourself for sins that have been committed since conversion, than before, because of the infinitely greater obligations that are upon you to live to God, and to look upon the faithfulness of Christ, in unchangeably continuing his loving-kindness, notwithstanding all your great unworthiness since your conversion.

6. Be always greatly abased for your remaining sin, and never think that you lie low enough for it; but yet be not discouraged or disheartened by it; for, though we are exceeding sinful, yet we have an Advocate with the Father, Jesus Christ the righteous; the preciousness of whose blood; the merit of whose righteousness, and the greatness of whose love and faithfulness, infinitely overtop the highest mountain of our sins."

7. When you engage in the duty of prayer, or come to the Lord's Supper, or attend any other duty of divine worship, come to Christ as Mary Magdalen did; (Luke vii. 37, 38;) come, and cast yourself at his feet, and kiss them, and pour forth upon him the sweet perfumed ointment of divine love, out of a pure and broken heart, as she poured the precious ointment out of her pure broken alabaster box.

8. Remember, that pride is the worst viper that is in the heart, the greatest disturber of the soul's peace, and of sweet communion with Christ; it was the first sin committed, and lies lowest in the foundation of Satan's whole building, and is with the greatest difficulty rooted out, and is the most hidden, secret, and deceitful of all lusts, and often creeps insensibly into the midst of religion, even, sometimes, under the disguise of humility itself.

9. That you pass a correct judgement concerning yourself, always look upon those as the best discoveries, and the best comforts, that have most of these two effects: those that make you least and lowest, and most like a child; and those that most engage and fix your heart, in a full and firm disposition to deny yourself for God, and to spend and be spent for him.

10 If at any time you fall into doubts about the state of your soul, in dark and dull frames of mind, it is proper to review your past experience, but do not consume too much time and strength in this way: rather apply yourself, with all your might, to an earnest pursuit after renewed experience, new light, and new lively acts of faith and love. One new discovery of the glory of Christ's face, will do more toward scattering clouds of darkness in one minute, than examining old experience, by the best marks that can be given, through a whole year.

11. When the exercise of grace is low, and corruption prevails, and by that means fear prevails; do not desire to have fear cast out any other way, than by the reviving and prevailing of love in the heart: by this, fear will be effectually expelled, as darkness in a room vanishes away, when the pleasant beams of the sun are let into it.

12. When you counsel and warn others, do it earnestly, and affectionately, and thoroughly; and when you are speaking to your equals, let your warnings be intermixed with expressions of your sense of your own unworthiness, and of the sovereign grace that makes you differ.

13. If you would set up religious meetings of young women by yourselves, to be attended once in a while, besides the other meetings that you attend, I should think it would be very proper and profitable.

14. Under special difficulties, or when in great need of, or great longings after, any particular mercy for yourself or others, set apart a day for secret prayer and fasting by yourself alone; and let the day be spent, not only in petitions for the mercies you desire, but in searching your heart, and in looking over your past life, and confessing your sins before God, not as is wont to be done in public prayer, but by a very particular rehearsal, before God, of the sins of your past life, from your childhood hitherto, before and after conversion, with the circumstances and aggravations attending them, spreading all the abominations of your heart, very particularly, and as fully as possible before him.

15. Do not let the adversaries of the cross have occasion to reproach religion on your account. How holily should the children of God, the redeemed and the beloved of the Son of God, behave themselves. Therefore, "walk as the children of the light, and of the day," and "adorn the doctrine of God your Saviour;" and especially, abound in what are called the Christian virtues, and make you like the Lamb of God: be meek and lowly of heart, and full of pure, heavenly and humble love to all; abound in deeds of love to others, and self-denial for others; and let there be in you a disposition to account others better than yourself.

16. In all your course, walk with God, and follow Christ, as a little, poor, helpless child, taking hold of Christ's hand, keeping your eye on the marks of the wounds in his hand and side, whence came the blood that cleanses you from sin, and hiding your nakedness under the skirt of the white shining robes of his righteousness.

17. Pray much for the ministers and the church of God; especially, that he would carry on his glorious work which he has now begun, till the world shall be full of his glory."

From the National Intelligencer.

TO A MEMBER OF CONGRESS.

December 20th, 1830.

DEAR SIR.—You will probably have occasion to observe, during the present session of Congress, that the petitions against Sabbath Mails are less numerous than those presented at former sessions; and especially that none at all are offered from some parts of the country from which, in preceding years, they have been both numerous and importunate. It is proper that the reason of this fact should be correctly understood. And as I happen to belong to a district in which some pains have been taken, by myself and others, to prevent any further attempt at petitioning on this subject, at least for the present, perhaps the explanation of the motives by which we have been prompted to this course, may come with as much propriety from this place, as from any other.

We think it our duty to refrain from further attempts to petition Congress in relation to this matter, not, by any means, because our zeal for the sanctification of the Sabbath, or our conviction of the importance of the subject, is at all diminished. On the contrary, the longer we reflect on the high authority, and the benign moral purpose of this sacred day, the deeper is our persuasion that its due observance is of unspeakable importance to the temporal and political, as well as the spiritual interests of this nation. We continue sincerely, and with increasing confidence to believe, not only that the prosperity of the Church is essentially involved in this great Christian observance; but that our national welfare, our purity, order, and happiness, as a civil community; the continuance of our free institutions, and the averting of those judgements which the Lord of the Sabbath seldom fails to send upon a people who grossly and habitually profane his holy day, are all indissolubly connected with the object in behalf of which we have thought it our duty to plead with our rulers.

Neither do we refrain from further petitioning, because we have any doubts of the perfect reasonableness of our former request; or because we have been at all convinced or satisfied by the reasonings contained in the Reports which have been made, more than once, by the Committees of Congress on this subject, and which have been adopted as the answer to our petitions. So far from this, some of these reasonings have given us quite as much pain as the denial of our request. Our views as to several important points, have been altogether misapprehended and misrepresented. And we have been surprised to find ourselves charged with having urged the National Legislature to *enforce by law the observance of the Sabbath*, when all we had ever asked was, that the law which compels so large a portion of the public functionaries to profane it, might be repealed! We would deeply deprecate any legislative enactments enjoining the sanctification of the Lord's day. We sincerely believe that it would be much better for the Church to be persecuted, than sustained and established by law.

But our reasons for believing that it is our duty to withdraw, at present, from this field of effort, are the following.

1 The manner in which our petitions have been received and treated, both in and out of Congress, has convinced us that any further prosecution of the petitioning plan is not only useless, but worse than useless. They have not only been rejected; but they have excited feelings which we wish never to see exhibited in our Legislative Halls. Motives and designs which we abhor, have been attributed to us. We have no hope at present, that any renewal of our application would be received more favorably: and we do not suppose that it is the duty, even of christian meekness, deliberately to court the repetition of calumny and insult.

2. We begin most sincerely to doubt, whether even if a repeal, of the desecrating law, which we seek, could be at once obtained, any substantial benefit would be likely to result from it, so long as there shall continue to be such an amount of public sentiment, as we fear there is, leagued against the measures, and disposed at every step, to resist it with bitterness and passion; and, even if adopted, to thwart its influence, by the zealous pursuit of a counter system of profanation. The truth is, experience more and more discloses, that in all communities, and in free ones especially, it is to little purpose that good laws are passed, or bad laws abrogated, if there be not virtue enough in the community to sustain the execution of the wisest enactments.

3. Among the objects which we have hitherto had in view, in continuing to petition on this subject, one was that of bearing our testimony, as professing christians, against a profanation which we verily thought highly criminal, and immensely mischievous; without which testimony, in some form, we have believed, and still continue to believe, we must be partakers in the guilt of this profanation. We have not lost sight of this principle, nor ceased to feel its importance; but we hope to be able to fulfil its demands, quite as effectually, by other means; means which we trust, will not call forth those unhallowed passions which are ever to be deprecated, but especially in relation to subjects of this nature.

For these reasons, a number of those who have hitherto been zealous and active in petitioning Congress on the subject of "Sabbath Mails," now think it their duty to forbear from any further repetition of this kind of effort.

Let it not be supposed, however, that we are either discouraged, or disposed to abandon every species of further exertion, for rescuing from national and individual violation, that holy day, on the sanctification of which, we verily believe the best interests of mankind and of nations so essentially to depend. By no means. The unsuccessful and maligned petitioners in this case, feel themselves, in some measure, in the situation of the primitive christians. Although those despised and calumniated believers could not persuade the governments under which they lived to honor their master or go about despoiling and complaining, as if nothing remained for them to do? No; they looked to God, and "took courage." They fasted, and prayed, and preached, and reasoned. They went forth with all the meekness and submission of obedient subjects; but at the same time with all the boldness, confidence, and untiring perseverance of men persuaded that the Omnipotent Governor of the world was on their side; and that, in his own time, he would crown their honest labors in his cause with a blessing. The result we all know.

I am more and more persuaded, that, in present circumstances, this is our proper model. We have no reason to hope for any thing from our National Legislature.—It is manifest that a majority of those who now compose it, have no fellowship with our views, either as to the point of duty in this matter, or as to the chief source from which we are to look for the safety, prosperity, and glory of our beloved country. But we have ample encouragement to lift our eyes and our hopes to Him who "sits as Governor among the nations," who is the Lord of that Sabbath which we seek to honor; who can plead the cause of his own institution—and plead it effectually—either in judgement or in mercy, according to his sovereign pleasure. If, therefore I could make my voice heard by every individual who has been heretofore a petitioner against the continuance of sabbath mails, I would exert it in proclaiming—"Let us henceforward abstain from all further efforts to attain our object in this way. Let us cease from man,' and look to Him who has the hearts of all flesh in his hands, and can turn them in whatsoever way he pleases. Let us humble ourselves before Him daily, and more especially, with one accord, at solemn seasons, to confess and mourn over our national and personal sins, in reference to this holy day. Let us study more and more to set a right example of regard for the sabbath in our own conduct. Let us 'pray without ceasing' that he would dispose the minds of those who rule over us to honor his day, and that he would bring to an end, and forgive the criminal violations of it, by which both government and people are deplorably chargeable. And let us spare no pains or expense in endeavoring to bring sound instruction in reference to this holy day—its divine authority—its inestimable importance, and its proper sanctification, to every individual in our nation, from the child on its mother's lap to the veteran with grey hairs. Let us never suspend or relax these efforts, until we shall see a predominant sentiment pervading the community in favor of honoring God's holy sabbath—until a majority shall be found in our National Legislature, who cordially adopt and cherish this sentiment—and until that Law which disgraces our national code, and if it remains there, will assuredly draw down heaven's judgements—shall be repealed."

There are, rely upon it, my dear sir, many professing christians in the United States—who will no longer petition, but who feel and speak thus; and who are resolved never to give over, even if they die on the field of effort, until they see some such consummation of their wishes.

It would grieve me exceedingly, if it should be supposed by any that the sentiments here expressed were the result of political party feelings, or had the smallest connexion with such feelings. I have long since ceased to be a party politician, and desire more and more, during the short remnant of my time, to feel that I have higher work to do than to mingle in the conflicts of party strife. And, indeed, if it were otherwise, I know not that I could fairly impute to one Administration a larger share of blame than to another, in regard to the national sin which is the subject of this letter.

I will only add, that nothing *is further* from my purpose, in this communication, than to cast any reflection on those of my fellow citizens and fellow Christians, who think it their duty still to go on petitioning Congress on this subject, and who resolve not to give over until their object is attained. Instead of censuring them, I honor their perseverance and fidelity; but must be allowed, with a number of others like minded with myself, to take a different view of our present duty.

I am, my dear sir, with great respect, your obedient servant.

A FRIEND OF THE SABBATH.

Interesting Incident. The narrative of the Synod of South Carolina and Georgia, published in the Charleston Observer, contains several interesting suggestions.—*S. Journal.*

"Of all the benovolent institutions of the day," says the narrative "none seems to have awakened a more universal and spirited exertion in the Churches, than that of Sunday-schools. There are few religious societies in any of our Presbyteries, but have made more or less exertion for the instruction and salvation of those who were formerly considered too young to be the subject of effort.

Among the benevolent exertions reported by our Churches there is one which, although mentioned *last in order*, is not *least in importance* and *interest*; it is that of the religious instruction of our coloured population. A growing responsibility on this subject is felt in our Churches, and the deep interest which these fellow mortals begin to manifest on the subject of their own salvation is a matter of prayerful solicitude to many of God's people. We are happy to observe, that several churches are devising plans for their spiritual benefit, and *that* pursued in Savannah, and by the Presbyterian Church in Erwin County, is novel; and from its present promise worthy of special notice. Scripture facts and Scripture History are represented by pictures on cards, by which a *whole story* which it would take hours to explain, to the comprehension of these people, is understood by one single view. This plan like that pursued in Infant Schools is found to be attended with the most essential benefit—This scheme is worthy of trial in all our churches, and may we not hope, that at no distant period this part of our population may experience extensively the light of truth, and the joys of salvation? The simple-hearted, touching expressions of piety in some of them melt and subdue the hardest heart. Nothing shows the value of religion more than its effects on these ignorant people—it causes them to triumph in death! "Master," said a dying Negro, "I have been a faithful servant to you, and to my God, according to my poor knowledge;—for myself I have no fear. I die with this one sorrow—that you are not as I am—that *you* are not a Christian." An Apostle could have said no more. His master was deeply moved and wept over *his expiring*—his benevolent slave.

Recent letters from New Orleans, give encouragement that all the destitute families of Louisiana, willing to receive Bibles, will be supplied with them by the month of February; and also, that *nineteen* counties in North Carolina are already supplied, and others nearly so.

Signs of the Times.—One of our missionaries writes us that, in a town where he had been attempting to form a Sunday School, the free-thinkers, a few weeks before, had entered a church, destroyed the pulpit-trimmings, *cut the Bible in pieces with an axe, and scattered it over the grave-yard!*—*Sunday School Journal.*

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER:

Thursday, Feb. 10, 1831.

SABBATH MAILS.

The article on our second page on this subject, from the National Intelligencer, we publish, not because we agree with the writer in the conclusion which he arrives at, but because the article is written with great ability—tells a great many truths which every Christian and philanthropist ought to know and reflect upon—because it speaks of those in power with that fearlessness and uncompromising firmness with which every Christian ought to speak out his sentiments on every subject of a public nature. We would always treat our rulers with respect, but we detest and abhor the sentiment that we ought not to speak of public men and measures according to their merit or demerit, merely because it may produce *excitement*. Every measure affecting the interests of the community must be carried or put down in this country by operating upon the public mind; by placing the subject in all its bearings before the public eye.—Without excitement sufficient to lead to examination, you might as well think of producing effect by dreaming.

We are induced to publish this article too, because we think it is one which will be extensively published by those papers that are in favor of the public *profanation* of the Sabbath, and we wish the friends of the Sabbath to be informed of every thing that is important for them to know on this subject, that they may be better prepared to meet the sophistry which may be set afloat in opposition to Sabbath mail petitions.

We do not think it necessary to go into an argument to show the illegitimacy of the conclusion at which the writer in the Intelligencer arrives.

His reasoning, as we understand it, is this.—The Sabbath is of divine appointment—prohibits all secular business on that day—is of the highest importance to the well being of society, and ought to be strictly observed by all whether in or out of authority. The mode of obtaining redress is proper, but Congress have treated the prayers of the petitioners with contempt and them with insult, therefore petitioning ought to be discontinued.

If this is that patient continuance *in well doing* which is approved in scripture—if it is that boldness manifested by Paul when he asserted his citizenship—if it is that spirit manifested by primitive Christians when they met with rebuffs and were treated with contumely, we have read the scriptures to little profit. However, should petitioning be discontinued it cannot do away all the good that has been done by former efforts.—And we hope that it will not encourage opposition to the future attempts of Christians to remove the legal, or rather *illegal*, disabilities under which they may be placed by oppressive and partial acts of legislation. Meekness we know does, and ought to hold a high rank among the Christian virtues, but pusillanimity—that tame spirit which cowers under the frown of temporal authority, and a cringing acquiescence in acts of barefaced injustice, we believe is calculated to invite further acts of aggression.—We are told to *pray*, and stop petitioning. We say pray and let *acts*, such as a sound judgement in other matters would dictate, show to the world that your prayers are not those of the hypocrite, who prays "thy kingdom come," but would not move so much as a finger to promote this glorious object.

We would not impugn the motives of those who differ from us in opinion on this subject—we only question the soundness of their judgement. They doubtless feel sincerely desirous of a truce to the discord which the agitation of this subject has called up. We too are desirous of peace, but we would have it placed on a firmer and more durable basis than that which may be had by bearly ceasing to thunder unwelcome truths in the ears of the enemies of the Sabbath.

So far from ceasing to petition because our requests are treated with contempt, we would keep the subject in agitation and show to the enemies of the proposed measures that we can bear their reproaches and unjust charges and insinuations with christian meekness, and with christian firmness.—Indeed, we think that the christian community are in duty bound, as good citizens—as *republicans*, to continue to protest against the infringement upon the rights and religious liberties of the petitioners, which is the consequence of passing a law requiring an open and habitual violation of the Sabbath or of any one of the great requirements or prohibitions of the moral law.

REVIVALS.

Revivals are extending throughout the western parts of this state. We hardly know of a town in which there is not an unusual attention to the subject of religion, and the same characteristics which we noticed as marking the revival in this place are observable in every place which we have heard from—that is, men of the first intelligence, men of business, men who have filled a large space in the eye of the community, have accepted of offered mercy, and are seen upon their knees in circles of prayer, or their voices are heard entreating God to extend mercy to those who are still unreconciled to him. There is something peculiarly pleasant—something that sends a thrill of joy through the heart to hear in the prayer meeting, the voices of those who have hitherto been distinguished alike for their talents, the extent of their influence, and their opposition to the humbling doctrines of the Gospel, now raised in fervent supplications or in humble acknowledgement of their ill desert, and of that infinite mercy which kept them out of hell. We say that there is something peculiarly pleasant in the sound of such voices engaged in such a heavenly employment; not that their souls are any more valuable than that of the humblest individual, yet we cannot but rejoice that God has seen fit to, pluck such stout hearted rebels as brands from the burning, and translate such talents and influence from the ranks of the adversary to his own.

Another characteristic of these revivals, is, as we mentioned week before last, the promptness with which the subjects of them make reparation to those they had injured, in the restitution of property unjustly obtained wherever it is practicable. We could mention a great many instances, in proof of this, but in most cases it would be obviously improper. It is unnecessary to add, that the faith which produces such fruits is that inculcated in the Gospel, and so far as we can judge of the heart by the acts, so far such instances go to prove the soundness of the doctrines inculcated, and the genuineness of such conversions.

FOR THE BENEFIT OF THE POOR.

On Sabbath evening last, the anniversary Sermon of the Female Charitable Society, was delivered in St. Luke's Church, by Rev. Mr. Whitehouse, and a collection of $195 30 was taken up. As it was presumed that the Episcopal church would not be large enough to accommodate those who would assemble there, if no other meeting was held in the village on that evening, Rev. Mr. Finney held a meeting and preached to a crowded audience at the 3d Presbyterian church and although his discourse had no reference to the subject of the Charitable Society, a collection of $78 03, together with a gold ring, penknife, &c. was taken up in aid of its funds. There is probably no Society in the country that has, in proportion to its means, done more to alleviate human suffering than this. The poor have not only been relieved when application has been made by them, but they have been searched out in every lane and alley, and assistance has been judiciously and systematically afforded them. We cannot but rejoice therefore, that the ladies of this society have been made, by the increased liberality of our citizens the almoners of an amount more than double that of any former year. As the revival of religion with which we have been, and still are blessed, has greatly increased the number of the *professed* followers of Christ, it is peculiarly gratifying to see so great an increase in the *fruits* of piety—that faith has led them to "lend to the Lord" by casting of their substance into this eminently blessed charity—laying up treasure which thieves cannot steal, or moth or rust corrupt.

A Burlesque on Temperance Societies.

We have just heard of a society called a Temperance Society, the president of which keeps a tavern and sells spirits to all who call for them. He does not drink himself or furnish it to his laborers, except they purchase it at *his bar*, in which case he places his laborers on a footing with travellers and lets them have whatever they call for.

We consider this a complete burlesque on the Temperance cause, and would seriously advise that society either to remodel their constitution, dismiss their President, or to dissolve their association. This is the only instance of the kind we have heard of, and hope that it may never find its fellow to keep it in countenance. What! talk about promoting temperance & sell liquor but refuse to give it away!! We should suppose that this association was designed to guard against the expense of what was once considered the claims of common *hospitality*, rather to promote abstinence from the use of ardent spirits, and might more appropriately be styled a *penny saving* than Temperance Society.

We would call the attention of our readers to the advertisement of Mr. Manning, who proposes to give lessons in Book Keeping in the Arcade Building in this village. The opportunity thus presented for those who wish to obtain a thorough knowledge of this important and indispensible branch of a business education, will undoubtedly be improved by young men and others. Mr. M. we understand can give satisfactory testimonials of qualifications to give instruction in book keeping.

Andover Theological Seminary.

We have just received a catalogue of the Officers and Students of this Seminary, from which it appears that there are in the Senior class 51—Middle do. 46—Junior 42—Resident licentiates 9—Total—148.

J. A. is received, but we are utterly unable to *read* the whole of his communication. From that part which we could decypher we *presume* that the whole is worthy of insertion. He will therefore perceive the necessity of writing *legibly*.

The letter of President Edwards on our second page, to a young Christian, is worthy the attentive perusal of every follower of Christ, and we consider the advice it contains as more peculiarly valuable and appropriate at this time, when there are so many in this region of country who profess to be "*young christians*."

From the Missionary Herald.

INDIANS IN NEW YORK.

EXTRACTS FROM A LETTER OF MR. BRADLEY, DATED AT SENECA, OCT. 15TH, 1830.

Advantages which the Indians suppose they have derived from the Mission.

The Indians at Seneca were visited early in the fall by eight or ten persons, whose design seemed to be, to gain the favor of the heathen party, and, if possible, to disaffect the Christian party with the missionaries and the school. Having invited both parties to hold a council, they addressed the assembly; and among other questions, implying that the missionaries had not fulfilled their promises, and had misapplied the funds entrusted to them, and at least, had done them no good, they asked the Christian party whether they were "going forward in civilization or backward?" To which Captain Pollard, a Christian chief, replied in the following manner.

Since we began to keep the Sabbath day, we have been growing more industrious and more happy. We have now large farms which we cultivate, and by cultivating them we get a comfortable living. Our farms are surrounded by fences, which will enable us to sleep quietly during the night, feeling that our crops are safe from being destroyed by cattle breaking in upon them. Within a little time we have built twenty-three large framed barns and thirteen framed houses, besides a meeting-house which cost $1,730. In our framed houses we can live comfortably, and in our meeting-house we assemble every Sabbath. About fifty of us have agreed to abandon forever the use of liquor, which makes people drunk. We think our condition is greatly changed from what it once was. The missionaries and the Missionary Society have done us much good.

After this reply the attack on the mission was renewed by the visiters, who took occasion to speak contemptuously of the Sabbath. Very spirited and appropriate answers to these attacks were returned by Seneca White and Young King, two other Christian chiefs. Respecting all the proceedings Mr. Bradley, who was present most of the time, remarks—

I believe that good will come out of this, for it presented a favorable opportunity for the Christian Indians to lay before the heathen party the good effects of missionary labor among that portion who wish to embrace the Christian religion. It must, I think, produce in the minds of the opposers a conviction in favor of the Christian religion. In some of their speeches they frankly acknowledged that what their brethren, the Christian party, had said, was true; particularly what had been said respecting the progress of civilization among them. I do not know of a single framed house or framed barn among the whole of the heathen party; and there is scarcely an individual among them, that raises enough from the land to furnish him with food through the winter. The temporal condition of the two parties, to say nothing of their spiritual condition, speaks volumes in favor of the religion of the Bible.

EXTRACT FROM A LETTER OF MR. THAYER, DATED AT CATTARAUGUS, DECEMBER 3D, 1830.

Visit to the Indians on the Tonawanda and Alleghany Reservations.

Interesting visits made by the missionaries at Seneca and Cattaraugus, to the Indians on the Alleghany reservation, have often been noticed. These visits have been the principal means of acquiring religious knowledge, which the Indians on this reservation have enjoyed. Yet nearly one half of them express their belief in the Christian religion, and have made great advances in knowledge and civilization. A small church has been organized among them; they have built, or are building, school-houses for themselves, at both of their villages; and during the last year they have maintained a school, and hired a young Indian, educated at one of the other mission schools to teach it. The statements contained in the following extracts, show that their desire for improvement and their exertions to promote it are undiminished.

I have lately visited the Tonawanda and Alleghany reservations. The station at the former place is under the care of the Baptists, and is very interesting. The boarding-school there contains twenty-six Indian children, who are making good progress in learning. The missionaries appear to be pious and devoted. I was thankful for the opportunity of becoming acquainted with them.

I was much pleased with my visit to Alleghany. The Indians there are scattered over a reservation, which is generally about a mile wide, and extends more than thirty miles on the Alleghany river. The Christian party reside principally in two villages, about eight miles apart; the principal village of the heathen party lying between them. At the lower village there is a good framed school-house, large enough to answer the purpose of a meeting-house, built last year. They are now erecting a similar building at the upper village.

I spent a few days on the reservation and attended meetings at each village. All appeared anxious to hear, and were quite solemn. Though there is no special excitement, yet there is a good deal of feeling among the members of the church. Joseph Sanford, (a young man who went from Cattaraugus to teach the school,) thinks he has been converted since he resided there. I hope he is not mistaken.

The last day I spent at Alleghany, I held a temperance meeting; and after addressing the Indians on the subject, I formed a society on the principle of entire abstinence. Thirty-five signed their names. One of the signers was a hundred years old.

The Indians on that reservation are desirous of having a teacher sent to them, and urged me to come and live with them, promising to build me a house, in case I would consent to become their teacher. I told them I was willing to go and labor where I could be most useful, but could give them no encouragement.

Since my return to Cattaraugus, I have received a letter from Joseph W. Pierce, an Indian youth, secretary of the "Alleghany Indian Temperance Society," informing me that they had held a meeting since I left, at which eighty-two had joined the society, making in all 117 members.

The New York Observer has the following remarks relative to the letter which we publish from the National Intelligencer on Sabbath Mails.

SABBATH MAILS.

The following letter, which appears as a communication in the National Intelligencer of the 22d of January, is doubtless a fair exposition of the reasons which have induced many friends of the Sabbath to abstain for the present from petitioning Congress against Sabbath mails. They do not, however, satisfy us of the propriety of this course. The comparison of our case to that of the primitive Christians fails in a very essential point. The primitive Christians were the subjects of an absolute sovereign, and were not in any sense responsible for his acts; but American Christians are themselves the sovereign, and if they permit members of Congress, who are *their agents*, to trample upon the laws of God, without remonstrance and all other suitable expressions of disapprobation; they take upon themselves the responsibility, and guilt of the wicked act. The duty of petitioning on the Sabbath mail question, and on the Indian question grows out of the fact that we are republicans. We have no right to be silent in such cases, although we must exercise discretion in determining when and how to speak.

From the Albany Evening Journal of Tuesday.

Splendid Charity.—In the course of the proceedings of the Assembly to-day, a petition was presented by Dudley Selden, to incorporate "The Leak and Watts Orphan House," under the following circumstances:

John G. Leak, late a citizen of the city of New-York died, leaving a personal property, amounting to nearly $300,000 by his will, which was finally established by a decision of the Court of Errors about a year past. Nearly the whole of this estate become the property of Robert Watts who died without issue after he arrived at the age of 21 years, some few months after the above mentioned decision, and thereby the said estate vested in his father John Watts. In as much however, as it was provided by the said will, that in case the said Robert Watts should die before he arrived at the age of twenty-one without issue, then the said property should be applied under the care of certain trustees to the support of Orphan children of all denominations, John Watts who by the course of events, has become fully entitled to the estate as his own, has voluntarily resigned the whole, and applied for the creation of a corporation for the purpose of administering this splendid charity. And although the petitioners have affixed no name to his charitable corporation, yet we think the above name ought to be selected as commemorative of the names of those benevolent individuals.

Foreign News.

From the Journal of Commerce, Feb. 2.

Ten Days Later From London.

The packet ship Sovereign, Capt. Champlin, arrived yesterday, bringing London papers to Dec. 19th, inclusive. They contain intelligence of a

REVOLUTION IN POLAND

AND FLIGHT OF THE GRAND DUKE CONSTANTINE TO RUSSIA.

The revolt appears to have been led on, like that of Paris, by the lads of the Military School. In its other features, too, it resembles the movements in France and Belgium; the people rising upon the military and overpowering them by superior numbers and enthusiasm. The Grand Duke, it will be recollected, after having abdicated the Imperial Throne in favor of his younger brother Nicholas, was appointed to the government of Russian Poland. The sympathies of every man who knows any thing of national or individual rights will be warmly enlisted in favor of the much injured Poles.

From Bell's Weekly Messenger, Dec. 19.

"The foreign intelligence of the week is of more interest than usual, in as much as it brings information of a great REVOLUTION which has taken place in a part of Europe where the sun of freedom seemed to have set forever. We allude to the revolt of the Poles in the Russian provinces, the flight of the Archduke Constantine, and the establishment of a Provisional Government at Warsaw.

"Though in a more distant quarter of Europe, we confess that we look to this revolution with more satisfaction than to that which has recently occurred in France or Belgium. Poland has been oppressed by the unrelenting hand of despotism for many years. It had not the least shadow of free institutions, but was under the sway of a pure unmixed despotism not contented with a mere civil tyranny, but besetting the paths of domestic life, and polluting even the chamber with a degrading system of espoinage.

"The oppression which the Russians practised in Poland can scarcely be believed. No man in any station of life was permitted to marry or to dispose of his inheritance without a license from the government. Most persons of any influence were compelled to live in solitude upon their own estates, and not permitted to pass even the frontiers of one province to another without a passport obtained from the most degrading applications.—Thus, whilst the Russians were travelling in every quarter of Europe, a Polish traveller was scarcely so much as seen. Poland was imprisoned, as it were, within her own frontiers, and kept for the gloomy pleasure of Russia, who exhausted every species of tyranny and exaction upon the people.

"That the day of vengeance would come upon the descendants of Catherine the Great, for the infamous spoliations of Poland forty years ago, no man, who trusted in the providential course of human events, could for a moment doubt; but we did not think it so near at hand. It is our sincere wish that another Sobieski or Kosciusco may arise to direct the arms and councils of the Poles in this great struggle for their freedom. Europe, we hope, will stand by as an impartial spectator, though in such a case it will be impossible to be an indifferent one. Austria and Prussia will not dare to interfere, first, because they will apprehend the extension of the insurrection to Silesia and Pomerania, their own unholy portion of the original spoil of Poland; and next, because they must naturally dread the resentment of every free-born mind in Europe, and the honest discontent and opposition of their own soldiery and people, if they should interpose, and in the flagitious attempt of rivetting anew the chains of Russia upon these gallant insurgents.

In looking at Europe at the present moment, we cannot but perceive that the ground trembles and quakes in all quarters, and that a general and mighty convulsion is about to take place. Whilst the earthquake is felt from beneath, the burning lava begins to flow, and the stream takes that direction where it is least likely to meet with opposition or impediment. The disposition of France at this moment is evidently warlike, and under the pretext of defending herself she is preparing to make aggressions upon others. The present stock jobbing ministers are indeed indisposed for war, but the proposition made by La Fayette in the Chamber of Deputies, on Tuesday last—"that in case Austria or Prussia should interfere in the affairs of Poland, it would be the duty of France to prohibit them," was received with loud acclamations.

BERLIN, Dec. 6.—The following details are given from Poland. The pupils at the Military School at Warsaw assembled at dinner, thought proper to toast several men distinguished in Polish history and especially Kosciusco. Constantine being informed of this by spies, ordered an examination and although no criminal intention was discovered he directed the young men to be severely punished. This with some other acts of violence, exasperated the public.

The young men rose in a body, and having been joined by the citizens forced their way through the troops towards the residence of the Grand Duke, half a mile from Warsaw. Many Russian officers fell under the blows of Polish vengeance, and Constantine only escaped by a back passage.

The movement immediately spread to the country, which was soon in arms for the assistance of their countrymen in Warsaw. A provisional government was organized; and on the 6th of Dec. all was quiet.

"Upon the return of the Polish regiments to Warsaw, they were received by the whole capital with acclamations. No idea can be formed of the enthusiasm displayed on this occasion. The commotion has found the warmest sympathy among the nobles and the inhabitants of all classes. The people are taking up arms in all directions to fly to the succor of Warsaw, as was the case in the French Departments as soon as the revolution in Paris was known.

From a Private Letter.

WARSAW, Dec. 6.—Tranquillity and security are, in appearance, perfectly restored, and the state of uncertainty will not be of long continuance. Our paper currency is immediately cashed if required, and the interest of the bonds due at Christmas is already paid.—Count Thomas Lubienski is appointed Chief of the Police.

From the Atlas, 19th Dec.

We have received the Paris papers of Thursday. They contain a curious dramatic political scene, which is said to have been acted at Milan. A conspiracy, on a grand scale, was organized in that city against the Austrian authorities. The conspirators were assembled in the pit of the theatre, and there, at a certain signal, the insurrection was to have broken out. The bell rung, the curtain rose, and discovered the stage crowded with Austrian soldiers; their muskets pointed to the pit. Every door was similarly beset, and the astonished revolutionists were arrested to a man in the very scene of the conspiracy, and conducted to the fortress of Spielberg.

PRUSSIA.—It is stated that a revolution has commenced in Prussia. An insurrection, of which the details are not yet known, has undoubtedly taken place at Koningsburg.

The King learned the revolt of Warsaw, and the disturbances at Koningsburg, perhaps at the same moment. 30,000 troops are marching on Luxemburg: an army advances towards Poland (Posen) and more troops are required in the ancient capital of the Kingdom!

On the evening of the 29th Nov. an insurrection broke out at Warsaw. It began in the military school of ensigns. The young men to the number of 500 to 600, took up arms and spread themselves through the town, calling the citizens to arms. A multitude of students and inhabitants soon joined them. They proceeded to the barracks of the infantry and the arsenal, which was taken by 10 o'clock. The immense quantity of muskets and sabres it contained were distributed to the people. The insurrection had previously gained the barracks of the infantry. The engineer regiment was the first that rose, and several other regiments soon followed. The Grand Duke Constantine, on the point of being surrounded in his palace, effected his retreat upon Praga, with his guard—two Russian regiments and a regiment of Polish cavalry, who followed him from a sense of military honor, but will remain neutral if the soldiers do not disband themselves and join their fellow citizens.—The exasperation, for a long time smothered, was so very considerable at the moment of insurrection, that some Polish detachments, who at the commencement refused to give up their post of arms to the people were massacred as traitors. Forty-one colonels or majors were killed in endeavoring to keep the troops in obedience. It is added that two aids of the Duke were slain. The opinion at Warsaw was, that the defection of the Polish army would become general. The chief of the municipal police, and two Russian Generals, were killed. The German General Hauch, and Count Stanislaus Potosky, was also killed, in endeavoring to rally the troops. The military chest, and the house of the Paymaster General were plundered. General Klopteeki has taken command of the Polish troops, and is endeavoring to restore order. It is said that he has already 16000 troops of the line under his command.

FRANCE,—The trial of the French Ministers had not been completed. M. Talleyrand was expected to be recalled, according to his own request, soon after Christmas. The French government have taken measures against what they consider the licentiousness of the press.

Benjamin Constant is dead. His funeral was attended with every demonstration of public respect. Eighty thousand National Guards, in uniform, were in the procession. Some new conquests have been made by the French troops in Africa.

The following speech was pronounced by Lafayette in the Chamber of Deputies on the 14th:—

M. Lafayette.—I decline to enter into the question of cantons or communes. But if I am asked if you are now to discuss whether all France shall arm, I answer the question is already decided; the people did not wait in 1780 or 1830 to deliberate, but marched against the enemy. We must therefore prepare for war, as the best means of securing peace. We cannot hope to make all Europe in love with our institutions: There are those who still look with a jaundiced eye upon the accession of a citizen-King to our throne. The revolution of Belgium, the eldest daughter of one great week, may yet excite uneasiness At this moment you see Poland ready to rival in zeal and patriotism the friends of liberty, not only in France but in all other countries. Poland is, perhaps, upon the point of repairing the shame of the last years of Louis XV. and the immense fault which Napoleon committed when he neglected the occasion of restoring that fine country, after the 3 divisions which had destroyed it. (Loud acclamations from the left.)

We have announced our rule to be, that we will not allow other powers to interfere, not only in our affairs, but in the affairs of other countries. Suppose foreign powers should think proper to seize upon Belgium, or to assist Holland, could we look on in cold blood? Certainly not. The same thing may happen on the side of Poland. Suppose Austria prevailed upon by Prussia, or for any selfish purpose of her own, was to make herself a party to the quarrel in Russian Poland.

(Several voices)—This supposition is unreasonable.

M. Lafayette (turning towards Gen. Sebastiani)—I speak in the presence of the Minister for Foreign Affairs, who knows that the supposition is very natural. Why not then place ourselves in the fittest posture for defence? (Cheers.)

By private accounts from Paris, we learn that the greatest enthusiasm prevails there on the subject of the anticipated foreign aggression. It is calculated that in the course of a few weeks, 1,200,000 troops, including the National Guard, will be in an effective state. Notwithstanding the pacific tone used by the Ministers of the Interior in the last sitting of the Chamber of Deputies, persons in this country, who have access to the best source of information, entertain strong doubts as to the eventual preservation of the peace.—Court Jour.

Pope Pius the 8th, died at Rome on ——. He was born on 20th Nov. 1761—he was elected Pope on 21st March, 1829, and crowned on 6th April following.

POLAND.—The revolution in Poland which has commenced with such gallantry and enthusiasm, naturally leads to an enquiry respecting the partition and share of the spoils, which were divided between Russia, Austria, and Prussia; in 1795. The population at that period was about 25,000,000, of which 5,700,000 were allotted to Russia, 4,800,000 to Austria, and 3,700,000 to Prussia. Further changes were made by the Congress of Vienna, in 1815, by which a part of the country was erected into a nominal Kingdom, under Russia, with a population of 2,800,000, of which Warsaw is the capital. In this portion of ancient Poland, the revolution appears to be complete.

The London papers state that the Poles calculate with confidence on the assistance of the other parts of ancient Poland, and that they have taken the resolution to brave the three great military powers which surround their territory. They also inform us that the Emperor Nicholas will be unable to march his hordes immediately to suppress the struggle, as he would find it impracticable to maintain a winter campaign on the Niemen, without magazines, amidst a hostile population. The population of Warsaw, is about 100,000.—*N. Y. Jour. of Commerce.*

TRIAL OF JUDGE PECK.

The Senate, as a High Court of Impeachment, then proceeded to pronounce judgment upon the articles of impeachment exhibited by the House of Representatives against James H. Peck, District Judge of the United States for the District of Missouri. We have never, says the National Intelligencer, witnessed a more dignified proceeding in any public body than that by which this question was decided. The article of Impeachment being first read, and the assembled multitude on the floor, and in the galleries hushed to the profoundest silence, the Senators were called upon in succession, and the question, put distinctly to each Senator, by the presiding officer, each Senator rising in his place, as called, and answering "Guilty" or "Not Guilty!" When every Senator present had solemnly answered, the President of the Senate rose and announced that *twenty-two* Senators had pronounced him Guilty. Two thirds of the Senators not having affirmed the presentment of the House of Representatives, Judge Peck was of course declared to be ACQUITTED of the article of Impeachment preferred against him by the House of Representatives; and then the Court was adjourned by proclamation, *sine die*.

AUGUSTA, (Geo.) Jan. 24.—The gold diggers and the State Guard under Col. Nelson, have already had a hostile meeting. The gold diggers were repulsed, after one of their company received three bayonet wounds, from which it is not likely he will recover.

FOUR DAYS MEETING AT ROCHESTER.

Ministers and Christian brethren from the country around, are affectionately invited to attend a four days Religious Meeting at Rochester, to commence in the second Presbyterian Church on Thursday the 25th inst. at 10 o'clock. The conference of the churches at Scottsville, has been postponed in favor of this by consent.

Contents of the Museum for January 1830.

Samuel Rogers. Southey's Life of Bunyan. Lyell's Principles of Geology.—Bernard's Retrospections of the Stage.—Lafitte. Brandt, the Indian Chief. A French Chatterton. The Poet's Mistress to her lover. Mr. Abernethy. The late Revolution in France. Passages from the Diary of a late Physician:—Consumption—The Spectral Dog.—The Forger Death at the Toilet. The Unearthy One. To the Mountain Winds. Opening of the Liverpool and Manchester Rail Road. Anecdote of Napoleon An Autumnal Walk. Water Witch. The Devil's Progress. England and Europe. The late Ministry. A Thought of Paradise. The Weather—Anecdotes of Napoleon—The Rothschild Poems—Great Musical Society—Specimen of Ink Lithography—Railways in Germany—Anecdote of Thorwalsden. Literary Intelligence.

Married.

At Ogden by Rev. Mr. Sedgwick Mr. William Brown to Miss. Clarissa Webster.—Married in Parma on the 23d of January by Rev. Solomon Stevens Mr. S. M. Church to Miss. Parmela Stevens.—In Rushville, on the 22d ult. by J. Bracket, Mr. *Josiah Shurtevant*, to Miss. *Eleanor C. Peabody*, all of that place.

DIED

Died at Riga of a lingering consumption on Sabbath morning last, Mrs. Morse wife of Ephraim Morse.—On Wednesday evening Lieut. John K Carter, of the U. S. Navy, of a lingering illness, at the Bloomingdale Asylum.

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.

J. B. BLOSS,
M. A. F. HARRISON.

The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.

February 7, 1831. tf.

ITALIAN OR DOUBLE ENTRY BOOK-KEEPING.—Mr. Manning commences this evening (Wednesday 9th inst.) a course of Lectures on the real systematical method of keeping accounts by double entry; and will continue 5 or 6 weeks, or a sufficient time to give those who attend constantly during the course a perfect knowledge of book keeping upon the only true principles.

He assures those who feel disposed to patronize him, that the system he professes to teach is equally adapted to Wholesale, Retail, or in fact to any business: The arguments or rather *assertions* of those who do not understand any "*system*" to the contrary notwithstanding. The best of references given.

Room No. 2, Arcade, instead of west end of Eagle Tavern as previously advertised.

Private lessons will be given to those who prefer or whose business prevents their attendance at the regular hours. Feb. 9 1831. 4w7

To exonerate from Imprisonment.

The creditors of Isaac Castle, an insolvent debtor and a resident of the town of Gates in the county of Monroe, are notified to show cause if any they have, before Hon. Addison Gardiner Circuit Judge, at his office in Rochester, in the said county on the 2d day of April next, at 9 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 according to the prayer of his petition.

Dated Feb. 7, 1831. 10w7

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ANECDOTES

Selected for the Philadelphian, from Whiteeross on the Shorter Catechism.

EVIL COMMUNICATIONS.

A servant who had made that improvement which might be expected from hearing the irreligious and blasphemous conversation continually passing at the table where he waited, took an opportunity to rob his master. Being apprehended, and urged by his master to give a reason for this infamous behavior, "Sir," said he, "I have heard you and your friends so often talk of the impossibility of a future state, and that after death there was no reward for virtue, nor punishment for vice, that I was tempted to commit the robbery." "Well," repiled the master, "but had you no fear of that death which the laws of your country inflict upon the crime?" "Sir," rejoined the servant looking sternly at his master, "what is that to you if I had a mind to venture that? you and your wicked companions had removed my greatest terror; why should I fear the least?"

DARLING SINS.

When the physicians told Theotimus that except he abstained from drunkenness and uncleanness, &c. he would lose his eyes; his heart was so wedded to his sins, that he answered, *Then farewell sweet light.* He had rather lose his eyes than leave his sins. So a man bewitched with sin had rather lose God, Christ, heaven, and his own soul than part with it.

COURAGE.

Colonel Gardner having received a challenge to fight a duel, made the following truly noble and christian reply: "I fear sinning, though you know, Sir, I do not fear fighting."

OMISSION AND COMMISSION.

Count Godomar, a foreigner of note, often professed in the declining part of his years' when death and the eternal world seemed nearer, "That he feared nothing in the world more than sin; and whatever liberties he had formerly taken he would rather now submit to be torn to pieces by wild beasts, than knowingly or willingly commit any sin against God."

PHEBE BARTLET.

Phebe Bartlett, a very little girl, went with some other children, to gather plums in a neighbor's orchard. On bringing one of the fruit home her mother mildly reproved her, and said she ought not to have gathered the plums without leave because it was *sin*: God had commanded her not to steal. The child not being sensible of the evil before, seemed greatly surprised, and bursting into tears, cried out, "I wont have these plums!" and turning to her sister, Eunice, very earnestly said to her, "Why did you ask me to go to that plum tree? I should not have gone, if you had not asked me. The other children did not seem much concerned; but there was no pacifying Phebe. Her mother mentioned the circumstance to the owner of the tree, and requested of him that she might have the plums; but still she was deeply affected; and being asked what it was troubled her now? she said that she wept *because it was sin.* She declared that if Eunice were to ask her a hundred times, she would not go again, and she retained an aversion to that fruit for a long time after.

THE TEMPTER AND THE TEMPTED.

The late Mr. Thomas, one of the missionary brethren at Serampore, was one day, after addressing a crowd of the natives on the banks of the Ganges, accosted by a Brahmin as follows: "Sir, dont you say that the devil tempts men to sin?"—"Yes," answered Mr. Thomas. "Then," said the Brahmin, "certainly the fault is the devil's; the devil therefore, and not man, ought to suffer the punishment."—While the countenances of many of the natives discovered their approbation of the Brahmin's inference, Mr. Thomas observing a boat with several men on board, descending the river, with that facility of instructive retort for which he was so much distinguished, replied, "Brahmin, do you see yonder boat?" "Yes." "Suppose I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat, who ought to suffer punishment, *I* for instructing them, or *they* for doing this wicked act?" "Why," answered the Brahmin, with emotion, "you ought all to be put to death together." "Aye, Brahmin," replied Mr. T. "and if you and the devil sin together, the devil and you will be punished together."

THE MANCHANEEL.

"There is," says one, "a tree called the Manchaneel, which grows in the West Indies; its appearance is very attractive, and the wood of it peculiarly beautiful; it bears a kind of apple, resembling the golden pippin. This fruit looks very tempting and smells very fragrant; but to eat of it is instant death; and its sap or juice is so poisonous, that if a few drops of it fall on the skin, it raises blisters and occasions great pain. The Indians dip their arrows in the juice, that they may poison their enemies when they wound them. Providence hath so appointed it, that one of these trees is never found, but near it there also grows a *white-wood*, or a fig tree, the juice of either of which, if applied in time, is a remedy for the diseases produced by the Manchaneel. Now when I read this account, I thought of sin and salvation. Sin, like this poisonous apple, looks pleasant to the eye, and men desire it—eat of it and die. We may think there is no harm in such a thing,—it is only a little sin: but who would eat only a little poison? The least sin, if not forgiven, will ruin our souls forever. This is the fruit that must not be tasted; yea it ought not to be looked upon, or thought of. It is sin that gives to the darts of Satan all their fiery qualities; and to the arrow of death all its bitterness. Now all who have looked upon the fruit of this tree have desired it, and eaten of it; and if not delivered from its fetal effects will surely die: but there is a remedy at hand; it is the precious blood of the Son of God, which soothes the troubled conscience, and cleanses it from all sin.

"Not balm new bleeding from the wounded tree,
Nor bless'd Arabia with his spicy grove,
Such fragrance yields."

Apply therefore to this means of cure! fly to a crucified Saviour! there is no time to be lost!—the poison works within!—the disease every moment is increasing!—Go to the great Physician without delay, and and say, 'Lord, if thou wilt, thou canst make me whole!' "

"To the Law and to the Testimony."

The authority of St. Paul, when he says that "there is now NO CONDEMNATION to them which are in Christ Jesus;" and of St. John, that "the blood of Christ cleanseth from ALL SIN," stamps the doctrine of purgatory with indelible and everlasting infamy, and ought to occasion its returnless expulsion from the earth. It would be manifest injustice to torture in purgatorial fire such as are under "no condemnation," having been "cleansed from ALL SIN by Christ's blood."—*Canadian Watchman.*

QUERY.—What is the bearing of the same passages upon the doctrine of "falling from grace?" What is the situation of a *fallen* man, dying in that state, according to the above?—*Ed. Evan.*

From the Philadelphian.

WESLEY ON ELECTION.

Mr. Editor—I send you a short extract from the life of the Rev. John Wesley, containing his sentiments on certain much controverted doctrinal matters. In what respects they differ from the views of all rational Calvinists, I should be glad to be informed.

"Having found for some time," says he, "a desire to unite with Mr. Whitfield, as far as possible, to cut off needless dispute, I wrote down my sentiments, as plain as I could, in the following terms:

"There are three points in debate,—1. Unconditional election, 2. Irresistible grace, 3. Final perseverance. With regard to the first, unconditional election, I believe,

"That God, before the foundation of the world, did *unconditionally elect* certain persons to do certain acts, as *Paul* to preach the gospel.

"That he has *unconditionally elected* some nations to recieve peculiar privileges, the *Jewish* nation in particular.

"That he has *unconditionally elected* some nations to hear the Gospel, as *England* and *Scotland* now, and many others in ages past.

"That he has *unconditionally elected* some persons to many peculiar advantages, both with regard to temporal and spiritual things.

"And I do not deny, (though I cannot prove it so) that he has *unconditionally elected* some persons, thence eminently stiled the elect, to eternal glory.

"But I cannot believe that all who are not *elected* to glory, *must* perish everlastingly: or,

"That there is one soul on earth, who has not, nor ever had, a *possibilty* of escaping eternal damnation.

"With regard to the second, irresistible grace, I believe,

"That the grace which brings faith, and thereby salvation into the soul, is irresisible, *at that moment.*

"That most believers may remember some time when God did *irresistibly* convince them of sin;

"That most believers do, at some other times, find God *irresistibly* acting upon their souls.

"Yet I believe that the grace of God, both before and after those moments, may be, and hath been resisted;

"And, That in general it does not act *irresistibly*, but we *may* comply therewith, or *may not.*

"And I do not deny, that in those eminently styled *the elect*, (if such there be,) the grace of God is so far *irresistible*, that they cannot but believe and be finally saved.

"But I cannot believe, that all those *must* be damned, in whom it does not *thus irresistibly* work; or,

"That there is a soul on earth, who has not, and never had any other grace than such as does in fact increase his damnation, and was designed of God to do so.

"With regard to the third, final perseverance,

"I believe that there is a state attainable in this life, from which a man cannot finally fall.

"That he has attained this, who is according to St. Paul's account a *new creature*, that is, who can say, Old things are passed away, all things in me are become new.

"And I do not deny, that all those eminently styled the elect, will, infallibly, persevere to the end."

From the New York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS.—NO. VII.

Why have they no more conviction, and why are they not converted?

Mr. Editor—Many inquiring sinners, who have much anxiety and distress, are still very far from experiencing deep conviction and sound conversion. They make many efforts with a view to obtain eternal life; and it is to them, and sometimes to their Christian friends, a matter of wonder, that after all they are nothing bettered, but rather grow worse. In this number my object will be to promote the spiritual good of such inquiring sinners, I shall attempt,

1. *A description of their case.*

They are generally persons, who have given more than usual attention to the external duties of religion, and have, for years, been more or less the subjects of religious impressions. They have attended on the means of salvation, read their Bibles, been punctual to attend the weekly lectures, conferences or prayer meetings which have been within their reach—they have spoken well of Christians, ministers, and of religion, and have joined in deeds of benevolent enterprise. They have trembled under the thunders of Sinai, and have listened with apparent interest to the invitations of Calvary, and have formed some resolutions to attend seriously to the concerns of their souls. They have thought that they were as anxious to become Christians as any persons on earth; *and have prayed as well as they possibly could, while they were refusing to give up their hearts of unbelief and rebellion!*

With these views and feelings they come to the great question, what must we do to be saved? They are told that they must repent of their sins and believe on Christ, that they are commanded by God, and are able, to do this without delay.

But their hearts refuse to bow immediately; and they reply that they wish they *could* repent—that they *would* do this if they *could;* that they now feel, and have long felt, very anxious for this—as anxious as any persons on earth; that they cannot now repent, because they have not *conviction* enough; that they are very anxious to obtain conviction, that they may repent; and they resolve to do all in their power—to seek earnestly that they may obtain conviction. And while they are suffering much, and are laboring hard to obtain *more* conviction, they find that their conviction becomes *less and less*; and they wonder why they cannot feel, and cannot be convicted.

I shall endeavor to show,

2. *Why they have no more conviction.*

In settling this point, it is important that we have correct and clear views of the nature of conviction. In order to have true conviction of sin, in disobeying the Divine law and the gospel of Christ, sinners must feel that they have done wrong when they might do right. It is necessary that they believe and feel that they had power to do right at the very time they were doing wrong. They must feel that they had power to obey at the very time that they disobeyed. If they say they have done wrong, but could not help it, they utter an absurdity, contradicted both by the Bible and by common sense. "If there be first a *willing* mind, *it is accepted according to that a man hath, and not according to that he hath not.*" And the common views of mankind never pronounce a man guilty for doing what he could not avoid, or for neglecting to do what he could not perform. *They have no more conviction because they do not compare their feelings and actions with the infallible standard of right and wrong.* "By the law is the knowledge of sin." Now when sinners turn away from the divine requirement, and follow their own devices, as all anxious sinners do who instead of *repenting* are *seeking* conviction, they are not comparing their moral feelings and actions with this standard, and consequently are not convicted of sin, for they fail to make an application of that test to their actions, which produces conviction. Day after day they are turning away from God's requirements, to seek conviction; and therefore day after day they fail to compare themselves with this standard, and consequently they have *less and less* conviction.

They also compare themselves with a false standard. They persuade themselves, that under their *present circumstances* they *cannot* repent; and that they are now doing all they can do to place themselves in such circumstances as shall enable them to perform this duty. Instead, then, of feeling that they are doing wrong when they have power to do right, they feel that they *cannot do right now*, but are doing all they can to obtain power to do their duty. They are blind, therefore to the evil of their heart—blind to their unwillingness to repent, which is the true cause of their remaining impenitent. This effectually prevents a deep sense of their guilt in delaying to repent, and not only this, but it leads them to think that they are willing and anxious, but still unable to do what God requires, and have long been so—consequently it prevents a deep sense of the guilt of ther past disobedience. They suppose that the full amount of what they now can do, of what they really ought to do, is to seek conviction. They are doing this, it may be with great earnestness too, and therefore feel that they *are* doing all that they *now can* do to obtain salvation.

I would now dwell a moment on the question,

3. *Why are they not converted?*

They are not converted, because they have prevented or destroyed their conviction by turning away from duty, and yet persuading themselves that they would do it if they could; yea, persuading themselves that they are doing all that they now can do, to prepare themselves for a full discharge of duty.

They are not converted, because they are seeking, not *conversion* but *conviction*—not *to be sorry* for sin, but *to feel* that they are sinners—not to *give* their heart to God, but to feel that they ought to do it. They do not therefore make those appropriate efforts to repent and be converted now, which they must make or not become the subjects of this great change. While they are *seeking conviction* they are not *seeking a new heart*, are not *resolving and striving to become penitent*, to take off their affections from earth and place them on God—they are in no sense making the appropriate effort to do this—consequently the work cannot be done.

Another reason why they are not converted, is, that while they are seeking conviction they generally have less and less sense of sin, and the very effort confirms them in the belief that they *would* repent but *cannot*. So long as they feel this, they are *denying* their guilt, and casting off the blame, not repenting of their sin.

While they feel that they *cannot* repent now, they will neither resolve nor attempt to do it, and for this plain reason, that a man never attempts to do, never resolves, never chooses to do, what he fully believes he cannot do. But if they neither attempt nor resolve to give their heart to God, from the nature of the case the work cannot be done. A. R. A.

Yesterday morning, Calvin Parker, of Manchester, who had been partially deranged for about two months, jumped head foremost into a well, about 15 feet deep, and when taken out was dead. He lived about three miles from this village, was between 40 and 50 years of age, and a good citizen. We have these particulars from a gentleman who saw the deceased immediately after the afflicting event.—*Western Spectator.*

From the New-York Evangelist.

Was it Adam's skeleton!—A few days since at a public meeting in this city, composed chiefly of infidels, as we are informed, Mr. O. was endeavouring to show that the Bible was a lie; and among other things which he adduced in support of the charge, was the circumstance of God's taking from the left side of Adam a *rib* with which he made Eve, giving the audience to understand, that because a rib was taken from the left side of Adam, all men whom God created afterwards must necessarily have one rib more on the *right* side than on the *left*. He then related a short anecdote of a party of Indians who visited a museum in Philadelphia. Among the different curiosities which they saw was a *human skeleton*, on which one of the Indians very intently fixed his eye, and was seen to count over and over, the ribs on both sides, and then to make a remark to the other Indians respecting it. One of the whites who accompanied them to the museum, had the curiosity to enquire of the interpreter what the Indian said, who translated the remark as follows:—"The black coats lie, for there is the same number of ribs on one side as the other." This Mr. O. advanced as corroborating his opinion, that the Bible lied. A friend of the Bible then rose and begged to be informed, if it was *Old Adam's* skeleton which the Indians saw in Philadelphia.

Infidelity vs. *Orthodoxy.*—Ridicule and misrepresentation have for a long time been the only effective weapons against Evangelical principles. Argument has ceased; and now in almost every fashionable party, in the corners of the streets, in stage-coaches and public houses, and especially in theatres, grog-shops and gaming-houses, the Orthodox are held up as the theme of unsparing ridicule and reproach. Their doctrines and their characters are grossly misrepresented; and fools laugh at their own caricatures, which they exhibit as the portraits of their neighbors. Even in works of serious controversy, it is very seldom that a doctrine of Orthodoxy is directly and fairly met, but almost always some distortion or perversion or supposed consequence of the doctrine is brought up as the object of refutation. To such an extent is this practice carried, that Orthodox men are not unfrequently astonished at the entire ignorance, which some of their most respectable opponents manifest, in respect to the nature of their faith. Need we add here the long list of vile and groundless slanders, which represent the Orthodox as the enemies of their country, the foes of civil and religious freedom; slanders which carry their own refutation with them and yet are reiterated and reiterated with the confidence of inspiration? Now this state of things cannot last always. Ridicule is powerful against vice, but its attritions only serve to make virtue shine the brighter. Misrepresentation and falsehood may answer their purpose for a day; but when once detected, men of integrity will surely sympathize with the injured party; and a religious cause can be promoted by none but men of integrity.—*Bos. Rec.*

Catholic Threatening.—The New England Review, published at Hartford, says—"We understand that a highly respectable clergyman of this neighborhood, recently received two anonymous letters threatening his life unless he desisted from farther attacks upon the Popish faith. The author of these letters has been traced out and charged with the offence. He is a Portuguese and has resided in this city some months past. Since the developement of the above facts, he has absconded. If Roman Catholics in this country expect to promote the furtherance of their own tenets by threats, they will probably find themselves mistaken. Here the Inquisition has no terrors, and those among us who may have submitted to its authority, will do well to accommodate themselves to argument and good example rather than force and menaces."

Congressional Grog Shops.—The American Spectator says, "Two of these establishments, under the name of Refectories, are kept in our Capitol."

No person could read the speeches without a conviction that these establishments are well patronised. Probably they pay a high rent to the United States Treasury. This will tell well in history, that the Government of the united States leased a part of the Capitol for groggeries. Why not have also a gambling room, and a lottery office?

Longevity.—Mr. Alvan Mean, of Horseneck, Greenwich, told us, a few days since, that his father had owned two female geese, hatched in Greenwich, which died last winter at the advanced age of 85 years. The death of one was occasioned by being run over, while in good health, by a horse; the other died of old age, being blind and lame. What is remarkable, they both had their regular broods of goslins, annually, till the year before their deaths.—*Stamford Sentinel.*

TALLMADGE & PARKER, Four doors south of the Clinton House, Excange St. are now receiving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail, as low, if not lower, than can be purchased at any other establishment west of Albany.

They manufacture Copper, Tin, and Sheet Iron Ware—and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow Ware of every description.—All kinds of Job work done at the shortest notice.

Rochester, Sept. 6. 38tf.

OHIO LAND—1509 Acres for sale. Inquire of A. & C. Carpenter, or of JOSIAH BISSELL jr.

May 22, 1830.

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.

ALBERT G. HALL.

Observer Office, Dec. 20, 1830.

NEW FALL GOODS,

At No. 46, *Carroll-St. 1 door south of the Mansion House.*

W. BARRON WILLIAMS is now receiving a handsome stock of *Fresh Goods*, recently purchased in New York from the latest importations, which, as a matter of course, he will sell at the lowest prices for Cash. Oct. 12, 1830. 42tf

H. B. PIERPONT & WILLIAM Mc CO Drapers and Tailors, Having formed a connection in business at the Old stand of H. B. Pierpont; the business will hereafter be conducted under the firm of H. B. Pierpont & Co. They have a general assortment of seasonable Goods in their line, together with a good stock of ready made clothing, which they will dispose of unusually low.

Garments of every description made on the shortest notice, and in the most approved manner. Cutting done as usual.

Nov. 1st 1830. H. B. PIERPONT & Co.

FOR Gentlemen's Cloaks—Goat's Hair, and Imperial Camblets, with fine Baize and Pelisse Cloth for lining.—Also, Black, Blue, Brown, Bottle Green, Olive Green, & mixed Broad Cloths, for sale, positively and absolutely at uncommonly low prices by W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll street. 12th Oct. 42tf

LOOK!!!

All persons indebted to Nath'l Draper for tuition in the Rochester High School—or to Miss Fanny Bush for tuition, are hereby notified that I will attend to the receiving of said dues at the store of O. N. Bush, in this village on Saturday of each week, until the first Saturday of February next. All who neglect this timely notice, may expect to find their accounts put in a train for collection.

SAMUEL L. PIERCE, Col.

Rochester. Jan. 13, 1831.

To Exonerate from Imprisonment.

LUTHER FISK, of Gates, Monroe county Notice first published 13th January, 1831, creditors to show cause before Moses Chapin, first judge of Monroe county at his office in Gates in said county, on the seventh day of April next, at ten o'clock, A. M.

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.

FREDERICK STARR.

ROSSITER & KNOX,—Wholesale & Retail Dealers in *Groceries Provisions, Paints, Oils, Turpentine, Brushes, Varnish, Glass, Dye Wood, Dye Stuffs, Shaker Wares, Patent Pails, &c. &c.*, at the building formerly occupied by S. MELANCTON SMITH & Co., No. 14, Buffalo-st.

Rochester, Jan. 1831. 5tf

JANUARY 1, 1831.—The subscriber having determined to discontinue the busines of dealing in ARDENT SPIRITS, and not thinking it a duty to "feed the Erie canal" with their property, offer to sell at cost their whole stock of Liquors, consisting of *Brandy, Gin, Rum, Whiskey, &c.* together with the furniture connected therewith. ROSSITER & KNOX.

5tf

CARDING MACHINE BUILDING.—The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*

Rochester, Jan. 1, 1831. 3m2

CHRISTIAN ALMANAC for 1831 for sale at this Office.

50 CHESTS Fresh Teas—100 Kegs Tobacco—for sale by W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll st

THE GEM—A Semi-Monthly Literary and Miscellaneous Journal, 2d volume enlarged. The 14th Number contains an engraving of the Genesee Falls at Rochester, with the scaffold of Sam Patch. Terms, $1 50 per year, in advance. Full sets from the commencement of the present year can be furnished;—subscriptions received at this office.

SEPTEMBER, 1830.

ROCHESTER CASH STORE.

HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are

46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds

Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*

Also a general retailing asortment of *Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.*

Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass;
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality;
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;

which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

FARM for sale.—Eighty eight acres—forty improved, situated in Greece near the Big Ridge and B. Kings, and the north part of Lot 124. *Title perfect*—price and terms liberal. Inquire of JOSIAH BISSELL Jr

Rochester, 16 March, 1830.

HARTFORD FIRE INSURANCE CO. And Ætna Fire Insurance Company, Hartford. he 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.

MERINO Cloths of superior quality, Merino Circassians, Worsted Hosiery, White, Red, Green and Yellow Flannels, just received by W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

WM. H. WARD & Co. (MARBLE BUILDERS *Carroll Street,*) have just received a *full supply* of GOODS. Rochester, June 2, 1830.

EAST ROCHESTER CASH STORE O. N Bush & Burnell are *selling* Goods at the corner of Main and St. Paul Streets, E. Rochester. They desire those who have not called upon them to inquire of those who have, with regard to *quality* and *prices*—May, 1830. 20tf

O. HASTINGS, *Attorney & Counsellor* at law and *Solicitor & Counsellor* in *Chancery.*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

The creditors of Lyman Hamlin, imprisoned in the county of Monroe, are notified to show cause if any they have, before Hon. Addison Gardiner, circuit judge of the eighth Judicial Court of State of New York, at his office in Rochester in the said county, on the 23d day of March 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, according to the prayer of his petition.

Dated this 28th day of January, 1831.

To Exonerate from Imprisonment.

Ransom Rogers of the town of Brighton, Monroe county, Insolvent; Notice first published February 3, 1831. Creditors to appear before Hon. Addison Gardiner, circuit judge of the eighth Judicial Circuit, of State of New York, at his office in Gates on the 23d day of March next, at ten o'clock in the forenoon.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January, in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardsley of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty-six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less

JAMES W. SMITH,
Assignee of said Mortgage.

ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hibbard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 181, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $331,75, NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit, "All that certain piece or parcel of land, situate, lying, and being in the town of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (244) reference being had to had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 29th day of January next, at ten o'clock in the forenoon of that day. Dated August 9, 1830.

JOHN C. NASH, Att'y. STARR NICHOLS,
6m 23 Assignee.

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew L. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 33, and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY, Mortgagee.

H. Humphrey, Att'y for Mortgagee.

AGENTS FOR THE OBSERVER.

Albion,	Noah Ingersoll	Hopewell	Rev. Mr. Flagler
Alexander	——— P. M.	Junius,	Rev. J. Merrill
Alden	J. Freeman	Knowlesville	W. Knowles
Attica	G. B. Rich	Lodi	Mr. Plumb
Angelica	S. S. Haight	Lima	O. Gilbert
Angell's Corners	A. Angell	Livonia	J. Richmond
Buffalo	Alvan Ingersoll	Le Roy	A. P. Hascall
Barber Hill	J. Barber	Lockport	Wm. Parsons
Batavia	Mr. Seaver	Lakeville	Rev. H. Galpin
Brockport	R. W. Gould	Medina	Theophilus Cook
Byron	L. Clark	Niagara Falls	Hon. A. Porter
Bergen	Rev. R. Clapp	Newark	T. Partrige
Bath	H. W. Rogers	Naples	Dr. Fuller
Canandaigua	Wm. Autis	Nunda Valley	S. G. Tyler
Collins	C. Rose	Orangeburgh	O. Allen
Clarkson	Joel Palmer	Ogden	Wm. A. Chapman
Isaac Germond	Castleton	Penn Yan	T. J. Nevins
Clarendon	W. D. Dudley	Perry Village	N. Bodwell
Caledonia	J. R. Clark	Prattsburgh	S. Rice jun.
Cohocton	H. Fowler	Perry	T. Howard
Dunkirk	Dr. Williams	Palmyra	Rev. A. E. Campbell
Dansville	Vill'g S. Shannon	Pittsford	Joshua Lionel
East Ridge	S. T. Fairbanks	Richmond	E. Gilbert
East Bloomfield	A. Adams	Royalton	Chester Bennett
East Avon	N. Little	Scottsville	O. Filer
Fowlersville	W. Fowler	Seneca Falls	Wm. Mendenhe
Franklinville	E. C. Hyde	Sheldon,	E. Baldwin
Griffin's Mills	J. Wadsworth	Vienna	Dr. Bush
Geneva	A. B. Hall	Victor	Wm. Bushnell
Gorham	Rev. Mr. Gaylord	W. Bloomfield	G. B. Fitch
Gaines	E. Post	Warsaw	E. R. Bascom
Genesee	E. N. Buel	Wilson	Dan'l Holmes
Hunt's Hollow	Rev. P. Smith	Westfield	O. Couch
Holley	A. Hamlin	West Meadow	J. Dixson jun
Howard	Rev. L. Durrett	Yates	S. Yaspan

Book & Job Printing

Neatly executed at the Observer Office.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR AND PROPRIETOR. THURSDAY, FEBRUARY 17, 1831. VOLUME V. No. 8

Rochester, Monroe Co. N. Y.

PUBLISHED WEEKLY.

J. G. HALL, Printer.

Office in the Globe Building, No. 14, Main-Street

TERMS.—To Mail Subscribers, after 6 months, $3.00. In advance, $2.50. Companies of five or more, where payment is made when the names are recorded $2.50.

Village Subscribers, $2 50 in advance.

From the Sunday School Journal.

NARRATIVE OF THE SUFFERINGS OF THE BURMAN MISSIONARIES.

We give our readers, this week, a further and most interesting extract from *Mrs. Judson's Life*—a work prepared by Rev. J. Knowles, of the Baptist Church, Boston, for the American Sunday School Union.—pp. 266—price 37 1-2 cts.

When the English government made war on the Burmese empire, the missionaries, being foreigners, were at once the objects of suspicion; and Mr. Judson, with his companions in the bonds of the Gospel, were cast into a loathsome prison.

"Notwithstanding the order the governor had given for my admittance into prison, says Mrs. Judson, in a letter to her husband's brother, it was with the greatest difficulty that I could persuade the under jailer to open the gate. I used to carry Mr. Judson's food myself, for the sake of getting in, and would then remain an hour or two, unless driven out. We had been in this comfortable situation but two or three days, when one morning, having carried in Mr. Judson's breakfast, which, in consequence of fever, he was unable to take, I remained longer than usual, when the governor in great haste sent for me.—He promised him to return as soon as I had ascertained the governor's will, he being much alarmed at this unusual message. I was very agreeably disappointed when the governor informed me that he only wished to consult with me about his watch, and seemed unusually pleasant and conversable. I found, afterwards, that his only object was to detain me until the dreadful scene, about to take place in the prison, was over. For when I left him to go to my room, one of the servants came running, and, with a ghastly countenance, informed me that all the white prisoners were carried away. I would not believe the report, and instantly went back to the governor, who said he just heard of it, but did not wish to tell me. I ran in to the street, hoping to get a glimpse of them before they were out of sight, but in this I was disappointed. I ran first into one street, then to another, inquiring of all I met; but not one would answer me. At length an old woman told me the white prisoners had gone towards the little river; for they were to be carried to Ummerapoora. I then ran to the banks of the little river, about half a mile, but saw them not, and concluded the old woman had deceived me.—Some of the friends of the foreigners went to the place of execution, but found them not. I then returned to the governor, to try to discover the cause of their removal, and the probability of their future fate.—The old man assured me that he was ignorant of the intention of government to remove the foreigners till that morning.—That since I went out he had learned that the prisoners were to be sent to Ummerapoora; but for what purpose he knew not. 'I will send off a man immediately,' said he, 'to see what is to be done with them. You can do nothing more for your husband,' continued he; '*take care of yourself.*' With a heavy heart I went to my room, and having no hope to excite me to exertion, I sunk down almost in despair.

"The next morning I obtained a pass from government, and with my little Maria, who was then only three months old, Mary and Abby Hasseltine (two of the woman children), and our Bengalee cook, who was the only one of the party that could afford me any assistance, I set off for Ummerapoora. The day was dreadfully hot; but we obtained a covered boat, in which we were tolerably comfortable, till within two miles of the government house. Here I procured a cart; but the violent motion, together with the dreadful heat and dust, made me almost distracted. But what was my disappointment, on my arriving at the court-house, to find that the prisoners had been on two hours before, and that I must go in that uncomfortable mode four miles further, with little Maria in my arms; whom I held all the way from fear. The cartman refused to go any farther; and after waiting an hour in the burning sun, I procured another, and set off for that never to be forgotten place, Oung-pen-la. I obtained a guide from the governor, and was conducted directly to the prison yard. But what a scene of wretchedness was presented to my view! The prison was an old shattered building, with half a roof; the fence was entirely destroyed; eight or ten Burmese were on the top of the old building trying to make something like a shelter with leaves; while under a little low projection, outside of the prison, sat the foreigners, chained together two and two, almost dead with suffering and fatigue. The first words of your brother were, 'Why have you come? I hoped you would not follow, for you cannot live here.' It was now dark. I had no refreshment for the suffering prisoners, or for myself, as I expected to procure all that was necessary at the market of Ummerapoora, and had no shelter for the night. I asked one of the jailors if I might put up a little bamboo house near the prison; he said that it was not customary. I then begged he would procure me a shelter for the night, when on the morrow, I could find some place to live in. He took me to his house, in which there were only two small rooms—one in which he and his family lived—the other, which was then half full of grain, he offered to me; and in that little filthy place, I spent the next six months of wretchedness. I procured some half boiled water, instead of my tea, and, worn out with fatigue, laid myself down on a mat spread over the paddy, and endeavored to obtain a little refreshment from sleep.—The next morning your brother gave me the following account of the brutal treatment he had received on being taken out of prison.

"As soon as I had gone out at the call of the governor, one of the jailors rushed into Mr. Judson's little room—roughly seized him by the arm—pulled him out—stripped him of all his clothes, excepting his shirt and pantaloons—took his shoes, hat, and all his bedding—tore off his chains—tied a rope round his waist, and dragged him to the court-house, where the other prisoners had previously been taken.—They were then tied two and two, and delivered into the hands of the Lamine Woon, who went on before them on horseback, while his slaves drove the prisoners, one of the slaves holding the rope which connected two of them together. It was in May, one of the hottest months in the year, and eleven o'clock in the day, so that the sun was intolerable indeed. They had proceeded only half a mile, when your brother's feet became blistered; and so great was his agony, even at this early period, that as they were crossing the little river, he ardently longed to throw himself into the water to be free of misery. But the sin attached to such an act alone prevented. They had then eight miles to walk. The sand and gravel were like burning coals to the feet of the prisoners, which soon became perfectly destitute of skin; and in this wretched state, they were goaded on by their unfeeling drivers. Mr. Judson's debilitated state, in consequence of fever, and having taken no food that morning, rendered him less capable of bearing such hardships than the other prisoners.

When they arrived at Oung-pen-la, and saw the dilapidated state of the prison, they immediately all as one, concluded that they were there to be burnt, agreeably to the report which had previously been in circulation at Ava. They all endeavored to prepare themselves for the awful scene anticipated; and it was not until they saw preparations making for repairing the prison that they had the least doubt that a cruel lingering death awaited them.

"At this place my personal bodily sufferings commenced. While your brother was confined in the city prison, I had been allowed to remain in our house, in which I had many conveniencies left, and my health had continued good beyond all expectations. But now I had not a single article of convenience—not even a chair or seat of any kind, excepting a bamboo floor.—The very morning after my arrival, Mary Hasseltine was taken with the small-pox the natural way. She, though very young, was the only assistant I had in taking care of little Maria. But she now required all the time I could spare from Mr. Judson, whose fever still continued in prison, and whose feet were so dreadfully mangled, that for several days he was unable to move. I knew not what to do, for I could procure no assistance from the neighborhood, or medicine for the sufferers, but was all day long going backwards and forwards from the house to the prison with little Maria in my arms. Sometimes I was greatly relieved by leaving her, for an hour, when asleep, by the side of her father, while I returned to the house to look after Mary, whose fever ran so high as to produce delirium. She was so completely covered with the small-pox that there was no distinction in the pustules. As she was in the same little room with myself I knew Maria would take it; I therefore inoculated her, from another child, before Mary's had arrived at such a state as to be infectious. At the same time I inoculated Abby and the jailor's children, who all had it so lightly as hardly to interrupt their play. But the inoculation in the arm of my poor little Maria did not take—she caught it of Mary, and had it the natural way. She was then only three months and a half old, and had been a most healthy child; but it was above three months before she perfectly recovered from the effects of this dreadful disorder.

"The jailor's children having had the small-pox so lightly, in consequence of inoculation, my fame was spread all over the village, and every child, young and old, who had not previously had it, was bro't for inoculation. And although I knew nothing about the disorder, or the mode of treating it, I inoculated them all with a needle, and told them to take care of their diet—all the instruction I could give them. Mr. Judson's health was gradually restored, and he found himself much more comfortably situated than when in the city prison.

"The prisoners were at first chained two and two; but as soon as the jailors could obtain chains sufficient they were separated, and each prisoner had but one pair.—The prison was repaired, a new fence made and a large shed erected in front of the prison, where the prisoners were allowed to remain during the day, though locked up in the little close prison at night. All the children recovered from the small-pox; but my watchings and fatigue, together with my miserable food, and more miserable lodgings, brought on one of the diseases of the country, which is almost always fatal to foreigners. My constitution seemed destroyed, and in a few days I became so weak as to be hardly able to walk to Mr. Judson's prison. In this debilitated state, I set off in a cart for Ava, to procure medicines and some suitable food. I reached the house in safety, and for two or three days the disorder seemed at a stand; after which it attacked me so violently, that I had no hopes of recovery left—and my only anxiety now was to return to Oung-pen-la, to die near the prison. It was with the greatest difficulty that I obtained the medicine chest from the governor, and then had no one to administer medicine.—I however got at the laudanum, and by taking two drops at a time, for several hours, it so far checked the disorder as to enable me to get on board a boat, though so weak that I could not stand, and again set off for Oung-pen-la. The last four miles was in that painful conveyance, the cart, and in the midst of the rainy season, when the mud almost buries the oxen. You may form some idea of a Burmese cart when I tell you their wheels are not constructed like ours, but are simply round thick planks, with a hole in the middle, through which a pole that supports the body is thrust.

"Our dear little Maria was the greatest sufferer at this time, my illness depriving her of her usual nourishment, and neither a nurse nor a drop of milk could be procured in the village. By making presents to the jailors, I obtained leave for Mr. Judson to come out of prison, and take the emaciated creature around the village to beg a little nourishment from those mothers who had young children. Her cries in the night were heart-rending, when it was impossible to supply her wants."

The time at length arrived for their release from this detested prison. Mr. Judson's services were required by the Burmese army at Melloone, as translator, whither he was sent upon a few hours notice, leaving Mrs. Judson at the house in Ava. About a fortnight after his departure, she was seized with the spotted fever, the progress of which she thus describes:—

"I knew the nature of the fever from its commencement; and from the shattered state of my constitution, together with the want of medical attendants, I concluded it must be fatal. The day I was taken with the fever, a Burmese nurse came and offered her services for Maria. This circumstance filled me with gratitude and confidence in God; for though I had so long and so constantly made efforts to obtain a person of this description, I had never been able; when at the very time I most needed one, and without any exertion, a voluntary offer was made. My fever raged violently and without any intermission. I began to think of settling my worldly affairs; and of committing my dear little Maria to the care of a Portuguese woman, when I lost my reason, and was insensible to all around. At this dreadful period Dr. Price was released from prison; and hearing of my illness, obtained permission to come and see me. He has since told me that my situation was the most distressing he had ever witnessed, and that he did not then think I should survive many hours.—My hair was shaved, my head and feet covered with blisters, and Dr. Price ordered the Bengalee servant who took care of me, to endeavor to persuade me to take a little nourishment, which I had obstinately refused for several days. One of the first things I recollect was, seeing this faithful servant standing by me, trying to induce me to take a little wine and water. I was in fact so far gone, that the Burmese neighbors who had come in to see me expire, said, 'She is dead; and if the King of angels should come in, he could not recover her.'

"The fever, I afterwards understood, had run seventeen days when the blisters were applied. I now began to recover slowly; but it was more than a month after this before I had strength to stand. While in this weak and debilitated state, the servant who had followed your brother to the Burmese camp, came in, and informed me that his master had arrived, and was conducted to the court-house in town. I sent off a Burman to watch the movements of government, and to know if possible, in what way Mr. Judson was to be disposed of.—He soon returned with the sad information that he saw Mr. Judson go out of the palace yard, accompanied by two or three Burmans, who conducted him to one of the prisons; and that it was reported in town, that he was to be sent back to the Oung-pen-la prison.

"If I ever felt the value and efficacy of prayer, I did at this time. I could not rise from my couch; I could make no efforts to secure my husband; I could only plead with that great and powerful Being who has said, 'call upon me in the day of trouble, and *I will hear*, and thou shalt glorify me;' and he made me at this time feel so powerfully this promise, that I became quite composed, feeling assured that my prayers would be answered.

"In the mean time the governor of the north gate presented a petition to the high court of the Empire, offered himself as Mr. Judson's security, obtained his release and took him to his house, where he treated him with every possible kindness, and to which I was removed as soon as returning health would allow.

The following extracts from southern papers showing the state of public opinion and public feeling as exhibited in weekly advertisements, which we copy from a long list of a similar kind inserted by Mr. Garrison, editor of the Liberator, in that paper. The *feelings* of our northern people will make a correct comment. Let us be thankful that our Puritan forefathers, although once deeply involved in the gilt of slavery, did at so early a day, rid themselves and their posterity of this unspeakable curse.

'*Cash for Negroes.*—I will sell *a handsome mullatto girl*, about 16 years of age, (who is well acquainted with the concerns of both house and farm,) to any person *for a foreign market*. S. F. SLAUGHTER.

'*Will be sold at Public Sale*' on Saturday next at my residence in East Franklin-street opposite the Masonic Hall, the following property, viz. *One Negro woman and five children*, four of them boys from 2 to 10 years old, and a girl 11 years. The woman is about 30 years of age, an excellent cook, washer, and ironer. Also two fresh milch cows, also a variety of household and kitchen furniture.

SUSAN R. TANNEHILL.'

Picture of American Liberty.—We ask the serious attention of our readers to the following revolting advertisements, which embody the spirit of our southern periodicals. They are copied with accuracy.—Ye who are parents! can ye longer apologise for slavery?

'*A Bargain.*—I wish to purchase 20 slaves, *assorted* for Kentucky. The highest price will be given by early application to HENERY LOWE.

'*Slaves wanted.*—AUSTIN WOOLFOLK will at all times give higher prices for slaves than any purchaser who is now or may be in Baltimore market'.

'*Public Sale.*—By order of the Orphans' Court of Baltimore County, will be exposed at public sale, on the 19th of July inst. the personal estate of Jacob Hutchins, deceased, consisting of household and kitchen furniture and SLAVES, among whom are two good and healthy farm hands, *one woman and four children*, sundry live stock, being cows, hogs, &c.

RUTH HUTCHINS, *Adm'x.*

'*Valuable Negroes.*—An excellent female servant 34 years of age, with two children, the one four years old, and the other turned of *twelve months*, will be sold low for cash. ☞The whole will be sold together or *seperately*, to suit purshasers.—The older child is a boy the younger a girl. Adply at this office.

From the Missionary Herald.

NORTH-WEST COAST.

Extracts from the Report of an exploring tour on the north-west coast of North America in 1829, by Rev. J. S. Green.

In the number for November, extracts were given from Mr. Green's report, describing the country, the number of inhabitants, their language, appearance, condition and government. The extracts in the number for December, were concerning the religion of the north-western tribes, and the influence of foreigners upon them. In t at number extracts were commenced from Mr. Green's journal, which are now to be continued.

April 4, 1829. About ten days since we left Norfolk Sound. Nothing of the kind can be more disagreeable, than to be driven about on this coast. The weather is frequently so thick, that the land, though near, cannot be seen, so that sailing from place to place is attended with no inconsiderable danger. Such has been our situation for several days. In coasting to the south we stopped at Cooyou and Henega, so called from being the residence of two small tribes of Sitka Indians. At these places I saw but few natives, nor did I glean any additional information.

Intercourse with Various Indian Tribes.

This evening we cast anchor at a place called Clement City. Here we found the Tum-Garse Indians, a small tribe who also speak the Sitka language, and reside in this neighborhood. Just before we cast anchor, Le Koote and Jones, the two principal chiefs of the tribe, came on board. They can talk a little English, and I tried to interest them in my agency. With the assistance of Capt. Taylor, I made them understand my object. They said it would be well for them to receive instruction.

9. To-day we entered Observatory Inlet, and, proceeding about twenty miles, reached a place called Nass, lat. 55°. Here it is that the English Hudson-Bay Company design to form a settlement, the present season. They intend, if possible, to monopolize the trade on this part of the coast, and an establishment at this place would be of great service to them. The country is exceedingly rough. The Nass men are a powerful tribe, and have the reputation of being peculiarly savage. They reside at this place only a part of the year. Here they obtain the "*shrow*," a fish from which they prepare, in great quantities, an oil which they regard as a great luxury, and which furnishes an article of trade. Before the Indians made their appearance, Capt Taylor ordered the *boarding nets* to be put up, and he stationed a watch on different parts of the deck. This net, made of strong cord, prevents the Indians from coming over the ship's sides. When they came to trade, they were admitted, a few at one time, through a port hole, and all their movements narrowly watched. The Nass men seemed to combine the "man-brute" with the "man-devil." They appear more dirty and degraded, than any Indians whom I have yet seen, while, at the same time, they exhibit an intelligence strongly marked. This intellectual strength, without one softened feature, assumes the aspect of a desperate fierceness To some of the principal men I explained, as I was able, the object for which I came hither.

In the evening Capt. Taylor kindly offered, on my account, to make inquiries of Le Koote, the Tum Garse chief who accompanied us from Clement City, respecting his belief of a Supreme Being, and a future state. I thankfully accepted the proposal, and Le Koote gave us a long account of the religious notions of his tribe. Among other things he said, that of those, who at death went to the place above, some were not well received, and being sparingly furnished with food and drink, returned and assumed another body. A chief of a neighboring tribe, he added, who was killed on board an American ship, appeared to his wife, and assured her that he was the identical child about to be born of her. After the birth of the child, the scars of the wounded chief were found on him, which circumstance fully confired her belief in the statements of her husband. When Le Koote had finished, he wished to know what I thought of his narration. Instead of replying directly, I desired Capt. T. to tell him, that God, the great Chief above, had given us a book, which taught us our duty, and disclosed our future state. He complied, and among other things informed him, that this book forbade murder, stealing, quarrelling, and drunkenness; upon which the chief interrupted him with the interrogation;—"Why, then, is rum brought hither?"

10. To-day, it being rainy, the cabin has been filled with Indians. The sensation which I experience at such times, arising from the heat and effluvia, are well nigh insupportable. Among others, there were present two chiefs belonging to the Shebasha tribe. They speak the Nass language. About six weeks since, a party of the Kumshewa Indians, from Queen Charlotte's Island, visited the Shebasha tribe for the purpose of trade. In the course of their negociation a dispute arose, when the Shebasha men attacked the Kumshewa party, and killed several of them. The residue fled, but in crossing over to their island, others were drowned. This intelligence being communicated to the tribe, the Kumshewa men prepared to take vengeance. They immediately went over to seek redress, but, ere they arrived, the Shebasha tribe had abandoned their village, and started for this place. Their houses were demolished, and their property, which was left behind, carried off. How greatly do these bloody men need the gospel.

20. I have obtained a small vocabulary of Indian words, and am beginning to stammer a little in their language.

22. This morning we found ourselves near Queen Charlotte's Island. We came down opposite the Kumshewa village, and several of the Indians came off to us: This is the tribe, several of whom were killed by the Shebasha men. Some of the sufferers in that quarrel were on board. One lost a child, another a sister, another his wife, besides receiving a wound himself. Their badges of mourning is a face painted horribly black, with their hair cut very short. I told them my object, and endeavored to show them the happiness of living in peace with their fellow men.

23. This afternoon we cast anchor in Cordoo sound, at a place called Kiganee, lat. 54° 41 minutes. The Kiganee tribe is a small one, consisting, probably, of five or six hundred men, women and children. They formerly belonged to North Island, a small island separated from Queen Charlotte's only by a narrow strait. Their language is the same. The Masset Indians, who now occupy North Island, are here at present on business. Eadinshu, one of their chiefs, with several Kiganee men, was seen on board. After learning my object, he gave me an apparently hearty "kill-sly" (salutation,) and entreated me to go to North Island, which he assured me was a much better country than this.

24. Though the weather has been unpleasant, yet, as I wished to see the Indians at their own houses before they became inflamed with rum, I went on shore in the morning, and spent several hours. I visited both the Masset and the Kiganee Indians, called at several of their houses, and labored to interest them in my object. They were hospitable, and heard me with attention. Though I can but stammer in their language, yet I can tell them distinctly that trade is no part of my object—that I came hither to see and talk with them—to persuade them to receive instruction, to abandon their vices, to become good and happy. I told them of Jehovah, the great and good Chief above, who made the sea, and land, the whites, and the Indians. I told them of the Sandwich Islands, of the former character and condition of the inhabitants, of missionary efforts, and of their present situation and prospects. These statements I have repeated again and again, and have labored to make them understand me.

As I was going from house to house, I saw a bust at the mouth of a cabin, curiously carved and painted. I asked what it was. My Indian guide said it was Douglass, a chief of this tribe, who not long since died in a drunken frolick. He went with me to examine it. He drew back the board which closed the mouth of the tomb. The remains of the chief were deposited in a box, or coffin, curiously wrought, and gaily painted. They usually deposit their dead in similar boxes, though they commonly elevate them several feet from the ground

25. We have had much company today, so that I have been busily employed in the study of Indian character and language. I have had frequent opportunities of speaking to them on the subject of my embassy. This evening I have gathered many items of Indian tradition from an intelligent native. To the *crow* he attributes the formation of the world, and its original inhabitants. He thinks all, especially those who die in battle, will go to some good place, where they will live luxuriantly. He has no idea of happiness other than sensual. I told him of Jehovah, the God of the Bible; of his power, omnipresence, and goodness; of the distinction between good and bad men; and of their future destiny; and I assured him that I greatly desired to give him the Bible in his own language.

26. Sabbath evening. This morning, the day being pleasant, and the Indians about the ships very numerous, Capt Taylor proposed that I should preach on deck. He said all hands should come aft, that the Indians might have an opportunity to see how we conducted public worship. He informed the Indians of my intention, and they were seated. About 10 o'clock, A. M. I took my stand by the companion-way, in the midst of two hundred Indians, or more, fifteen Englishmen, and ten Sandwich Islanders, and invoked the presence and blessing of that God, who made of "one blood all the nations of the earth," after which I addressed my English audience from the annunciation of the angels to the shepherds of Bethlehem. I was exceedingly gratified with having this opportunity of pleading with the men belonging to the ship to accept of that Savior, who bled for them, and whom they greatly dishonor. The Indians were as attentive as could have been expected They seemed particularly struck with the fact, that I addressed some one above. This afforded me an opportunity of explaining the design of prayer. As many of them have lingered about the ship during the day, I have had frequent opportunities of speaking with them. I gave them the history of the six days' creation, of the institution of the Sabbath, and I tried to explain to them the distinction between this and other days.

28. In the afternoon I went on shore, and spent several hours in delightful solitude. I made what observation I could of the land over which I travelled. On my return, I met Kowe, a Kiganee chief, who has been on board the Volunteer most of the time since the Sabbath. He is a sober man, appears very friendly, and affords me great assistance in studying the language. I have had much conversation with him, and have given him many interesting items of Bible history.

May 1. What evidence have I that this is a polluted, ruined world. The exhibitions of heathenism which I witness daily are painful, but they are not so heart-rending as the scences which are here acted by men from Christian countries. . . . . .

2. Kowe is still with me, and I spend a considerable portion of my time in making and answering inquiries. I learned from him to-day, that all the young women of the tribe visit ships for the purpose of gain by prostitution, and in most cases destroy their children, the fruit of this infamous intercourse. I repeated what I had before said on this subject. I told him, also, of the resurrection, and the coming judgment, and I endeavored to inform him how he could prepare for that awful day. I am greatly encouraged to persevere in my efforts to communicate instruction. Blessed be God, I have already announced to them truths, of which they had never heard, or conceived. May it be the dawning of light which shall increase to the perfect day.

Towards evening I went on shore to walk for exercise, but the howlings of drunken Indians, and the approach of some of them with their muskets, alarmed me, and I hastily clambered over logs and rocks, and made my way towards the place where several of the ship's crew were cutting wood. Before I reached the place, I saw the boat, which brought me on shore, approaching. On their way to the ship, the sailors had been hailed by some of the Indians, who assured them that my life had been threatened, and they earnestly advised that I should be carried on board ship. I immediately returned, nor shall I venture on shore again among drunken Indians. One week since, I walked this shore with perfect safety, entered the houses of the natives, and told them of God, and Jesus Christ, and of the evil of sin; but now, American rum has imparted to them the temper of infernals. My heart aches in view of their degradation. In the forcible language of another I do most earnestly pray, "Mighty Redeemer, at whose presence foul spirits flee, come and deliver them."

3. Sabbath evening. Kowe has been with me part of the day, and I have tried to do him good. To explain the design of prayer, I offered up, in his hearing, a few broken petitions in his language. I told him something of Jesus Christ, and endeavored to explain to him the nature of Christian forgiveness. Had I a few words to express moral ideas, I could preach to them "Jesus." Kowe asked me the meaning of language, which he has frequently heard on board ships, profaning the name of God, and Jesus Christ, and calling for damnation. I trust he will always remember that such language is wicked, and that all who use it are exposed to the wrath of God.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

4. Monday. I rejoice in this season of monthly concert, though I have none to whom I can say, "Let us go to the house of the Lord." I have many things, however, to remind me of the necessity of united, fervent prayer. Oh what is it to be without the knowledge of Jesus Christ! In answer to some of my inquiries, Eadinshu, chief of the Masset tribe, acknowledged that he knew nothing of the destiny of the soul, nor whether it were desirable to go to heaven at death; but he said he greatly desired instruction. What would it be to pour the light of heaven on his darkened mind, to lead him to the cross of Christ!

11. I have been on shore again to-day to visit the Indians. The two chiefs, Sankart and Kowe, received me with great cordiality; and I spent some time with them very pleasantly. I saw one Indian partly intoxicated, and I pointed him out to several children who sat near me, and warned them to avoid his example. I gathered several additional words in the language, and, to the extent of my ability, I labored to interest them in my object. Kowe, I find, has been very communicative of the statements I have made him. He told me to-day, that many of the Indians think I am imposing upon them; but I believe that I have convinced him of the sincerity of my desires to benefit him and his tribe. He proposes to accompany me to the Islands, to take with him a little daughter, and leave her to receive an education. This I have encouraged, and I have also advised this tribe to remove to North Island, and cultivate the soil. The chiefs say they will remove, if I will come and live with them.

Perilous Rencounter at Kiganee.

12. Who can tell what a day may bring forth? The southeast storm, which for several days has raged with violence, had subsided; the sun shone delightfully pleasant; the hill echoed to the music of the birds; and my heart felt a corresponding emotion, as I beheld the beauties of nature. I walked the deck, and raised my heart to him who framed these hills, and placed among them intelligent beings, capable of studying his perfections, glorifying his name, and enjoying his favor; and I besought God to make them acquainted with the precious gospel. I thought of my visit on shore, yesterday, of the cordiality with which I was received, of the instruction which I imparted; and I indulged the hope, that ere long, something could be done for the salvation of those dying men. Little did I think that a pitiless storm was about to beat upon my budding hopes.

About 7 o'clock, Capt. Taylor arose, and gave immediate orders to prepare for leaving the harbor. Our anchor was soon weighed, and we began to move. As we had half a mile, or more, to go, before we reached the entrance of the harbor, I was on deck several times, before we were at sea. I observed that there were several Indians on board, and that one of them was bantering with Capt. Taylor. I went down again. Soon after I heard the Indians ordered to be off. The clamor which ensued excited my attention, and, perceiving that it increased, I ran on deck, and was distressed to find that a quarrel had commenced. It seems that on being ordered to leave the ship, one of the Indians gave Capt. T. a severe blow on the face. This being returned, the Indian seized a billet of wood, and seemed disposed to repeat the blow. The officers and sailors flew to the arm-chest, which stood on the forecastle. The Indians pushed forward, and a scuffle ensued. By this time I was obliged to provide for my own safety; for an Indian drew his knife, and made towards me. He was not more than six feet from me, when I saw his bloody design. The expression of his eye, when it caught mine, I shall not soon forget, nor the feelings which it awakened in my bosom. Having no means of defence, I ran below, passed through the cabin, and entered Capt. Taylor's state-room. Here, while I besought the gracious Savior to shield us in this hour of peril, I drew from beneath the captain's pillow a loaded pistol, and waited (I need not say with what emotions) the result. My anxiety was greatly increased, when I heard the discharge of muskets on deck, fully believing that the work of death had begun. The attention of the Indian, who began to follow me, was diverted by one of the ship's crew, who, perceiving his object, interposed. Blessed be God, who preserved me from the dreadful necessity of shedding blood. After waiting two or three minutes in my retreat, and not hearing any one in the cabin, I came out. The firing on deck continued. I started to go up, but met some of the crew with the first officer of the ship in their arms. He had received a severe wound. Capt. Taylor committed him to my care till we should be farther out at sea. I ran on deck, and with gratitude to the Savior, I trust, perceived that we had passed the entrance to the harbor, which is not more than thirty rods wide, and that the firing had ceased. But oh, what a scene! One poor Indian lay on deck a bloody ghastly corse. Others were supposed to have fallen overboard, and others still were slightly wounded. A buck shot passed through the hat of the second officer, and several were lodged in the sides of the ship. I returned to the cabin, and examined, as well as I was able, our wounded officer. The ball entered his left arm near the shoulder, came out at his bosom, and grazed the right arm near the wrist. I did what I could to staunch the blood, and relieve his excruciating pain. We hope the wound is not desperate, but as we have no one on board who can judge correctly of his situation, or administer skilfully to his necessities, we are endeavoring to reach Norfolk Sound. We have on board five Indians, whom Capt. Taylor detains as hostages. He assured those who came along side after the quarrel, that these hostages should be well treated, provided that, during our absence, no violence should be offered to other vessels trading on the coast, which may soon touch at this port. He also addressed a note to those traders, briefly mentioning the circumstances which had occurred. This the Indians promised to deliver to the first trader who should arrive.

I regard our preservation as signally merciful. The harbor is on many accounts, the worst one on the coast;—the entrance being narrow, the harbor small, and so completely overlooked by hills, that an Indian may easily shoot a man standing on deck. It would, therefore, be next to desperation, to think of leaving the harbor, while these heights were occupied by those men, whose aim is deadly. When we left, the wind was so light and variable, that we were in danger of running upon the rocks at the mouth of the harbor, and the captain once gave orders to let go the anchor. Before he could be obeyed, a favorable breeze struck us, and he countermanded the orders. Had we cast anchor, our situation would have been exceedingly critical. The Kiganee and the Masset tribes could have mustered four or five hundred warriors, and with their bleeding companions before their eyes, no stronger motive was necessary to urge them forward to deeds of desperation. What thanks do I owe to the God of all my mercies for saving me from the ravages of the bloody knife.

"This life, which thou hast made thy care,
Lord I devote to thee."

This occurrence has greatly distressed me. It has rolled back to midnight gloom, what I had fondly hoped was the dawn of cheerful day to these dark places. Were I an infidel, I should say the time has gone by for planting the standard of the cross on these shores. Once the heralds of the gospel might have labored here with safety, but this time will never return.—We have as hostages two chiefs. One of them, Sankart, I greatly esteem. He is one of the best Indians I have seen on the coast. While at Kiganee, he was on board very frequently, was admitted to the table, and occasionally lodged in the cabin. But now he is a prisoner, is not allowed to enter the cabin, and possibly will be confined still more closely; nor can this be dipensed with till all the traders on the coast are informed of the quarrel. Still, as he is entirely innocent, this treatment will have a tendency to embitter his mind, and make him averse to intercourse with foreigners.

The fact is, these Indians have been treated precisely as they would have been, had they no souls. Traders have said, (for the language of actions is easily understood,) I will pursue that course which will enable me most effectually to gratify my ruling passions—the love of pleasure, and the love of gold. Hence one trader, instead of treating them as accountable beings, sacredly bound to do to others as they would that others should do to them, has suffered the Indians to be insolent, to abuse his people, and abuse himself. If a difficulty has arisen, he has purchased a peace; thus effacing from their minds all sense of obligation. Another has been stern and unyielding, and unnecessarily punctillious, perhaps, to maintain his authority. Which of them has pursued the best policy, I pretend not to decide. One thing however is plain, the latter of these men, following the former, has found no little difficulty in dealing with them; and in many cases traders have fallen in consequence of the very insolence, which has been encouraged by other traders. And the death of an Indian is a subject of mirth among sailors. Eager are the claimants to an honor so great as that of having shot him. While I blessed God that he had saved us from the fury of these men, I felt deeply how dreadful a thing it is to send a fellow creature to the bar of God.

Kiganee has always been much visited by traders. More or less boards are sawn on board ships during the season, and sold at the Sandwich Islands. At this place timber for this purpose and for masts has been obtained. Tim Garse is the only place on this part of the coast, where wood and water can be obtained without being purchased, and it is not improbable that soon there will not be a single place where men will venture on shore; nor as things are now conducted, can it be regretted. Until the gospel shall make these wretched men free, foreign intercourse will only provide materials for strengthening their chains; will furnish ingredients for imbittering their cup of misery. If the Kiganee tribe for instance, becomes so hostile that it will be deemed unsafe to admit females on board ship for infamous purposes, what an amount of guilt and suffering will be saved. Lust and blood are said justly to be characteristic of pagan nations. Compassionate Saviour, let it no longer be said that the same foul stains pollute the hands of those who have been baptized in thy name.

From the New York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS.—NO. IX.

They are always making preparation to submit to God.

There is a class of inquiring sinners, who linger long under their anxious conviction, because their purposes and efforts are continually employed in making what they deem a necessary preparation for submission to God. When such are awakened by the word and Spirit of God, and are urged to give their hearts immediately to him, they feel that they are not prepared—are not fit to submit to God; that if they should now submit, without making themselves fit, they must assuredly be cast away.

This effort to render themselves fit for submission, exerts, in many respects, a powerful influence to prevent their submission.

While they are laboring to become prepared for submission to God, they feel that they are doing all that they can do, under their existing circumstances, to accomplish a surrender of their hearts to God. They do not feel then, that while they delay to submit, they are rebelling against Jehovah, and refusing to accept the overture of mercy; consequently they do not feel the pressure of guilt and danger in this delay; and as they do not feel this pressure, they do not perceive the urgency of their condition and prospects, they do not therefore feel that they may, and must, and will now submit to God.

This prevents their submission to God,

2. *By fostering their spirit of self-righteousness.*

While they feel that they cannot now surrender themselves to Jehovah, but will do, with all their might, what they can to prepare for this; they turn away from the commandment of God, and substitute for it their own doings. This is self-righteousness. It exerts on them a direct influence against the moral government of God. It leads them to feel that God's commands cannot be obeyed; and consequently that they, in their present condition, are not under obligations to obey these commands; this fortifies their rebellion against God, and prevents their cordial submission to his will.

3. *This prevents their submitting to God, by constantly diverting their purpose and effort from the work of submission.*

Let the persons of whom I speak, come within the reach of the gospel—let them listen while the commands to repent, believe, and give God their heart, are proclaimed—let them feel a trembling interest, while the affecting and powerful persuasives to obedience are urged—let them, in view of their guilt and peril, feel that something must be done—yea, that something shall be done—and their resolution will be, not to *submit immediately*, but to *prepare immediately* for submission. This purpose will summon forth its corresponding effort; and they will immediately commence what they view the work of preparing to give God their hearts. In this effort, interrupted indeed, by the duties and incidents of their various callings in life, they continue till they have pacified their conscience and soothed their fears, by endeavoring to persuade themselves that they are now doing all that they can to secure their reconciliation to God.—Their convictions and anxieties then in a measure subside. They feel more quiet, till they are again aroused by the claims of duty, when they again feel that something must be done, and again they engage in the work of *preparing* to submit.

Take away from these burdened sinners every plea and excuse—I mean convince their judgement and conscience, that they have no excuse for delay—press upon them, by all possible motives, the obligations of the law and gospel—bring them up to the point of submission, and though they think themselves willing, ready, and resolved to submit immediately, still they feel that they have something else to do, before they can submit.

Often such inquiring sinners retire in secret, as they suppose, fully determined that they will *now* submit. By *now* they do not mean *immediately*, but very *soon*. They always reserve, at least, a short period of time for this preparatory work.—When their deep feeling, their burdened conscience, their awakened fears, their excited hopes, their highest interests, and the command of God demand the immediate surrender of themselves to God, their *purpose and effort* immediately enlist in this work of *preparation*; and are wholly diverted and detained from engaging in the work of *submission*.

They kneel, as they think, determined to submit; still it is not to submit, but only to prepare for that act. They attempt to pray, determined, as they think, to surrender their hearts to God, in their prayer; still it is only to prepare for this surrender. In the anguish of their burdened soul, they are about to make one great effort to submit; still it is only to prepare for submission. Thus their purposes and efforts are constantly diverted from the work of submission, by being enlisted, and retained by what they view a preparatory work. They are always preparing, yet ever becoming more and more unprepared & become completely lost in their own wanderings, and disheartened through their own bewildering mazes. They never make a direct and appropriate effort to submit immediately, for they always feel that there is something else, which they must first perform.

This prevents their submission,

4. *By counteracting the influence of God's Word and Spirit.*

The influence of God's word and Spirit, by which sinners submit, is an influence adapted to them, as moral beings, and designed to produce in them moral action; that action which is free, voluntary, intelligent, and which is put forth in view of motives. But so long as sinners feel that they are not now prepared, are not now able to submit; it is utterly impossible that they should put forth the voluntary, intelligent act of giving God their heart. No motives can possibly persuade them to do this—persuade them to form the resolution, or to make the appropriate effort to do this; for they cannot, from the laws which regulate moral action, be persuaded to form the resolution, and put forth the effort to accomplish what they view to be an impossibility. There is also a spirit of disobedience and rebellion manifested in this effort to prepare for submitting to God.—The very effort implies that, in their view, it is impossible for them to do now what God plainly commands them to do now; and that they voluntarily turn away from the peremptory mandate of Jehovah, and exhibit the devices of their own wicked heart. Such a temper can no more coexist with submission than darkness with light. So long then as they continue to indulge it, they will counteract the influence of the Divine Word and Spirit, and effectually prevent their own submission to God.

A. R. A.

From Williams' Monthly Magazine.

And they who took the disease died suddenly; & immediately their bodies became covered with spots, and they were hurried to the grave without delay. And the men who bore the corpse, as they went their way, cried with a loud voice—Room for the dead'—and whosoever heard the cry fled from the sound thereof with fear and trembling.

"Room for the dead!" a cry went forth—
"A grave—a grave prepare!"
The solemn words rose fearfully
Up through the stilly air.
"Room for the dead!"—and a corse was borne
And laid within the pit,
But a mother's voice was sadly heard—
And a breaking heart was in each word—
"Oh! bury him not yet!"

The mother knelt beside the grave,
And prayed to see her son.
'Twas death to stop—but by her prayers
The wretched boon was won.
And they raised the coffin from the pit,
And then afar they fled;
For the once fair face was spotted now—
But the mother pressed the dead child's brow
And a faint voice said—

"Nor plagues nor spot shall hinder me
From kissing thee lost one!
For what alas! is life or death
Since thou art gone my son!"
And she bent and kissed the livid brow
While tearless was her eye—
Then her voice rang wildly in the air—
"Widow and childless!—God! is there
Aught left me but—to die!"

The words were said —when there uprose
A low and stifled moan;
Then all were still, the spirit of
That stricken one had flown!

. . . . . .

They lengthened the grave, and side by side
Mother and son were laid:
No mourning train to the grave went forth,
Nor prayers were said as they heaped the earth
Above the silent dead!

C. P. I.

Temperance.

Lotteries.—After all that has been said and written for the last four or five years respecting lotteries, there are some good men who profess to be skeptical as to their evil tendencies. They do not exactly complain of the opposition to lotteries.—But they estimate that it is not done in the right way. The facts of the case they say, have not been ascertained. They call for more light. *This* demand is certainly rational, and we regret that so little has been done by ourselves and others.—We wish that the statistics of *Lottery Gambling* were all as well ascertained and as prominently exhibited, as those of *intemperance*. We invite the attention of our correspondents to this object. In the mean time, we will do what we can, to add to the collection of facts on this subject which our columns have been for years presenting. And we would respectfully add, that those who complain of the *want of facts* should *read* those that *are* presented.—If all the facts collected respecting intemperance should remain unread, the collecting of them would do no good. And if half the facts our own scanty columns have furnished were collected in a book and read, it is believed that there would be no lack of evidence of the pernicious tendencies of lotteries.

One fact respecting lottery gambling has just been related to us by a respectable citizen of this State. We give the substance, omitting the names, and such allusions as would make the narrative objectionable on the ground of personality.

There was a man of high standing in society a professor of religion, and an officer or assistant in a Bank. He bought a lottery ticket. He bought another—and another. In short he became a moderate gambler. But moderate gambling like moderate drinking proved indefinite, had no precise bounds, led to deeper and deeper indulgences, and rivetted an enslaving habit. To keep his account in good order, he was obliged to borrow notes of his friends. This continued, and increased for years, till ruin could no longer be delayed by increasing the amount of its future horrors. Bankruptcy concealed for years at length developed itself. The whole process was unfolded. His friends suffered the loss of several thousand dollars. His situation at the Bank could no longer be held, when his propensity was known. In short he is a ruined man. If either cards or *rum* had done this, all would infer an argument against *those* engines of vice and misery. Why does not the inference hold good against the *lottery ticket?*—*Genius of Temperance.*

CIRCULAR,

Of the Executive Committee of the New York State Temperance Society to the county and town Societies.

The executive committee of the New-York State Temperance Society, in the course of their labors, have noticed what appears to them to be defects in the detail of the present plan of operations, and which they greatly desire should be remedied. The anniversary meetings of the local societies are held on almost every day in the year, some so immediately preceding the annual meeting of the state society, that their reports cannot be made, and others so soon thereafter, that the reports are almost a year old by the next anniversary. As the time for the annual meeting of the state society is the 3d Tuesday of January, the committee would recommend that the anniversary meetings of the town and local societies throughout the state be held on the 3d Tuesday of November, and of the county societies on the 3d Tuesday of December in each year.—Sufficient time will thus be given for town and local societies to make returns to the county societies, and the county societies to the state society, before its annual meeting.

The committee also recommend to county societies in all cases, to elect the board of managers from the county town, or the town where the county anniversary is held. In cases where the executive committee or board of managers have been selected from different towns, it has been found difficult to obtain a meeting of the board, and in some cases no meetings have been held, and consequently the progress of the work has been much retarded.

The committee feel a delicacy in urging the county and town societies to make changes; but it is hoped that those now recommended will appear of sufficient importance to engage their attention, as the means of producing concert and regularity in the operations of the local societies with the state society, and also enable the state society in their annual reports to lay before the public the whole operations of the state up to a short time preceding the report.

The committee would also recommend to the attention of the societies, their circular, addressed to the commissioners and trustees of common schools, issued simultaneous with this, and request that they would give the objects there recommended the assistance which they may deem the subject entitled to.

REUBEN H. WALWORTH, Pres't.
Executive Committee.

Edward C. Delavan, Henry Trowbridge,
John F. Bacon, Richard V. De Witt,
John T. Norton, Arch'd Campbell.
Joshua A. Burke,

CIRCULAR,

Of the Executive Committee of the New York State Temperance Society, addressed to the Commissioners and Trustees of Common Schools in the state.

Gentlemen—The executive committee, when they accepted their appointment, felt themselves pledged to the public to make every effort in their power to advance the cause of temperance and also from time to time to recommend such measures as appear to them best calculated to promote its success. The attention of the committee has recently been strongly directed to the importance of impressing the minds of our youth on this important subject, and preserving them as far as possible from the dangers of intemperance. By the report of the secretary of state, it appears that there are 9063 district schools in the state, containing 500,000 pupils. If a temperance society could be formed in each of these schools, and each pupil become a member as soon as of sufficient age to understand the nature of the obligation, it could not but operate most beneficially; and the committee do not doubt but there may be found in every school in the state, sufficient intelligence and proper feelings to induce them to form associations, if their attention could be properly called to the subject and properly directed in the first instance.

You gentlemen, as having the charge of common schools, in each town of the state, have it in your power to bring about so desirable a result, and we most earnestly and most respectfully commend this subject to your consideration. The committee would recommend that the teachers of common schools should be selected from persons who practice on the principal of total abstinence from strong drink, for with this beginning nothing effectual we think can be effected. That the youth of the schools be addressed on the subject by their teachers or the commissioners, and advised to form an association in each school on the principle of entire abstinence. The pupils should elect their president, vice president, treasurer, secretary and executive committee from their own number—their proceedings be kept in a book, with the names of the members subscribed and to be kept in the school. By a little assistance from the teachers at the first organization, the societies would be able to conduct their meetings which should be held as often as once a month, when the members should deliver addresses or read some publication on the subject of temperance.

Should you think proper to adopt the suggestions of the committee, they would further recommend that the anniversary of the societies in the common schools be held on the last Tuesday of October in each year, to enable them to report their proceedings to the town temperance society, who it is expected will hold their anniversary meetings on the third Tuesday of November; they should report to the town society the name of the president and secretary, the number of members and any other information that might be interesting. The state society would thus be enabled to forward to these societies their annual reports and other papers, as the town societies will report to the county societies, and the county to the state societies.

By order of the board.

REUBEN H. WALWORTH, Pres't.
Executive Committee.

Edward C. Delavan, Henry Trowbridge,
John F. Bacon, Richard V. De Witt,
John T. Norton, Arch'd Campbell.
Joshua A. Burke,

MORALITY IN PENNSYLVANIA.

A writer in the Pittsburgh Herald, who dates at Washington, Pa. where the college is located, gives a favorable view of the morals of the people. He says, "As an evidence of the morality of our town, I can assure you that I have not heard an oath or a profane word uttered by an inhabitant for the last twelve months, although, as you are aware, my business brings me much in contact with the citizens: and further, with a population of near two thousand, their in but one man in the place who deserves the name of an habitual drunkard."

How Governors regard Liquor dealing.—In Governor Trimble's late Message is the following paragraph:

"To induce those of our fellow citizens engaged in retailing ardent spirits, in small quantities, to seek subsistence and wealth in other employments, less ruinous in their consequences, to the peace and good order of society, and to the happiness of man, would be to gain over the monster intemperance a signal victory—a victory that would entitle and secure to those who would achieve it, enduring fame. A measure that would effect, and deter others from engaging in this pursuit, if it did not contribute to the perfection of our criminal jurisprudence, it would very much diminish the necessity of its exercise. I therefore recommend this subject to your serious consideration."

From the Genius of Temperance.

Moral Reform at the Five Points.—A man who is keeping a certain house at Five Points, is about turning off his boarders and leaving the place because the efforts of the Christian Benevolent Society of New York, by the blessing of God, have driven away so many of his ordinary customers that he is unable to support the establishment.

ROCHESTER:
Thursday, Feb. 17, 1831.

REVIVAL IN ROCHESTER.

We would barely remark on this subject, that there appears to be at present, an increase of feeling, and the work goes on prosperously. The operations of the Spirit are daily manifested in the conversion of sinners. The number of those who come here from a distance, to witness and participate in, this glorious work has recently been greater than at any former period.

We would remark that there is a manifest increase of the spirit of prayer among professors, and while this continues, there can be no doubt that conversions will continue to take place.

Revival in the city of New York.

We have only room to say, that the New York Observer and Evangelist of Saturday last states that there is an increase of religious feeling in many of the churches in that city—that days of fasting and prayer had been observed—that monthly prayer meetings were numerously attended—that a considerable number of conversions had taken place, and that a deep solemnity seemed to pervade the community.

In view of the immense importance of a revival of religion in that great commercial metropolis, the prayers of the churches throughout our land are solicited by our brethren there, in favor of the churches and congregations of that city.

We would remark that a special request was received some days since, by the Elders of one of the churches in this village, and was read at a church bath evening meeting, that that church would set apart a season of prayer for this special object, and it was unanimously agreed to comply with the request by making our brethren and fellow citizens of that city the subject of prayer for that evening.

Such is the vast and widely extended influence either for good or evil, of this great empire, that we cannot but think our churches generally would, at this time, do well to comply with the request, and bear the case of the churches and congregations of the city of New York in their supplications to the throne of grace.

Opposition to Priestcraft.

In an eastern political paper, we notice two or three articles about Priestcraft. In one of them it is said that Kingcraft and Priestcraft are usually companions—and lest the intelligent reader should naturally conclude that the remark was confined to Catholic countries, it is expressly asserted as being equally applicable to those which are Protestant. The assertion however, was made in a *foreign* country, but is copied into an American paper. We wonder if the editor has recently read the history of our puritan forefathers, the history of New England and the revolutionary war? We could not but remark that this paper contained also an article *ridiculing* temperance societies, and likewise an account of a wild man lately discovered with a tail twenty yards long—*with one eye in the centre of his forehead.* We know not what most to admire, the judgment, taste, or veracity of the editor.

On looking a little further we have discovered in the same paper an article in favor of Sunday mails, and another recommending Col. Johnson as a candidate for the next Presidency. Presbyterianism must surely quail under the frown of such opposition.

Saving Postage.—A man in Lower Canada wrote to the editor of the Christian Soldier, published in Boston, to send him his paper and enclosed a dollar, but forgot to pay the postage, amounting to thirty seven cents, and also forgot to subscribe his name, so that the editor saves five shillings in the operation. Editors generally would be great gainers if their subscribers should always forget to pay their names when they forget to pay their postage.

Dr. Wright, of this village, as we learn from a notice in the Daily Advertiser, is about to relinquish the practice of medicine and resume the duties of a minister of the gospel, which he was compelled to relinquish some years since on account of a partial deprivation of eye sight. We are gratified that one among the multitude who are throngding the medical profession is about to change it for the more important one of administering to the diseases of the soul.

Dr. W. advertises his medical books, medicine and desk for sale.

The account which we publish this week of the visit of Mr. Green to the North West Coast, is

Central Library of Rochester and Monroe County
Historic Newspapers Collection

highly interesting, that we could not persuade our-selves to give a smaller portion of it, although by giving so much we necessarily exclude other interesting matter and diminish our usual variety. We have thus far given all that has been published of this journal in the Missionary Herald and shall continue to do so, presuming that our readers feel the same strong desire with ourselves to learn every thing that can be known in relation to this desolate region and its savage inhabitants.

Here is a field for Christian enterprise and self-denial, where nothing but implicit faith in the promises as well as in the power of God can give hope of ultimate success.

REVIVAL.

A letter from Lockport, dated Monday morning last, says, that there is a powerful outpouring of the Spirit in that place.

The Four Days' meeting which closed on Sunday last, has been blessed. The letter mentions some interesting cases of conversion.

A letter dated Danby, Tompkins Co. Feb. 7th 1831, says—"There is a pleasant and somewhat powerful revival of religion in *two parts* of this society, and the prospect is now favorable for a general work of grace; professors are generally much engaged, and possess much of the spirit of the times—I mean the spirit of revivals, the spirit of temperance, the spirit of missionary, tract, and Bible Societies, and much of the inward operations of the Holy Ghost.

For the Observer.

"The secret of the Lord is with them that fear him."

What a privilege is this, Christian friends, to enter into the secret counsels of God, and understand the wisdom of the Most high.

I have been reading in Psalms lately, and when I get my heart warmed and my soul stirred within me; when the *word* becomes doubly sweet to my taste, "yea sweeter than honey or the honey comb," then it is that the fear of God and the love of God seem to bring me into His secret chambers, and then he fills me with all the fulness of God:—then I can go out and labor in his vineyard, and all seems prepared before hand, and my exertions are blessed to the good of souls for whom Christ died, and I become a fellow worker together with God; and thus secretly we act together as though God had taken me by the hand and was leading me about and hearing all my requests and granting all my desires.

Fellow Christians, go to God in holy fear, and learn how sweet it is to understand the secret of your Heavenly Father. *Go now*—don't wait—no not an hour. CECIL.

For the Observer.

"Be ye holy, for I the Lord your God am holy."

Mr. Chipman, will you let me talk a little to Christians through your columns.

I want to tell them that they are *bound*, yes *solemnly bound*, yes under the *highest possible obligation*, to be *as holy as God himself is holy*. Now contrast this plain, just and proper and reasonable requirement, with the *conduct* of many professors who because they have a hope, and think themselves safe, are constantly enquiring how far they can go in sin, and indulge in *pleasure*, and the *love of this worlds honors; fashions, gains, &c.* and yet escape hell. Why, dont you know Mr. Chipman there are thousands of such professors!—Now I want to warn them all, and I wish such would read this, and think of it, that they have no more right to indulge a hope that they are Christians, than the most abandoned infidel in the country.—To such foolish calculators, I say repent, and make you a *new heart*, and a *new spirit*, or you are *lost*. WARNING VOICE.

For the Observer.

Le Roy, Saturday, Feb. 5,1831.

Mr. Editor—A four days meeting commenced at Le Roy, (Gen. Co. N. Y.) on the 27th ult. and ended on Monday evening following. It was indeed a season of the right hand of the Most High. The church has been greatly revived and strengthened and many perishing sinners turned to the Lord, as the result of this meeting.

Previously to this meeting the church began to pray, and the Holy Ghost granted some conversions. But such was the high handed wickedness, and so unheard of the blasphemies of God's enemies, that Christians who believe in the total depravity of man, and had heard much of the wickedness of opposers, in other places, became here astonished and appalled! A remnant of an old infidel club who have long polluted the moral atmosphere here, on hearing that a revival of God's work had begun, and that some of their own *quondam* disciples were subjects of it, we are told met at a tavern to act over in their cups the scenes of the prayer-room, where sinners arise for prayer. These infatuated mortals, apparently given over of God, I am credibly informed, met to mimic the prayer-meeting, and anxious sinners: they uttered such blasphemies against the Holy Ghost—and drank & spued—that the bare recital of their deeds, filled Christians with horror; and disgusted, I believe, every individual in this community, not wholly lost to all sense of shame, and possessing any reverence for spiritual and divine things.

In consequence of these enormities, however, and several other causes, things came to a stand. No conversions took place for a number of days before the meeting. But on the ministers and people of God coming here—filled, as we believe they were, with faith and with the Holy Ghost, the prospect began to change for the better:—every succeeding assembly during the meeting became more and more solemn and tender; on Monday evening more than a hundred came forward for prayers. During the meeting and until the next Wednesday not less than 50 persons obtained a hope, within a space of six days. The Sabbath in particular was a day long to be remembered. The Lord's Supper was dispensed to Christians from different churches who came together to break bread, from ten or twelve different towns. Twelve converts were added to the church. Communicants were greatly softened down together and the tears of spectators were seen to flow in different parts of the house.

The preachers were, Brs. Curry, of Lockport; Cheeseman, of [illegible] Rochester; Mead, of Riga; Wilcox of Bethany, and Mason of Bergen. I could wish to present you a view of the particular texts and subjects exhibited by God's dear servants, which the Holy Ghost so marvellously owned and put his irresistible seal unto on this occasion; but time, and room in your paper, forbid. Suffice it to say, after endeavoring to get Christians to pray, and to look for an immediate answer, the doctrines presented to sinners were their guilt and hell-desert—the awful wrath of God that was resting upon them—the love and all-sufficiency of the Lord Jesus Christ was exhibited with great clearness and tenderness; and immediate submission to God was the sovereign doctrine of the day—the great lever evidently, under the Almighty Head of the church producing these mighty results. Although these doctrines were preached here before, yet they were pressed, and they were seen and felt at this time with new beauty and wonderous force. Yes; for the Holy Ghost condescended to lead in this blessed demonstration. And to this moment nearly a week after the event, that sinners who came into the sanctuary careless and enemies to God, could go out with new hearts; with their sin pardoned from heaven; and with the high praises of Jesus on their tongues, are facts no less marvellous, and like a dream, to these converts themselves than they are astonishing to some old professors, who not only professed to believe that such things could be; but were also praying for it. To the latter also it is much like a dream.

The greatest display of divine power and grace, however, witnessed here, was on Tuesday last. It was at an inquiry meeting. There, rising of twenty sinners gave themselves up to God in the course of an hour. The scene was astonishing to the ministers of Christ present, who had seen many anxious meetings before. One could discover by the cessation of sorrow and lamentation—and beginning to pray and praise on the part of the those under conviction, the very moment, almost, when these passed from death unto life. Many such cases occurred as filled the assistants at the meeting with praise and wonder.—The place seemed to be filled with the majesty and great glory of the Holy Ghost—so much as to be discovered almost to the bodily senses of those present. These things are spoken of here to the praise and glory of God's marvellous goodness and condescension. Not unto us, O Lord, but to thy great name be the glory, for thy truth and mercy's sake.

G. CRAWFORD.

Foreign News.

Fifteen Days later from Europe.

By the ships Canada, Capt Graham, and Napoleon, Capt. Smith, we have received London papers to Jan. 3d, and Liverpool to the 5th, both inclusive. The intelligence is on the whole of considerable importance, though we are not enabled to present our readers with the usual modicum of a Revolution begun and finished.—*N. Y. Jour. Commerce.*

LONDON, Jan. 3.—In general, so far as our money market has been under the influence of foreign politics, the uneasy feeling has materially worn off; but the doubtful state of things at home particularly as regards Ireland, still interferes with any very sanguine expectation of a rise.

LIVERPOOL, Dec. 9.—A supplement to Friday night's Gazette contains an order of the Privy Council, that the Archbishop of Canterbury shall "prepare forms of prayer to Almighty God on account of the troubled state of certain parts of the United Kingdom." It is subsequently ordered, that these forms of prayer shall be read throughout Ireland and England; and that the Established and Episcopal Churches of Scotland shall also put up their prayers respectively because of the same troubles.

FRANCE.

Trial of the Ex-Ministers.—The trial of the Ministers of Charles X. was concluded on the 21st. They were found guilty of treason, and condemned to perpetual imprisonment, with the forfeiture of their titles, rank and orders. The Prince de Polignac was moreover declared to be "civilly dead," a sentence which in France, deprives a man of every civil and social right: It conveys his property to his heirs, dissolves his marriage, so far as respects its civil consequences, and takes from him all control and direction in the education of his children.

MM. Cauchy and Sanjou, commissioned to read the verdict of the Court of Peers to the four ex ministers, went to Vincennes on *Wednesday* morning, the 22d, at six o'clock.—Having arrived at the Castle, they were obliged, in order to obtain admittance, to convey a letter to the governor, which they attached to the chain of the drawbridge employed for that purpose. The bridge was immediately lowered, and they were conducted to the dungeon by General Daumesnil, who alone has possession of the key of the gates. The four ex-ministers, and even the governor himself, were entirely ignorant of the result of the trial, for the bridge had been raised the previous evening, immediately on the entry of the prisoners, and no person whatever had from that moment been admitted into the Castle. MM. Cauchy and Sanjou were first introduced into a large anti-chamber, communicating with the apartments of the ex-ministers, who were still in bed. MM. de Chantelauze and De Guernon Ranville were quickly dressed and in attendance; in half an hour Peyronnet appeared, and the three then proceeded to the chamber of Prince Polignac, who had intimated, that, being extremely unwell, he was desirous of remaining in bed. In the room, therefore, M. Cauchy, greffier, read to them the decree of the Court. Such had been their blindness, such their confidence, that they all evinced great surprise and disappointment; though there appeared a remarkable contrast between the firmness and resignation displayed by MM. Chantelauze and Guernon Ranville and the deep affliction and humiliation of Peyronnet and Polignac. The latter especially heard with the utmost consternation that part of the decree which says that civil death is involved in the sentence of transportation. During the reading of the verdict the four prisoners kept silence. One sentence was only uttered afterwards, and that was addressed by Chantelauze to Guernon Ranville:—"*Well*, my friend," said he, "we shall have plenty of leisure to play at chess." There appears to be some difference made in the punishment of the ex-ministers; for Polignac is destined for the bleak fortress of St. Michael, on the coast of Normandy, whilst the other prisoners are to be transferred, as stated previously, to Ham, in Picardy.

No disturbance took place when the fate of the ministers was made known. This tranquility is, however, to be attributed less to the acquiescence of the populace in the decision of the peers, than to the excellent arrangements which had been made to prevent disturbances, and to the good disposition of the National Guards. The crisis which has just passed was expected with doubt and ap[illegible] of tranquility in France or in Europe; that it should have terminated without bloodshed is therefore a circumstance which whilst it reflects honour upon the French government, and must add materially to its stability, affords also a powerful guarantee for the maintenance of the general peace.

Resignation of Lafayette.—On Friday evening, Dec. 24, a resolution was passed by the Chamber of Deputies, declaring the office held by Gen. Lafayette, as commander-in-chief of the National Guards, unnecessary.

PARIS, Sunday, Dec. 26.—The necessary consequence of the vote in the Chamber of Deputies last Friday evening, upon the new organization of the National Guard, was the removal of General Lafayette from the command of that body, with, however, the perfect understanding, that he was to be forthwith re-appointed by the King. The General and his friends, however, took fire, and determined not to submit to this piece of coquetry; and yesterday, after a consultation with his friends, the venerable patriot resigned his commission into the hands of the King, in a letter, in which he declared that, in resuming his station as a simple soldier of the revolution, he was determined by all the means still at his disposal to support the throne and the principles which had grown out of the events of July. It was always understood, before the vote of Friday, that Lafayette's appointment was for life, but that the office would die with him. This splendid mark of public confidence, could only have been justified by the patriot's long tried virtues and purity of heart. The king, upon receiving Gen. Lafayette's letter yesterday, immediately sent (as he called him) for 'his old and attached friend.' The call was promptly obeyed, and a long interview was the result. Lafayette declared that he appeared not as an unconnected individual, but as a negociator; and in reply to the king's earnest entreaty, that he would re-accept the command-in-chief of the Guards from his hands, said that he could never do so, without an infusion of popular strength into his majesty's present councils, and the introduction of such an electoral law as would satisfy the people, and give solidity to the institutions of the revolution. They parted late in the day on terms of warm mutual respect, and the king held a council of ministers which lasted till midnight.

PARIS, Tuesday evening, Dec. 28.—You will see from the journals the partial change which has taken place among the ministers; but it has not yet been mentioned that, although Gen. Lafayette refused the earnest, indeed supplicating, entreaties of the King to retain his command of the National Guard, he went to the palace at three o'clock on the following morning to revoke his resignation, but the king replied, it was then too late; for at midnight Gen. Lobau had received his commission. The ministers of public instruction threaten to proceed harshly against the students who signed the protestation at the Pantheon, and the Polytechnic scholars who signed the same document are confined to their rooms. They are daily asked for some signs of repentance, which are as yet withheld, and the government threatens decimation; but the dispute will no doubt, be amicably adjusted. A number of students yesterday, in defiance of the frowns of superior authority, went in a body to Gen. Lafayette's private house, to express to him their cordial regard. The congregation of these young men in the neighborhood of their colleges led to some alarm, and by beat of drum about 12,000 of the National Guards were called into the streets to keep order. An absurd rumor prevailed, that the students meant to storm the Chambers of Peers and Deputies. The military repaired forthwith to each. Idle crowds of course collected to gaze at these military preparations, which lasted until nightfall. The soldiers then returned to their civil occupations, and the students to their homes, after an affectionate interview with the venerable object of their attachment.

The sitting of the Chamber of Deputies on the 27th was numerously attended in consequence of the extraordinary degree of interest excited by recent occurrences. The Chamber were proceeding to the discussion of the law relative to the National Guard, when Gen. Lafayette entered, and was received with universal applause, upwards of one hundred members going up to him and shaking his hand. The General then went to the President, and, after a short conversation with him, addressed the Chamber as follows:

"In a neighboring nation it is the custom when a citizen retires from a distinguished office, for him to come before his fellow citizens, and explain the cause, and I am sure the chamber will grant me the same favor. I always have considered that the post of Commander-in-Chief of the National Guards of France was incompatible with a constitutional monarchy, except under circumstances of the most absolute necessity. It was this conviction that led me, in 1790, when 3,000,000 of National Guards wished to elect me their commander, at the Federation by 14,000 Deputies, to apply to the Constituent Assembly, and urge them to issue a decree in opposition to this desire. Such still was my opinion when the Lieutenant General of the Kingdom, who has since become our King, wished me to accept the same appointment, and I felt myself bound to accept it, but always retaining the intention of laying it down, as soon as I was satisfied that it was no longer necessary for me to retain it, earlier if peace remained unbroken, but at a later period had war ensued. The declared opinion of the chamber has hastened the period, and out of respect for it I have not waited till the law was submitted to the other branches of the State. It is merely a matter of date; but I should be deeply hurt if any one imagined—and no one, who has been acquainted with me during the last fifty-four years of my life, can, believe that my conduct has been dictated by any personal feeling. I will go further and say, that this opinion of the Chamber has afforded me an opportunity. The high authority with which I was invested has given umbrage which you, gentlemen, must have heard of; and this umbrage has even been felt in certain diplomatic circles. The cause is now at an end, and I have now no other honor than that of being one of your colleagues. One word more, gentlemen, I should not have given in my resignation, which the King has accepted with all that goodness he has ever shown towards me, before the crisis we have now happily got over, was at an end. At this time my conscientious love of liberty. We must all recollect the programme announced at the Hotel de Ville—a popular throne, supported by republican institutions. It was accepted, but we have not all put the same construction upon it; it has not always been interpreted by the councils of the King, in the same sense in which it was understood by me; who am more impatient than others that it should be realized; and whatever may have been my personal independence in all situations, I feel myself at the present moment more at my ease in discussing my opinions with you. For the rest, there are points upon which we shall always be in accord—we shall [illegible] against our enemies, whether at home or from abroad. I still think, that in the measures taken in the revolution of July, we not only did that which we verily believed was for the best, but that we did all that was possible to be done. I am the more convinced of this, since I have become intimately acquainted with the personage we have placed on the throne. On throwing off my uniform, I have not changed my motto, "Liberty, Public Order." Besides, how many legal means we have of expressing our thoughts; and of making our wishes known; for us there is the Tribune of this Chamber, and for every citizen there is the press, which has rendered the country so many services; and then there is the peaceable mode of petitions. Having thus yielded to my desire of laying all my sentiments before you, I trust I shall still and ever retain your esteem and friendship.

The Moniteur contains an address from his Majesty Louis Philip, to the National Guards, in which, after expressing his regret at the retirement of General Lafayette, he notifies the appointment of Count Lobau, as commander-in-chief of the National Guards, in his stead.

The new election law of France has been presented to the Chamber. It doubles the number of electors, making them 180,000 instead of somewhat above 80,000; and it reduces to 500 francs of direct taxation the qualification for eligibility to vote. This will fall far short of the hopes of those who calculated on the extension of votes to 400,000 electors.

STATE OF PARIS.

You will perceive by the Journals of this day, that the process against the ex-Ministers has determined by the infliction of a severe but secondary sentence—loss of civil rights, and perpetual imprisonment, instead of the extreme penalty of death. The sentence was not promulgated to the Parisian public last night. On the contrary, among the crowds assembled at a late hour around the Luxembourgh, it was generally stated at 9 or 10 o'clock Polignac and Payronnet were doomed to capital punishment, and the others to a heavy sentence of fine and imprisonment.

The prisoners were removed at half past four o'clock from their prison in the Petit Luxemburg to the Castle of Vincennes, under circumstances somewhat extraordinary, and which are only imperfectly stated in the papers of this day.

General Lafayette had repeatedly, during the day, rode out and addressed groups of the people assembled in the neighboring streets. The venerable patriot assured them that justice would be done upon the prisoners according to the laws of the land, but that vengeance should not be inflicted upon one of them by popular violence, until his life was first sacrificed in their defence. The people as on the previous day, generally cheered their ancient champion; but some cried "down with Lafayette." The old soldier remarked that liberty had never been secured by a tumultuous interference with the laws; and at length, when irritated for a moment by some hisses, he exclaimed, "Who are you in that corner? I know the brave defenders of liberty, but your faces are strangers to me; on the 29th July I do not remember to have seen you at your barricades."

As I mentioned in my letter of yesterday, the crowds though pressed back by the military almost as far as the quays, were still congregating and shouting, and receiving recruits, from the Fauxbourghs St. Antoine and St. Marceau. This news having reached the head-quarters of the staff at Luxembourg, Count Montalvet, the the minister of the interior, immediately repaired to general Lafayette and his Staff who were then with him in the gardens of the Luxembourg, to consult upon the immediate removal of the prisoners to Vincennes. Gen. Lafayette at once raised his hand against the attempt; said they were quite safe where they were, in an encampment of 20,000 National Guards, 4,000 soldiers of the line, three corps of cavalry, and the direct personal influence of the best of France; and that he at all events, would not undertake the responsibility of their removal. "O God!" said the old General, "what would all our feelings be, if a single shot from any miscreant took effect upon one of those prisoners, or if one of the National Guard failed in his duty at the approach of night-fall through terror of a crowd?" Colonel Festhamel Colonel Lavoet, General Dutorre, (of the Artillery,) Colonel Fabvier, (of Greece,) and other officers on the staff duty, said they saw no danger, provided they had the prisoners once enclosed in a small cavalry escort, and no movement of any kind made by the National Guards, the sound of which could be heard among the people, then at the lower end of the streets.

Count Montalivet then at once decided upon their removal, declaring, that as Minister of the Interior, he was ready to take the whole responsibility upon himself, and instantly sent an express to General Daumesnil to be ready forthwith for the reception of his old guest, and to have all the lamps in the passage to the Castle lighted. Count Montalivet instantly ordered his own caleche, which was in attendance, to be led to the small new door, (so well fortified by iron bars and guards, as I have already had occasion to mention to you;) and Colonel Fabier despatched at the same time a small escort of cavalry to be ready to receive the caleche at the beginning of the next street leading to the Boulevards. Colonel Festhemel went at once to the prisoners who had just partaken of some refreshment in their dining-room; he simply mentioned to Prince Polignac and Count Peyronnet that they and their colleagues were to accompany him at once; their hats were handed them; but they had not time for even taking away their papers, or a change of dress,—they walked slowly, and with evident surprise through the small apartments, and narrow winding passages of their prison, till they reached the small outer door, where the caleche with a pair of horses was ready; it was a small vehicle and with only convenience calculated to accommodate four persons. The leather cover was quickly drawn and in such a hurry, that nearly all the glasses that were fixed in it were broken. Colonel Festhamel handed them into the carriages, while the staff officers, with Count Montalivet mounted the cavalry horses ready saddled for service on the spot, and set out at an easy pace through the lines of National Guards which occupied the adjacent streets. The National Guards within the prison, and who saw the prisoners as they passed, did not know what to comprehend of this movement. Several infantry and cavalry soldiers asked the staff officers, who rode at the side of the vehicle what this procession meant. And Colonel Fabvier's escort which joined at its proper station, was equally interrogated. The movement was executed as soon as it was made, and thirty-six minutes after their departure from the Petit Luxembourgh, the prisoners were lodged in their old apartments, at the Castle of Vincennes, not having, during the way, uttered one syllable, and being apparently astounded at the occurrence. Polignac was particularly dejected; perhaps he remembered the terrible example of the murder of the Duke d'Enghien in the fosse of his prison; and with the knowledge that a capital sentence for high treason here is executed forthwith, he disliked (as he well might) the ominous proximity of his dungeon to the simple and affecting grave of his Bourbon friend. The moment the prisoners were lodged in this place of strength and safety, General Duterre went express to the King who was pleased at hearing the prompt manner in which the removal was effected.

At ten o'clock, however, the sentence was read to the prisoners by a huissier of the Court of Peers. They received it with perfect calmness and resignation.

You are aware that the deliberation of the Court of Peers is secret, but I can tell you that only one voice was raised with the word Not Guilty generally; there were 141 voices for the sentence which was passed; 20 were for mitigating that sentence against Chantelauze and de Ranville.

Odillon Barrot, the Prefect of the Seine, has this day published another proclamation to his fellow-citizens, in which he has applauded their justice and generosity, and informed them of the sentence on the ex-Ministers, and of their being permitted just to prolong a painful and infamous existence.

Poscript.—Wednesday Evening 5 o'clock. The state of this city up to the time I close this letter, is disturbed; the National guards are incessantly under arms; groups of workmen ran about crying for the blood of the ex-Ministers; Polytechnic boys, and students, are again said to be with these groups; but I have not seen such allies, though I have observed several of the groups, and heard from many of the students that the imputation against them is false. Cartridges were last night found in piles in the work shops of the Fauxbourg St. Antoine. The authorities are all on the alert. Several more arrests have been made this day; but all, I believe, among workmen. The Government say that there are conspirators in this city, of rank. Why, then, not seize them! The fact is, from what I see passing under my own eyes, the mob here place their chief strength upon the feebleness of the Ministers. There is no man of vigor and firmness in the Council, and honor and virtue are not the qualities which command and control the turbulent in times of impending danger. I am just informed that crowds had gone forth to Vincennes. Those who want to cross the drawbridge of that fortress will, however, have no easy task. The Government say that 600 brigands are the right arm of this civil commotion—300 of the street mob are already in custody. I still see nothing alarming, if the throne is surrounded by a Government of decision and promptitude, and there alone appears to me the danger.

All the shops are now shut in the Palais Royal. People are every where congregating, and so are the National Guards.

At night fall again, people apprehend a serious continuance of this disorder.

At five o'clock in the evening, the crowds in all the streets leading to the Palace of the Luxembourg had so much increased that the National Guards, apprehending that they would be assailed by masses that could not be resisted, advanced slowly on them in close column, occupying the entire breadth of each street, and without having been obliged to have recourse to their arms, compelled the people to give way, and consequently to divide their force.

AFFAIRS OF POLAND.

We have Warsaw dates to Dec. 20th. The Polish army amounted to 140,000, viz. 45,000 regulars, 20,000 disbanded soldiers, who again take up arms, and nearly 80,000 new recruits.

Warsaw, Dec. 14.—The Journals of this city contain a proclamation of General Chlopicki, which he addressed to the Polish nation, after having yesterday afternoon taken upon himself, the Dictatorship, in the presence of all the troops and National Guard now in the city assembled in the Field of Mars. He declares in this proclamation, that he has assumed the office of Dictator, not from ambition, but on account of the critical circumstances, after the example of the Romans, who, in times when the country was in danger intrusted the supreme power to a single Dictator. That he has assumed the power for a few days only, namely, till the assembling of the two Chambers, to which he will resign his office.

By an order of the day of the 5th, the Dictator has appointed Alexander Krysinski to be his secretary. To day he has made the following appointments:—Count Zamoiski, to be Minister of the Interior and Police; M. J. Lelewel, Minister of Public Instruction; and M. K. Wolicki to be Intendant General of the War Department.

In the official Gazette of St. Petersburg Dec. 9th, the Russian Government publishes the report of the Grand Duke Constantine on the first movements at Warsaw on the 29th and 30th ult., calling the insurrection an "infamous treason" and "most deplorable event," and designating the citizens and troops who commenced or joined it as rebels and enemies of order. The Grand Duke mentions, that he had taken the most decisive measures to extinguish the insurrection and to establish tranquility. The army of Lithuania, he adds, had received orders to march upon Poland, and the first corps of infantry and three of calvary were already approaching the frontiers. In a second despatch, the Grand Duke actually compliments the Dictator, whom he calls "a Polish general in retreat" for the successful efforts which he made in repressing disorder during the nights of the commotion.

The St. Petersburgh Journal of the 13th publishes an extraordinary supplement, which, after the details respecting the insurrection at Warsaw, which our readers are already in possession of, concludes as follows:—"Up to the moment of the departure of these accounts from the Grand Duke Constantine, all the Acts of the Administration of Warsaw were issued in the name of his Imperial Majesty, in which several persons had been invited by the local authorities to concur, those persons would not have accepted any office which they were not to exercise to the name of the Emperor. Immediately after this distressing intelligence arrived, his Imperial Majesty determined to adopt the most decisive and severe measures to stifle the rebellion and restore tranquility. The entire body of the army of Lithuania has consequently received orders to enter Poland without delay. The first corps of infantry and the third corps of cavalry in reserve are advancing towards the frontiers of the kingdom, and will take up a position that will enable them to support offensive operations, if it becomes necessary to have reaourse to them. The infantry thus drawn from the west will be replaced by other regiments from the interior."

Married,

In Danby, Tomp. Co. on the 3d of Feb. inst. by Rev. Solomon Stevens, Mr. Edward Slocum, to Miss Malinda Willson, both of Otisco, Onondaga co.

At Parma Corners, on the 3d inst., by Austin Spencer, Esq. Mr. Charles Robinson to Miss Mary R. Daniels. At the same time, Mr. Edwin Henderson to Miss Eunice Robbinson.—Mr. Charles H[illegible] to Miss Mary Ann West, all of this place.

Acknowledgement of letters for the last two weeks.—E. Williams, O. Benton; C. T. Linc[illegible]; J. Richmond, Nov. 26; P. M. Smith; M. Gage; J. Wardsworth, Jr.; Rev. R. Dunning, 2; H. Halsey; A. Frank; J. Blakeley; C. Hawley; V. Bellam; A. G. Hall; E. Williams; R. H. Henderson; C. Bennet; E. Hill; J. E. Armstrong; D. M'Niel; Rev. J. Merrill; W. Fowler; R. H. Smith; C. Piatt; Rev. S. Stevens.

FOUR DAYS MEETING AT ROCHESTER.

Ministers and Christian brethren from the country around, are affectionately invited to attend a four days Religious Meeting at Rochester, to commence in the second Presbyterian Church on Thursday the 24th inst. at 10 o'clock.

New Agent for the Observer.—Hiram Brown, Gerry P. O. (Charlotte, Chaut. co.

The Conference of the Churches will be held at Scottsville commencing on Tuesday the 22d inst. It is expected that Rev. Mr. Finney will preach the opening Sermon.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage, bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 265—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date: Notice is therefore hereby given, that by virtue of a power of sale contained in the said Indenture of mortgage and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land, situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section L and being twenty three feet front of river street formerly so called, now St. Paul's street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 10, 1831.

H. HUMPHREY, Attorney. MITCHELL LODER, Mortgagee.

To exonerate from Imprisonment.

The Creditors of Isaac Castle, an Insolvent debtor and a resident of the town of Gates in the county of Monroe—are notified to show cause if any they have, before Hon. Addison Gardiner Circuit Judge, at his office in Rochester, in the said county on the 23d day of April next, at 9 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 according to the prayer of his petition.

Dated Feb. 7, 1831. 10w 7.

ITALIAN OR DOUBLE ENTRY BOOK-KEEPING.—Mr. Manning commences this evening (Wednesday 8th inst.) a course of Lectures on the real systematical method of keeping accounts by double entry; and will continue 5 or 6 weeks, or a sufficient time to give those who attend constantly during the course a perfect knowledge of book keeping upon the only true principles.

He assures those who feel disposed to patronize him, that the system he professes to teach is equally adapted to Wholesale, Retail, or in fact to any business: The arguments or rather *assertions* of those who do not understand any "*system*" to the contrary notwithstanding. The best of references given.

Room No. 2, Arcade, instead of west end of Eagle Tavern as previously advertised.

Private lessons will be given to those who prefer or whose business prevents their attendance at the regular hours. Feb 9 1831. 4w7

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Liberator.

PRISON ANECDOTE.

I will give the public an anecdote, showing in what manner a slave holder can reason.

During my late incarceration in Baltimore prison four men came to obtain a runaway slave. He was brought out of his cell to confront his master, but pretended not to know him—did not know that he had ever seen him before—could not recollect his name. Of course the master was exceedingly irritated. 'Dont you remember,' said he 'when I gave you, not long since, thirty-nine lashes under the appletree? Another time, when I gave you a sound flogging in the barn? Another time, when you was scourged for giving me the lie, by saying that the horse was in a good condition?'

'Yes replied the slave, whose memory was thus quickened, 'I do recollect. You have beaten me cruelly without a cause; you have not given me enough to eat and drink; and I dont want to go back again. I wish you to sell me to another master—I had rather even go to Georgia than to return home.'

'I 'll let you know, you villain,' said the master, 'that *my* wishes, and not *yours*, are to be consulted. I 'll learn you how to run away again.'

The other men advised him to take the black home, and cut him up in inch pieces for his impudence, obstinacy and desertion—swearing tremenduously all the while. The slave was ordered back to his cell.

I had stood speechless during this singular dialogue; my blood boiling in my veins, and my limbs trembling with emotion. I now walked up to the gang, and addressing the master as calmly as possible, said—

'Sir, what right have you to that poor creature? He looked up in my face very inocently and replied—

'My father left him to me.'

'Suppose,' said I, your father had broken into a bank and stolen ten-thousand dollars, and safely bequeathed the legacy: could you conscientiously keep the money? For myself, I had rather rob any bank to an indefinite amount, than kidnap a fellow being, or hold him in bondage: the crime would be less injurious to society, and less sinful in the sight of God.'

The man and his crew were confounded. What! to hear such sentiments in Maryland,—and in a jail too! Looking them full in the face, and getting no reply, I walked a few steps to the door. After a brief consultation the master came up to me and said—

'Perhaps you would like to buy the slave and give him his liberty!'

'Sir, I am a poor man; and were I ever so opulent, it would be necessary, on your part, to make out a clear title to the services of the slave, before I could conscientiously make a bargain.'

After a pause, he said—

'Well, sir, I can prove from the bible that slavery is right.'

'Ah!' replied I, 'that is a precious book—the rule of conduct. I have always supposed that its spirit was directly opposed to every thing in the shape of fraud and oppression. However, sir, I should be glad to hear your text.'

He somewhat hesitatingly muttered out, 'Ham—Noah's curse, you know?'

'O, sir, you build on a very slender foundation. Granting, even—what remains to be proved—that the Africans are the descendants of Ham, Noah's curse was a *prediction* of future servitude, and not an *injunction* to oppress. Pray, sir, is it a careful desire to fulfil the scriptures, or to make money, that induces you to hold your fellow men in bondage?'

'Why, sir, exclaimed the slavite, with unmingled astonishment, 'do you really think that the slaves are beings like ourselves?—that is, I mean do you believe that they possess the same faculties and capacities as the whites?

'Certainly, sir,' I responded; 'I do not know that there is any moral or intellectual quality in the curl of the hair, or the color of the skin. I cannot conceive why a black man may not as reasonably object to my color, as I to his. Sir, it is not a black face that I detest, but a black heart—and I find it very often under a white skin.'

'Well, Sir,' said my querist, 'how should you like to see a black man President of the United States?'

'As to that, sir, I am a true republican, and bow to the will of the majority. If the people prefer a black President; I shall cheerfully submit; and if he be qualified for the station, may peradventure give him my vote.'

'How should you like to have a black man marry your daughter?'

'I am not married—I have no daughter. Sir, I am not familiar with *your* practices; but allow me to say, that slaveholders generally should be the last persons to affect fastidiousness on that point; for they seem to be enamored with *amalgamation*.'

Thus ended the dialogue. Here you have the notions of a Maryland slaveholder.

A HUMOROUS STORY.

A certain governor of Egypt, having occasion for a sum of money, fell upon the following most extraordinary method to raise it.

He issued out an order, commanding the chiefs of all the Jews settled in Egypt, to appear before him on a certain day. On their being conducted into his presence, they found him surrounded with his divan or council, and the Pentateuch in his hand. He then asked them if they believed all that was written in that book; to which they replied, they did, saying that it contained the precepts of their religion; on which he turned to, and read the 11th and 12th chapters of Exodus, in which are recorded the accounts of the Jews, just before their departure from Egypt, borrowing of the Egyptians their jewels of gold, silver, &c

When he had finished, he told them, that since they had confessed that their forefathers had, about 3000 years ago, borrowed of the Egyptians their jewels, &c. he had sent for them to know if those things had ever been returned, or satisfaction made for them; if not, he added, that it was high time payment should be made; and that he, being the political father of that people, was in duty bound to see justice done them.

The poor astonished Jews stood silent, and knew not what to say, though they immediately saw thro' the drift of the avaricious governor: he, after waiting some time for an answer, dismissed them, but ordered them again before him in a few weeks, telling them that he gave them that time to deliberate and search the records, and see whether or not they had ever returned or made satisfaction to the Egyptians for the jewels they had borrowed.

When the Jews had retired, they, after consulting among themselves how to ward off the blow, came to the resolution of raising a large sum of money, with which, on the day appointed, they waited on the governor, and told him, that since the time their forefathers had borrowed those things of the Egyptians, their nation had undergone various revolutions, their temple had been burnt, and their records destroyed, so that it was impossible for them now to tell whether or not the Egyptians had ever received satisfaction for their jewels; and presenting him with the money, added, that they hoped he would not make them, who were but few, accountable for what the whole nation did so many thousand years ago.

This being all the governor wanted, he took their money, for which he gave them (in the name of the Egyptians) a receipt in part payment for the borrowed jewels, and so left the same door for any of his successors who may think proper to take the same steps to grind that poor unfortunate people.

FAMILY PRAYER.

The appropriate brevity of all the prayers both public and private recorded in the Bible, is one of their most striking characteristics. Abraham's prayer for Sodom, in the 18th Genesis, is not more than three minutes in length. Moses' repeated supplications for the children of Israel are all exceedingly brief. In the 7th chapter of 2d Samuel, is a prayer of David on a very important occasion, not exceeding two minutes. Solomon's prayer at the dedication of the temple is the longest in the Bible: and yet, remarkable as were the circumstances attending its delivery, its length does not exceed ten minutes. The prayers of Ezra, Hezekiah and Daniel are of the same character, short, simple, appropriate. Our Saviour's prayer for his disciples, just previous to his crucifixion, is at once a model for simplicity, fervency, tenderness and brevity. Now with these scripture examples before us, who will undertake to defend long prayers, either in public or in the family? "Family prayer," says Cecil, should be "short, savory, simple, plain, tender, heavenly." We are convinced that in nothing do many good men err more than in their family devotions. A long chapter embracing half a dozen subjects, and sometimes two chapters, are frequently read; then follows a hymn of 7 or 8 verses, accompanied with a prayer of 15, 20, and even 30 minutes. By this time the patience of all is exhausted. The children become fidgety and restless; or, if it happens to be evening, when the prayer is finished they are fast asleep. On no point do many good men commit more fatal mistakes than on this. Instead of exhibiting religion in an interesting attitude, they cause it to be associated in the minds of children with all that is dull, wearisome and disgusting. We have never heard some very good men either in public or in the family, without being reminded of a remark of Whitefield respecting a certain brother, "he first prays me into a good frame and then prays me out of it." This was said in reference to the length of his prayers.

The evening devotions should always be conducted early, either just before or immediately after supper. Then all the members of the family are generally present, and unoppressed with drowsiness, they can cheerfully unite in supplicating the favor and forgiveness of God; and in rendering him thanks for his merciful protection through the cares and duties and dangers of the day. "When thou prayest, use no vain repetitions as the heathen do; for they think they shall be heard for their much speaking." 'Be ye not, therefore, like unto them.'—*Cincinnatti Journal.*

From the Southern Religious Telegraph.

REMARKABLE FACTS.

More than two years ago a brother of the Editor of this paper came to this city, to assist him in his labors. One of the first things he wrote was an article on Sabbath breaking, in which he described the manner in which this day is sometimes profaned. He mentioned no names of persons or places—but described the evil. Two or three weeks afterwards, a gentleman whom the writer of that article had never seen—of whose name he had never heard—came to our office much exasperated charging us with publishing a piece full of *personal reflections* on him. The writer of the article, by proving to him, as far as a negation could be proved, that it was utterly impossible that he could even have heard his name, with difficulty soothed the excited feelings of the stranger, and at length convinced him that we *intended* him no evil.

Another Fact.—A writer some time ago described in an article, which we published, the *extravagances of Fashion.* No persons or particular places were alluded to in his remarks. A long time after the appearance, several persons entirely unknown to the writer, living more than a hundred miles distant from him, accused him of being personal. The editor was threatned—and no amount of evidence that can be afforded, in such a case, would satisfy some that *they* were not alluded to. We could give a whole series of facts, or anecdotes, of the kind, which have come under own observation. These may suffice for the present.—*Ib.*

Interesting Discovery.—From a paper read before the Geographical Society of England on the twenty-second of November, it appears that a Danish expedition has been in search of an old colony of Icelanders, supposed to have accompanied Eric Randa, a Norwegian, about the close of the tenth century, to the eastern coast of Greenland. It was said that down to the beginning of the fifteenth century regular accounts were received of the colony, but that since then nothing had been heard of it. In order to ascertain the truth of the matter, the King of Denmark sent an expedition under a Captain Graah, which commenced operations in 1829, but returned without success. In April of the present year the search was renewed, but the result is not known. It seems however, that the imagined situation of the supposed colony, was passed over by Capt. Graah on his first visit, without any traces presenting themselves, and therefore it is presumed that its history is fabulous.

The above is from a London paper.—We learn from the Paris Archives du Christianisme of a later date, that the expedition which left Copenhagen in May last, did penetrate to the place where the long lost colony is located, and that it found there the descendants of the first colonists. They profess," says the Archives, "the Christian religion which their ancestors brought with them, and their language is that of the Norwegians of the tenth century. We expect further details of this interesting discovery-"—*N. Y. Obs.*

Another Royal Anecdote.—The Ex-King of Saxony when his late brother was on his death-bed, was told by his Confessor that if he would vow to make a pilgrimage to the Holy Sepulchre, his brother should die and he should ascend the throne. He made the vow his brother died and he reigned. But when the time arrived for fulfilling his pledge, he found that his duties and infirmities rendered it impossible. After much discussion among his ghostly fathers, he compromised the matter by agreeing to scramble on his bare knees, up and down the great gallery in his palace, for a certain time every day, until he should have gone over a certain space equal to the distance between Jerusalem and Dresden. His Magjesty had performed a great part of his feat when interrupted by his rebellious subjects.—*Literary Gazette.*

TRUST GOD TO GIVE DYING GRACE, WHEN DYING COMES.

(Furnished by a Clergyman.)

Miss Ann R., visited within the bounds of my congregation, during a time of more than ordinary religious excitement, where she became convinced of her need of personal piety, and after a season of deep religious impressions, expressed a hope in the pardoning love of Christ. I had many opportunities of conversing with her in the meetings for inquiry, which she regularly attended, and was satisfied with the evidence of her having experienced the new birth. She soon after attached herself to my church and took up her residence with her friends in the neighborhood.—She became a constant attendant on the ordinances of Christ, and, what is more, an active and useful Christian. For several years she was a teacher in the Sabbath School, and a zealous and interesting member of a female prayer meeting.—There was a native simplicity and ingenuousness, rendered still more attractive by the meekness of the gospel, which made Ann a favorite with her pious acquaintances; nor was she less distinguished for an undaunted and faithful spirit, being ever ready to advocate the cause of the precious Redeemer, and yet her manner was such as seldom or never to give offence. I have known few young persons whose Christian character was throughout more fair and consistent. In this manner several years passed; I regarded her with steady interest, as one of my spiritual helpers, whose early piety, and Christian progress, promised no common measure of usefulness. But, alas! she was appointed to bloom, and shed the fragrance of a lovely, but short-lived flower. Almost before her friends had time to suspect her fatal malady, consumption had marked her for its own. I was most unexpectedly informed, that she was rapidly sinking into a decline; and, under a true apprehension of her case, desired to have an interview with her pastor.

My first visit entirely confirmed to my mind the fears which had been expressed. I had no difficulty in introducing the subject of death in the conversation which followed, nor of expressing to Ann my impressions of her case. She told me at once, that, in her opinion, her complaint admitted of no remedy, and that it only remained for her to submit to the will of God and yield up her life to him. I proceeded to ascertain her views of death, and the state of her Christian hope. She assured me that she felt no disposition to repine at the dispensations of Providence; that although she was appointed to an early death, so confident was she of the wisdom of God, that she would not wish to alter the divine appointment; but, she added, I am still dissatisfied in one particular; I have great fears of dying; I do not rise, in my anticipations, above them, as I ought, and it makes me unhappy to think how I may feel at the last hour.

"But have you not comfortable evidence of the presence of Christ, and your fellowship with him in time past?"

"I have, as I think."

"Has He been with you in this sickness?"

"I think he has."

"Have you not already experienced some seasons of great suffering, when you needed his supporting grace?

"I have."

"Do you understand that he has promised to be with his people in all extremities, and *never* to leave them?"

"I do."

"Has he ever left *you?* Have you not found his grace sufficient for you in every visitation?"

She acknowledged, with a tearful eye that she had been thus far graciously supported; but added, "When I look forward to death, my mind is not fully prepared for it; I am not free from apprehensions."

"True," I replied, "but you are not yet called to *die*—you do not, if I understand you, find much difficulty in being resigned to what God *now* lays upon you."

"I do not; nor would I have the disposal of myself,"

"Why not, then, leave your *future trials* with God, without anticipating them?—God requires of us to be submissive only to what he *does;* we should trust him to give us *dying grace when dying comes.*"

"But," she replied, "will it be *right* to trust God in this manner? I have always thought that we must be ever willing and ready to die."

"It is our duty, Ann, to trust in God for all needful grace, at the very time when it shall be wanted; and there is no danger in doing our duty. If the difficulty in your mind respected the genuineness of your piety; did you seriously doubt whether you have ever known the new birth, or true fellowship with Christ and his people, I should not venture to give you this direction: as it is, I have no hesitation in giving it."

The effect of this conversation was very decisive. Ann was soon after removed to the country, where she spent the few weeks that remained of her life. Her Christian friends were invited to visit her; she received them in the most cheerful manner, mentioning as a reason, of her freedom from painful apprehensions, the course she pursued of trusting God for just what she might need whenever new necessities should arise. In the mean time, her pious conversation, meekness of spirit, and kindness to all about her, and especially the gratitude she manifested for every little favor, were singularly marked, and rendered her sick bed equally affecting and instructive. At length the hour of dissolution approached. The last night of her life a beloved brother watched her pillow, to whom she addressed the most earnest and affectionate counsel, to seek first the kingdom of heaven, and be faithful to his Christian profession. The morning arrived, and it became evident that the current of life was ebbing. She requested her parent, who was sitting by her to feel her pulse, and see if it had nearly done beating: being told that it had, the members of the family were called to her bedside, to whom she distributed the last tokens of her affection, not forgetting even the youngest negro servant. The distribution being made, she exhorted them all to prepare to meet her in the paradise of God; then deliberately turning her cheek upon her hand, she fell asleep in Jesus, without a struggle or a sigh, as cheerfully as if she were taking her natural rest.

It is impossible for me to express the feelings I experience in reviewing this death-bed scene; in no other instance within my personal knowledge, has death been more completely divested of its sting; I dwell upon it as the peaceful translation of a lovely saint to the celestial Paradise; nor can I doubt, that its triumph resulted, in no small degree, from that filial spirit which was satisfied with trusting God to bestow *needful grace* JUST WHEN IT SHOULD BE NEEDED.

From the New York Evangelist.

ORIGINAL PARAGRAPHS.

I do not like to see any thing in a minister which even looks like parade. Some men, who write their sermons in part, keep their Bible open, and their notes before them till they come to the last head, and then always close the book. It looks as if they would say, "Now I will show you what I can do without notes." Others, again, seem to make it a rule to close the book when they begin that part of the application which is addressed to the impenitent; as if the *authority* of the open Bible were less needed then than before.—These things *look* like show, and we should avoid even the appearance of evil.

NEWSPAPERS BETTER THAN TRACTS.

Newspapers are at present the order of the day. Every one will read a newspaper, if nothing else. This will account for their wonderful influence. They *are read.* They also contain, not only what tracts contain, but much more. They contain a variety adapted to all circumstances and characters. They also keep up with the times, and keep their readers acquainted with the progress of things. This, of itself, has a great influence on people's minds. They love to join a growing cause. Would it not be well to circulate newspapers instead of tracts.—One copy of the Evangelist, for instance, contains as much reading as seven tracts of 12 pages each, and would probably be more read, and produce a deeper effect than a hundred. Think of it. B.

VEGETABLE BILIOUS PILLS, a new and valuable compound, invented and prepared without the aid of Mercury or any other mineral substance, by J. S. Ware, chemist, Rochester, N.Y.

In offering these Pills to the public the proprietor feels confident that there is no medicine now in use superior if equal, for the following diseases, than his vegetable Pills:—Bilious and remittent fevers, yellow fever, and in the commencement of ague and fever, jaundice, dyspepsia, dysentery, acidities of the stomach, giddiness of the head, pains of the head breast and back, proceeding from a disordered stomach, obstructions of the bile, costiveness, caused from a diseased liver, colds, coughs, and in the first stages of consumption.

The use of these pills is a great preventive of epidemic complaints, especially of such as prevail in hot seasons, viz: cholera morbus, bilious cholic, bilious and typhus fevers, and dysentery; as these complaints are chiefly excited by a redundant secretion of bile and morbid affection of the stomach.

For Sale, wholesale and retail, by the subscriber, at his office, No. 40 Exchange-st. Rochester, N. Y. Also—by the principal druggists in the village. J. S. WARE.

N. B. For sale on commission, at No. 4 Exchange-street, a general assortment of Patent Medicines at New York prices. J. S. WARE.

Rochester, N. Y. Oct. 27, 1830. 44

TALLMADGE & PARKER, Four doors south of the Clinton House, Excange St. are now receiving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail, as low, if not lower, than can be purchased at any other establishment west of Albany.

They manufacture Copper, Tin, and Sheet Iron Ware—and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow Ware of every description.—All kinds of Job work done at the shortest notice.

Rochester, Sept. 6. 38tf

OHIO LAND—1500 Acres for sale. Inquire of A. & C. Carpenter, or of

May 22, 1830. JOSIAH BISSELL jr.

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.

ALBERT G. HALL.

Observer Office, Dec. 20. 1830.

NEW FALL GOODS,

At No. **46,** *Carroll St 1 door south of the Mansion House.*

W. BARRON WILLIAMS is now receiving a handsome stock of *Fresh Goods* recently purchased in New York from the latest importations, which, as a matter of course, he will sell at the owest prices for Cash. Oct. 12, 1830. 42tf

H. B. PIERPONT & WILLIAM Mc CO Drapers and Tailors, Having formed a connection in business at the Old stand of H. B. Pierpont: the business will hereafter be conducted under the firm of H. B. Pierpont & Co. They have a general assortment of seasonable Goods in their line, together with a good stock of ready made clothing, which they will dispose of unusually low.

Garments of every description made on the shortest notice, and in the most approved manner. Cutting done as usual.

Nov. 1st 1830. H. B. PIERPONT & Co.

FOR Gentlemen's Cloaks—Goat's Hair, and Imperial Camblets, with fine Baize and Pelisse Cloth for lining.—Also, Black, Blue, Brown, Bottle Green, Olive Green, & mixed Broad Cloths, for sale, positively and absolutely at uncommonly low prices by W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll street. 12th Oct. 42tf

LOOK!!!

All persons indebted to Nath'l Draper for tuition in the Rochester High School—or to Miss Fanny Bush for tuition, are hereby notified that I will attend to the receiving of said dues at the store of O N. Bush, in this village on Saturday of each week, until the first Saturday of February next All who neglect this timely notice, may expect to find their accounts put in a train for collection.

SAMUEL L. PIERCE, Col.

Rochester, Jan. 13, 1831.

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building,* a few rods East of the Old Bridge, Main Street, Rochester.

FREDERICK STARR.

ROSSITER & KNOX,—Wholesale & Retail Dealers in *Groceries Provisions Paints, Oils, Turpentine, Brushes, Varnish, Glass Dye Wood, Dye Stuffs, Shaker Wares Patent Pails, &c. &c.*, at the building formerly occupied by S. MELANCTON SMITH & Co., No. 14, Buffalo st.

Rochester, Jan. 1831. 5tf

JANUARY 1, 1831.—The subscriber having determined to discontinue the business of dealing in ARDENT SPIRITS, and not thinking it a duty to "feed the Erie canal" with their property, offer to sell at cost their whole stock of Liquors, consisting of *Brandy Gin Rum, Whiskey, &c.* together with the furniture connected therewith. ROSSITER & KNOX.

5tf

CARDING MACHINE BUILDING.——The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*

Rochester, Jan. 1, 1831 5m2

CHRISTIAN ALMANAC for 1831 for sale at this Office.

SEPTEMBER, 1830.

ROCHESTER CASH STORE.

HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are

46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns;
150 do fig'd and plain Muslins, Cambrics, &c
30,000 yards Domestic Goods, various kinds.

Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*

Also a general retailing assortment of *Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.*

Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass;
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do dipped Candles;
1300 do. Cigars;

which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

50 CHESTS Fresh Teas—100 Kegs Tobacco co—for sale by W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll st

THE GEM—A Semi-Monthly Literary and Miscellaneous Journal, 2d volume enlarged. The 14th Number contains an engraving of the Genesee Falls at Rochester, with the scaffold of Sam Patch. Terms, $1 50 per year, in advance. Full sets from the commencement of the present year can be furnished;—subscriptions received at this office.

FARM for sale.—Eighty eight acres—forty improved, situated in Greece near the Big Ridge and 3 Kings, and the north part of Lot 124. *Title perfect*—price and terms liberal. Inquire of JOSIAH BISSELL Jr.

Rochester, 16 March, 1830

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance Company, Hartford.* he 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.

MERINO Cloths of superior quality, Merino Circassians, Worsted Hosiery, White, Red Green and Yellow Flannels just received by W. BARRON WILLIAMS

One door south of the Mansion House, Carroll street. Oct 12, 1830. 42tf

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a full *supply of* **GOODS**, Rochester, June 2, 830.

EAST ROCHESTER CASH STORE O. N. Bush & Burnell are *selling* Goods at the corner of Main and St. Paul Streets, E. Rochester. They desire those who have not called upon them to inquire of those who have with regard to *quality and prices*—May, 1830. 20tf

O. HASTINGS, *Attorney & Counsellor* at law and *Solicitor & Counsellor* in Chancery.—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

To Exonerate from Imprisonment.

LUTHER FISK, of Gates, Monroe county Notice first published 13th January, 1831, creditors to show cause before Moses Chapin, first judge of Monroe county at his office in Gates in said county, on the seventh day of April next, at ten o'clock, A. M.

The creditors of Lyman Hamlin, imprisoned in the county of Monroe, are notified to show cause if any they have, before Hon. Addison Gardiner, circuit judge of the eighth Judicial Court of State of New York, at his office in Rochester in the said county, on the 23d day of March 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, according to the prayer of his petition.

Dated this 28th day of January, 1831.

To Exonerate from Imprisonment.

Ransom Rogers of the town of Brighton, Monroe county, Insolvent; Notice first published February 3, 1831. Creditors to appear before Hon. Addison Gardiner, circuit judge of the eighth Judicial Circuit, of State of New York, at his office in Gates on the 23d day of March next, at ten o'clock in the forenoon.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardslee of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chestnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less

JAMES W. SMITH,
Assignee of said Mortgage.

ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of mortgage, bearing date the first day of August, 1828, and executed by Hiliard Patterson and Polly his wife, of the village of Rochester, in the county of Monroe and state of New York to John Hayes and Darius Perrin of the same place, which said mortgage was recorded in the Clerk's office in the county of Monroe, in Liber 6 of mortgages, page 181, and has been duly assigned to the subscriber, the amount now due on the said mortgage being $631,75. NOTICE is therefore hereby given, that by virtue of a power of sale contained in the said indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises, to wit, "All that certain piece or parcel of land, situate, lying, and being in the two of Gates, in the county of Monroe, and state of New York, and in that part of the said village of Rochester, heretofore called Frankfort, distinguished as the east half of lot number two hundred and forty four, (244) reference being had to had to a map of said Frankfort made by Benjamin Wright," will be sold at public auction at the Court House in the village of Rochester, in the county of Monroe, on Friday the 28th day of January next, at ten o'clock in the forenoon of that day. Dated August 9, 1830.

JOHN C. NASH, Att'y. STARR NICHOLS, Assignee.

6m 33

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine executed by Andrew L. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 53; and there being due on th said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided. I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY,

H. Hamphrey, Att'y Mortgagee.
for Mortgagee.

Book & Job Printing
Neatly executed at the Observer Office.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR AND PROPRIETOR. THURSDAY, FEBRUARY 24, 1831. VOLUME V. NO. 9

Rochester, Monroe Co. N. Y.

PUBLISHED WEEKLY.

A. G. HALL, Printer.

Office in the Globe Building, No. 14, Main-Street

TERMS.—*To Mail Subscribers, after 6 months, $3.00. In advance, $2.50. Companies of five or more, where payment is made when the names are forwarded, $2,50. Village Subscribers, $2 50 in advance.*

From the Missionary Herald.

NORTH-WEST COAST.

EXTRACTS FROM THE REPORT OF AN EXPLORING TOUR ON THE NORTH-WEST COAST OF NORTH AMERICA IN 1829, BY REV. J. S. GREEN.

(Continued.)

At Norfolk Sound.

15. Early this morning I went on shore at Norfolk Sound and waited on Governor Chesticoff. He received me with his usual politeness, and, being informed of our circumstances, he very obligingly sent on board his surgeon to examine our wounded officer. He judged it best to remove him on shore. I saw his wound dressed after his removal. The surgeon expressed a hope that it would not prove mortal.

Governor Chesticoff has shewn a truly liberal spirit. He assured me to day, that he had always treated American traders with attention. Not only have they been permitted without cost to lie in the harbor as long as they pleased, but he has uniformly when necessary helped them in and out, which had sometimes cost him thirty or forty men during several hours.

I saw the lieutenant governor, Mr. Klebarcoff, the two ecclesiastics, and most of the gentlemen whom I had before seen. They treated me with politeness. They have a kind of sympathy for our wounded officer, though they say, "If American gentlemen will sell muskets and powder to the Indians, they must suffer the consequences."

Again at Kiganee—Settlement of the Difficulty.

21. At sea. Yesterday we passed Kiganee point, and having ascertained that no violence had been offered to one of the vessels, which during our absence, had been into this harbor, capt Taylor sent on shore three of our five hostages. The chiefs still remain, but are treated with less severity. This evening I have had a long and pleasant conversation with Sankart. I assured him that I greatly regretted the late unhappy occurrence at Kiganee, that I felt a sincere attachment to his, and indeed to all the tribes on the coast, that I was much pleased with my visit on shore just before the quarrel, and that I then cherished a strong hope that I, or some of my brethren, would ere long come and instruct them; but that now I could not tell how it would be, though I greatly feared it would be unsafe, and that the poor Indians would remain ignorant of God and Jesus Christ—would continue to indulge their sinful propensities, and would all perish. He seemed to feel the force of my words, and exceedingly regretted that any disagreement had happened. I then endeavored to tell him more of God and duty. I gave him some idea of the fall and ruin of man, of the interposition of Jesus Christ, of his life and death, his resurrection and ascension to heaven; of the condition on which he would save sinners, of the happiness of the good, and the misery of the wicked. I assured him that we should certainly see each other again when all the tribes of men should be gathered together in one great congregation, and I expressed an earnest desire that we might then go and dwell with God and Jesus Christ, and good men, and be always happy. I became much interested in my attempt to shed a ray of light on a mind shrouded in darkness. I felt that to sit down thus by the side of a poor pagan, and stammer to him about Jesus Christ, and try to shew him the way which leads to heaven was a post of honor infinitely desirable. O that I could be useful to these dying men! Who can tell, I have sometimes said to myself, while my bowels have yearned over this interesting chief, what will be the result of my stammering to him on this subject? Perhaps God may impart to him the Holy Spirit to render efficient so feeble an agency—may sanctify his heart, and permit us at length to meet in heaven, monuments of the same rich grace.

30. We are at Nass. The Indians are numerous, and inconceivably noisy. I have been astonished to-day to witness their savage manners, their efforts to make a good bargain, and their insolent requital of favors. Here is a people, whom I would recommend to the attention of those who talk of the efficacy of moral lectures to subdue the obduracy of the heart.

June 2. To-day we left Nass, and are now at sea. I am affected with an incident which has just occurred. Sankart when at Nass, wished to see a chief of that tribe, with whom the Kiganee men had a quarrel, two or three years since, and a large party of whose men they killed. As this chief was from home, Sankart did not how himself till we were about to leave, when he made some proposals of accommodation. This evening a canoe approached with five or six men in it. We took them to be Nass Indians, and a report being in circulation, that this tribe are meditating vengeance, our friend was evidently perturbed. When they came on board, and informed us that a large company were on their way to Kiganee for the purpose of trade, I ran below, and repeated their statements to our Kiganee chief.—His countenance betrayed the emotions of his soul, when he declared, that "they lied; that war, not trade, was their object." But he soon ascertained that they were friends, and his fears were dissipated.—Thus, with their other miseries, these wretched men constantly live in fear of each other.

4. According to an understanding with other vessels trading on the coast, just before noon we cast anchor in Kiganee harbor. As we passed the narrow entrance, I observed several flags waving in the air, while the Indians from the top of their houses, were blowing feathers in token of peace. Kowe was soon on board, and a long conversation with the traders ensued. Kowe declared that the Indians who began the quarrel were fools, that they had been drinking, and were greatly in fault; but that he and the tribe generally were disposed to live in peace. Soon two canoes, containing some of the principal chiefs, the shargers and friends of the deceased Indians, came along side. They approached the ship singing, and plucking from a fowl their hands full of feathers, which they blew into the air. Kowe was on deck as a mediator. They were anxious, they said, to be on good terms with traders, and to settle the quarrel; and as proof of an amicable disposition, they would be content with a small present. On their making a definite proposition, much conversation took place. They said this was the custom among the Indians, and could not be dispensed with. At length an offer was made them. A long consultation was held by the Indians in the canoes, and several of them arose and harangued. One of them spoke with great rapidity and force, and employed considerable action. Of the shargers, one made a long speech, in which he descanted on the benefits of peace, and assured them that he had seen Kowe, a chief of great celebrity, long since dead, and that he declared that it would be well for the tribe to be at peace with "the iron men." They soon after accepted the proposal which was made them, and the deck was immediately filled with Indians. Presents, in such cases, go to the brothers of the deceased. Brothers, indeed, among all these tribes, inherit as sons do among these tribes.

I rejoice to find that the boasts of our sailors, that they had killed *this* and *that* Indian, had no foundation in fact. Two only were killed, the one whom I saw on deck, and a woman in a canoe. Another was severely wounded with a handspike, but he will recover. I improved this opportunity of beseeching them to abandon the use of rum, that they might escape its attendant evils; but alas! how feeble is their power of resisting temptation.

BURMAN MISSION.

Extract of a letter from Mrs. Wade, dated RANGOON, *March* 3, 1830.

MY BELOVED SISTER,

Where now is the piety, the zeal, the love, and the faith, which carried the Apostles through persecutions and deaths? Is religion another thing in these days of self-indulgence and worldly pleasure? Or is it because the heaven-born principle is so little understood, and so little felt in our hearts? From a poor, unworthy, little beginning, I am convinced, my dear sister, that if we could only renounce the world, so that we can feel in our hearts that we love it not, and give up all conformity to its customs and fashions, and regard neither the good nor bad opinion that men have of us, but looking upward, make it our daily study to do the holy will of our blessed Lord in all things; we should soon, by the rich grace of Jesus Christ, feel that sweet peace in our minds, which passes all understanding, and that assurance of our adoption, which we so much admire in the apostles and primitive Christians.—But oh, in this dark age, we scarcely know how to begin. Where to look for living examples of primitive piety, I know not. I find many who are far before me in divine life, but have never met with one who had fully renounced the world to live with God. By renouncing the world, I do not mean that we ought to retire from the sphere of usefulness, to become nuns or hermits. We find nothing of this in the pure pattern left us by Christ and the apostles. But to choose poverty, humility, self denial, and the frowns of a vain world, which cannot smile upon real piety and a holy life, is, I think, what our blessed Saviour teaches us by precept and example.

And now, my dear sister, to you, I shall feel no reserve in writing the little particulars in which we feel, and do, differently from what we did when we parted from you. Before God called our beloved sister Judson away, I had followed the custom and habits of other missionaries, without ever having taken the subject of a more holy life into consideration;—and lived about as much conformed to the world as in America. But since the very solemn impressions we have had upon the subject, we have given up all our valuable presents, and the little money we could call our own, and all our nice clothes, and indeed every thing we prized, that was not really necessary to preserve life and health; so that you would now see in the poor house we inhabit, only two old chairs, four stools, a table about a yard and a half square, furnished with a few white plates, and coarse bowls, out of which we drink the native tea, which costs almost nothing; and in our bed-room, (a kind of garret,) you would find no bed or bed-stead, only a thin, coarse mattress, and a quilt to cover us, (we find we can do very well without sheets,) and two or three coarse boxes which contain our clothing. Besides these, we have also a small moveable cupboard, which Mr. Wade made himself, which serves for a book-case, desk, &c. And this is our little all; and all we desire—for the more we have, the more our minds are occupied and kept from God. With regard to clothing, we have but little, and that of the coarsest, cheapest kind. It is not considered immodest in these hot countries to go even to meeting without a bonnet, so that I have sold the one I brought from America, but keep a plain muslin cap to wear occasionally, when I am obliged to go out. This is the only bit of muslin I have in the world; for I do not find handkerchiefs and frills necessary, while a collar like my gown saves so much time and expense.

* * * * * *

And now, while reading these lines, I know you are thinking, my dear sister, whether we feel the love of God in our hearts more than formerly. And I would answer that I think what the Bible means by the love of God, is very little understood, and still less felt, in these dark ages, by common Christians. We have a *little* faith, and a *little* repentance, and God will therefore own and save us for the sake of his dear Son. But "the love of God," the "indwelling of the Holy Spirit," "union with Christ," and all those high attainments in piety which are the peculiar privilege of redeemed souls, are, we have reason to fear, forgotten, or not understood by those who live conformed to the world. I think sometimes, within two years, when knowing that I was despised for renouncing and forsaking the vain world, and feeling that I had no source of earthly enjoyment left; and desolate, and sad, when looking up to God as my all, and with some little degree of willingness to give up all for the enjoyment of his presence—I have experienced a little of what St. Paul would call the love of God. But oh, it was when self was laid in the lowest dust, and every earthly joy turned to bitterness, and when all were forgotten but God. And the feeling—oh, it was so sweet, so pure, so heavenly!—But I dare not say more; for I am ignorant, and all pollution still, so that the love of God cannot abide in my heart. O that I could say, "I am crucified unto the world, and the world unto me!" for then, and not till then, will my soul be filled with the love of God.

But this I can say, that I do, day by day, feel a peace, which is a thousand times dearer than all this vain world can bestow. Days and weeks, and months pass away, without one anxious fear about my eternal state; for that I feel, depends upon the perfect righteousness of my Saviour; and through his rich grace, I am enabled to see some fruits of sanctification; and notwithstanding my exceeding vileness (which I see and feel, and hate, as I never did before,) am enabled to say, "old things are passed away, and behold all things are become new." And I seldom think of dying, without feeling the most delightful foretastes of those joys which will soon be mine; when I shall behold the dear Saviour whom I do love, face to face. —*Baptist Register.*

From the New-York Observer.

STRANGE LOGIC.

In the "Gospel Herald and Universalist Review," of Nov. 6th, there is a sermon by L. S. Everett, which, as a specimen of strange logic, will perhaps remain without a parallel in the nineteenth century. The text is taken from Gal. i. 7, "There be some that trouble you." In the third line of his introduction he lays down the position, that "*there is nothing in the Gospel that is in any way calculated to excite unpleasant forebodings, or give birth to any sensations other than those of the purest satisfaction.*" Then after a philipic on "men *that may be called* gospel ministers," whose "preaching" and whose "doctrines" *trouble mankind*—that is, awaken and alarm the consciences of *wicked* men—he proceeds to the following singular illustration of the position just noticed above. "When this Gospel was preached to Abraham, *who had just before drawn his knife to slay his son!* it must have afforded him great comfort!" "To Isaac the news of a blessing for all people must have been no less acceptable." "And such was the effect upon the mind of Jacob, when the covenant of grace was confirmed to him between Beersheba and Haran, that he exclaimed, "Surely the Lord is in this place." He goes on to mention the effects when the "Angel of the Lord anounced the good tidings on the birth morn of the Redeemer." Especially does he notice the case of "*good old Simeon,*" and of "*the disciples on the day of pentecost,*" as unanswerable *facts* to prove that the Gospel contains "nothing that is in any way calculated to excite unpleasant forebodings, or give birth to any *sensations* other than those of the purest satisfaction."

I wonder if the Gospel Herald, or the author of the sermon, thought that it was communicating NEWS to an intelligent community, to inform them, so gravely, that the Gospel was full of consolation to men of such piety as the Father of the Faithful, good old Simeon, and the disciples and apostles who were together in prayer on the day of pentecost. I certainly never was aware before, that Universalists were the only sect who preached that the Gospel comforted those "who were born of God," and "begotten again unto a lively hope through this incorruptible seed, which is the word of God," and who, from being *children of* WRATH *by nature*, are made "heirs of God, and joint heirs with Christ" to a heavenly inheritance!

And this is *the logic* to prove that "the Gospel contains nothing to excite unpleasant forebodings, or give birth to any sensations other than those of the purest satisfaction" in the hearts of *wicked* men; for the whole scope of the preacher is to show, that his position is true in reference to the entire race who hear the Gospel, there being in his apprehension, I suppose, no such invidious distinction as the "righteous" and the "wicked." Let us then advert for a moment—not to the bare declarations of the Bible which might perhaps seem "calculated to excite *unpleasant* forebodings, and *sensations* other than those of the purest satisfaction—but to the Scriptural account of *the effects* produced by the promulgation of the Gospel.

Noah was a preacher of righteousness, and by the space of an hundred and twenty years preached, say—the doctrine that *all men will inevitably be saved*—and then, to allay a world's "unpleasant forebodings," and to complete their "*sensations of purest satisfaction*, which the preacher's message produced, God brought upon the world the waters of the deluge and destroyed every living thing! About the time, or before it, that Abraham "had drawn his knife to slay his son!" righteous Lot, the only inhabitant of Sodom who preserved any savor of the Gospel, preached it to his sons-in-law, and their "comfort" must have been "great"—for the preacher, though their Father-in-law, "seemed to them as *one that mocked*"—and as they had no "*unpleasant forebodings*," "the Lord rained upon them fire and brimstone from the Lord out of heaven and overthrew the cities and all that dwelt therein," and the apostle says, hath "set forth" the inhabitants "as *examples suffering the vengeance of eternal fire!*" Doubtless the apostle did not mean to produce by this remark "any other *sensations than those of the purest satisfaction*" in the minds of all who may read it while the world stands.

But now let us come to the history of the effects produced by the preaching of our Savior himself, "who spake as never man spake." Think you, could there have been "any unpleasant forebodings, or any sensations but those of the purest satisfaction,' in the minds of those to whom Jesus, in all the meekness and mercy of his character, addressed the following interrogatory: "*Ye serpents, ye generation of vipers,* HOW CAN YE ESCAPE THE DAMNATION OF HELL?" At another time when he preached the humbling doctrine of entire dependence on his atonement, in the figurative expression of "eating his flesh and drinking his blood," and declared that if they did not do this, they *had no life in them*, his hearers expressed their "pure satisfaction" by exclaiming, "this is an *hard* saying, who can hear it." And when the Savior preached the doctrine of God's *sovereign, discriminating* mercy contained in Luke iv. 25, 26, 27, the effect on his hearers is thus described: "And all they in the synagogue, when they heard these things, were *filled with wrath*, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon the city was built, that they might cast him down headlong"—of course with "*no other sensations than those of the purest satisfaction!*" Assuredly such language as the following from the great Author of the Gospel, could not have produced any "unpleasant forebodings:" "Except ye repent, ye shall all likewise *perish*. He that believeth not is *condemned already*, and the *wrath of God abideth* on him—and he shall not see life. If ye *die* in your sins, where I am (where is Christ?) ye *cannot* come. I will forwarn you whom ye shall fear—fear Him, who AFTER *he hath killed*, hath power to destroy both *soul* and body in hell!" "Yea, I say unto you, fear him." These constitute a part of the Gospel as Christ preached it, and the logic of the author of the sermon is, that "whatever *troubles mankind* is opposed to the Gospel;" meaning by trouble, whatever is in any way calculated to produce unpleasant forebodings." &c.

We now pass to the striking instance noticed by the author—not of the larger measure of the Holy Spirit upon the hearts of the penitent and pious apostles and disciples on the day of pentecost—but of the effect of the Gospel as preached by Peter on that memorable occasion. When he boldly charged upon the consciences of his hearers the *guilt* of crucifying and slaying the Son of God with *wicked hands*, "their *joy* was so great," that it is written: "Now when they heard this, they were PIERCED *in their hearts*, and said unto Peter and unto the rest of the apostles, men and brethren, what must we do?" What must they do? why, enjoy the freedom from "unpleasant forebodings," and the "sensations of purest satisfaction," which the preaching of the Gospel to wicked men always produces. The author solemnly asserts, "I know of *no instance on record of any other effect having been produced by the preaching of the Gospel of Christ.*"

Now, when Stephen preached the Gospel, just as some do now, whom the author accounts as "troublers" of mankind—some who now tell sinners that they are "stiff-necked, and do always resist the Holy Ghost,"—the instance on record" of the "*effect*" of his preaching is simply this: "When they heard these things they were *cut to the heart, and they gnashed on him with their teeth.*" I wonder if the author ever had any conscious sympathy with Stephen's auditors in this "instance of their "*sensations of purest satisfaction.*"

When Paul preached at Ephesus, those who "made shrines" for the goddess of the city, were so "comforted" to find that "*their craft was in danger,*" that they all with one voice cried out about the space of two hours, Great is Diana of the Ephesians—with these additional "sensations" —"they were *full of wrath,*" and "the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they *rushed* with one accord into the theatre." Still the author's logic is, "that we have reason to doubt the propriety of the pretensions of those preachers whose *doctrines* and *preaching trouble mankind.*" When John preached the Gospel to Herod and his wife, (and they were a part of mankind,) this royal female's "*heart*" *was so "filled with gratitude"*—for this is the effect which the author says is *always* produced—that she asked, on a certain occasion, for the *preacher's* HEAD to be brought to her in a charger!" and this, too, with "no other sensations than those *of the purest satisfaction.*"

So when Paul was sent for, to preach the Gospel to Felix, "as he reasoned of temperance, righteousness and *judgment to come,*" the "good news" so removed the governor's "unpleasant forebodings," and "filled his heart with gratitude, and drove sorrow away," that the Bible says, "Felix *trembled!* and said to the preacher, 'Go thy way for this time, when I have a convenient season I will call for thee.' Reader pause a moment, and think what a message of "comfort" Paul must have delivered to this royal personage in his sensuality and crime, when the apostle spake of "*a judgment* TO COME!" But to lay aside irony. After the above-cited instances of the *effects* produced by primitive preaching, what estimate is an enlightened and honest community of Bible readers to put on such a sentence as that already quoted: "*I know of* NO INSTANCE ON RECORD *of any other effect,* (than that of "*great joy,*" *pure satisfaction to* ALL men,) "having been produced by the preaching of the Gospel of Christ!" Need we wonder that the author of *this* sentiment should assert that those who taught differently "are *deplorably ignorant,*" and that their deplorable ignorance rendered his "instructions *the more necessary!*" Nor is it surprising that such a one should commit himself before an intelligent Christian public in the following singular sentence: "I should as soon think of going to Boston (he is pastor in Charlestown,) by way of the Canadas, as of obtaining a hope in God through the medium of concern for my soul's welfare!" Reader, may merciful heaven prevent you and me from that hope that shall yet be "as the *giving up of the ghost*, and shall *perish* when God shall take away the soul!" A BELIEVER.

From the N. Y. Evangelist.

MORE PREACHERS WANTED.

This loud cry has long been sounding in our ears, and it is evident, that the course, which has been pursued in preparing young men for the Gospel ministry, will never furnish preachers sufficient to fill the posts which are vacated by death, and to take possession of those new stations, which should be occupied for the defence and spread of Christ's kingdom.

There are in the churches of Christ, great numbers of persons, whose deep-toned piety, and clear discrimination, and sound judgment, and aptness to understand and communicate divine truth, and whose deep anxiety for the cause of Zion, and of perishing souls, pre-eminently qualifies them for extensive usefulness in the vineyard of Christ. Some of these are too far advanced in life to go through a regular course of study. Many have already established active habits, & would therefore be much exposed to the ruin of their health if they pursued such a course. Very many of them, will not enter the ministry, and their talents will be comparatively lost to the church, unless they abandon the idea of pursuing what has been considered a regular course of study to prepare men for the sacred office.

I might speak of several self made men, who have become eminent teachers of the Christian faith; and whose zealous, faithful and untiring efforts God has made instrumental of accomplishing very great good both to saints and to sinners. But I wish to speak of one, whose history in a peculiar manner confirms the opinion, that while a well educated clergy are needed for the defence of the Gospel, and its propagation throughout the earth; still there are men, who cannot go through a regular course of study, but may without it, be employed by Heaven, in the kingdom of Christ, and made the instruments of immeasurable good. This, I would do by presenting the following article, which has already been given to the public.

THE PREACHING OF JOHN BUNYAN.

It is said of this most ingenious and pious man, that the treasures of literature were never unfolded to his mind. The Bible was his principal library. But with scarcely any other book than this, "he was the most eminent minister of his age," if usefulness may be justly considered the standard of eminence. "His name will be venerated and his books be read with admiration and profit, when the names of the *learned divines*, who carelessly and maliciously persecuted him, shall have sunk to merited oblivion."

It is related of the learned Dr. Owen, that on a certain occasion after having heard John Bunyan preach with much power and spirituality, that on being asked if he had been to hear "the tinker," the name by which Bunyan, in reference to his occupation, was scoffingly designated, the Doctor replied,—"I have indeed! And if by a surrender of all the human learning which I have acquired, I could preach with the ability and the heavenly unction of Mr. Bunyan, the sacrifice should be cheerfully made."

Bunyan is but one instance, amongst a multitude that could be named, of the talent which might be cultivated, and of the eloquence which might be elicited, by a careful and truly conscientious and *religious study* of the book of God. The man who in his public ministrations would reason with the most effect, must argue on the principles of revelation. There is presented a system of logic, built on facts relating to God and eternity, which is unerring in all its rudiments, infallible in all its premises, and inflexibly just & correct in all its deductions. He who would arrest the conscience of the bold transgressor, or awaken the stupor of the careless and self-deceived, must pluck his arrows of conviction from the Bible, and aim them, with an eloquence which a deep acquaintance with that book can alone inspire, at the feelings, the sinful habits, and the corrupt but secret propensities of those whom he would recal to duty and to God. It is because the models of inspiration are kept out of sight, and are superseded by a courtly mode of address, and a model of argument built on the basis of carnal reasoning, that so little is done by a large portion of modern preachers. They go to the people with much fancied strength; but their panoply resembles that of David, armed with Saul's armor. They return from their labor with dissatisfaction, because they see no lasting impression made on their auditory. Unlike David, they refuse the sling and the stone, a simple dependance on God and the efficacy of his truth, and disappointment is the consequence.

The following is given by Dr. Ely Editor of the Philadelphian in reply to some remarks of a Layman published in that paper on "the means of revivals" in which the writer seems anxious to promote "a Revival of religion" and to do this very justly concludes that an excitement must be produced, that is, enough to make people anxious and reflect upon the subject.

To these remarks Dr. Ely adds the following pertinent and judicious observations

The difficulties alluded to by the Dr. are those which have grown out of the case of Rev. Albert Barnes, which has produced great excitement and doubtless much unhallowed feeling among brethren in that part of the Church of Christ immediately affected by it.

REPLY TO A LAYMAN ON REVIVALS.

It is justly said, that "the Spirit flies the haunts of noise and strife;" but it is equally true, that the walls of Zion are frequently built in "troublous times."—One of the greatest obstructions to the work of grace in any religious association is probably the *lethargy* of true Christians. It is doubtful if this is not a greater hindrance to revivals than the insincerity and hypocrisy of some professing Christians, and the open misconduct of others.—Not much spiritual good ought to be expected from "foolish virgins" whether *awake or asleep*: but when the "wise virgins" are *slumbering* at the same time, what can be anticipated but the reign of death in sin? Let the real followers of Christ in any congregation be roused from their stupor and there may be some reasonable expectation that their activity in the cause of their Redeemer will be crowned with some success. Yes, If they are alarmed and start up in consequence of some rude shock from an enemy, or some clamorous controversy among their friends, there will be more hope of good to the Church of God, than had they continued to dream of undisturbed union and continued tranquility. A good result will not justify, it is true, any unlawful means used to promote it; but nevertheless, we may rejoice when God overrules even that which is morally wrong in friends or foes, for the quickening of his people in their diligence, watchfulness, faithfulness, zeal, courage and prayer.

Let us not consider, then, that all *agitation and distresses* are ultimate evils to our section of the church of God. We have for too many years been without much life; and the application even of a blister to our lethargic limbs, may be of service to our moral constitution. We have cried "peace, and safety, and unanimity," for a long time; and exerted ourselves very little in our Master's service. There has never been in this city, since I have known it, any thing like a general *striving together* even of the ministers of the Presbyterian Church, *for the furtherance of the Gospel.* Much less have the elders and other communicants of the particular congregations manifested a deep and lively interest in the general diffusion of piety throughout the bounds of our Presbytery. It must be said, with a mournful emphasis, that as a general thing, *all have sought their own;* their own personal influence, wealth; ease, respectability; or the welfare of their own families or religious congregations almost exclusively; *not the things which are Jesus Christ's* whereas they ought to "look not every man on his own things," only or mainly, "but every man also on the things of others,"

There is at the present moment more united effort among the greater part of the Presbyterian ministers in this city to do good than I have before witnessed: yet even now, we are no more than half awake to the great duty of winning souls for

Central Library of Rochester and Monroe County
Historic Newspapers Collection

Christ. We do not feel for dying men as we ought. Possibly if our pious people were to pray for their pastors with holy importunity and perseverance, God would warm their hearts with his love more effectually; and cause their lips to speak the truth as it is in Jesus with overflowing affections. "Brethren pray for us." Before the first pentecostal revival of religion in Jerusalem the Apostles were not chiefly engaged in solitary efforts in little sections of the church; but often they were "all with one accord in one place" engaged in prayer and praise. They appear to have had much *fellowship*, not only in *doctrine* but in their ministerial labors, and in the celebration of the Lord's supper. When they left Jerusalem to evangelize the wide world none of them commonly labored alone.

They were *fishers of men*; but instead of angling separately in some covert spot, for each ones private mess, they went down to the sea in company, cast in their nets, and assisted each other in drawing them to the shore.

When Ministers and private Christians "strive to ether" as they ought, to stir each other up; to encourage each others hearts, and to strengthen each others hands; they will not ask in vain for the Holy Spirit to accompany their prayers, instructions, and examples with a divine energy, for the conversion of their fellow sinners, on whom their light shines. The means of salvation have not been appointed by God without a design on his part to render them effectual when they are properly employed. He that soweth plentifully, shall reap plentifully; and in the end, every man's work shall be manifest, when it shall be tested by the fires of the day of judgment.

WESLEYAN MISSION IN SOUTH AFRICA.

Mr. Shrewsbury Journal in Caffreland.

The "Missionary Notices" of the English Methodist Missionary Society for December, contain numerous extracts from Mr. Shrewsbury's Journal of his labors, experience, and observations during the year 1829—kept at Butterworth, in Caffreland. Some of the facts recorded by Mr. S. will be highly interesting to the reader.

Jan. 13, 1829. Brother Shepstone left this morning, with his family, for Graham's Town, to attend our approaching district meeting, and make preparations for commencing the new mission amongst the Mambookies. It was pleasing to hear our own people at day-break, assembled of their own accord in the chapel, imploring the blessing of God upon his servant, and success in the important undertaking which lay before him.

18. Mr. Lochenberg, a Dutchman, who has been living more than twenty years amongst Hintza's people, arrived to take charge of the station while I attended the district, as the brethren did not consider it prudent for our mission to be left for that time without the superintendence and care of some responsible individual. In the course of conversation he mentioned a remarkable anecdote concerning the late celebrated freebooter, Africaner. The facts occurred many years ago, when Mr Lochenberg was a young man, and living in the colony. Between Africaner's people and the boors there were frequent skirmishes, and depredations were mutually committed. Africaner knew that he was likely to be attacked on a sudden by a commando, and therefore took measures for his own security and defence. He chose a spot that was almost inaccessible, and yet contained a sufficient space of ground for all under his control to dwell in, with their herds, at night. He could only be assailed from one quarter. Here he dug a deep trench, and drove in sharp stakes, with their points upwards, and covered over the whole very slightly with earth. Towards the evening of a certain day the commando came, and the unsuspecting boors advancing eagerly to the charge, fell in, with their horses, upon the sharp-pointed stakes; and before they could extricate themselves, many were shot by the poisoned arrows of the Bushmen, who were lying in wait for so favorable an opportunity to destroy the objects of their implacable resentment and hatred. Mr. Lochenberg further observed that when Africaner became converted to Christianity by the instrumentality of the missionaries of the London Missionary Society, he frequently heard those good men point him out as a proof of the utility of missions, in answer to the prejudices of his countrymen; nor could they themselves do otherwise than admit that the change was most extraordinary, which had been wrought in a man who was once the terror and the scourge of all who lived in that part of South Africa, as well Europeans as natives of different tribes.

March 22. This day three men and women were confirmed in their former marriage by a public acknowledgment of each other as man and wife, and a renunciation of polygamy, according to the requirements of the gospel of Christ. Their behavior was extremely serious, decent and proper.

April 11. Throughout the past week I have been much employed with Peter in endeavoring to translate the fifth chapter of Matthew. This sacred work has been exceedingly blessed to his edification. The good he has received has been evident in the peculiar evenness, and peace, and spirituality of his mind. This morning when we sat down to renew our employment, he burst into tears; and on inquiring what ailed him, as soon as he had recovered himself, he replied, "O Sir, my soul is so happy and full of love, that all day long I can think of nothing but God and heaven!" In the evening, though unable to read, he requested that he might be allowed to possess the beatitudes, that portion especially h[illegible] with great consolation.

17. At noon we were astonished at the arrival of eight shipwrecked seamen at this station. They belonged to the French ship L'Eccole, from Calcutta to Bourdeaux. For three days last week they had had foul weather, and were not able to take an observation; and a little before day-break, on Sabbath morning last, the vessel struck on this coast, about forty miles from Butterworth. She soon beat to pieces on the rocks, and twelve out of the twenty individuals who were in her found a watery grave; the remaining eight escaped to land, partly by swimming, and partly by pieces of the wreck, by which some of them were sadly bruised. Here fresh horrors awaited them. The natives thronged upon the coast with their assagais, and the strangers, knowing neither their latitude, nor amongst what nation they were cast, considered themselves every hour in jeopardy of their lives. Providentially, however, for them, they fell in with an English trader, who happened at that time to be within a few miles of the wreck. He treated them humanely, procured for them guides, and directed them to this station. On their arrival here, Hintza, and his brother Boku, who is the next man to him in power and influence, came to see them. I made him acquainted with their circumstances, and, at my request, both he and his brother went down immediately to the coast, and gave orders to the whole of the tribe, that at whatever period white men were wrecked amongst them, of whatever nation, they were to treat them with kindness, and forward them to the nearest missionary, who would recompense them for their trouble. After resting with us for four days, we forwarded them on our horses to Mount Coke, whence brother Young conveyed them in his wagon to the colony. We offered to assist them, with all the people of the station, in endeavoring to save the cargo; but they thankfully declined it, as nothing worth saving remained.

May 27. After an absence of three weeks, I returned to Butterworth, in company with brother Shaw, who went with brother Shepstone to assist him in the commencement of the mission with Dapa's tribe. We likewise visited Faku, chief of the Amapondas, who is exceedingly anxious to receive a missionary. Of an evening when our wagons were outspanned, and while we were sitting round the fires, before we retired to rest under the bush, it was in no small degree amusing and interesting to hear our people relate some of their former marauding expeditions against the boors, and the occasional hair-breadth escapes they had had, when pursued and fired at by those they had been plundering. One adventure was singularly curious. John, my interpreter and guide on this journey, went with a party of Caffres to steal sheep from a Dutch farmer. The night was very dark, and the farmer, expecting nightly visitants, had collected a few of his neighbors; they had drawn up their wagons near the sheep kraal, and there, kindling their fires, they sat down quietly with their loaded muskets, to shoot the first transgressor. Notwithstanding all this precaution, the Caffres determined to make a bold effort to obtain plunder; and John, who understood Dutch, was appointed to watch the movements of the farmers, and give them timely warning should they be detected. Accordingly, avoiding the reflection of the light, he crept so close to the wagons as to see the boors, and hear all their discourse. They were smoking their pipes, and bitterly reviling those thieves, the Caffres, who would never let them be at rest and quiet in their possessions. One of them several times took up his gun, and presenting it, said to his fellows, "I only wish the villians would come to-night; here I am; all is ready for them." While John was listening to this, and similar speeches, the Caffres were actually on the opposite side of the kraal, committing their depredations; nor was it known by the farmers till they had got clear off with their booty. Facts similar to the above were related by our people before us without the least reserve, as their common practice in former days; but now "they steal no more," they "work with their own hands," and in an honest and honorable manner get their daily bread. This change, however, only applies to the few individuals who have truly turned to God, and not to the great body of the people.

Sept. 29. Employed in translating, during the past week, Isaiah liii, as in the preceding week Isaiah xl. While thus engaged, I learned for the first time that the Caffres have a word for burnt-offering, which they call *izitebi*. On some special occasions, of rare occurrence, they burn all the inward fat of a beast, and suppose that the flame which it occasions, and which ascends up toward heaven, in some way affects the heart of God, and disposes him to be favorable to man. Of the origin of this opinion they are entirely ignorant; nor is this consuming of the entire fat at all connected with the sprinkling of the blood, or with prayer, or any religious ceremony. So far as I have been able to discover, this is the only relic of any ancient tradition concerning sacrifices that is to be found in the country. Such an offering is, however, so seldom made that but few individuals have ever witnessed it. Peter, my interpreter who is more than forty years of age, has only seen it once during his lifetime; so that in another generation this lingering glimmer of traditionary knowledge would have probably been extinguished, had it not been preserved on record by the missionaries of this land. One feeble ray of traditionary light has been just preserved, until life and immortality have been revealed by that gos[illegible] offering of the body of Jesus Christ once for all.

Oct. 4—10. This being my itinerating week, I have preached the living word to about six hundred and thirty souls. In general the gospel has been listened to with seriousness and attention. This land having been visited with excessive drought for two successive years, Hintza and the majority of the people have become exceedingly enraged with the rain-makers, several of whom have fled the country. But so darkened is the human understanding by sin, that its varied changes, no less than its unyielding prejudices, lead man astray from God. By reason of his natural inconstancy, man may of himself renounce error; but without divine influence he never renounces error for truth. Of this we have many proofs. For while the Caffres think that the power of the rain-makers is gone, not a few of this tribe are inclined to believe that such a power now resides with the missionary. Hence, while I have been absent from home, several individuals have inquired of my wife, why we could not receive a gift of cattle, and bestow on them the long-desired showers. Many, in various parts of the country, have asked me a similar question; and one man would have actually prayed to me, would I have allowed the blasphemy, for he said I was their god. But another individual at a distant kraal was furious with me, and ready to run me through with an assagay, because he said I did not deal right with the people in withholding from them rain. It was in vain that I attempted to reason with him; he would not hear a word, and declared that he would listen to nothing that might be said until the missionaries gave the country rain. While I sontinued speaking to a few individuals belonging to his kraal, he removed at a distance talking and mocking in great anger. It is evident, however, upon the whole, that while the judgements of God are abroad in the land, the inhabitants thereof are learning righteousness. For however, gross and impervious the darkness may be that covers many hearts, in the majority of the people, some rays of light are shining; and by far the greatest part are disposed to acknowledge the providential government of Jehovah, who made the heavens, and the earth, and the sea, and the dry land. These have inquired of me why God doth not give them rain? I have answered them, and generally to the conviction of their own conscience by the following simile: "Hintza is a great chief; many of his people are very poor; when they ask his assistance, he sometimes distributes cattle amongst them by way of loan, allowing them the use of the milk, on the condition that they take care of the herd committed to them. But if any poor wretch is proud and negligent, and refuses even to ask the favor, must our prince rise up, and drive out his cows, and bring them to that bad man, and pray and entreat him to accept of his gifts? How much less, then, can you expect that the great God, before whom the greatest chieftain is reckoned as a worm, and as the dust of the earth, should be continually pouring his blessings on a worthless people, that ask nothing at his hands?—Such a man that sits there is so old, and that woman hath lived so many years; but in all those years, neither he nor she hath called upon the name of the Lord. God hath given you a tongue, but he hath never heard it speak to him in prayer; he created your mouth but it hath never been opened to implore his help and mercy." Thus I have reasoned with them from kraal to kraal, and the most common and frequent reply to the interpreter hath been, "Ewe, inyaniso; unyanisili. "Yes; it is truth; he hath spoken truth."

At one kraal, where I found the Caffres basking in the sun, I inquired, "As you Caffres have no employment after milking your cows in the morning, until the herd return home at night, what do you think about in the course of the day?"—One replied, "We think of nothing, we have no thoughts." To a certain extent this is true; the mind of a heathen without the knowledge of letters, and of the word of God, is idle, vacant, and unemployed. Compared with such individuals, the members of our little societies, whose memories are stored with the grand and ennobling doctrines contained in the Scriptures, are great and learned men. And, indeed, if he is, in strict propriety, the most learned who best understands the greatest truth; as a whole, our members would suffer no loss, were they compared with multitudes who have superior advantages in Christian countries. We are not without proofs that God the Holy Ghost is the best teacher, and he the best scholar in divine things, who, under His teaching, makes the greatest proficiency.

Dec. 20. (Sunday.) This evening I went and preached at Hintza's own kraal, being filled with grief and indignation at the injustice and wickedness that are frequently perpetrated in the land, with the direct sanction of the rulers of the people. In the last week a poor Fengo of industrious habits, who had acquired a few cattle, and cultivated a large piece of land, was accused by his envious neighbor of the crime of bewitching his herd, and killing his calves. The poor man denied the accusation in vain. The accuser put him to death, and his wife, and his son; and seized on all his property. Hintza then sent to receive the cattle; and when the poor man's corn is ripe, will reap that also; and allowed the perpetrator of the murders to remain at his kraal with perfect impunity. When I reached Hintza's place, a chieftain, who is foremost in the deeds of darkness; arose to salute me; but I repelled him with warmth, saying, "Stand off, thou man of blood;" and he slunk away behind the rest of the chieftains. [illegible] were assembled on account of Hintza's sickness, without uttering a single word. I then collected them together, and preached from these words, "What hast thou done? For the voice of thy brother's blood crieth unto me from the ground." They heard with attention; and when I afterwards invited discussion, not one undertook to justify those evil deeds, nor to state any thing more than that such was the custom of the Caffre nation. Having warned the chief deeply to repent of such wickedness, and instantly to use his power to abolish such iniquitous practices, lest God should speedily take him away from the face of the earth, and thus visit innocent blood upon him; I returned to my habitation.

From the Western Recorder.

REVIVALS.

Mr. Editor—In further illustration of the importance of "pressing sinners powerfully, and by every legitimate motive, to immediate repentance," permit me in the next place, to adduce one or two scriptural examples.

The Bible informs us, that Joshua, on a certain occasion, assembled the tribes of Israel at Shechem, rehearsed to them the leading incidents of their history, in illustration of the truth and goodness of God, and then urged them immediately, while the impression of his discourse was upon their minds, to come to a final decision on the great question of their allegiance to Jehovah. His manner was remarkable.—"Choose you *this day*," said he, "whom ye will serve;" and he added, "As for *me* and *my house, we will serve the Lord.*"

Was Joshua here too precipitate? The occasion was not an ordinary one. There appears to have been an excitement among the people; and he was delivering to them perhaps, his last message. Yet possibly some will say, that the preacher erred in forgetting to tell the people at the out-set, that they *could not* of themselves make any such choice as he was about to propose to them, while yet they *must make it*, and make it *immediately*. It seems, however, on this supposition, that the error was not irretrievable. It was easily rectified; and while the people were yet on the spot, he brought them to the choice he had proposed; and led them to make by their own free, voluntary act, a dedication of themselves to God.

Joshua was a good preacher. When he saw the effect of truth set home by the Spirit of God upon the minds of the people, he seized the favorable moment to press upon them the length and breadth of their obligation, and to bring them at once to self-consecration, which they could not then but see, was their reasonable service. Conscience was roused to activity; it was on the side of the preacher; and now was his time to make the most of the impression. Joshua knew full well, that the multitudes of the Jews had been idolatrous and hypocritical; yet we do not learn that on this occasion, he had a single word as to the difficulty of serving God, until they had publicly acklowledged their obligations to do so, and signified their determination. This end accomplished, however, the preacher begins to belabor their hypocrisy, their depraved appetites and inclinations, their strong habits of iniquity. Can such men as ye are, serve such a holy God; such a Jealous God; a God who will chastise you for your rebellion, and consume you for your idolatries? Such men as ye are! The thing is impossible. Ye must be different men, if ye would serve such a God as this. The people now recollect the nature of the service; but adhere to their determination. The preacher, therefore, takes them at their word. "Ye are witnesses against yourselves, that ye have chosen," &c. They reply "We are witnesses." "Now, therefore, put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel." The people again promise; the covenant is made in due form, and written in the book of God; and a great stone is set up as a further memorial of the transaction. Here the preacher ended; and doubtless many of his hearers became the true followers of God.

But let us suppose that Joshua had pursued a different course, such as is done by many a modern theologian. Suppose that immediately on setting forth his illustrations of God's truth and goodness, and before pressing home the subject of obligation, he had added—"Ye cannot serve the Lord.—It is your *duty* to do it; ye *must* do it, or abide the indignation of God. I am commanded to tell you so. Nevertheless, *first of all*, to check your presumption, remember, ye *cannot* serve the Lord; and unless he induces you to do it by the strong arm of his power, ye *will remain forever* just as ye are." How would their souls be filled with cavilling! One would have plead one thing, and another another; and most of them would have, for the time being, lost sight of their obligation. One would have said—I *can* choose whenever I please; another, I cannot choose, and therefore am not to blame; a third would have demanded how the seeming contradiction was to be explained on philosophical principles; a fourth would have pretended to have been waiting God's time for the needed assistance; a fifth, in view of such misapprehensions, might have moved for a temporary postponement, till the matters set forth could be explained to the apprehension of the people. And last of all, though not least, many of the sincere people of God might have been ready to beg Joshua to desist a little; not to be driving up the people in so rash and hasty a manner, to "incline their hearts unto the Lord God of Israel." The people must have time.

How different now, would have been the result! The good preacher would have had work enough before him. Not a soul, it is probable, would then have come to the decision. He might have afterwards appealed to them again, and again with no better success, and have died at last, perhaps, before a single soul should have submitted to God, or a single idol been removed from the land.

I shall be told, perhaps, that Joshua would have been preaching the *truth* to the people, and that having done so, he would not have been responsible for consequences, but might have referred the whole result to some act of divine sovereignty. But would this, indeed, have been "rightly dividing" the word of God? Would it have been giving to each "a portion *in due season*?" Speaking after the manner of men, and reasoning from the plain principles of human nature, it is not too much to say, that such a result might have been easily foreseen. True, the word might have been rightly preached, without seeing any direct fruits; but when thus divided, and unseasonably applied, no fruits but those of discord and procrastination could have been rationally expected, without the intervention of a miracle.—Facts thus stated, would not have been viewed in their proper connections and dependences. The Bible teaches us that the goodness of God leads us to repentance; but this would have been making it lead us merely to a discussion of the sinner's inability to repent; a discussion would have been proper in its place; but which was not to precede, in the natural order of things, the momentous question of personal, immediate obligation.

How far the preaching of Joshua should now serve as a model for a general imitation, Mr. Editor it is a question that I will not take upon me to decide. Circumstances have somewhat changed. Men have been extensively beguiled by false philosophy, and lead astray by the cunning devices of the adversary. But for one, I must say, that I like the preaching of Joshua; nor can I feel it in my heart to accuse him of introducing any new measures in the promotion of a revival.

Your's, &c. WHITEFIELD.

From the Lansinburgh Gazette.

A SAPPHIC ODE ON THE UNIVERSE.

Rise, contemplation, mount the starry regions;
View the grand concave, deck'd around with spangles
Boundless! amazing! far beyond conception,
Vast the dimensions!

What skilful artist plann'd the noble structure?
What mighty power rais'd the lofty fabric?
Where the strong pillars, that support the building,
Grand and majestic?

Come, son of science, taste the feast of wisdom;
Bring forth thy glasses, view the starry beauties,
Ponder and wonder—read the noble volume
Of the creation.

See the bright millions through the depths of ether,
Sparkling, like diamonds, on the face of midnight—
Worlds without number, with amazing swiftness,
Rolling around them!

What hand almighty fram'd these shining wonders?
Rais'd orbs enormous from the womb of nothing;
Hurl'd them stupendous flaming thro' the ancient
Regions of darkness.

Where, ancient nothing, are thy gloomy regions?
Where are the confines of a thousand systems?
Where the vast circle, that surrounds creation,
Wide and stupendous?

Angelic armies strong in operation,
Princes of Heaven, penetrating powers,
Bright and sagacious, traversing the heavens
Swifter than sunbeams!

Have ye completed the amazing circuit?
Have ye discovered nature's utmost limits,
In your researches through revolving ages,
Since the creation?

Know ye Jehovah's universal empire?
Has any Newton, 'midst celestial sages,
Solv'd the grand problem, while attendant angels
Shouted applauses?

How the celestials fill'd with admiration,
Struck with amazement at the frame of nature,
Raise hallelujahs to the great, eternal,
Mighty Creator!

Children of Adam, join the bright immortals;
Pour acclamations to the King of Glory;
Whose mighty fiat rais'd the vast creation,
Perfect in beauty.

Who is this dread Prince? Who this King of Glory?
He on the cross hung; bled for human rebels;
He conquered death's pow'r, broke the tyrant's sceptre—
Rose from the dark tomb.

He, mighty Victor, triumph'd over Satan,
He alone vanquished all the powers of darkness
Then those apostates felt his awful vengeance
Flaming around them.

When he ascended to the blissful regions,
Round him attended bright cherubic legions,
There sits the God Man on a throne of glory,
King over all worlds!

Come then, ye mortals, join with holy seraphs,
Sing hallelujahs to the King Eternal,—
Raise loud hosannas to the mighty Saviour:
Hail the Redeemer!

Boundless compassion! Love surpassing knowledge—
Language is lost in such amazing wonders!
Come, meditation,—come in solemn silence,
Muse then his praises. B.

Temperance.

TWO TUMBLERS AND A DECANTER.

It was the remark of a very sensible acquaintance of mine, that there is no spectacle so disgusting, as that of *two tumblers, a decanter, and a sugar-bowl; standing upon the table from morning to night.* This observation fell from the lips of one who knew full well what is meant by "two tumblers and a decanter;"—and whose disgust at the sight was not contracted without good reason. Many a pang has pierced that heart, which, but for this same detestable and eternal exhibition of "two tumblers and a decanter," might have been tranquil and happy.

The remark forcibly reminded me of what I had so often seen in former times, and what indeed is still by no means uncommon, though of late years I have not been so much in contact with such scenes. But I remember (and the recollection fills me with loathing which I cannot express) that hateful spectacle to which I have alluded. There they used to stand—the same old decanter, and bowl, and tumblers, on the same table under the glass,—from morning to night, and from night to morning; never removed, except to be washed or replenished; ever at hand to excite the appetite and tempt the unwary. And no man could enter the room without paying his devotions to the *divinity of the place* before he retired. Truly, the demon of Intemperance could not have conceived a more effectual device than this; thus to have his *altar* erected and openly acknowledged in every domestic circle! Thus to have his *image* set up and worshipped within the sacred precincts of the family fireside!! Thus to obtrude as it were, his own hideous form into the appropriate temple of that glorious Being to whom all hearts should bow, and all lips confess!!! O my soul sickens at the remembrance of what I have seen, at the thought of what is now every day transacting in almost every town and village of our land! What a spectacle for *children* to witness!! Thus to see the use of rum recommended by the example of their parents, and dignified as the worthiest offering to the most respected friends! to have it associated in their minds with all that is delightful in social intercourse, and as the grand consoling balm for sorrow and distress! And above all to have it thus placed *within their reach*,—how dangerous!

Does not this practice account for the fate of many a poor wretch, of whom it was common to remark that "he seemed to have been born with a natural taste for rum?" This *natural taste* has, no doubt, in many instances, been acquired at this same "*table under the glass*," and at an age too, when the infantile tippler could scarcely reach the fatal poison.

Mr. Editor, much has been done towards suppressing this dangerous custom. But let us not be too confident; it is by no means eradicated. There are thousands of these *domestic bar-rooms* yet remaining, and hundreds of thousands, who there pay their morning and evening devotions; nay multitudes, who, like the devout Mahometan, bow *five times a-day* before the shrine of their idolatry. With what diligence; then, and faithfulness, and energy, should every man apply himself to the work of reformation. To hear some people talk one would suppose that the battle had already been fought, and the victory won,—and that henceforth we have nothing to do, but sing *Te Deum*, and enjoy our triumph. But for myself, I must confess that such boasting seems altogether premature. It looks too much like a flagging of zeal, and a disposition to give up the contest. But this will never do. We have no time to lose in counting up past achievements; they will speak for themselves. Rather let every man move straight forward in the line of his duty, without swerving to the right hand or to the left.

As for myself, I hope my foot will never halt, nor my hand cease from action, until such things as *decanters* and *wine-glasses* shall be hung up in our public museums, as curious, though melancholy mementos of obsolete customs.—*Jour. of Humanity.*

From the Genius of Temperance.

Rum! Lotteries!! Infidelity! ! ! Suicide!!!

The case of suicide reported by the coroner of this city, during the last week, is one which ought to awaken alarm in the mind of every parent, and furnishes a note of warning, louder than thunder, to the youth of our city. It seems as though he has furnished in his death, awful evidence of the several vices which led him into the 'Road to Ruin' and developed the catastrophe of blowing out his own brains, thus rushing unbidden into the presence of his Maker with all his sins upon his head.

It is most strange that in this world of chance he should have about his lifeless corpse, the most damning evidence, that *Rum, Lottery-Gambling*, and *Infidelity* were the trio of ruffians who drove him to this deed of infamy, this awful crime of self-murder.

His card of address directed to a *grog-shop* as his boarding-house; in his pocket were 3 *lottery tickets* portending *blanks* as the fruit of his *gambling*, and about his person was found a single leaf, a choice morsel of *Seneca's Morals*, in which the crime of *self-murder* finds apology and even justification. *Infidelity* therefore, the legitimate consequence of *Gambling*, loaded the pistol, pulled the trigger, and blew out his brains.

Let rum sellers, and rum drinkers, lottery agents and their gambling customers see to it; and let the "Hall of Science" honor his memory by a celebration; for he is a martyr to the doctrine of Fanny Wright.

Troy, N. Y. A new Presbyterian church was organized in Troy, Jan. 16, of which a correspondent of the N. Y. Observer says:

Among other things embraced in the covenant adopted by this branch of Christ's family was this; "We do solemnly promise to abstain entirely from using or dealing in ardent spirits except as medicine." Nearly every individual member of this church was previously connected with a Temperance Society. It was decided *unanimously* not to receive as members either by letter or profession, any who will not adopt the principle of entire abstinence.

Haverhill, N. J.—Since the last meeting of our Temperance Society, our merchants have had a consultation, and mutually agreed among themselves, to bring no more ardent spirits into the town, nor to sell any after they have disposed of the little which now remains on hand. This is striking the axe at the root of the whole difficulty.—*Post.*

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE SOLDIERS OF ANCIENT ROME.

"On the first entrance into the service, an oath was administered to the Roman Soldiers, with every circumstance of solemnity. He promised never to desert his standard, to submit his own will to the commands of his leaders, and to sacrifice his life for the safety of his emperor and the empire. This oath was annually renewed on the 1st of Jan. The attachment of the Roman troops to their standards was inspired by the united influence of honor and religion. The golden eagle which glittered in front of the legion, was the object of their fondest devotion; nor was it esteemed less impious, than it was injurious, to abandon that sacred ensign, in the hour of danger. It was an inflexible maxim of Roman discipline that a good soldier should dread his officers far more than his enemy."—*Gibbon.*

May not every follower of Christ, the Great Captain of salvation, derive much profitable instruction and a powerful excitement to fidelity, from this historical fact? Has he not taken an oath of allegiance to the Emperor of Emperors & oft'repeated that oath with every possible circumstance of solemnity? The oath which he has voluntarily taken, is one that binds him to the exercise of *supreme* love and undeviating fidelity, to a being that searches the heart and explores all its motives and emotions. Let every Christian renew upon his mind the solemn impression, that like the Roman Soldier, he has promised that he will never willfully desert the standard of his general, that he will in all cases and at every expense submit his own will to the commands of his leader as recorded in the sacred volume and that if necessary, he will sacrifice his life, much more his property and reputation with the world for the honor of his Redeemer and the advancement of his Empire. It would be well too, for him to repeat his oath of allegiance, with the utmost possible solemnity not only at the commencement of every successive week or every revolving day, because otherwise, he will be tempted by an ensnaring world and a corrupt heart, to base and frequent deviations from the straight path in which he agreed to walk. The "united influence of honor and religion" bind the soldier of the cross, to respect and love and adhere to the "standard" of Jesus Christ, with the grasp of death. What more dishonorable than to prove faithless to such a leader, to whom belongeth infinite perfection, and by whom, in our behalf, hath been exercised, such amazing condescension, self-denial, clemency and munificence? What more dishonorable than to violate, by an habitual course of sin or wilful neglect of duty, the sacredness of those solemn oaths that we have voluntarily taken? What authority is more august, what obligations more specific and powerful, what influence more to be revered, than those of the "religion" professed by the followers of Christ? Was the "golden eagle" of the Roman religion, an "object of the fondest devotion" to the Roman soldier and did he esteem it "no less impious than ignominious to desert it in the hour of danger?" How much more ardent should be the devotion of every professed disciple of Christ, to the truth, the ordinances, the institutions, the benevolent enterprises and all sacred peculiarities of the gospel? How much firmer and more decided his opposition to sin and all its advocates, to infidelity, superstition, worldly influence, error and false religion? And what a foul stigma of infidelity and disgrace, is not stamped upon that professor of religion who goes over to the ranks of the enemy, by throwing off the restraints of self-denial, neglecting the precepts of the gospel and conforming to the world? And how should every Christian blush at the recollection of any instance in which, to the prejudice of his Master's cause, he has compromised with the world and been ashamed of Christ? The maxim too of the Roman discipline, that "a good soldier should dread his officers far more than the enemy," ought to be adopted and exemplified by the Christian. If our Saviour, God, be for us, who can be against us, who can prevail against us? And is it not obvious that we should much rather dread giving offence to Him, than to the world beside? And yet do Christians uniformly act on this principle? Are they not often more anxious to please men, even at the expense of a quiet conscience, than to please their great commander? and are they not frequently more careful to avoid the ridicule, scorn and opposition of men for the performance than the displeasure and judgments of the God of Heaven for the neglect of duty? Alas, their inconsistency, weakness and unbelief! How much necessity their evidently was for our Saviour's counsel, "fear not those that kill the body, but are not able to kill the soul; but rather fear Him, who is able to destroy both soul and body in Hell." Too much is this advice forgotten; let it be revived in the recollection and regarded in the future conduct of every Christian professor, let him sacrifice life, rather than a good conscience, the friendship of the world rather than the love of God—the pleasures of the former rather than the joys that are bestowed by the latter—let him sacrifice sin rather than holiness, and his own consideration with the world, rather than the glories of his celestial General. Then shall he have the happiness to wear forever, more unfading laurels and a brighter crown, than ever fell to the lot of a Roman veteran, however valiant his exploits, however great his sacrifices—however valuable his achievements.—*Albany Tel. and Reg.*

Rev. Hector Humphreys, professor of ancient languages in Washington college, has been elected president of St. John's college, at Anapolis, Maryland, and has accepted the appointment.

Sabbath School Department.

From the Sunday School Journal.

INTEREST.

Reported by one of our Agents.

I select the following from many interesting facts, which have reference to the cause in which I have been engaged, and which during my labors, fell within my own observation.

Mr. B—— is a young friend of mine, who for a long time has appeared as a public professor of religion, and had been pursuing his studies for sometime with the design of entering the ministry. During the past year he had occasion to make a lengthened visit in the county, near —— his place of residence. Here he was induced to organize, and superintend a Sunday-school. Before this period, notwithstanding outward profession, his views seemed to have been vague and indefinite on the subject of religion. His deportment, too, was influenced by respect only to his own character; and his education had been directed, and his views influenced by his *friends*, to the work, or rather to the *office* of the ministry, and he had been accustomed to view the object as his destination, rather than his duty. In the course of his engagement, however, as superintendent and teacher in the Sunday school, and in attempting an exposition of the testament to his class, the truth took possession of his soul. From this period his mind received a new impulse, and was no longer able to rest under former impressions: he felt a conviction of his own state, as a guilty and condemned sinner, and under this conviction he sought mercy at the cross of the Saviour. He found it, and has obtained a joy and peace in believing. The important change, not more decided than influential, has been followed by a devotion of his time, talents, and affections, to the service of his God and Saviour.

Nothing Strange.—One of our Missionaries gives us a sad picture of the reception he has met in a particular section of the state of Tennessee. He tells us how very ignorant the people are, and what clamors they raise against the American Sunday-School Union, and Sunday-schools, and every thing else that is good—as some persons do in some parts of every state in the Union—and he winds up the melancholy tale by an account of a meeting he had, where he tried for two hours, and with the cordial help of a Methodist brother too, to refute the charges and to organize a County Union on the ruins of the opposition; but the whole thing was put down. A professor of religion denounced the eastern people in the lump, and only three individuals could be found to support the proposition. We are inclined to believe that our friend underrates his success. Every plan of good or evil must be skilfully formed or it will be likely to fail. If skilfully formed there must be wisdom in the execution. Then, time must be had to think about it. If strong opposition prevails it must be *melted*, not *battered*, down. Prejudices must be regarded just as if they were the results of sound judgement, so far as the mode of encountering them is concerned. Misapprehensions affect the mind just as correct apprehensions affect it. And it is no more extraordinary—nay, it is not half so extraordinary, that a man with wrong views should remain unconvinced of his error, as that his right views should be perverted. If a company of men will assemble, hear, and deliberate for two hours, respecting a proposition advocated with intelligence, and force, and kind feeling, it is a great point gained, though not an individual is induced to change his ground at the time.—*Sunday School Journal.*

Interesting Remark.—A Boston paper mentions a lecture lately delivered in the Representatives' Hall, in that city, by Dr. Warren, on the subject of providing by law, for the supply of the means of anatomical instruction. Dr. W. took occasion to remark that the likeness of the structure of the human frame to the frames of other animals, from the largest to the smallest, evinces the certainty of *one* conception in the Creator, and assures us of His existence and His infinite wisdom. —*Sunday School Journal.*

Defence of Popery.—Bishop Fenwick, the Roman Catholic bishop of Boston, has undertaken to defend popery in good earnest, against the strictures of Dr Beecher. In a lecture held for the special purpose, a few weeks since, he made a spirited assault on Protestants. The following extracts are from an account of it, given in the Recorder, by a gentleman who was present. —*South. Rel. Tel.*

The Catholic, he said, was not like the Calvinist, of yesterday—but of 1800 years. Not as his, the offspring of rebellion against God and man—begun in crime and growing from bad to worse; and containing in herself the seeds of destruction; so that perhaps—as Calvinism is fast breaking up, she may not be heard of in 50 years from this—the Catholic Church is the work of God, who has promised to defend her—her commission can only be rightly exercised by her and her children—Calvinists have no right to expound the Scriptures. * * * *

It is this church which a Calvinist minister has had the temerity to attack, with the expectation of destroying her. Impious hope! Let him examine her history, see the obstacles she has had to combat, and her constant victories, which ought to strike him dumb, and cause him to be silent forever! * * *

Martin Luther he called a drunken apostate Friar, Calvin an apostate Monk—said that they had raked up all the old heresies; the Church received a dreadful shock from this wicked band; and but He spoke of the conspiracy against the throne and altar in France.—Said the Pope offered himself a ransom for his flock, and God heard him and hurled Bonaparte, like another Satan, from heaven—the Bourbons were restored, and all was peace.

ROCHESTER:

Thursday, Feb. 24, 1831.

CIRCULAR.

We issued a Circular, some days since, calling upon the friends of this paper to aid in extending its circulation, and giving an expose of our situation. We have found that the expense of special agents devours all our profits, so that the more subscribers our special agents send us at the price which we are obliged to give in order to afford them a fair compensation, the worse it is for the establishment. We have called upon our friends to assist us by procuring subscribers in their neighborhoods *gratuitously*. We are happy to say that our call has not been in vain.—We have, from different quarters, received a considerable accession to our subscription list, and as we have had time only to hear from those friends whom we addressed in this county and its vicinity, we confidently anticipate, that we shall, when we have time to hear from those at a distance, receive such additions to our number of subscribers as to relieve us in a good measure from embarrassments. We find that the editors of other papers have come to the same conclusion with ourselves as to special agencies, and that their patrons are in some instances, giving a response to the calls upon them for assistance, worthy the friends of religion—worthy of those who call themselves the patrons of religious publications. A subscriber of the Vermont Chronicle—a very spirited and valuable paper—has set out with a determination to get FIFTY subscribers in a town, where but two or three copies were then taken.

Will not some of our patrons set out in earnest—set their mark high—go to work, and see that every family that ought to take a religious paper, takes this.

If it is to be sustained, it must be done by the patronage and active exertions of the friends of religion, of temperance and morality in the western part of this state. We beg our friends to let us hear from them.

INFIDEL WISDOM.

We have received three or four numbers of the Free Enquirer published by R. D. Owen & Fanny Wright. We see little in them worthy of especial notice. They contain the usual slang against religion, and puffs of such men as Tom Paine and his coadjutors and imitators. One thing however, we could not but observe as worthy of attention. The meetings of the Infidel club are advertised to be held at the Hall of Science, where lectures are delivered on various subjects connected with science, on *Sundays*. The subject named in the 3 papers is "Perspective Drawing." The managers of this Club judge correctly that there is no other means so efficient to entrap the unwary and secure them in the toil of infidelity, as to lead them to an habitual violation of the Christian Sabbath. If we are not mistaken, the opposers of Christianity usually take some measure to show their contempt of this institution, not by pursuing their ordinary labour on that day—no, this would not answer their purpose. They *distinguish* the day from the other days of the week as much as the Christian, but it is in getting up some pastime, or by leading their followers away from those places where the religion of Jesus Christ is preached, to attend upon the instruction of some infidel lecturer. At any rate, the Sabbath must be desecrated. This done, and the consciences of their followers rendered perfectly callous to its claims, there is no difficulty in leading them to adopt any sentiment however abhorrent to the morality of the Bible, even those which strike at the foundation of good order in society and of domestic peace and happiness.—They are thus prepared for the abolition of the marriage contract, showing that those who can treat with utter contempt the fourth commandment, will not suffer the *seventh* to interpose a barrier to the indulgence of the most unrestrained licentiousness.

Who then will not award to these infidels the credit of wisely adapting their measures to the attainment of their object. And let those who view with indifference the national profanation of the Sabbath in the transportation of the mails and opening of post offices, look at the Infidel Club of New York, and reflect upon the fact that their efforts are directed with system and energy to the profanation of the Lord's day as a *preparatory* step; as paving the way to the violation of the *seventh* requirement of the Decalogue—as the surest way to promote the most open and shameless prostitution.

PULPIT HANGINGS.

The Free Enquirer, edited by Miss Wright & Owen contains the proceedings of a meeting held at Patterson N. J. for the celebration of Thomas Paine's Birth Day. The following is one of the toasts. "Col. Johnson's Sunday Mail Reports—Might they be written in letters of Gold and suspended over every pulpit in the United States."

This might not, upon the whole, be a bad move, as the prominence thus given to these erroneous and corrupting documents would constantly remind the preacher of the necessity of exerting himself in the cause of *his* Master when the adversary had found so able an advocate in one of the representatives of a free people.

AGENCIES.

The great expense attending the employment of travelling agents, has led us for the present to abandon sending out any. We have now no travelling agent in employ—with the exception of Mr. Alanson C. Hall—who is at present in the south part of Genesee county, and is duly authorized to collect money and receive subscriptions. We must *most earnestly* call upon those in *arrears* to make immediate payment, either to us or to our local agents.—Our calls are urgent, and we look to our patrons for the means of meeting them forthwith.

news. From the articles which we published last week relative to the disturbed state of the French [illegible] with considerable anxiety for further accounts from that country. For the critical situation of Poland, every friend of liberty must feel a deep interest. With respect to the revolutionary movements of Europe, we shall endeavor to keep our readers informed.

KITTREDGE.—It appears from the following, that J. Kittredge, Esq. whose address delivered to his fellow townsmen of Lyme, N. H. was the Pioneer in the temperance reformation, is still efficiently and actively engaged in the same glorious cause. And we repeat what we have before often said, that we consider his first address as having contributed more essentially to the advancement of temperance than any subsequent publication. It has been more generally read by the mass of the people.

The Temperance Society of this town, held its annual meeting on Wednesday evening last, when a highly interesting and instructive address was delivered by Jonathan Kittredge, Esq. of Lyme, and listened to by a very respectable number of our inhabitants. Since the meeting, our merchants have had a consultation, and mutually agreed among themselves, to bring no more ardent spirits into the town, nor to sell any after they have disposed of the little which now remains on hand. This is striking the axe at the root of the whole difficulty.—*Haverhill, N. H. Post.*

For the Observer.

A.— C.—, Wayne, Co. Feb. 15.

Dear Sir—I take the liberty of dropping a line just to say that I have been for some years dealing in ardent spirits, both in store and tavern,—that last spring I was constrained to banish it from my *store*, but endeavored to make myself believe that it was necessary still to keep it in my tavern. But for this my conscience often smote me.—I found there was so much light on the subject that a conscientious man could not deal in it and be guiltless; and I do think that every Christian ought at once to abandon the idea of trafficking in the poison,—and I do know that I have enjoyed myself in Religion better since I have thrown it out of my tavern, than I have for some years.

I will add that a revival of religion has commenced here lately, and I do feel that God has blessed me since I came to the determination of obeying him wholly instead of doing it by halves. As there is no other person who keeps spirits in the neighborhood, say within from three to nine miles around me, I feel it is a great blessing to the neighborhood that the last resort for tipplers and the last place for making tipplers out of sober citizens, is broken up.

The writer of the above judged correctly when he concluded that God could not be satisfied with his doing business by the halves—that he could not satisfy a good conscience by banishing spirits from his store and keeping it in his tavern. But how many are there who attempt to join themselves to the friends of Temperance, while they practically say, "In this thing the Lord pardon thy servant," and in some way continue to raise recruits for the ranks of drunkards and vagabonds. There has been too much light shed on this infamous traffic to leave the follower of Christ a single excuse for continuing in it.

REVIVALS.

In Geneva N. Y.—A letter to the editors of the N. Y. Observer, from the Rev. E. Phelps, dated Geneva, Feb. 11th, says:—"Having seen a short notice in your paper, of the work of grace, which has been for some time in progress in this village, I think it important to state more particularly the progress and present appearances of the work. It commenced in June last, in the Female Seminary; and for several weeks was confined almost wholly to the youth connected with it. By degrees it extended to the village, but it did not become general till about the 10th of January. Since that time, the work has assumed a more distinct character, and has been going on with increasing power up to the present moment, and has appeared in greater power this week, than at any former period. The whole number who have experienced a hope in Christ, since June, is about 120. Of these, from 70 to 80 have indulged a hope within the last four weeks.

Among the number are some of our most intelligent and influential citizens, and a large portion of our young men. The number who attend the meetings of the anxious, is from 70 to 100; and the general interest which is felt in the work, is evidently increasing. It is the Lord's doing, and it is marvellous in our eyes.

In Lansingburgh, N. Y.—The following notice of the revival in Lansingburgh, is from a letter to a gentleman in New-Haven, inserted in the Religious Intelligencer, and bears date February 3d.

"It is with heartfelt satisfaction that I communicate to you what I think you will esteem the best of news—for I trust you love God. I have waited three weeks to see the progress of a most wonderful work of the Holy Spirit, which commenced in this place on Sabbath evening, the 24 ult. Through the day there was a great solemnity prevailing amongst the brethren—a great searching of heart ensued. At the close of the evening service there was an invitation given for all those to tarry, who felt divine impressions in view of their sins. Twelve remained in their seats, and a number more lingered behind, who seemed unwilling to confess an anxiety for their situation.

A meeting was appointed to be held in the session-house; at 6 o'clock the next morning. I attended, expecting to find these anxious ones, and the professors assembled, but to my surprise found a crowded house filled with an audience under the deepest solemnity—not the least noise, except the voice of prayer, which continued an hour. These meetings have been [illegible] and fully attended.

"The work is evidently of God. It is still, solemn and pungent; the effect is to humble the subject in the dust, at the feet of Jesus. When this is effected they find themselves willing to submit to the terms of the cross, and ready to accept salvation in God's own appointed way. Then they soon realize that precious promise annexed to Christ's gracious invitation "Come unto me all ye that labor and are heavy laden," &c. All classes are subjects of this revival; the high and low, the rich and poor. Scarcely a church in this village but what has felt the happy results. I have attended to the examination of thirty-eight candidates for our communion. The Episcopal Church has had several conversions.

"The work has recently commenced at Waterford. It still goes on powerfully in Troy. I understand that it has commenced in the Episcopal church. It is the Lord's doing, and it is marvellous in our eyes."

A letter from a correspondent of the Albany Telegraph gives the following additional information. Last Sabbath the sacrament of the Lord's supper was administered. Thirty-seven were added to the church on profession of their faith.—It was a day of deep interest and awful solemnity. We trust it has been a memorable day to some among us. Seventeen of these persons were baptized: a more affecting scene was never witnessed in a church. Nearly one half of the number added, are heads of families, male and female.

In addition to the 37 who were united with the Church by profession, there are about 15 others who cherish a hope and seem to give evidence that they have passed from death unto life. About 38 are now anxiously inquiring. Several of these have been very recently awakened. The work seems to be on the advance. Appearances are more favorable than they were two or three weeks ago.

Mourning.—The United States Catholic Miscellany is dressed in mourning for Pope Pius VIII. The Papists in America mourn for their King at Rome, when he is taken from them. They are the subjects of a foreign potentate.—We copy as a curiosity the announciation of the Pope's death from the paper just mentioned.—*South. Rel. Tel.*

"The accounts from Europe about a month since, prepared us for this melancholy intelligence. We were informed that on the 26th of November the Holy Father was at the point of death; the gout having reached his stomach, and his lungs being affected. We have not seen as yet the statement of the particulars of his decease.

"FRANCIS XAVIER CASTIGLIONE, which was the family name of his holiness, was born on November 20th, 1760, and was at the time of his death little over 69 years of age, and only in the second year of his pontificate. *May he rest in peace.*"

We regret to learn, that the arduous labors of Mr. Evarts, the Corresponding Secretary of the Board of Foreign Missions and indefatigable friend of the American Indians, have seriously affected his health—so much so, that he is advised by his physician to embark immediately on a voyage, as the only probable means of saving his valuable life. He sailed yesterday in the ship Fama for the Havana; and a few friends of the cause of Christ have generously engaged to bear his expenses while absent in pursuit of health. He will be remembered in the prayers of many.—*Bost. Rec.*

NEWPORT, Feb. 12.—*Death of Gen. Bolivar.*—By Capt. Edes, of the schr. Brilliant, arrived here on Thursday evening, in 33 days from Charthagena, we learn, that Gen. BOLIVAR died at a village near Santa Martha, on the 17th Dec. Capt. Edes informs, that minute guns were fired at Charthagena for three days, and every demonstration of respect shown to his memory.

A friend has politely loaned us the *Gaceta de Carthagena*, of Dec. 26.—It is shrouded in mourning, and is wholly occupied with addresses from the Generals of the several Departments announcing to the Army, and the people, the lamented death of their FRIEND and LIBERATOR.—*Mercury.*

From the N. Y. Journal of Commerce.

BOLIVAR'S WILL.

We have received the Gaceta de Carthagena of Dec. 26th, containing among other things the principal articles of Bolivar's Will. The following are some of them:

4. I aver that I possess no other property but the lands and mines of Arroa, situated in the Province of Carabobo, and some furniture, as specified in the inventory which may be found among my papers in the charge of Juan de Francisco Martin, a citizen of Carthagena.

6. It is my desire that the medal presented me by the Congress of Bolivia, in the name of that people, may be restored in my own name, as a pledge of the true affection which I retain for that Republic even in my last moments.

7. It is my desire that the two works sent me by my friend General Wilson, and which formerly belonged to the Library of Napoleon, entitled the Social Compact by Rosseau, and the Art of War by Montecuenli, may be presented to the University of Caracas.

10. It is my desire, that after my decease, my remains may be deposited in the city of Caracas, my native place.

11. The sword given me by the grand Marshal of Ayacucho [Gen. Sucre] I direct my Executors to restore to his widow that she may preserve it as a proof of the love to him which I have always professed.

12. I direct my executors to render thanks to Gen. Robert Wilson for the good conduct of his son, Col. Bedford Wilson, who has so faithfully accompanied me to the last moments of our life. [Col. Wilson was one of his Aids.

The persons named by Bolivar as Executors, are Gen. P. Briceno Mendez, Juan de Francisco Martin, Prefect of Magdalena, and Dr. Jose Vargas.

VINCENNES, (Ind.) Jan. 22.—*Abuse of the Franking Privilege.*—The Eastern Mail due on Tuesday at noon, did not arrive till 3 o'clock, P. M. On opening the bags, two large bundles, supposed to be Law Books, and five large packages supposed to contain maps, &c. franked by Walter Lowrie, Secretary of the Senate, and addressed to D. Baker, Kaskaskia, were discovered—the whole weighing sixty-two pounds. Verily, verily, it is high time that a stop should be put to these outrageous impositions on the people. The postage on these books would cost an obscure individual *nine hundred and ninety two dollars*, but because, forsooth, they are franked by the Secretary of the Senate, the person to whom they are addressed receives them without expense. The Mail Contractors have hard times enough—bad roads, high waters, &c. annoy them sufficiently—but to be compelled to transport cart loads of books is insupportable—it is not so written in their bond.—*Gazette.*

INDIAN MEMORIAL.—The memorial which was read and proposed at the first meeting at the court house, has been printed and circulated. That which was circulated in Pittsburgh & suburbs, was shown to us last evening before it was put into the office to be sent to Washington. It was of astonishing length. The names in single column measured thirty-six feet!—As to the character of the subscribers, we have no hesitation in saying that the list comprised the worth and intelligence of the city.—*Pittsburgh Statesman.*

DIED,

In Ogden on the night of the 22d inst. Mrs Lucy W. Sedgwick, wife of Rev. A. Sedgwick, aged 33 years.

At his residence in this town, on the morning of the 10th inst. WILLIAM M'CARTNEY, Esq. in the 61st year of his age. He was born in Earlock, Dumfriesshire, Scotland, April 2d, 1770; he removed to the United states in 1791, and to the town of Sparta, in which he was the first settler, in the year following. Few men have led a life of greater activity and practical usefulness, than the deceased. He was for several years a Justice of the Peace, once a member of the State Legislature, and was *twenty-seven* times elected Supervisor of Sparta, which office he held at his death. As a public officer, he always discharged his duties with zeal and fidelity, and in a manner which secured the uniform approbation of his constituents—as a man, he was esteemed and beloved by all who knew him—and as a Christian, his conduct was always exemplary and such as to adorn the doctrines which he professed.

On Thursday last his remains were interred in the Presbyterian burial ground in Sparta, attended by about three hundred of his neighbors and friends.

By his death, his family are deprived of an affectionate relative, the town over which he so long presided, of an able and faithful public officer, and society of one of its most useful members.—*Dansville Village Chronicle.*

In Dansville, at the residence of his brother, William D. M'Nair, Esq. on Sunday last, Mr. Robert M'Nair, aged about 48 years.

In New York Dr. John Watts, an eminent physician, and President of the College of Physicians and Surgeons.

At his residence in Palmyra, on the evening of the 4th inst. Major Joseph Colt, aged 64 years.—His death was occasioned by a slip and a fall on his left side as he was walking home from Church the last Sabbath of the last year. From the consequence of this injury, accompanied by a great pain and helplessness, Mr. Colt did not recover, but sunk unexpectedly soon under its severity. Patience and Christian fortitude strongly marked the period of confinement and languishing, and a calm serenity and composure, the progress of its termination. The individual whose death it became our duty to announce has long resided in this village, and was endeared to an extended circle of friends. In the social relations of life, he was kind, indulgent and affectionate—as a citizen, exemplary, generous and patriotic—and as a christian, he was uniform and zealous in his attachments to the church, its doctrines and worship.—His loss will be long and deeply felt by good men, and his memory affectionately cherished, by the friend, the relative and philanthropist.—*Palmyra Spectator.*

A CARD.

The subscriber would hereby return his grateful acknowledgements to the people of his charge, for a present of thirty Dollars to constitute him a life member of the A. S. S. Union. WILLIAM P. KENDRICK.

West Bloomfield, Feb. 11th 1831.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage, bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 205—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date. Notice is therefore hereby given, that by virtue of a power of sale contained in the said Indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land, situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section 1, and being twenty three feet front of river street, formerly so called, now St. Paul's street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 10, 1831.

H. HUMPHREY, Attorney. MITCHELL LODER, Mortgagee.

To exonerate from Imprisonment.

The creditors of Isaac Castle, an Insolvent debtor and a resident of the town of Gates in the county of Monroe,—are notified to show cause if any they have, before Hon. Addison Gardiner Circuit Judge, at his office in Rochester, in the said county on the 2nd day of April next, at 9 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 according to the prayer of his petition. Dated Feb. 7, 1831. 10w 7

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.

J. B. BLOSS.
M. A. F. HARRISON.

The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.

February 7, 1831. 4t

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the New York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS.—NO. X.

Inquiring sinners make provision for the support and gratification of pride.

There is perhaps no specific cause, that operates with more frequency, diversity and power, than pride, in preventing inquiring sinners from submitting to God.

In this No. I shall notice a few of these diversified operations:

1. *Pride leads many inquiring sinners to conceal, as far as possible, their anxiety.*

They are ashamed to have others know that they view themselves as sinners, vile in the sight of Infinite Purity, justly condemned by the divine law, and constantly exposed to be plunged into merited ruin. They are ashamed to have it known that they are anxious for their souls, and determined to seek the pardoning mercy of their God. Through their efforts to conceal their anxiety, they often do and say those things that wound their conscience, harden their heart, stifle conviction, and grieve away the Spirit of grace. They perhaps appear more thoughtless and trifling, and obdurate and wicked than ever, while under conviction. And for this, and their other sins, God gives them up to spiritual blindness and obduracy.

Others, through the same influence, linger long in anxiety, and are kept from submitting to God. They determine that they will never unbosom their souls, till they have become established in a good hope; lest, if they should not persevere, it should be said that they were once anxious but went back. Especially are those inquiring sinners exposed to such feelings, who have been anxious, and have lost their religious impressions.

Unwilling to communicate their feelings, they can receive only general instructions; they lose those which are specifically adapted to their own case, and which might greatly aid and hasten their submission to God. This often becomes the yielding point with the sinner, the last thing that he relinquishes in bowing to God. Often the remains of this pride bring the young convert into great distress. He neglects to acknowledge his hope lest it should not prove real, and his pride be wounded while it is said of him that he has given up his hope. He feels that he ought to disclose his feelings, but refuses, and this wounds his conscience; Christ frowns; and great darkness and distress, even the forebodings of despair, fill the soul that a little before was joyful in hope.

2. *Through pride they are determined to become very distinguished in their religious experience.*

They have long been actuated by pride of distinction in earthly things. And now turning their attention to religion, but not having yet felt its subduing and transforming power, they retain the same spirit, and seek for pre-eminence in religion, not to please God, but to gratify their desire for distinction. They intend to pursue a course of religious seeking, which they have marked out for themselves. They are determined to have pungent and powerful conviction, and overwhelming anguish of spirit—to pass suddenly from this extreme depression to the most extatic joy—and to have immediately such spiritual light, such a sense of pardon, such evidence of regeneration as shall preclude from their minds every doubt respecting their acceptance with God, and shall lead all their acquaintance to view them as astonishing trophies of sovereign grace.—With such views and expectations connected with their religious anxieties, they commence a course of efforts, which they view as unquestionably sincere seeking, and which, they confidently hope, will soon terminate in their undoubted conversion.

Such views, feelings and efforts, tend directly to prevent their conversion. They foster their pride and self-righteousness;—strengthen their stubborn wills, which refuse to bow to God; render them blind to their guilt and danger; by leading them to suppose they are doing all they can to "be converted;" and divert and retain their purposes and efforts from that work which God requires, and consequently, which they must perform in order to become the subjects of a saving change.

If such become Christians, they are sadly disappointed at every step, and are led by God "in a way that they know not," a way entirely different from that which they had prescribed.

They linger long on the point of submission, because they do not feel as they had determined to feel. And when they do submit, they have, at first, but little light and comfort; and not unfrequently they reject, for a season, that little consolation, because it falls so far below their expectations.

3. *Their pride makes them ambitious to rejoice in hope before others of their acquaintance.*

They are not desirous of praising God now—not determined to submit now, if others do not. But they are unwilling that *others* should gain hope *before themselves*, lest they should fail of the honor and pre-eminence of first rejoicing in Christ.

Such, instead of submitting, are dictating to God. They have locked up their sensibilities in unrelenting obduracy and unyielding stubbornness. They can never obtain true peace of mind until they give up this pride, and feel willing that God should impart consolation to whom, and when, and where he pleases.

Mary was one of the first youth who were awakened, during the interesting revival in ——. While many of her companions submitted she lingered. Her convictions were powerful, her anguish was severe. At length she felt that she must and would submit, and said that she was willing to be in the hands of God. Still all was darkness and trouble within. She remained awhile in this wretched state, and then became fully and joyful. Her evidences of regeneration [illegible] and she well adorned the profession which she subsequently made. When her spiritual teacher beheld the smile of joy kindled up on her grief-worn countenance, he said to her, "Mary, what is it that kept you back from Christ?" She replied, "I was unwilling that any of my companions should rejoice in hope until I did myself. I knew this was wrong, but felt unwilling to mention it, because I thought no other person ever felt so. But I was brought to feel willing, and even anxious, that they should have comfort, if I did not. I felt that I could not claim it, and if I should receive comfort, even at the close of life, it would be a mercy that I did not deserve."

—— A. R. A.

From the Sailor's Magazine.

THE GREENLAND WHALE-FISHERY.

From a file of English papers, published at Newcastle upon Tyne, which have been lent by an obliging friend, it appears that the Greenland Whale Fishery is extremely depressed. The whales have become exceedingly scarce, so that the last vessels have returned home utterly destitute, and those who have been depending on these returns for support, are thrown into necessitous circumstances. A liberal subscription has been opened for these suffering mariners at Newcastle, and a numerous public meeting held at North Shields, which raised a handsome sum. It was stated at the meeting that above 120 seamen belonging to North Shields, had returned without success, and at least 30 had suffered shipwreck.

In addition to the total want of success in the fishery, it seems the Greenland Whalemen have been subjected also to storms and shipwrecks, to an unprecedented degree. The Tyne Mercury of Nov. 2, contains the following extract of a letter from a young gentleman who acted as surgeon on board one of the whalers, in Davis' Straits.

"The remembrance of every other transaction is lost when I begin to think of the awful scenes and most disastrous events which have lately occurred. On Friday forenoon the sky was clear, but about two P. M. it became suddenly overcast, and blew a strong gale from the SSW. accompanied by a thick sleet and snow. This awakened our apprehensions, and, indeed, it was not long before they were realized. At nearly four o'clock our dock—sawn with extreme labor, and upon which all our hopes centered—gave way. This was the general signal for getting our "traps" on the ice. After each had got what belonged to himself in safety on the ice, provisions were then hoisted up—for, in the first instance, nothing but self-interest was attended to. The pressure of the ice seemed to be going regularly along; it now passed on to several vessels to the eastward of us; about three hundred yards in that direction lay the Resolution, of Peterhead; the Laurel, of Hull; and the Letitia, of Aberdeen, in one dock; the latter vessel, unable to withstand the tremendous pressure of the ice, was soon upon her beam-ends, and in a short time afterwards her masts went by the board, and she became a total wreck. The princess of Wales, of Aberdeen, was next crushed to pieces; and the ice continuing to press the whole of the night, but in a more gradual manner, many of the vessels were on their beam-ends, but again righted; several were crushed many feet above the ice a-stern, and others a-head. We were lying in dock, yet often did we hear our vessel crack, and at one time having heard a crash, though we were ignorant which of the vessels it was, we simultaneously rushed on the ice: a hollow on our starboard bow, produced by the pressure of the two vessels, was the cause of this. All Saturday the gale continued; but though ice seemed to be brought up, out of the sixteen vessels lying within short spaces of each other, all were more or less damaged, except the Cumbrian, of Hull, and a Dutch vessel. On Wednesday, the 30th June, a melancholy accident occurred at one of the wrecks, while endeavoring to get out a cable.—A man belonging to the Triad, of Kirkaldy, had one of his feet torn off above the ankle. The leg was afterwards amputated below the knee. This forenoon the Resolution was set on fire, and burned to the water's edge."

The master of one of the lost vessels, in a letter dated Exeter Bay, 15th Sept. writes as follows:

"On the 2d July, our vessel, along with several others, was caught by the ice, which came with such overwhelming force against her, that it fairly lifted her out of the water on the surface of the ice, as if to give us the last look of her, before she parted. She made a most majestic appearance, standing as upright as if she had been docked. It was not before the water had reached the cabin sole that I abandoned her, to take my seat on my chest that was standing on the ice, there to witness the last struggles of our gallant bark. I am unable to depict the magnificent scene that presented itself to my view, but it was one which would have suited either poet or painter. The first symptoms of destruction appeared among the half-deck planks; then the standing rigging and stays became slackened, and nothing was heard but the crashing of the Hull as she went to pieces. Her masts meantime slowly bent towards each other, as if to take their final adieu; and when they came in collision, they seemed to say, "and must we part. They then fell with a tremendous crash, and the hull was buried for ever beneath a floe of ice six feet in thickness. It was an appalling—a heart-rending spectacle."

Vice in New York.—The extent of vice in New York is not well understood even by the citizens themselves. It can be conceived in some measure, when we [illegible] pouring out the curse of ardent spirits, while it is probable that at least five hundred do the same thing without a license. Two large theatres and a circus, besides several paltry exhibition places called museums, are opened at night, to deprave the taste and corrupt the morals of the young and the thoughtless. The dreadful corruptions of the theatre, as represented by some reclaimed victims, are beyond belief. The consequences of vice are realized, in some small degree, when a hard winter puts a period to business for a few weeks, as is the case at the present time. Then the sufferings of the poor are past description. And no doubt a large part of them are ascribable, directly or indirectly, to idleness, extravagance, gambling, lottery dealing, drinking, and licentiousness.

It is estimated that there are five thousand miserable beings in the city, who live by the wages of infamy. Their degradation and wretchedness have often been thought of; but its magnitude, and their dreadful lives, have appalled the heart of philanthropy, and made good men sit down in despair of seeing any thing done to rescue these daughters and sisters from perdition. But now at length a beginning has been made in the city, and an asylum provided, and several persons appear already to be reclaimed from ruin.—*Sailor's Magazine.*

Remarkable Coincidence.—Within a few weeks past, the attention of the benevolent in this city has been turned in a particular manner to the deplorable condition of vicious and abandoned females.

Before this fact could be abroad, we received a communication from a neighboring city on the same subject.

And while he was yet speaking, an arrival from Dublin brought the letter of Dr. J. Harvey, (published in our last,) to the secretary of our City Temperance Society, in which he alludes to the same topic, and very beautifully appeals to the "history of Mary Magdalene;" in support of his firm conviction that successful efforts might be made to reclaim them, and for this object, *the christian world will ere long make such exertions as were never known before.*

How will it gladden the heart of that worthy "*Friend*," to know that in this hemisphere the effort is already commenced.

Have we not reason to hope that in this, as in other instances of benevolent operation, so remarkable a coincidence of *thought*, will prove a forerunner of a coincidence of *action*, and of *success?*—*N. Y. Gen. Temperance.*

AN UNNATURAL AND INHUMAN SON.—We heard a statement made from a pulpit in this city, a short time since, which made our blood run cold, and the bare recollection of which makes us shudder.—What monsters men can make of themselves. It was stated by the speaker, and in a manner to leave no doubt of his sincerity, that he had recently been called to minister to the necessities of an aged female, who lay in an entry or passage to a garret, the light to which was admitted by removing two shingles in the roof. Her neighbor, a female, who was a little more favored than herself by having a room in the garret, was the only friend to whom she could call for assistance, and she was merely able to crawl occasionally to her side to hand her a cup of cold water, which a high fever made an invaluable blessing. Yet this poor, helpless and aged woman, is the widow of a merchant who was trading on a capital of near half a million dollars, and whose son is at this time an eminent & flourishing merchant, rolling in splendid affluence in a neighboring city. We regret that the name of the unfeeling wretch was not mentioned: such monsters should be held up to the abhorence and execration of mankind.—*Phil. Sat. Bulletin.*

REMINISCENCE OF 1780.

Hon. Wheeler Martin has favored the editor of the Providence Subaltern with the following recollections of the Dark Day, &c. 1780.

The dark day was on the 19th of May 1780. Where I resided at that time, the darkness at 11 o'clock was so great, that a candle was lighted and placed upon the table—the fowls went to roost—the sheep all huddled around in a circle, with their heads inward. The grass, to look at it through the window, seemed of a yellow green; the same as to look through smoked glass upon green grass.

The year 1780, was celebrated for the many brilliant northern lights; they covered the whole horizon over—they would flash like lightning & fill the air with the smell of sulphur. The lights were so red that the flashes would bring warmth against the face.

The great snow fall was in December, 1779, or January 1780. It snowed seven days: the snow was estimated to be four feet on a level and the drifts from eight to ten feet high. The snow came moist and coarse, and it was so cold that it congealed very hard. The people travelled over stone wall with their teams. It was said to be a fact, that for thirty days, the snow did not melt from the eaves of the houses on the sunny side. The banks were so high, that sheep were buried up in them, and there remained for forty days, until they were found by their air holes & then dug out alive.

This year the whole of the Narraganset bay was frozen over so thick and hard, that the late Honorable John Brown passed from Providence, on the river of ice, to Newport and back.

Church and State.—The Senate and Council of Masaschusetts, and also the Speaker of the house, are *ex-officio* Overseers of Harvard University, and constitute a majority of the whole Board. On the 3rd inst, they passed a vote making the (Unitarian) Theological School at Cambridge, a part of the University, which is, and always has been, fostered directly by the State.—*Journal of Commerce.*

Boys take Warning!—Morris Livermore of Spencer, (Mass.) a lad about 18 years of age, was, on the 8th inst. convicted before Isaac Goodwin, Esq. of Worcester, (Mass.) for striking a schoolmaster while punishing him for misconduct, and afterwards using threatening language to him; for which he was sentenced to pay a fine and costs, and to recognise for his good behavior. Being unable to find sureties, he was committed to jail.

PRAYER.

It is the voice of the needy to him who alone can relieve them. It is not eloquence, but earnestness. It is not fine words nor flowing periods; but it is a deep sense of our guilt, urging us to approach the Saviour, and to seek pardon, help, and salvation, with strong crying; it may be with tears and groanings which cannot be uttered.—*Christ. Her.*

ELOQUENCE OF PRAYER.

The praises which are sometimes lavished on what may be called eloquence in prayer, are as much out of place as if they were bestowed on the showy importunity of a beggar, who should stand at our door, soliciting alms with studied phrases and rhetorical declamation.—*Christian Obs.*

The Burning of Fort Delaware.—This event which we announced on Saturday morning, in a letter from a correspondent, is stated in the Philadelphia Chronicle to have been caused by a stove pipe, passing through the roof of Lt. Tuttle's quarters. It is added, that the quarters of the soldiers and officers, except those of the commander and engineers, with much clothing, provision, and furniture, have been destroyed: and that work is but the skeleton of a fortification. The public loss is estimated at *one hundred thousand dollars.*—Some kegs of powder exploded, and the report was heard at Chester. The following account is derived from an official report to Major General Scott.—*N. Y. Jour. Commerce.*

On the evening of the 8th inst. a fire broke out at Fort Delaware, from some unknown cause, and destroyed the woodwork entirely of the Fort. The Quarter Master's stores, ordnance stores, and provisions belonging to the troops were consumed. The fire was still raging on the morning of the 10th. The command has been removed to Delaware City, "the inhabitants of which (says a letter received from an officer) display'd a generous and active hospitality in relieving us under our present distressing situation."

Fort Delaware is situated on Pea Patch Island, an island of recent formation in the river Delaware, and has been usually garrisoned with two companies of artillery.

NORWAY, HERKIMER CO.

A clerical friend informs us, that a precious revival has for some time past been witnessed at Norway: and that not far from forty are indulging hope. This place was formerly a scene of great barremess in spiritual things.—*Rec.*

Oliver watkins, who was capitally convicted by a former Court (for the murder of his wife) and sentenced to death, had a new trial a few days since at Brooklyn, Conn. and *was acquitted.*

The village of Brockport has been selected as the place of location for a college, about to be established by the Baptist denomination.

The Georgia "Athenian" states that a piece of gold was found on the 7th January, in the mine of Mr. Richardson of Habershan, which weighed two hundred and forty-nine pennyweights, seventeen grains.

Contents of the Museum for January 1830.

Samuel Rogers. Southey's Life of Bunyan. Lyell's Principles of Geology.—Bernard's Retrospections of the Stage.—Lafitte. Brandt, the Indian Chief. A French Chatterton. The Poet's Mistress to her lover. Mr. Abernethy. The late Revolution in France. Passages from the Diary of a late Physician:—Consumption—The Spectral Dog.—The Forger Death at the Toilet. The Unearthly One. To the Mountain Winds. Opening of the Liverpool and Manchester Rail Road. Anecdote of Napoleon An Autumnal Walk. Water Witch. The Devil's Progress. England and Europe. The late Ministry. A Thought of Paradise. The Weather—Anecdotes of Napoleon—The Rothschild Poems—Great Musical Society—Specimen of Ink Lithography—Railways in Germany—Anecdote of Thorwalsden. Literary Intelligence.

ITALIAN OR DOUBLE ENTRY BOOK-KEEPING.—Mr. Manning commences this evening (Wednesday 8th inst.) a course of Lectures on the real systematical method of keeping accounts by double entry; and will continue 5 or 6 weeks, or a sufficient time to give those who attend constantly during the course a perfect knowledge of book keeping upon the only true principles.

He assures those who feel disposed to patronize him, that the system he professes to teach is equally adapted to Wholesale, Retail, or in fact to any business: The arguments or rather *assertions* of those who do not understand any "*system*" to the contrary notwithstanding. The best of references given.

Room No. 2, Arcade, instead of west end of Eagle Tavern as previously advertised.

Private lessons will be given to those who prefer or whose business prevents their attendance at the regular hours. Feb. 9 1831. 4w7

TALLMADGE & PARKER, Four doors south of the Clinton House, Exchange St. are now receiving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail, as low, if not lower, than can be purchased at any other establishment west of Albany.

They manufacture Copper, Tin, and Sheet Iron Ware—and keep constantly on hand, Stoves, Stove Pipe, Copper; Tin, Sheet Iron, and Hollow Ware of every description.—All kinds of Job work done at the shortest notice.

Rochester, Sept. 6. 38tf

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.

ALBERT G. HALL.

Observer Office, Dec. 20. 1830.

NEW FALL GOODS,

At No. 46, *Carroll-St. 1 door south of the Mansion House.*

W. BARRON WILLIAMS is now receiving a handsome stock of *Fresh Goods*, recently purchased in New York from the latest importations, which, as a matter of course, he will sell at the owest prices for Cash. Oct. 12, 1830. 42tf

VEGETABLE BILIOUS PILLS, a new and valuable compound, invented and prepared without the aid of Mercury or any other mineral substance, by J. S. Ware, chemist, Rochester, N.Y.

In offering these Pills to the public the proprietor feels confident that there is no medicine now in use superior if equal, for the following diseases, than his vegetable Pills:—Bilious and remittent fevers, yellow fever, and in the commencement of ague and fever, jaundice, dyspepsia, dysentery, acidities of the stomach, giddiness of the head, pains of the head breast and back, proceeding from a disordered stomach, obstructions of the bile, costiveness, caused from a diseased liver, colds, coughs, and in the first stages of consumption.

The use of these pills is a great preventive of epidemic complaints, especially of such as prevail in hot seasons, viz: cholera morbus, bilious cholic, bilious and typhus fevers, and dysentery; as these complaints are chiefly excited by a redundant secretion of bile and morbid affection of the stomach.

For Sale, wholesale and retail, by the subscriber, at his office, No. 40 Exchange-st. Rochester, N. Y. Also—by the principal druggists in the village. J. S. WARE.

N. B. For sale on commission, at No. 4 Exchange-street, a general assortment of Patent Medicines at New-York prices. J. S. WARE.

Rochester, N. Y. Oct. 27. 1830. 44

OHIO LAND—1600 Acres for sale. Inquire of A. & C. Carpenter, or of

M y 22 1830 JOSIAH BISSELL jr.

FOR Gentlemen's Cloaks—Goat's Hair, and Imperial Cambletts, with fine Baize and Pelisse Cloth for lining.—Also, Black, Blue, Brown, Bottle Green, Olive Green, & mixed Broad Cloths, for sale, positively and absolutely at uncommonly low prices by W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll street. 12th Oct. 42tf

LOOK!!!

All persons indebted to Nath'l Draper for tuition in the Rochester High School—or to Miss Fanny Bush for tuition, are hereby notified that I will attend to the receiving of said dues at the store of O. N. Bush, in this village on Saturday of each week, until the first Saturday of February next All who neglect this timely notice, may expect to find their accounts put in a train for collection.

SAMUEL L. PIERCE, Col.

Rochester, Jan. 13, 1831.

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.

FREDERICK STARR.

ROSSITER & KNOX.—Wholesale & Retail Dealers in *Groceries Provisions, Paints, Oils, Turpentine, Brushes, Varnish, Glass, Dye Wood, Dye Stuffs, Shaker Wares, Patent Pails, &c. &c.*, at the building formerly occupied by S. MELANCTON SMITH & Co., No. 11, Buffalo-st.

Rochester, Jan. 1831. 5tf

JANUARY 1, 1831.—The subscriber having determined to discontinue the business of dealing in ARDENT SPIRITS, and not thinking it a duty to "feed the Erie canal" with their property, offer to sell at cost their whole stock of Liquors, consisting of *Brandy, Gin, Rum, Whiskey, &c.* together with the furniture connected therewith. ROSSITER & KNOX.

5tf

CARDING MACHINE BUILDING.—The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*

Rochester, Jan. 1, 1831. 5m2

CHRISTIAN ALMANAC for 1831 for sale at this Office.

SEPTEMBER, 1830.

ROCHESTER CASH STORE.

HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are

46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds.

Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*

Also a general retailing asortment of *Crockery, Glass and Stone Ware, Hardware, Nails, Glass, Cordage, Dye Woods, &c.*

Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass;
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality;
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;

which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

H. B. PIERPONT & WILLIAM Mc CO Drapers and Tailors, Having formed a connection in business at the Old stand of H. B. Pierpont; the business will hereafter be conducted under the firm of H. B. Pierpont & Co. They have a general assortment of seasonable Goods in their line, together with a good stock of ready made clothing, which they will dispose of unusually low.

Garments of every description made on the shortest notice, and in the most approved manner. Cutting done as usual.

Nov. 1st 1830 H. B. PIERPONT & Co.

O. HASTINGS, *Attorney & Counsellor* at law and *Solicitor & Counsellor* in *Chancery*.—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

THE GEM—A Semi-Monthly Literary and Miscellaneous Journal, 2d volume enlarged. The 14th Number contains an engraving of the Genesee Falls at Rochester, with the scaffold of Sam Patch. Terms, $1 50 per year in advance. Full sets from the commencement of the present year can be furnished;—subscriptions received at this office.

FARM for sale.—Eighty eight acres—forty improved, situated in Greece near the Big Ridge and B. Kings, and the north part of Lot 124. *Title perfect*—price and terms liberal. Inquire of JOSIAH BISSELL Jr.

Rochester, 16 March, 1830

HARTFORD FIRE INSURANCE CO. And Ætna Fire Insurance Company, Hartford. he 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.

MERINO Cloths of superior quality, Merino Circassians, Worsted Hosiery, White, Red, Green and Yellow Flannels, just received by W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

50 CHESTS Fresh Teas—100 Kegs Tobacco—for sale by W. BARRON WILLIAMS.

O door south of the Mansion House, Carroll st

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of GOODS. Rochester, June 2, 830.

EAST ROCHESTER CASH STORE O. N Bush & Burnell are *selling* Goods at the corner of Main and St. Paul Streets, E. Rochester. They desire those who have not called upon them to inquire of those who have, with regard to *quality* and *prices*—May, 1830. 20tf

To Exonerate from Imprisonment.

LUTHER FISK, of Gates, Monroe county Notice first published 13th January, 1831, creditors to show cause before Moses Chapin, first judge of Monroe county at his office in Gates in said county, on the seventh day of April next, at ten o'clock, A. M.

The creditors of Lyman Hamlin, imprisoned in the county of Monroe, are notified to show cause if any they have, before Hon. Addison Gardiner, circuit judge of the eighth Judicial Court of State of New York, at his office in Rochester in the said county, on the 23d day of March next, at ten o'clock in the forenoon, why an assignment of the said intolvent's estate should not be made, and his person be exempted from imprisonment, according to the prayer of his petition.

Dated this 28th day of January, 1831.

To Exonerate from Imprisonment.

Ransom Rogers of the town of Brighton, Monroe county, Insolvent; Notice first published February 3, 1831. Creditors to appear before Hon. Addison Gardiner, circuit judge of the eighth Judicial Circuit, of State of New York, at his office in Gates on the 23d day of March next, at ten o'clock in the forenoon.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardslee of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz: two rods on Chesnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less

JAMES W. SMITH,
Assignee of said Mortgage.

ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew J. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 53; and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit: Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY, Mortgagee.

H. Humphrey, Att'y for Mortgagee.

AGENTS FOR THE OBSERVER.

Albion,	Noah Ingersoll	Hopewell	Rev. Mr. Flag
Alexander	——P. M.	Junius,	Rev. J. Merrill
Alden	J. Freeman	Knowlesville	W. Knowles
Attica	G. B. Rich	Lodi	Mr. Plumb
Angelica	S. S. Haight	Lima	O. Gilbert
Angell's Corners	A. Angell	Livonia	J. Richmond
Buffalo	Alvan Ingersoll	Le Roy	A. P. Hascall
Barber Hill	J. Barber	Lockport	Wm. Parsons
Batavia	Mr. Seaver	Lakeville	Rev. H. Galpin
Brockport	R. W. Gould	Medina	Theophilus Cook
Byron	L. Clark	Niagara Falls	Hon. A. Porter
Bergen	Rev. R. Clapp	Newark	T. Pastrige
Bath	H. W. Rogers	Naples	Dr. Fuller
Canandaigua	Wm. Antis	Nunda Valley	S. G. Tyler
Collins	C. Rose	Orangeburgh	O. Allen
Clarkson	Joel Palmer	Ogden	Wm. A. Chipman
Isaac Germond	Castleton	Penn Yan	T. J. Nevins
Clarendon	W. D. Dudley	Perry Village	N. Bodwell
Caledonia	J. R. Clark	Prattsburgh	S. Rice jun.
Charlotte, Chatco	H. Brown	Perry	T. Howard
Cohocton	H. Fowler	Palmyra	Rev. A. E. Campbell
Dunkirk	Dr. Williams	Pittsford	Joshua Linnell
Dansville	Village S. Shannon	Richmond	E. Gilbert
East Ridge	S. T. Fairbanks	Royalton	Chester Bennett
East Bloomfield	A. Adams	Scottsville	O. Filer
East Avon	N. Little	Seneca Falls	Wm. Mendenhall
Fowlersville	W. Fowler	Sheldon,	E. Baldwin
Franklinville	E. C. Hyde		Dr. Bush
Griffin's Mills	J. Wadsworth	Vienna	
Geneva	A. B. Hall	Victor	Wm. Bushnell
Gorham	Rev. Mr. Gaylord	W. Bloomfield	G. B. Fitch
Gaines	E. Foot	Warsaw	E. R. Bascom
Genesco	P. N. Buel	Wilson	Dan'l Holmes
Hunt's Hollow	Rev. P. Smith	Westfield	H. Couch
Holley	A. Hamlin	West Meadon	J. Dixson
Howard	Rev. L. Barrett	Yates	S. Tappan Jun

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR AND PROPRIETOR. THURSDAY, MARCH 3, 1831. VOLUME V. NO 10

Rochester, Monroe Co. N. Y.

PUBLISHED WEEKLY.

A. G. HALL, Printer.

Office in the Globe Building, No. 14, Main-Street

TERMS.—*To Mail Subscribers, after 6 months, $3.00. In advance, $2,50. Companies of five or more, where payment is made when the names are forwarded, $2,00.*

Village Subscribers, $2 50 in advance.

From the Quarterly Register.

MORAL ESTIMATE OF THE CHARACTER OF DR. PAYSON.

The character of Payson is of high value, as adapted to influence the early habits of young men, contemplating the ministry as their profession. We would say to every Christian student, place the Life of Payson upon your table, by the side of those of Brainerd, Mills, Martyn, Hallock, and Parsons. Converse with them, in daily perusal; seek to imbibe their spirit; *aim at their standard*; follow them, *wherein they followed Christ*. It is truly delightful to see the falling mantles of such ascending Elijahs caught up by our young Elishas. It reconciles us, in a measure, to the mysterious dispensations of Providence by which our great good men are removed from the world; to human view in the midst of their labors, and leaving the churches in tears and mourning.

Some of the powerful springs of ministerial usefulness are disclosed, in this rich specimen of character. The eminence in piety, of which we have already spoken, includes the topics on which we shall here remark; but the reasons for a separate consideration of them will be obvious. The reputation of Dr. Payson, his success in winning souls to Christ, and the peculiar impressiveness of his preaching, letters, and conversation, have doubtless led many to inquire for the cause of these. Now that we are, by the Memoirs of his Life, introduced into the interior of his character, and of his secret manner of life as a Christian, several things are disclosed, as constituting the cause.

Look into his closet. What a place it was! like Jacob's place of wrestling with the "angel of God;" and like John's closet "in the isle of Patmos." How he did pray! communing with his Lord and Master, as though he saw him on the mercy seat. In his closet he dwelt upon his own responsibilities, and filled his mind with the greatness of the things pertaining to men's salvation, and the divine glory.—There he gathered the fervency and strength with which he performed, to such acceptance, the labors of the pulpit, and there obtained the baptism of his sermons with the Holy Ghost. There he kindled, from day to day, the affections of his soul toward the people of Christ, and the perishing unconverted around him. There he commended his work to God; and sought the divine glory in its success. It is shown in his experience and practice, how close the connection between the closet and the pulpit. "He that prays most, makes the best minister," was well illustrated in him. And to the minister who would be happy in his work, do good, and glorify God, a hundred passages in the Journal of Payson join in pointing and emphasizing the apostolic resolution, "we will give ourselves unto prayer;" and the apostolic precept, also, "pray without ceasing."

Look at his use of his Bible, also, as concerned in the impressiveness and success of his ministrations; studying it on his knees, at the footstool of the mercy seat; searching into its sublime and holy truths and precepts as by the light beaming from the 'throne of grace;" applying them to his own conscience, and thus preparing to apply them, with skill and power, to the consciences of others; filling his mind and heart with the instructions of truth,—getting his soul pervaded with its life-giving energy. No subject of surprise is it, that such studies should make what he preached to come upon men's spirits with power. Some men entirely miss the objects of study and preaching, by forgetting that they are ambassadors for Christ, and thinking and writing as philosophers, and scholars. Thus they fail to use the "sword of the Spirit," and of doing their proper work. They "look for much, and lo, it cometh to little." Their service is such, in its lack of the matter of instruction which God has provided in his book of truth, that it "provokes the eyes of his holiness;" and after all their proud labor, he "bloweth upon it." Not so this man and his work. Coming into the sanctuary, provided with "the bread of God," he fed the children of God. Coming also with the arrows of God's word, with which to assail the hearts and reach the consciences of sinners, as might be predicted, under his ministry, accompanied with the Holy Spirit, many a heart was stricken, many a soul wounded and slain, to be made "alive unto God."

But the grand excellency of Dr. Payson's preaching, and the main-spring of its success, was, that prominent feature of a true and faithful ministry, which the Scriptures call "preaching Christ." He delighted to dwell on the character and offices of the Saviour; and it was a great object with him, to show all truth "as it is in Jesus." A praying minister, preaching Christ, can hardly fail to be, "through God," an interesting and irresistible instructer. To preach things which are true, is well; but to preach them as *the truth of Christ*, is better,—is the security for their power and success. Here even the weak man may be mighty. And, not exhibiting the truth as glorious in the light which shines from the cross, the mighty man will be weak. In the history of the church there is not to be found the example of a successful minister, whose preaching was not that of "Christ Jesus, and him crucified." The seals to the ministry of such multiply; and the stars in their crowns of rejoicing will be numerous and glorious, in "the day of the Lord Jesus."

We must notice one other spring of the usefulness of this devoted man; the uncommon measure of disinterestedness and holiness of motives, under which he apparently acted. "Living to himself," is the bane of many a minister; i. e. having so many things of his own to seek, that his attention is not undividedly given to seeking "the things that are Christ's." His efforts are embarrassed by the distractions of selfishness. He is not ready to make sacrifices for Christ. His affections are low. His mode of acting wants promptitude, energy, conscientious and affectionate reference to the glory of Christ, and the salvation of souls for whom He died. He cannot say, without faltering "Yea, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." What a withering principle is selfishness. How tyrannical its reign, where it holds the throne. When it is under a measure of subjection, how it will sometimes plead, and at other times fight for ascendancy.

But in contemplating the character before us, we perceive that a man of a devoted spirit finds something else of which to think, besides himself. It is good and refreshing,—though reproving,—to see the triumphs of grace over selfishness; and the full reign of sacred motives. See how "the love of God shed abroad in the heart," energizes the doings of the man. See how he is prepared, by it, for a faithful doing of his duties to dying men; how unshackled in his labors for Christ; how cheerful in committing his way to the Master whom he serves; how ready to make sacrifices for his glory; how lost in the will of God; how restless in his solicitude for the salvation of perishing men, embracing a world in the grasp of his benevolent desires; and connecting himself with the glory of God, as the supreme object for which to "live, move, and have being."

From the Quarterly Register.

Among the letters which have been received during the last Quarter, none have evinced a warmer interest in the prosperity of the American Education Society, than those which have been communicated by former beneficiaries of the Society. Not a few have testified their affection by efforts to refund the whole or a part of what they received while obtaining their education.

The following letter from the Rev. Jonas King, the distinguished missionary in Greece, transmitted by the Ladies' Greek Committee of New York, was as unexpected as it was gratifying.

Tenos (Greece,) 27th May, 1830.

Rev. and Dear Sir,

In the year of 1816, as near as I recollect, just as I was about finishing my collegiate studies, I received from the American Education Society a donation of fifty dollars; and though it was not expected, as I suppose, by the Society, that I should ever refund that sum, and though, since the refunding system has been adopted, it is the custom of the Society, as I am informed, with regard to that system, to make an exception in favor of missionaries, still I am happy to return the above mentioned sum, with the interest, which by this time nearly equals the principal; and I therefore send you *one hundred* dollars, which I wish you to accept as payment for the fifty dollars, which I received about fourteen years ago. It is not long since I have had it in my power to remit this sum, which I hope may be the means of aiding some one more worthy than myself.

With gratitude to the Society, and best wishes for its success, I am, Rev. and dear Sir, your very sincere friend, and ob't humble servant, JONAS KING.

Rev. E. Cornelius, Sec'y of the Am Ed. Soc."

From the Quarterly Register.

ENGAGEMENTS OF THE SOCIETY FOR JANUARY FULLY SUSTAINED.

The meeting of the Directors in January was held at the appointed time. *Forty-three* new candidates for patronage were reported, in addition to three hundred and seventy eight who had previously been received upon the funds. Of the latter class, a number send in their report only twice a year, in October and April, and some probably were induced to withhold their applications for the present, from fear of increasing the embarrassments of the Society. The Treasurer stated that, notwithstanding the efforts to increase the funds, there was still a deficiency of several hundred dollars. The Board determined to adhere to their former resolution not to resort to any further loans, and were proceeding to cut down the appropriations to young men in the first and last stages of education, so as to bring them within the means at the disposal of the Board, when the following note was received by the Treasurer, from a highly valued member of the Board and of the Financial Committee.

"*Mr. H. Ropes, Treasurer, &c.*

Inclosed is *one thousand* dollars, a donation to the American Education Society, from S. T. ARMSTRONG.

Jan. 12, 1831."

This seasonable and unlooked for aid turned the scale, and enabled the Board to redeem their pledges. The session was adjourned for one week, and before the members came together again, the prospects of the Society were rendered bright and cheering by further donations, and especially by a valuable remittance from the Presbyterian Branch, in whose service the Secretary of the Parent Society had been laboring for several weeks.

The severe pressure which the Society has experienced, had, for the time, awakened serious apprehensions that it would not be able to keep up with the opportunities of increasing the number of pious and educated ministers of the gospel; but it has evidently been overruled by Providence for the firmer establishment of the Society in the confidence and affections of Christians. It is felt that upon them it must lean for support; and, that were this to be withheld, only for a few months, the Society must fail. We are glad that it is so, since this dependance necessarily produces a higher responsibility, a livelier interest, and more fervent prayer than could be hoped for under other circumstances. At the same time the wants of the Society have called forth a very general sympathy from both its present and former beneficiaries, exciting the former to greater economy and self-denial, and the latter to more vigorous efforts to refund what they have received. In no former Quarter, has so great an amount been returned into the treasury, as during the last.

The Directors cannot but feel encouraged by these new proofs of confidence and attachment; and they desire to go forward in the work intrusted to them with a more believing and thankful reliance upon the favor and blessing of the great "Lord of the harvest." Let no young man of the proper character and qualifications be discouraged from applying for aid. God, who has hitherto sustained the enterprise, will not now suffer it to fail. Depending on Him, the friends and benefactors of the American Education Society renew their pledge to every such applicant, not otherwise provided for, and who will conform to their rules, within the United States.

From the New York Evangelist.

A STRANGE WAY OF DOING GOOD.

E—— was a young woman of good mind, and of a very respectable family in L——. When very young she was awakened in a revival of religion, but did not then indulge hope. She remained serious and very attentive to at least the form of secret devotions for seven or eight years, when the place of her residence was again blessed with a revival, which became very extensive. E—— was much distressed. But instead of repenting, she spent much time in forming excuses to justify the neglect of that duty. Her ministering friend conversed with her enough to fill a volume, still she tried to believe, in opposition to her judgement and conscience too, that she was truly willing to become a Christian, but could not. One excuse after another was taken from her, still she persevered in the work of self-justification. Many of her youthful companions became subjects of the revival, still she lingered. She often felt angry with her spiritual guide, who, by those gospel truths which convinced her understanding and troubled her conscience, urged her to repent without delay. While E—— was in this state of mind, and ardently desired that pity which would represent her impenitence as her misfortune and not her sin; an aged minister was introduced into the place by a church member, who felt disturbed by the revival, and opposed to the minister, whom God was owning as an instrument of the work.—This aged minister, not remarkable for troubling the conscience of his hearers, having received his lesson, in company with this opposing church member, called on E——. He told her that she could not change her own heart, and that it was a perversion of scripture to tell her that she could—that she must be in the use of means—must read her Bible, pray, and attend religious meetings, and if she persevered in this she would probably in the end obtain religion. This was very pleasant advice to E—— at first. But soon she began to tremble at it, fearing that it might ruin her soul. She had been too well instructed to believe it. And she immediately gave up her former views, and believed and felt that she had ability and was under obligation to repent immediately. She soon began to indulge a trembling hope. TIMOTHY.

From the N. Y. Evangelist.

HOW IS THIS?

Several years ago, being in a place which was visited with a powerful revival, I was conversing with Mr.———, an active member of the church there, concerning the opposition to revivals, which is often felt by professors of religion, and even by real Christians too, who have not become engaged in the work. I remarked that I believed Christians who were truly pious, might so sleep while others were awakened to duty, at the commencement to feel opposed to a revival, and to the measures by which it is promoted. To them it appears to be mere enthusiasm.—They are not aware that while they slumbered and slept, others awoke, and prayed, and acted, and were blessed by God as the instruments of a revival. He concurred in this view, and said, "Ministers sometimes feel opposed to a revival. The other day I was conversing with a neighboring minister about the revival here, and *I could see* that he felt opposition. I have no doubt but he is a good man, but he is not awake."

This is not a solitary case. Many other ministers have felt opposed to revivals.—The righteous have seen it, and grieved! The wicked have seen it, and rejoiced!—How sad the spectacle! How baneful the influence! How excedingly humiliating! A minister of Christ opposed to a revival!

SAD.

From the New York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS.—NO. XI.

They do not submit to God, because they are unwilling to meet the claims of christian duty.

Many inquiring sinners, when their convictions are deep and painful, and when the claims of the law and gospel press them to immediate submission, sit down to count the cost. They find themselves unwilling to discharge some important duties, which, they plainly perceive, will devolve upon them, if they become Christians; and because they will not come up to the discharge of these self-denying duties, they are prevented from exercising full and unconditional submission to God. They therefore return to spiritual insensibility, or linger in distress; and in either case, they are destitute of true and substantial peace.

They linger on account of,

1. *The duty of family prayer.*

The duty of presenting daily, on the family altar, the morning and evening sacrifice, in a humble, devout, and solemn manner, so evidently devolves on heads of families, that they cannot remain long the subjects of religious conviction, before their conscience will be pressed, by the imperious claims of this duty. Many who are naturally diffident, and who have for years neglected the duties of family religion; who have many in their employ; and who very frequently receive visits from a numerous circle of friends, feel that they can never bring their minds to the performance of this duty. Yet they clearly perceive that it is a duty; and that they cannot consistently indulge hope in Christ, while they refuse to yield to its unequivocal demands.

They delay to become reconciled to God because they will not discharge,

2. *Their duty in the religious conference and prayer meeting.*

Others, while anxious for their souls, look forward to the duty of exhortation and prayer, in social religious worship. They feel that if they become Christians, it will reasonably be required of them, to lend their aid in the performance of these duties; that they shall be unable to speak with that fluency and ease which will be expected from them; and that in these respects, they shall be unable to rival even those who have had far less advantages for mental improvement, and less original talent than themselves. They have, perhaps, in their closet, endeavored to pray as they would in the public meeting, and though this affords no criterion, they think that they have full evidence, that they cannot perform this duty; and therefore they do not, and will not bring their minds to bow, under its pressing obligations. Should they be willing to yield every other point, still this one thing would be sufficient to separate them from the love of Christ.

Others are kept from embracing Christ,

3. *By the fear of persecution.*

They are fully persuaded that they shall be called to endure much persecution, if they become the followers of that Saviour, whose religion is despised and opposed, by multitudes of the ungodly. They feel a dreadful struggle, but rather than stem the torrent of iniquity—rather than endure the reproach and persecution of their associates and near friends, they turn away from the proffered friendship of an unchanging God.

Others delay to submit,

4. *Because they view a life spent in Christian duties as very cheerless and gloomy.*

They view it as little better than a life spent in the most doleful pilgrimage, and the most distressing penance. They cannot bear to exchange the pleasures which they anticipate in earthly good, for the little enjoyment and much anguish, which they suppose are connected with religion. They wish to die the death of the righteous; they wish for his joyful exit from this world of sorrow; and abundant entrance into a world of bliss. But they wish not to live the life of the righteous; they hope that when they shall be closing their eyes alike on the joys and sorrows of earth, they shall then receive at the hand of God, and almost unsought, shall receive religion, as a mere passport to a better world.

I shall not proceed to specify other cases, but conclude this number with a few remarks.

First. Such persons overrate the difficulties attending religious duties.

They judge by a false standard. They do not inquire, how would these duties appear, and what would be the pleasure and pain connected with them, when performed from the purposes and emotions of a *regenerate* heart? They are calculating how they should feel in the performance of these duties, while they still retain the desires and purposes of the *unrenewed* heart. Should they become the subjects of regeneration, they would have new joys, new desires, new purposes; and experience their highest delight in those very objects, which they once hated. These very duties, therefore, which inquiring sinners anticipate as exceedingly painful; and which would indeed prove so, were their performance attempted with an unholy heart, are to the renewed soul the source of unspeakable joy. Those, who have been created anew in Christ Jesus unto good works, find these duties peculiarly delightful.—Even self-denying duties afford indescribable peace. The cross, taken up and borne, prepares its anguished bearer for the crown of heart cheering joy and eternal glory.

Secondly. They do not by this course avoid their obligations to discharge the Christian duties.

They are able, as moral agents, to perform these duties, and are prevented by guilty unwillingness. While they remain moral agents, nothing can free them from obligation to discharge these duties just as God requires. If they had right hearts, they would do their duty as Christians, and God requires them to have right hearts immediately. Now if they refuse to have right hearts because they think such hearts would qualify them for the discharge of hated duties, and even secure their performance; then they know their duty and are determined that they will not do it.—Their disobedience is wilful. Their neglect of these duties admits of no palliation. The very reason which deters them from giving God their heart, is that they suppose this act would lay them under powerful obligations to perform those duties, to which they are wholly averse. But we have seen that their obligations do not originate in giving God their heart. If they did, they would be inexcusable. Much more are they without excuse, when these obligations, originate in those very relations, which they, as *created, dependant, moral* beings sustain, to an unchanging God.

Thirdly. How great the folly and sin of inquiring sinners, who thus attempt to avoid duty.

It is a vain attempt to avoid obligation, a wilful refusal to meet the claims of known duty. It prevents their peace of conscience and bars from their hearts a Saviour and his love. If persisted in, it will effectually prevent their reconciliation to God; fasten upon their souls his unending frown; shut them out from all the glorious treasures of the upper world, and fix their abode where devils dwell! A. R. A.

From the N. Y. Evangelist.

REVIVAL PARAGRAPHS.

TURPITUDE OF SIN.

One reason convicted sinners do not feel as much distress as they can possibly endure is, they have superficial views of the depravity of their hearts. A ray of light is awakening. What then would be the feelings of the impenitent if they saw themselves as they are, and as God sees them! The Bible represents sin as *abominable* in the sight of a holy God, as a thing he *hates*, as *loathsome* to him. Just in proportion as a man sees and feels the purity and holiness of his Maker, he sees and feels his own sinfulness. "I have heard of thee," said Job, "by the hearing of the ear; but now *mine eye seeth thee*. Wherefore I abhor myself, and repent in dust and ashes." Let sinners then *believe*, on the veracity of God, that they are what he describes, and they must feel convicted as deeply as they can desire.

CASE OF LIFE AND DEATH.

If a person were under sentence of death, and there was any chance of deliverance how importunate would his friends be in soliciting from the Executive a pardon; and if, on the culprit's way to execution he should refuse to accept the pardon tendered to him, what entreaties would be used to induce him to alter his mind.—Christians! your impenitent friends are under sentence of death, they are going to execution, a pardon is freely offered, they reject mercy, and madly rush towards destruction. They are in imminent danger; it is with them a case of life and death.—Will you not realize this? Warn them, entreat them, pray for them, beg them, with tears night and day, to be reconciled to God through the blood of Christ, or they will not come unto Him, and be saved.

LUKEWARM CHRISTIANS.

What a misnomer! A disciple of Jesus lukewarm? An heir of salvation cold and stupid? One, who has publicly professed to renounce the world, the flesh, and the devil, clinging to the world with idolatrous attachment? One who believes that all the impenitent will be driven into hell careless and unconcerned amidst a crowd of sinners! How strange! Our blessed Lord looks upon such with absolute abhorrence, and as *loathsome* in his sight. Hear his words:

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

"So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

MEANS OF REPENTANCE.

It is not terror, but *the goodness of God*, that leads men to repentance. But how is this goodness expressed? By describing the awful nature of sin, declaring the fearful doom that awaits the finally impenitent, and pointing to the Lamb of God who takes away the sin of the world. The conscience must be awakened and alarmed, by the terrors of the law, before the sinner will stop and think. He must *see* his danger or he will not *fly* from it. The words hell, damnation, and eternity sound harshly in a sinner's ears, and he would like admission into heaven on easier terms than repentance. But it is God's goodness that reveals the wages of sin, and warns the sinner, and entreats them to escape the wrath to come.

THE GLORIOUS DELIVERER.

It was said of Washington, he is the Saviour of his country; and the title Liberator was given by admiring countrymen to Bolivar. But what salvation did those chieftains procure compared to the redemption purchased by the Son of God? He is a Saviour indeed, the chief among ten thousand, and one altogether lovely. He came to deliver us from the chains of sin and from bondage to Satan; he came to raise his followers to happiness eternal, which eye hath not seen nor ear heard.—What a Saviour and Liberator is this! Let Cherubim and Seraphim, and saints on earth, and the spirits of just men in heaven unite in one chorus to him who hath redeemed us by his blood, and made us kings and princes in the kingdom of his Father on high.

From the N. Y. Evangelist.

Men responsible for the influence of their example.

"Am I my brother's keeper," said the first human murderer, when called by the Almighty to answer for the heinous crime of having wantonly shed the blood of a brother. Happy would it be for the cause of God and of human happiness, if this question had never been suggested by any other heart except that of Cain; but, alas! there are multitudes who would be startled, perhaps, at the very idea of cherishing the cruel spirit of him who slew his brother; and yet the practical language of their conduct is no other than this: "Am I my brother's keeper?" Of this we need no other proof, than that which is furnished by a thousand melancholy facts of every day's occurrence. Perhaps no class of persons are more familiar with these facts, than the agents and the warm hearted advocates of benevolent institutions. The spirit of this question meets them at almost every step, and frequently opposes an insurmountable obstacle to all their self-denying efforts for the moral and religious improvement of mankind. Often is the genuine philanthropist, when impeded in his benevolent enterprises by chilling indifference or cruel opposition, ready to say, with Cowper:

> "There is no flesh in man's obdurate heart:
> It does not feel for man. The natural bond
> Of brotherhood is severed, like the flax,
> That falls asunder at the touch of fire."

That there are those, who feel that God will call them to an account, not only for all the bad influence which they have exerted, but also for not doing all the good which they might have done, is conceded; but that the number of such is comparatively small, the slightest observation is sufficient to demonstrate. There are many, for instance, who regard themselves, and appear ambitious to be regarded by others, the staunch friends of temperance, who, when urged to contribute all their influence to the cause, and let the world know that they are occupying no neutral ground, reply, in practice, if not in words, "Am I my brother's keeper?" It is to no purpose to tell them, that they can exert much more influence by becoming members of the Temperance Society, than they can reasonably hope to do by withholding their names, and that they are solemnly bound to exert all the influence they can for the purpose of reforming their brother. They refuse to recognise this obligation and leave him either to reform in defiance of obstacles which they themselves contribute to throw in his way, or to rush headlong to destruction.

There are many too, who are rendered, by this same selfish and unfeeling spirit, proof against all the heart-stirring appeals that are made to them for aid in circulating the Bible among the destitute. They acknowledge the divine authority of this book, and profess to believe that it reveals the only way of life and salvation, and they freely confess that its influence upon civil society is most salutary, but when invited to become the privileged and honored instruments of conveying it to the cottage of ignorance, and poverty, and guilt, they hesitate not to repel the kind invitation, with the practical reply, "Am I my brother's keeper?" In short, what is the grand obstacle to every benevolent enterprise of the present day?—the cause of Missions, domestic and foreign, of Education, of Sabbath Scools, &c.—what but the spirit of selfishness implied in the question, "Am I my brother's keeper?" So thought, and felt and acted the Priest and the Levite, when with shocking insensibility they passed by the man who had fallen among thieves; and lay weltering in his blood.—Benevolence doubtless whispered to them, "Take care of your wounded suffering brother;" but cold and calculating selfishness replied, "You are not your brother's keeper," and so passed on. Reader, examine well your prevailing motives and habits. Remember, if any man have not the spirit of Christ, he is none of his. And what was the spirit of Christ, as evinced by his daily conduct, from the manger of Bethlehem to the cross of Calvary? Let the poverty which he endured, the agonies which he suffered, and the blessings which he was ever ready to impart to his most malignant and cruel persecutors, tell.—Without his benevolent spirit, evinced by a life of benevolent action, thou art surely undone! CRISPUS.

Church Burnt.—We regret to state that the Seventh Presbyterian Church, at the corner of Broome and Ridge sts. Elihu W. Baldwin, Pastor, was totally destroyed by fier last night, except the bare walls. The fire caught from a stove in the body of the house, (N. E. corner,) where a meeting, we understand, was held last evening. It was first discovered about midnight; but had made such progress, before the engines arrived, that all the efforts of the firemen

Central Library of Rochester and Monroe County
Historic Newspapers Collection

were unavailing, except so far as to preserve the adjacent buildings from destruction The house was built in 1826, by a comparatively poor congregation, under the pastoral charge of Rev. Elihu W. Baldwin. It was large and commodious, and its loss will be severly felt, particularly at this present time, when the disposition to make use of churches is perhaps greater in the city than it ever was before. There was insurance in one office to the amount of $8000, and $4000 in another. The cost of the building and ground was $25,000. After deducting the insurance, the value of the ground, and the materials remaining, the dead loss to the congregation may not be more than $5000 or $6000 The edifice without doubt, will be immediately rebuilt.

REVIVAL IN POUGHKEEPSIE.

The subjects of the work are from between 12 and 13 to 65 years of age. The body of them however are young—some of them are from the gayest ranks of life, and have comefrom the dancing school and the ball room. Many of them are children of the covenant, for whose conversion pious parents have travailed in birth. Bible, catechetical, and Sabbath-School instruction, have been highly honored, and greatly blessed. Among the converts we number 68 members of the Bible classes, 30 Sabbath School teachers, and 10 scholars.—Of those received, 39 are heads of families and 84 in single life. There are also 8 people of color. In several instances from three to six have been received from the same family. A new face has been put on our Sabbath School. The place of its meeting has been as a little sanctuary.

Religion in the City of New-York—Morning prayer meetings at 6 o'clock, are held and well attended, in most if not all the Presbyterian and Reform Dutch churches.

It is not yet time to make estimates of the numbers of hopeful conversions. We would merely say that the inquiry meetings are well attended, and present an appearance calculated to gratify every enlightened and pious mind. The peculiarities of this work, if they deserve to be called so, are the peculiarities of the gospel when it takes strong hold of the hearts of Christians, and the consciencies of sinners; and are manifested by great plainness and peculiar tenderness in preaching the Gospel, and by fervent prayer and faithful cooperation on the part of the church. We reiterate the earnest request to Christians of other cities and in the country generally, to make New-York at this time, the object of their special prayers.—*New-York Obs.*

Everett on the Indian Question.—The Washington correspondent of the New-York Daily Advertiser, says, under date of the 14th inst: Mr. Everett addressed the house until 4 o'clock. He proved from public documents, that Mr. Jefferson first suggested to the Cherokees the idea of forming a Representative and Republican government. He read a letter from Gen. Jackson to one of the tribes, in 1817, in which the sovereignty of the Indians is fully recognized, accompanied by an assurance that he would protect their rights; and the letter contains this remarkable declaration—"*I never tell lies to my red brethren*". Mr. Everett also showed, from public documents, that as late as 1826, Mississippi denied she had any right to follow a fellow into the Indian country; and that Georgia to a late date, admitted the Indians were sovereign within their territory. He has thoroughly examined the whole, and before he concludes his speech, he will present a mass of information of great importance, much of which has been permitted to slumber for years.

MISSIONS AMONG THE INDIANS.
Cherokees at Haweis and Carmel.

Dr. Butler, a missionary of the American Board for Foreign Missions, in a letter, from Haweis, dated 8th of December, remarks—

There is now quite an excitement of religious feeling at Haweis. One was received to the church last Sabbath. Two have lately entertained hope, and several others appear to be under deep conviction.

Under date of Nov. 22, Mr. Proctor, the teacher at Carmel, makes the following remarks respecting the state of things at the station.

Since Mr. Butrick has been with us, another attempt has been made to form a Sabbath School; and we have succeeded better than at any former period. The parents now seem to be quite deeply interested in it, and the children attend very punctually, and get good lessons. The number is larger than we have ever had before, the children seem to be better pleased with it. My day school is also better attended, and the scholars learn faster than usual.

We had quite an interesting time at our last communion season, two weeks since. Four full Cherokees professed to be desirous to know what they should do to be saved. They appeared well.

CHICKASAWS.

Exrract of a letter from Mr. Holmes, dated Tokshish, Nov. 8th, 1830.

[Mr. H. had been absent from this station several months, on account of sickness in his family. This letter was written after his return.]

Religious Meetings on the Sabbath.

We arrived at this beloved place on the 16th of October, where we were welcomed with tears of joy, by a band of Christian converts who had assembled, as they have long been wont to do on Saturday evenings, for social prayer and converse. Yesterday was the fourth Sabbath since my return, that I have preached to large congregations in the open air; not, however, without much inconvenience from my weak lungs. We have no convenient building for public worship on the Sabbath, when our congregations are as large as we sometimes see them; and at this season of the year, the wind is so chilling, and the ground so damp, that the hours of worship are passed very uncomfortably. An old Indian woman, who is a neighbor to us, has been ill for sometime, but was so far recovered that she ventured out yesterday to enjoy the worship of the Sanctuary, after which her soul has thirsted on silent Sabbaths; but to day she is in bed, in a burning fever, evidently brought on by sitting two hours in the cold, with her feet on the ground, which had been saturated with the rains of the previous day. Oh that the daughters of Zion, who are permitted to sit in their heated churches and cushioned pews, would sympathize with their destitute sisters in the wilderness.

Our people have heard but one sermon, except on communion occasions, since my departure in the spring. They were in the habit of meeting regularly to hear a discourse read, and to unite in social exercises, and the Lord has blessed this to their edification. I presume there has not been a Sabbath for six years, when the weather would permit, without a considerable number, and generally a respectable congregation, assembling for divine service; although in that time, many Sabbaths have passed, when no preacher was present to lead in the exercises.

The school was opened immediately after our return. We have six boarders and the usual number from the neighborhood. Several others have applied to be boarders in our family, but for the present we think it inexpedient to increase the number.

CHOCTAWS.

Eight members were added to the Mayhew church, at a meeting held at Hikashubbaha, or Long-sweet-gums, Nov. 14th; and some who had previously been under censure for misconduct were restored to the privileges of the church. Ten children were baptized.

"It is distressing," says Mr. Byington, "to see how many of the poor Choctaws give themselves up to drink whiskey. I have just been in a neighborhood where I formerly had large and attentive congregations, and hoped to do much good, but now they are all, without exception, among the men, giving up to drinking!" This is the consequence of their present political troubles.

A temperance association was lately organized in the vicinity of Hikashubbaha, which was joined by more than a hundred members at the first meeting. The necessity for exertions to stem the tide of intemperance, which is overflowing the Choctaw nation, in this time of trouble, is seen in the fact, that, in one district *fourteen* deaths have taken place, in consequence of intemperance, since last March.

CHEROKEES OF THE ARKANSAS.

The school at Dwight contains about 40 scholars; only a few of whom were members of the school before its removal.—Though new scholars, and beginning with the alphabet, they make good proficiency. The other schools are also promising.

WESTERN ASIA.

The last published intelligence from Messrs. Smith and Dwight left them at Tiflis, on the 4th of August. More recent accounts trace them in their journey south as far as Shousha, where they were on the first of Oct. Both had been somewhat ill of a remittent, or intermittent fever; but Mr. D. appears to have recovered, and Mr. S. was convalescent. The cholera morbus was exceedingly fatal in places around Shousha, but was comparatively mild in that salubrious place.

The Supply of Bibles.—A Clergyman in North Carolina, in a letter now before us, state that the work of supplying the destitute with Bibles is nearly completed, generally.—"The number of our beneficiaries—he says—as candidates for the ministry has considerably increased."—May the Lord increase their number tenfold, prepare them for their work, and send them to those who are perishing in their sins.—*S. Religious Telegraph.*

A New Expedient!—An advertisement for a *Humanity!* Ball, has appeared in the daily papers of this city, and as a petition to the benevolent feelings of the Ladies to induce them to attend, the following note is subjoined to it.

"*☞Sex enchanteur, de vous depend le succor du malheur.*"

"Enchanting Sex, on you depends the succor of the distressed."—*Balls to relieve the distresses of the poor!!* What shall we have next?—possibly a company of drunken stage actors to play for the benefit of religion.—*Ib.*

Another Fact.—We are credibly informed that the annual investments of one mercantile firm in this city in lottery tickets, as a matter of *speculation* usually amounts to about ten thousand dollars! Who can wonder at the insecurity and hazard of mercantile credit? Modorate drinking merchants with their brains half turned, imagine themselves the favorites of fortune' despise the slow gains of regular, laborious, honest traffic, and speculate in lottery tickets!—*Ib.*

The committee or subscriptions at Paris in favor of the Poles, is stated to have received already about 400,000 francs. Lafayette subscribed 20,000 francs.

One of the Paris journals announces that an engagement has already taken place between the Russians and the Poles, which resulted in favor of the latter. It is asserted [illegible] 1500 prisoners were taken, and six cannon.—They write from Berlin that a Lithuanian regiment had gone over to the Poles.

A French army of observation, consisting of 40,000 men, is to be stationed on the frontiers of Italy.

Sabbath School Department.

Correspondence of the Journal of Commerce.

Washington, Feb. 17, 1831.

There was a great meeting held last night in the First Presbyterian Church here, for the purpose of considering and discussing the object now before the American people, of supplying the Valley of the Mississippi with Sunday Schools.

If any doubts remain in honest breasts as to the celebrated project of the Union of Church and State in our country, they must now be removed, for our greatest political men of both parties, and even the President of the U. States himself, have come out openly for the treasonable plans of the American Sunday School Union, which have been so long brewing. The President was not indeed present at the meeting, but sent an apology for his absence, with his best wishes for the success of the institution. Who of us will be able to arrest the dreaded union, now that the whole power and patronage of the Government are brought to bear upon it?

But irony apart,—on motion of F. S. Key, Esq. The Hon FELIX GRUNDY of Tenesee, was called to the chair half past 7 o'clock, and Matthew St. Clair Clarke, Esq. was appointed Secretary.—*Mr. Grundy requested the Rev. Mr. Walton*, of Alexandria to open the meeting with prayer, which he did in a brief, solemn & appropriate manner. The chairman then stated the object of the meeting, in a few words. He read the great resolution of the Union, taken at its annual meeting, to supply the Valley of the Mississippi in two years with Sabbath Schools, and proceded to remark that it was with unfeigned joy he entered upon the discharge of the duty assigned to him for the evening. He could bear witness to the grandeur of the resolution, because its object was to diffuse a moral influence over the immense empire of the West. He had witnessed the astonishing progress of the Western country, from its infancy of settlement to its present state; he had seen the wilderness turned into fruitful fields and smiling villages; the places where there were only a few scattered huts, adorned with the temples of science and religion. The period of youth was the best for imprinting good principles upon the vast and growing population of the Valley.—Thanks to the benevolent, this was about to be done. If it succeeds, even we, who are advanced in life, and whose sun will soon set may live to see every family blessed with Sabbath School Instruction. In death we hope to close our eyes on a land of Bibles, Sunday Schools and Christians.

Rev. Mr. BRECKENRIDGE, of Baltimore, then rose and addressed the meeting on behalf of the American Sunday School Union.

It is an institution which is eminently congenial to the institutions of our country. It is a public, not a secret institution.—It is open to the inspection of all. It would be a gross absurdity to ascribe, as has been openly done, dark designs to an Association whose primary object is the diffusion of light, whose very existence and prosperity depend upon the propagation of moral light. It would be strange indeed, if the Sunday School Union should select this city as the theatre of some grand onset to unite Church and State. It would be supremely ridiculous for Presbyterians to go to seven other denominations with such a proposal. We do not, in our effort to supply the valley of the Mississippi with the means of education, proceed upon the supposition of the ignorance of that interesting portion of our country. A western man myself,* I can bear witness to the intelligence and enterprize of the West. In looking at that vast region, I see a wilderness of free, bold and active men: a scattered population, rapidly filling up, increasing in the ratio of 1100 or 1200 a day, and creating a demand for the means of education faster than it can be supplied;—their occupations in the arts of life and business, in ministering to their physical wants, precluding a sufficient attention to the intellectual part of being.

He then read a letter sent to the meeting by the Hon. Mr. WIRT, assigning his reason for necessary absence from the meeting, and accompanied by a donation of $50, together with a full exposition of that distinguished gentleman's view of the great value of this national institution.—The Hon. Mr. WHITTLESEY, of Ohio, now rose, and presented the following resolution:

Resolved, That the resolution passed by the American Sunday School Union, 'in reliance upon Divine Aid to establish within two years a Sunday School in every destitute place where it is practicable throughout the valley of the Mississippi,' is highly commendable, and demands the joint effort of the religious, moral, and patriotic portion of our citizens, to carry it into effect.

After he had spoken about fifteen minutes, the resolution was seconded by the Hon. JOSEPH H. CRANE, from the same state, who also addressed the meeting.

On motion of the Hon. N. D. COLEMAN, of Kentucky, seconded by the Hon. Mr. HAYNES of Georgia, *Resolved*, That this meeting does highly approve of all systems of education designed for the diffusion of useful instruction, and especially such as contemplate the moral cultivation of man.

Resolved further, That viewing the plan of the American Sunday School Union for the diffusion of pious instruction throughout the United States, and especially in the valley of the Mississippi, as such, this meeting approves of the benevolent designs of its patrons and friends.

In rising, Mr. Chairman, said Mr. Haynes, to second the resolutions just offered, I do so with unfeigned diffidence. Nor should I address you on the present occasion, but as a member of a christian community, who feels a deep interest in the advancement of human virtue and knowledge. I could not forbear this public expression of my belief in the truth of Christian revelation, and its influence over the happiness and prosperity of our country. If it be true, sir, that virtue and intelligence are the especial safeguards of Republican government, and if it be true that *first* impressions are *last* impressions, & who can doubt it, how great then the importance of imbuing the minds of our children with the knowledge of the true God in the revelation of his Son! But, sir, aside from duty to our own posterity, there is another consideration of peculiar and universal obligation. On this country, more than any other, to the Providence of God, has been cast the solemn charge of preserving and perpetuating Christian knowledge, and the principle of free government. If our country, in its march to liberty and independence was not guided by the pillar of cloud and of fire, as the chosen people of old, yet in looking thro' the events of the revolutionary contest, its path seems to have been alternately shadowed by the one and enlightened by the other. But I do not intend to go into a general inquiry into the merits of the undertaking, the promotion of which has called us together, on this interesting occasion. It is only my purpose to express for its objects my entire approbation, and to ask that the resolutions may be adopted.

It is no disparagement of the other addresses delivered on this occasion, to say that this address of a distinguished Southern member of Congress was received with a deep and serious feeling in the audience.

On motion of the Hon. Mr. Frelinghuysen, of New Jersey, seconded by Hon. Mr. Wickliffe, of Kentucky, Resolved, That the objects contemplated by the late resolution of the American Sunday School Union, adopted in May last, commend themselves to the patronage and best wishes of every American Statesman, Patriot, and Christian.

Mr. Frelinghuysen said that he felt gratified for every occasion which allowed him to advocate a cause like the present. It was the noblest enterprize under heaven. It combined more practical wisdom and energy than almost any other that can be named. It is full of promise. Heathen Rome, with all her splendid literature and elegant refinement, was essentially defective in her system of morals. It was a tissue of corruption and baseness. But I do injustice to the speaker to attempt a copy of his appropriate and animated address. Like the others on this occasion, it will be spread before the American people.

Mr. Wickliffe said that he responded most cordially to the sentiments he had heard expressed that evening. Indisposition of body, not of mind, prevented him from entering into a more ample expression of his approving views of the great cause in which the friends of Sabbath Schools are embarked. My home is in the valley of the Mississppi. I have seen the happy effects of Sunday School instruction. When myself a child, I have seen groups of neglected, idle children, gathered together to indulge in vicious amusements. I now see children collected in the Sabbath School, and respectfully attending on the worship of God. And I would here say that so noble and beneficient an institution cannot be unfriendly to government or true religion.

On motion of F. S. Key, Esq. seconded by Hon. Daniel Webster, *Resolved*, That the Directors of the American Sabbath School Union, have justly estimated the piety and patriotism of their countrymen in relying upon them for the accomplishment of the great object they have resolved to execute, and that committees be appointed to solicit donations throughout the district of Columbia in their behalf.

Mr. Key spoke for some time in an animated and practical manner. When Mr. Webster arose, a deep and impressive stillness pervaded the house,—a 'pin drop' silence reigned throughout the Church.—The great American lawyer was going to advocate a great American institution, one which had been assailed by the thoughtless and the skeptical, for purposes best known to themselves. He had, I will not say *come down*, but ascended from the Senate chamber, the Supreme Bar of his country; to plead the noblest cause that had ever engaged his gifted mind and eloquent tongue. He began by adverting to the privileges of that land of education where he had the happiness to be born; he spake of the great result of the long line of patrimonial instruction, which was the inheritance of those who had dwelt in the land of his fathers—of the excellence of intellectual instruction rising on the basis of law of the legal provisions for the mind made by even heathen legislators—of the far superior value and efficiency of a system of education founded on the Bible, 'that grand text book for universal commentary?' He passed a beautiful encomium on that system of instruction which 'improves the hallowed rest of the Sabbath,' for elevating the immortal mind to a contemplation of its nobler destinies.

He spoke of the present age as distinguished for its great moral discoveries and beneficient efforts. He admired the simplicity of its plans for the melioration of suffering humanity. All great and striking conceptions, he said, were simple. It was the pervading element of their sublimity, and that was a moral sublimity—the highest kind. He complimented the vigorous youth and gigantic enterprize of the great and growing West, whose rapid march in the business of life, the pursuits of agriculture, &c. outran the details of mental cultivation, but declared that as fellow-citizens of the same great Republic, we should assist each other in intellectual improvement. Addressing himself with peculiar emphasis to the Chairman, he observed, that although it was well known they differed in opinion on matters within another sphere, there could be no difference of opinion, widely as they were geographically separated from each other, as to the subject before the assembly that night. In this work they could go hand in hand. What a fine comment upon the universally harmonizing spirit of the religion of the Bible. I have never witnessed in any public meeting stronger indications of the prevalence of the moral sublime in the feelings of the audience, than were exhibited at this crisis of the proceedings. The cordiality with which the Chairman, Mr. Grundy, responded by a lively expression of the countenance, and an inclination of the head to the sentiment of Mr. Webster, while alluding to the broad ground on which they could both meet, demonstrated the co-incidence of his feelings with those of the distinguished speaker. The circumstance itself is a most auspicious omen for the harmony of the republic, as well as for the influence of right views of the benevolent designs of the day.

The church was not to be forgotten, or to forget her duty on this occasion; therefore on the motion of Rev. J. N. DANFORTH, seconded by WALTER LOWRIE, Esq. of this city,

Resolved, That in the opinion of this meeting it is the solemn duty as well as the inestimable privilege of American Christians, to offer their fervent prayers to Almighty God for His blessing on the efforts of the American Sunday School Union to supply the Valley of the Mississippi with Sunday School instruction.

Mr. Danforth observed, that "while we speak, while we confer, while we give, let us not forget to pray." During the meeting subscription cards were circulated; but I have not ascertained the sum collected. The exercises were concluded at half past 10 o'clock, with prayer and benediction by Rev Mr. Post.

*Mr Breckinredge is the son of the former Attorney General of the United States.

Temperance.

The Genesee County Society for the promotion of Temperance, met at Wyoming on the evening of the 9th of Feb. at 6 o'clock.

The meeting was opened with an address by Rev. J. B. Wilcox. The President being absent Mr. Muzzy the first vice President took the chair.

The minutes of the last meeting were read. A letter was then read from E. C. Delavan, Esq. chairman of the Executive committee of the State Temperance Society requesting aid for the purpose of defraying the expense of publishing the second annual report. Wherefore

Resolved, That the several town associations in the county be requested to raise such sums of money as they shall think proper, and forward the same to the Secretary of the County Society, to be by him sent to the Treasurer of the State Society for the purpose of obtaining copies of the report of the State Society for the distribution in this county.

Resolved, That the Secretary send a copy of the above resolution to the President of each town Society in this county.

Resolved, That it be recommended to the several town associations to appoint committees to present the constitution of their Societies, to every family and individual in the town for signatures, quarterly, and that a copy be left at every school house for the same purpose.

Resolved, That the ministers of all religious denominations in the County of Genesee, be respectfully requested to prepare and deliver to their several congregations annually, a discourse, embracing such interesting facts, as shall be calculated to awaken the public attention to the evils of intemperance.

Resolved, that the Secretary make out and cause to be published in the several newspapers in the County, a list of all the auxiliaries, with a list of their officers, and the number of the members in each.

Resolved, That it be recommended to the several town Societies in the County, to procure the "Journal of Humanity," as far as practicable for the general circulation.

Resolved, That the next annual meeting be holden at Le Roy. Hon J. B. Skinner was appointed to deliver the address, and Elder—Elliot his alternate.

Resolved, That the proceedings of this meeting be signed by the Secretary and published in the several Newspapers in the county.

Adjourned to meet at Le Roy on the last Monday in October, at 2 o'clock P. M.

Closed with prayer. By order of the Board. J. B. WILCOX, *Sec'y.*

Bethany. Feb. 16th 1831.

From the Genius of Temperance

Lotteries.—A respectable gentleman of the Society of Friends in this city relates the following incident:---A farmer of his acquaintance in the country called on him to procure a loan of three thousand dollars, on a mortgage of his valuable farm. The gentleman had the money to spare---was satisfied with the security---and was free to accommodate his old acquaintance. But he wondered exceedingly *why* the money was needed. After much inquiry the fact was elicited. The farmer was indebted that sum to a firm of Lottery venders in this city, for sundry purchases of tickets!!

This fact speaks volumes. When will the public awake to this subject? While millions and millions of these moonshine fortunes are annually sold in this city, and while every village of note in the interior is inundated with them, many good people are flattering themselves that the evil is principally confined to the city!—No such thing.—A great part goes into the country and many a farm is gambled away in this manner.

ROCHESTER;
Thursday, March 3, 1831.

Four Days Meeting, in Rochester.

This meeting commenced here on Thursday last—and was opened with a prayer meeting, at 10 o'clock, A. M. in the 2d Church; at half past 1 P. M. a prayer meeting was held in the basement room, and at half past 2, a sermon was delivered in the Church, by the Rev. Mr. Farnsworth. Owing to a heavy fall of snow, our brethren from a distance did not generally arrive on that day, and although the number that attended was respectable, the places of worship did not become crowded until the day following.

The exercises of each day, during the meeting, (which continued in fact five days) were—prayer meetings in the different churches at 6 in the morning, and also at 9 A. M and at 6 in the evening—and at 10 in the morning, at 2 o'clock in the afternoon and 7 in the evening, sermons were delivered in either the 2d or 3d Church.

The ministering brethren who preached were, Rev. Mr. Farnsworth, of Ovid, Seneca county; Rev A. D. Eddy, of Canandaigua; Mr. Mahan, of Pittsford; Mr. Myers, of Brockport; Mr. Buck, of Penfield; Mr. Barnard, of Lima; Mr. Wisner, of Ithaca; Mr. Campbell, of Palmyra; Mr. Sedgwick, of Ogden, and Mr. Finney. Most of them preached twice, and some of them three or four times during the meeting.

On Friday afternoon as it was found that the numbers who assembled to hear preaching, at the 2d Church, could not get into the body of the house, a prayer meeting was held and very numerously attended at the same time, in the large session room of that church. On Saturday forenoon the press was so great at the 3d Church, where Rev. Mr. Eddy preached, that a part of the multitude assembled, withdrew to the 2d Church to whom a sermon was preached by Rev. Mr. Barnard.

In the afternoon it was found necessary to open both churches, where sermons were delivered at half past 2 o'clock. The same in the evening.

Sabbath morning. This being the communion season of the 1st Church, the supper was administered in the Second Church, by Rev. Mr. Penney assisted by some of his clerical brethren. The whole of the body of the house and half of the gallery was occupied by communicants. At the same time a sermon was delivered to a crowded audience in the large basement room of the church, by Mr. Campbell of Palmyra. The 3d Church was also opened, and a sermon delivered there by Mr. Sedgwick, of Ogden, to an overflowing assembly.

In the afternoon, the multitude of hearers was so great, that the 1st Church, which had remained closed since the injury it sustained in September last, was re-opened, and a sermon was delivered by Rev. Mr. Campbell; sermon at 2d Church by Mr. Wisner, of Ithaca; at the 3d Church by Mr. Mahan; each of these places of worship was crowded.

Thus far, almost all the meetings were attended with manifest tokens of the presence and power of God. Preachers and hearers seemed to regard themselves as sustaining a relation to each other as solemn as eternity. The naked truth was brought to bear with great pungency upon the hearts and consciences of of the vast multitude assembled, and the Divine Spirit rendered his own instrument "quick and powerful, sharper than any two edged sword": but on Sabbath evening, such a spectacle was presented as we have never before witnessed. During the day, notice had been given in all the churches, that Mr. Finney would preach in the evening in the 2d Church, in answer to the question "What shall I do to be saved!" All professing christians and such as were indulging hopes in Rochester, were specially requested *not* to attend this meeting, but to assemble at the basement room of that and at the 3d Church, to pray for the descent of the Holy Spirit upon the congregation of impenitent hearers, assembled under circumstances scarcely less solemn than the judgement itself.

At an early hour an immense concourse assembled crowding every part of that large house, above and below where ever an individual could possibly sit or stand. At the same time the vestible was filled and great numbers were compelled to go away who could not possibly get within the sound of the preacher's voice. We will not attempt to describe, nor can the reader easily conceive, the impression made upon our mind in looking over this dense mass, as the preacher commenced his discourse. The consideration, that so great a proportion of the christians of the village were at that moment assembled in different places for prayer; that a large majority of this vast assemblage were doubtless impenitent; that many were already wounded by the sword of the spirit; that terms of reconciliation with God, were to be proposed to and acted upon by every individual of this class under such circumstances, that the destiny of many an immortal, must unquestionably be decided for heaven or for hell, before the congregation should break up, spread a deep and pervading solemnity over every countenance, such as eternity alone when brought near to a mind destined to share its momentous realities, is adapted to produce.

The discourse, which occupied about two hours, and the design of which was, to show the sinner, 1st. what he must not do, and 2d. what he must do if he would be saved, was listened to with increasing interest and solemnity from its commencement to its close. No individual, of those who were compelled to stand during the whole time, discovered the least symptoms of weariness, or appeared conscious of the period which had elapsed. All other feelings and considerations seemed to be lost in that intensity of interest which was concentrated upon the momentous subject to which the attention of all was then directed. During the first part of the discourse, almost every conceivable refuge of lies was swept away: during the second, the conditions of salvation were rendered so conspicuous, that the way to heaven, and way to hell, seemed to be as it were visible to every mind, so that whosoever took the one, or the other, both must be conscious where they were and what they were doing, and to avoid an immediate decision was rendered impossible by the manner in which the subject was presented. And the

Central Library of Rochester and Monroe County
Historic Newspapers Collection

illustrations, solemn, and, as it appeared to us, resistless appeals which were made to the heart and conscience of the hearers, and amid the sun-like blaze of truth, which perpetually glowed around the speaker, we could at times almost see the fires of the spirit sweeping over the congregation, and melting the impenitent unto contrition before God.

After the discourse was ended, in which the conditions ofsalvationwere laid with perfect conspicuousness before every mind, and all was said that could be said to urge their immediate acceptance, all who had come to a fixed determination to accept at once,were requested to tarry after the congregation were dismissed, that special prayer might be offered in their behalf. The number which left was so small, that the crowd seemed hardly diminished, and the throng being still so great that it was impossible to separate the congregation without great inconvenience; those who were determined to accept at once of the conditions laid before them, were requested to signify that determination by rising. Simultaneously, hundreds arose from all parts of the house. To us, this seemed in respect to many, a last and final call, and we believe it was generally so regarded, by those who arose. We tremble when we reflect upon the gloomy prospects of those who refused, under circumstances of such deep and awful interest.

The whole congregation were then requested to kneel down, while four or five short, appropriate, and fervent prayers were offered up at the throne of grace. During this awfully solemn interval, when so great a congregation were upon their knees before God, it did seem that the heavens were dropping down righteousness over our heads; and that then if ever was the time when sinners must submit and humble themselves before an offended God and sovereign. We feel a perfect confidence that many did submit, during this evening, so memorable in the history of the revival in this village; but how many, the Searcher of Hearts only can tell.

At this meeting, such deep solemnity seemed to pervade the minds of those assembled, and such manifest tokens of the special presence of God were exhibited, it was deemed expedient to continue the meeting on the next day, and accordingly a meeting of enquiry was appointed at the basement room of the 2d Church, at 9 o'clock A. M. at which hour the room was crowded to overflowing with anxious sinners. A deep solemnity pervaded the assembly. A large number at this time expressed a hope of an interest in the Saviour. Many had previously left the village who had found peace to their souls during the meeting.

In the evening, Mr. Finney preached the same sermon at the 3d Church, as on the previous evening at the 2d Church, and although public notice of this had been given, and notwithstanding the request had been made, and was again repeated after the people had collected, that the seats in the church should be relinquished in favor of strangers, and of the impenitent who were particularly to be addressed, the slips were filled, long before the time for the services to commence, and multitudes continued to press in until the aisles, the vestibule and and every spot where a person could stand, was occupied: at the same time a number were engaged in prayer in the session room, and a multitude went away, who could find no place to stand or sit. The same intense interest and awful solemnity manifested on the previous evening, was exhibited here.

The number who took the anxious seat cannot be estimated with any thing like accuracy, as the house was so filled when those had withdrawn who were disposed to do so, after the blessing was pronounced: very many could not be accommodated with seats by themselves, nor could all be distinguished in the places where they knelt from others who occupied the same slips. It may however be safely said that the number was greater than was ever before seen since the revival commenced in September last.

And here we would notice a mistake, that appears pretty extensively to prevail in regard to the object in view, in calling the impenitent to the anxious seat. By many it is supposed that this invitation is to *those who wish that christians should pray for them.* This however is a gross mistake. The invitation given is, to those who will promise then to *submit* to God if christians will intercede for them. Very few indeed, who are ever seen in places of public worship, but would consent to be made subjects ofprayer, but it is quite a different thing to make a public pledge that while prayer is offered in their behalf, they will make a full and unreserved surrender of themselves to God. Ministers here do not consider it an object of great moment to ascertain who will consent to be *prayed for.* The point they would have decided by calling sinners to the anxious seat is, whether they will *then* make the resolve to serve God, and abjure allegiance to the world, whether they will serve God or Baal.

This meeting it will be perceived instead of closing on the Sabbath, as was contemplated, was continued with unabated interest and with undiminished numbers, until Monday evening. At that time, as the snow was rapidly melting, our friends from a distance were admonished to improve what remained to return home. Meetings of enquiry, however, numerously attended by anxious sinners are still held every morning at 9 o'clock,—a sermon is delivered every evening in one of the churches. Conversions are daily taking place.

The number who have submitted to God since the commencement of this meeting, will only be known at the judgement day. We may, however, say with confidence, that it is very great. Hundreds came here from a distance of from 10 to 60 and even a hundred miles, and very many of them, who came here to see what God was doing in the midst of us, have gone home to tell their families, their friends and neighbours, what he has done for their souls.

With respect to the whole meeting, we may truly say, that although we hope to witness many such scenes hereafter, we have never before seen such powerful and signal displays of God's power in so short an interval of time.

ELDER JOHN LELAND.

We some time since published an article taken, we think, from the Journal of Commerce, stating that this individual had apostatized from the Christian faith, and had been deposed from the ministry for having embraced infidel sentiments.—We are assured and have no doubt of the fact, that this statement was entirely erroneous. Having extracted the original statement into our paper, we feel in duty bound to give the contradiction.

We have just received the first number of the "The Presbyterian," a religious paper published in Philadelphia, and edited by Rev. John Burtt.—It is a very large sheet and is designed as we understand it, to vindicate and sustain the doctrines and government of the Presbyterian Church, although the editor does not intend to throw the gauntlet of controversy.

By a letter just received in this village, we learn that a revival has commenced in Williams College, which has extended into the village. Its origin under God is attributed to the visit of some of the officers of the College to Troy during the late four Days' Meeting.

Reply to the inquiry of Ruth.

In a late paper we admitted an inquiry over the signature of Ruth, relative to the propriety of Females praying in mixed assemblies. We have just received from "W" an answer. Now, as our readers, and "W" among the rest, had a right to suppose from what we said at the time, and in a subsequent paper, that we shouldadmit a free discussion of the subject in the Observer, we feel under obligation to give our reasons for closing our columns against it, at least for the present. The fact is, we were not aware that the discussion of this question and the difference in the practice of christian churches in regard to females praying in presence of the other sex, had already produced much unpleasant controversy in another part of the country, and without having, in any measure, changed the views, or having harmonized the feelings of those who differed on the subject. We find that its discussion here will be likely to excite an unpleasant controversy—one which we are unwilling to take the responsibility of calling up at this time, especially when the greater and infinitely more important subject of the salvation of the soul is engrossing so much of the attention of this community. While we would therefore thank our correspondent for the answer he has been so good as to furnish, we trust that he will agree with us, that it is not, at this time, advisable to agitate the public mind by a question of this kind. The salvation of souls is a matter of infinite moment, and this is the time in which many are choosing the service of the Lord, and we would not do any thing to divert attention from this subject to one of comparatively trifling importance. Perhaps we may at some future day admit this discussion into our columns, but at present it must be excluded.

MOURNING APPAREL.

We have recently seen an instance of the triumph of Christian principle over the tyranny of fashion, which we deem worthy of notice, more especially as it affords, in our estimation, a strong argument against the custom in question. An aged woman recently died who left a large number of children who were themselves parents. The aged mother deceased on Saturday night or Sabbath morning. The children at once unanimously agreed that it was better to spend the Sabbath in the worship and service of God than to devote it to the preparation of mourning apparel which they must have done, had they complied with the demands of fashion rather than with the requirement of God to "remember this day to keep it holy."

We presume that many of our readers have seen the Sabbath occupied in secular employments in preparing for the funeral obsequies of some near relative—the day profaned, without hesitation or compunction of conscience, in a manner best calculated to call the attention from the concerns of the soul, depriving it of that spiritual consolation which alone can avail in seasons of affliction to tranquilise the wounded spirit and bring it to receive with humility and Christian meekness the chastising rod of our Heavenly Father.

What a perversion of the benefits which this holy day was designed to confer! And is it not, at least, a *strong* argument against the continuance of a custom that it often requires disobedience to the command of God!

MAD DOGS.

The Board of trustees of this village have passed an ordinance, prohibiting under penalty of *Ten Dollars*, owners of dogs permitting them to run at large. People from the country are particularly cautioned to be on their guard, that they do not permit their dogs to follow them here. We understand that this ordinance was passed in consequence of information the trustees have received that cases of hydrophobia have recently occurred among dogs in this village and vicinity.

Revivals in Wayne County.

A clergyman in Wayne County, in a note to the editor of this paper, says, "In Newark congregation there probably have been 150 conversions recently: 81 have united with the church on profession of their faith. In Marion, probably between 100 and 150 conversions: 34 have united with the church, and it is supposed that as many as 200 take the anxious seat, within the bounds of the Newark Society. The revival continues with unabated interest and power. Indeed the whole region appears to be greatly excited. The moment the fire of divine truth touches them, they wither under its influence. The whole population appear anxious to place themselves under the sound of the Gospel.

Sabbath School Meeting, at Washington.

We are gratified in being able to present our readers with a sketch of this meeting, which will be found in our paper, and would invite those particularly to examine those proceedings who from the prejudice of education, or from incorrect information, or from the inflammatory and noisy denunciations of the enemies of religion, have imbibed the notion that there was any thing in Sunday Schools unfriendly to our civil institutions.—The opinions of such distinguished statesmen as took part on this interesting occasion, cannot fail of having weight with men of candor and intelligence.

It will be recollected, that last fall there was an alarm at the 3d church occasioned by the fainting of some person in the body of the house, and that a young lady, a Miss Laura Greig, of Palmyra, leaped from a window and was seriously injured. It having been reported that she had since died in consequence of the injury then received, it is thought proper to contradict the report and to say that she has recovered after a long and painful confinement. And we further learn that she is one among the number of those in that place who are rejoicing in hope.

From the New-York Evangelist.

FOUR DAYS MEETING IN TROY.

Our correspondent at Albany, under date of the 14th inst. writes thus:

A four days meeting commenced here, in the Fourth Presbyterian Church in this city, on Friday last. The meeting was opened with a sermon by the Rev. Mr. Van-Vechten, of the Dutch Church Schenectady. In the afternoon a very solemn discourse was delivered by Mr. Aikin, of Utica. Dr. Lansing followed the sermon with some solemn and affecting remarks on the subject of prayer, and the Christians present seemed to melt under the exhibition of duty and obligation. In the evening Dr. Lansing preached to a very full house, from Jeremiah viii. 5: 'They hold fast deceit; they refuse to return.' The first part of the discourse was adressed to professors of religion, and the various ways in which they *hold fast deceit* were exhibited. The conclusion of the discourse was addressed to the impenitent, and the Spirit of the Lord seemed to bring the truth to the sinner's heart.

At the close of the sermon he called upon the members of the church who were determined to work for the Lord, to let go their deceits and return, to come out—the male members of the church to kneel in the broad aisle, and the females to rise.—A very large number, perhaps all of the Fourth Church present, complied, and several I presume from neighboring churches. It was a solemn and awfully impressive scene. Mr. Kirk closed with a fervent and broken-hearted address to the throne of mercy for the blessing of the Lord to descend upon the dying assembly.

On Saturday a prayer meeting was held at six and nine in the morning. The Rev. Mr. Frost preached in the forenoon. In the afternoon an agent from the American Sabbath School Union delivered an address. He was followed by the Rev. Mr. Clark, of Troy, in a pointed and feeling address to sinners. Dr. Lansing commenced a powerful appeal to the impenitent, and had proceeded about half an hour, when an alarm of fire arrested the progress of the meeting. The people on every side arose and hurried to the street, to ascertain the cause of alarm. And yet these same sinners, while the fires of the eternal world are burning under their feet, and when they hear the cry, "Escape for thy life!" remain unmoved, and are, like the city of the plain, in a great degree regardless of their approaching doom. The house was well filled in the afternoon.—In the evening Mr. Kirk, preached to a full house, from Ezekiel, xviii. 31: "Make you a new heart and a new spirit; for why will ye die, O house of Israel?" His sermon was intended to show the duty of sinners to obey God, and their ability to do it.—He was peculiarly impressive in his remarks. He was followed by the Rev. Mr. Frost, in a short and pungent address.

On Sunday the Rev. Mr. Aikin preached, in the morning, from Luke xv. 10: "There is joy in heaven, among the angels of God, over one sinner that repenteth." The house was full and solemn, and the Lord was there by his Holy Spirit. In the afternoon the sacrament of the Lord's Supper was administered. About forty were received on profession of faith, and several by letter.

The house was crowded to overflowing, above and below; and deep and awful solemnity pervaded the great multitude there assembled. Mr. Frost, Mr. Deming, and Mr. Kirk officiated at the table, and severally addressed the communicants and the assembly. Never have I witnessed a scene of such awful solemnity, except at Rome during the great revival, on the first Sabbath in March, when nearly two hundred were received into the church—and a vast number of immortal souls were looking on, and witnessing the separation from themselves of this goodly number. That was a scene which, from my then situation, I trust I never shall forget—and the circumstances of this communion bring the events of that day vividly to my recollection. It was plainly to be seen on the countenances of the attentive audience, that this solemn scene was taking deep hold of many a dying sinner.

In the evening, the house was crowded at an early hour. Dr. Lansing delivered a powerful & heart-searching discourse, from Prov. xxiii. 26, 'Son give me thine heart.' The Spirit of the Lord was there, and divine truth, in its omnipotence, was made to bear upon the sinner's conscience. At the close of the sermon, sinners were desired to come forward in front of the altar, and a large number, presented themselves, several of whom, it is believed, surrendered themselves into the hands of the blessed Jesus, and were born again of his Holy Spirit. The exercises to day continue solemn and interesting, and I do hope and trust that this city will be made to tremble under the influence of the blessed Spirit.

Yours, J.

Foreign News.

Extract of a letter from a highly respectable person. *Paris Jan. 1st 1831.*

The news is confirmed here this morning, of a revolution in Rome, and of the people having possession of the city, with a determination of putting down the Popes, or rather, confining them to the affairs of the Church, which I think is one of the most resonable revolutions that has taken place on this side of the Atlantic.

Since the termination of the trial of the Ministers, and since Gen. Lafayette has given up the command of the N. Guards, things look better in the way of politics; for here nothing produces more apprehension than any approach on the part of the Government to a Republic. The General's politics on this point are rather dangerous.

AFFAIRS OF POLAND.

Gen. Chlopicki, who had so honorably kept his word, and resigned the Dictatorship, has been reinstated by the Diet of Warsaw in his important functions. He has refused the pension of 200,000 florins. *Jour. Com.*

WARSAW, Dec. 25.—The inhabitants of the Circle of Radom had a meeting on the 10th. They subscribed 12,000 florins, and have announced their intention of raising a regiment of cavalry.

Cornelius Syko, an old Polish officer, now Prior of the Carmelites, is now working at the fortifications of Praga, with all his monks.

The actual abode of Vincent Krasinski is not known; but it is announced that his son Sigismond, who is now in Russia, will shortly arrive here, to raise a regiment at his own expense, and that he will enrol himself in it as a private soldier.

Lieut. Col. Geritz, a descendant of William Tell, forms a division of Sharpshooters, which he calls his 'Infernal Troop.'

It is said that the Poles of the the Pro- [illegible] ancient Poland, who are residing in Paris, are to place at the disposal of the Polish Government considerable sums of money, and that Countess Tyschkiewitz, sister of the late Poniatowski, has distinguished herself by a large subscription.

There has appeared under the title of 'The Great Week of the Polannaise,' a succinct recital of the Polish Revolution.

The Bishops of Warsaw, Prasmouski, and Manugiewiez, have given up for the service of their country, 70,000 florins of their actual revenues, viz. two thirds.

Extract of a private letter from Warsaw, dated Dec. 27:—'The Palatinate of Lublin, Russian Poland, has just offered the goverment 50,000 men. Count Zamousky is equipping a regiment at his own expense. There are in the army 12,000 soldiers who served under Napoleon, and 300 officers decorated with the Legion of Honor. The 24th regiment of the line which acted on the first day, has set out for the frontiers. Previous to their departure they requested their Colonel to take them to the fortifications now erecting by the citizens. On their arrival there they formed a square. The soldiers then knelt down and swore that they would not fire again, but would attack with the bayonet only, & be killed sooner than surrender. The first regiment of Lancers, a fine troop, has marched. The enthusiasm is at the highest pitch, and exceeds all imagination.'

Frontiers of Poland, Dec. 24.—Letters from several principal commercial houses in St. Petersburgh contain the following:—The moment the first official report of the events of Warsaw reached the Government, every thing was in motion at St. Petersburgh. The most prompt measures were ordered to reduce the Polish revolution by force of arms; since which, however, the impression made by this revolution is greatly appeased, and it is believed that an amicable reconciliation is not impossible. * * * * *

"One of the pupils of the Military School, named Zallwaki, had set out several days ago for Lithuania. All these provinces are on a volcano. We expect with impatience the details of the insurrection at Wilna. 3,000 Russians have perished there; but after three days triumph the Muscovites re-occupied it. All the youth of the university and the citizens, still full of the recollections of the revolution effected in 1794 by the celebrated Jasinski, emulated each other in zeal, we are informed, in this memorable action.

"Patriotic gifts flow in from all quarters, and the amount is already near 3,000,000. The Jews alone have given above 1,000,000. Their enthusiasm is above all praise. Since the war with Turkey Russia is very weak. It lost there in two campaigns 200,000 men and 20,000 horses. The treasury is empty; the ammunition and stores intended against France had been collected in the fortresses of Modin and Zamose, which are now in the hands of the Poles. There is sufficient for three campaigns.—Our artillery is excellent, and it is well known [illegible] officers who repaired the faults of the Russian officers at the siege of Varna and Shumla. The manufacture of arms is carried on with extraordinary activity. All the men employed sing, while they are at work, the celebrated *Mazurka*, of Lombrowski; every where are seen the portraits of Kosciusko, Poniatowski, and so many other Generals whose memory was proscribed by the brutal despotism of the Grand Duke Constantine."

* * * * *

PROCLAMATION OF THE EMPEROR OF RUSSIA.

The official Gazette of Berlin has the following proclamation, dated St. Petersburgh, Dec. 17:—

"Poles,—The guilty events of which the capital of Poland presents the example, has troubled the public tranquility of the country: I have been informed of them with the most just indignation, and with a sentiment of the most profound grief."

"Some individuals worthy of the Polish name, have formed a conspiracy against the life of the brother of your king, have inveigled the army to forget their oaths, and have deceived the people upon their dearest interests.

"There is yet time to make reparation and to prevent infinite misfortunes. I am not about to confound those who abjure the errors of a moment, with those who persevere in crime.—Poles, listen to the counsels of a father; who obey the order of your Sovereign,

"In publishing our immutable intentions, we have ordered—

"1. The Russians who are detained prisoners shall be set at liberty.

"2. The Council of Administration shall resume its functions, as instituted in 1826.

"3. The authorities, civil and military, shall obey its orders, and not acknowledge any illegitimate authority.

"4. The chiefs of corps of the army shall assemble the troops, and all shall direct their course with them to the rendezvous at Plonz.

"5. At the same time they will inform us of the state of the troops.

"6. All who shall not conform to this military order, shall cease their functions, and be declared dismissed.

"The local authorities shall deprive of their arms all those who are opposed to public order. The arms shall be confided to the care of veterans, and of the communal gendarmes.

"Soldiers of the Polish army! your motto has always been fidelity & honor. The regiment of cavalry chasseurs of the Royal Guard have given a remarkable proof of it. Soldiers, follow their example, justify the confidence of your Sovereign, who has received your oaths!

"Poles! you who have remained faithful, I count upon your devotion and courage. I will not spurn from me those who regret the error of a moment, and who will return to their duty. But never shall I address men without honor and faith, who have conspired against the tranquility of their country. What concessions can they imagine they will receive with arms in their hands? They deceive themselves. Traitors of their country, the misfortunes which they have drawn down will fall again upon their own heads.

(Signed) "NICHOLAS.

"Count ETIENNE GRABOUSKI, Minister

"Secretary of State.

"St. Petersburgh, Dec. 5 (17)"

COMMUNICATIONS.

For the Rochester Observer.

There is a man of good natural talents suffering a long and cruel imprisonment, denied the relief of sympathizing friends and those comforts which humanity bestows upon the most guilty culprit, in a christian land merely for his conscientious adherence to the Bible, furnished him by Americans, and for his steadfast refusal to believe in and submit to the unscriptural dogmas and practices of the lordly priesthood of the country. A priesthood which claims the name of a Christian!—When his sufferings will terminate no man can foresee: but it is most probable that without the intervention of an arm of power, a lingering distressing death only will end them. This man is imprisoned near Beyroot in Syria. His name is Asaad Shidiack.—God works by means. A word from the Sultan of the Turkish empire, or from his Grand Vizier, would probably set this man at liberty. As it is the oppression of a sect which is only tolerated by the Turks, would not a request with a representation of the case from the accredited agent of the United States near that Government probably easily procure that mandate? Would not a word from our President with the proper exertions of the proper officers? Would not a petition and representation of the case from any respectable body of citizens be cheerfully attended to by our President? And would not such a deed of humanity give no small pleasure to all concerned in the transaction, excepting the ferocious wolf in sheep's clothing, who holds the prostrate sufferer in his fangs? All which is respectfully suggested and submitted by

ONE.

For the Rochester Observer.

A Reformation among the Africans in Rochester.

About the 7th of December last, there came to this village two respectable African Preachers, viz: R. Melvin of Upper Canada, and C. A. Boyd of Alleghany county Pa. The Lord has blessed their labors abundantly since their arrival here; and they have been instrumental in the hands of God, of breaking up Ball-rooms, and all kinds of vice: and the Africans are turning their houses of mirth into houses of praise to God. A number of them have already experienced religion: the like has never been known among the Africans in this place before! They have returned back to their former place of worship at the African Church; and we hope that the Almighty God, who has sent these Ministers here, will still continue to bless their labors among us!

Rochester March 3, 1831.

For the Rochester Observer.

From the N. Y. Evangelist and from other sources, it appears there exists at the present time a more than usual attention to religion in Albany, New York, and Philadelphia. In the two first mentioned cities, especially, there is evidently a good deal of excitement, and christians are in some good degree engaged in their Master's business. In reading of this state of things, in the two last numbers of the Evangelist, the thought occurred, is it not the duty of Christians in the country, to aid their brethren in the city? The latter are evidently making a special effort, redoubling their diligence, and using extra means for promoting the good of souls.—The great law of Christ's house is, "Whatsoever ye would that men should do unto you, do ye also to them. Love thy neighbor as thyself, &c." What, placing our soul in their soul's stead, should we wish our city brethren to do unto us? Why to pray for the influence of the Spirit to descend for our comfort and refreshing.—And when we consider the multitude of the ungodly in those cities—that sin and the devil have in them their strong holds—that in one of them, is located the school of infidelity, blasphemy and debauchery, falsely called the "Hall of Science"—and that the influence of these cities is great upon the country—the call for assistance appears more peremptory and important. No doubt we all remember them always in our prayers; but is this enough? Would it not be desirable to fix a concert of prayer for these cities? We have a Monthly concert for the heathen—for Sabbath Schools, &c. I do not exactly mean that it should be observed from year to year, but that a time not far distant, be fixed upon, when christians in the country will meet, and try to help, by their prayers, their brethren in the cities—the three above named in particular. The matter is left with the christian public to decide.

T.

For the Rochester Observer.

Mr. Chipman: Will you, or some of your many correspondents, be kind enough to answer the following questions, and oblige

PHILO.

1. Have apprentices and clerks, immortal souls?

2. Are their masters, or employers, being professed Christians, to be considered as having charge of these souls?

3. Is prayer, and especially family prayer, one of the means of grace?

4. Are those masters or employers, being professors of religion, doing their duty, who keep their apprentices or clerks in the shop, or store, during the time of family worship, when those apprentices or clerks reside in, and are members of the family?

5. These apprentices and clerks being excluded from *family* prayers, is there not reason to fear that they are also forgotten in *secret* devotion?

6. May not these questions furnish one reason, why there are so many ungodly apprentices and clerks in our country?

7. Would any *Christian* wish his child to be an inmate of a family, in which he must be excluded from family worship?

8. What will the feeling of such excluding masters or employers, when they come to judgment, and find their apprentices or clerks on the left hand bound for hell?

Married,

On Sunday evening, Mr. Smith Wyllys, printer, to Miss Margaret Van Halen.

DIED,

In this village on the 15th ult. Mr. Simeon Willard.

At Geneseo, on Tuesday morning, Mrs. Wadsworth consort of James Wadsworth, Esq.

Extract from the Minutes of Rochester Presbytery, February 3d, 1831.

Whereas, there is now so much light thrown before the church in relation to the subject of Temperance, that there can no longer be any doubt whether the practice of using or trafficking in ardent spirits is sinful—and whereas, such practice by professors of religion tends greatly to dishonor the cause of Christ, Therefore,

Resolved, That Presbytery recommend to the churches under their care, with Gospel tenderness, to require those of their members who are engaged in manufacturing or vending ardent spirits, to desist from such practice, and that they receive none into their communion who are engaged in such traffic.

Resolved, That the above minutes be published in the Rochester Observer.

A true extract. Attest. J. MYERS, Clerk.

The friends of Sabbath Schools in the County of Monroe, are earnestly requested to attend a meeting on Tuesday the 8th of March at 10 o'clock in the forenoon at the basement of the 2d Presbyterian Church in Rochester, to devise and carry into effect some plan that shall bring every child in the county of suitable age to enjoy the benefits of Sabbath School instruction.—It is hoped that every town will be fully represented.

CHARLES J. HILL,
ZENAS FREEMAN,
H. B. PIERPONT,
J. H. THOMPSON, *Committee.*
CHARLES CHURCH,
ELISHA BEACH,
ISAAC L. LEWIS.

☞ The Trustees of the First Presbyterian Society hereby give notice, that the meeting house of said Society will be opened for public worship next Sabbath, at the usual hours. The house has been temporarily repaired in a manner which in the judgement of competent mechanics renders it perfectly secure.

Pew holders are requested to occupy their former seats until further notice.

Rochester, March 2, 1831. w1

☞ The subscriber wishes to express his grateful acknowledgments to the members of his congregation who have generously contributed Thirty Dollars, to constitute him a life member of the American Sunday School Union.

A SEDGWICK.

Ogden, Feb. 28th, 1831.

EAST ROCHESTER CASH STORE O. N. Bush & Burnell are *selling* Goods at the corner of Main and St. Paul Streets, E. Rochester. *They desire those who have not called upon them to inquire of those who have, with regard to quality and prices*—May, 1830. 20tf

THE GEM—A Semi-Monthly Literary and Miscellaneous Journal, 2d volume enlarged. The 14th Number contains an engraving of the Genesee Falls at Rochester, with the scaffold of Sam Patch. Terms, $1 50 per year in advance. Full sets from the commencement of the present year can be furnished;—subscriptions received at this office.

FARM for sale.—Eighty eight acres—forty improved, situated in Greece near the Big Ridge and B. Kings, and the north part of Lot 12. *Title perfect*—price and terms liberal. Inquire of

JOSIAH BISSELL Jr.

Rochester, 16 March, 1830

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.

J. B. BLOSS,
M. A. F. HARRISON.

The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.

February 7, 1831. tf.

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of **GOODS**, Rochester, June 2, 1830.

HARTFORD FIRE INSURANCE CO. *And Ætna Fire 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.

MERINO Cloths of superior quality, Merino Circassians, Worsted Hosiery, White, Red, Green and Yellow Flannels, just received by

W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll street. Oct. 12, 1830. 42tf

New-Jersey——Bergen Common Pleas.

Simon Y. Van Ness v. Marsalas Van Giesen, Cornelius Van Giesen, & Adrian Van Giesen. In case. Foreign Attachment.

NOTICE is hereby given, that an attachment issued out of the inferior Court of Common Pleas, in and for the County of Bergen, against the goods and chattels, monies and effects, rights and credits, lands and tenements of Marsalas Van Giesen, Cornelius Van Giesen, and Adrian Van Giesen, non-resident debtors, at the suit of Simon Y. Van Ness, in a plea of trespass on the case to the damage of the said Simon Y. Van Ness of twenty one hundred and fifty dollars, was returned by the Sheriff of said County of Bergen, to the term of October, 1830, duly executed according to law.

AB'M. WESTERVELT, Clerk.

E. B. D. OGDEN, Att'y. 12w 10.

DEFAULT having been made in the payment of two several sums of money, secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars,—the other executed by the same Chandler Farrar to one William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due at this day the sum of two hundred and eighty two dollars and forty two cents;—NOTICE is given that by virtue of two several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Sines in the town of Mendon, in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Rush aforesaid—to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey, to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five. ISAIAH BROWN.

Dated March 3, 1831.

JOHN DICKSON, Att'y.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the New York Observer.

HUMBLING RECOLLECTIONS.

Probably there are very few professing to be Christians who can look back upon their lives, even since they hoped in the mercy of Christ, without humbling recollections. For my own part, though I believe I have no doubt in the boundless mercy of the Redeemer, I cannot look forward without trembling anxiety as to my destiny in the eternal world, nor backward without much grief and self abasement.—There are many steps, which, were it possible, I would most gladly retrace. But this can never be. I will mention one of those recollections to which I have referred.

While a member of college, peculiar circumstances led me to open a Sabbath School in a distant but neglected neighborhood, yet within the limits of the town.—At first the object was greatly ridiculed, and by some strongly opposed. But ridicule and opposition gradually melted away, and in a short time I had over seventy scholars. The room in which we met was an unfinished chamber of a poor lame woman—the only place that was offered.—The floor was not nailed down, and neither ceiling or plaster had ever been seen in the chamber. The chimney passed up in the centre, and the bare rafters were over our heads. Yet never did I see brighter or happier faces than among the little groups with which I regularly met.—They lived so far from meeting that few could attend, or rather their parents felt too indifferent to carry them, so that their Sabbath School embraced all that was Sabbath to them. It is now many years since, and I suppose they have all grown up, or have been removed into eternity ere this time. but I can never forget this, my first Sabbath School, nor the individual countenances of which it was composed.

One sultry Sabbath I had walked out to meet my school, and at the close of their recitations found myself weary and unwell. The children were expecting me to give a history of the holy Sabbath from its first appointment, and tell them *why* God appointed it, and what were our *duties* in regard to it. For so I had promised them I would do; and so in fact, I had prepared myself to do. But being weary and feeling unwell, I told them that for these reasons I should defer it till the next Sabbath. While making this apology, I noticed a bright little boy sitting near me, looked greatly disappointed. He had expected to hear about the holy Sabbath. Oh, had I remembered that Christ taught the poor woman of Samaria, notwithstanding he was weary and faint, should I not have done differently?

The next Sabbath came and my school were again coming together. On arriving at the house, instead of finding them all quietly in their seats as usual, I found them grouped around the door, some sobbing, others looked frightened—all silent. On inquiring into the cau e, they told me that little ——— had just been killed by the mill! This was all they knew about to the house where the child lived. At the door I was met by the father of the boy who was wringing his hands in agony, his face swollen and red, his eyes sunken and glaring, and his breath loaded with the fumes of ardent spirit. "Oh," cried the man, "I might have known it, I might have known it." Might have known what, sir? "Oh, I might have known that to-day one of the family must go;—but I did not think—did not think it was to be my youngest boy!" Pray how did you know that one must die to-day? "Why, when I came home last evening old Rover, (pointing to a stupid old dog that lay crouched under the table) sat on the door steps, with his face to the East, howling, and howling; I knew then some one—or, I might have known that some one must go to-day; but did not think it must be my poor little ———!" Do you believe there is a God? "O yes,—have no doubt of it." Do you suppose he reveals events to a dog, a creature without soul and without reason, which he does not reveal to the wisest of men?—Nothing is more common than for a dog to howl in the evening, and as to his face being towards the east, I see nothing strange in that since your house faces the east.—"Ah! I might have known it would come"—and again he turned away to sob—and I doubt not to drink, and to wonder over his stupidity.

I led my scholars into the opposite room. They seemed to breathe only from the top of their lungs. I took away the white napkin, and there was little —— a mangled corpse! The children were all hushed as they gazed. The little girls lifted their handkerchiefs and their aprons to their faces. The little boys wiped their eyes with the sleeves of their jackets.—For some weeks it had been very dry, and the streams had become low. But during the preceding day and night a heavy rain had fallen. A mill on a small stream near by, which had stood still for some time for want of water, was put a going early on the Sabbath morning. I need not say that the miller had no fear of God before his eyes. About an hour before the Sabbath School usually assembled, little —— had gone down to the mill stream to bathe.—The child had never seen his parents sanctify the Sabbath. He swam out into the stream; the current was strong—too strong for him; he raised the cry of distress; the miller heard him and saw him, but had no presence of mind. The current swept along; the child struggled—again cried for help; the waters rushed on; he was sucked down the flue—the great mill-wheel rolled around, and he was instantly crushed and dead! Scarcely had his last cry reached the ears of the miller, before his mangled corpse was in sight. *It was the same little boy that had looked so disappointed on the preceding Sabbath because I omitted to talk about the holy Sabbath!*

While standing besid[illegible] this fair child, with all [illegible] me, my reflections were awful indeed. It seemed as if every child would cry out, Oh, had you kept your word and told us about breaking the Sabbath, he would not have gone into the water—he would not have been killed. It seemed as if the lips, though sealed by the hand of death, would open and upbraid me for my neglect. Had I been faithful and not put off my duty, probably this life would have been secured—perhaps an undying soul would have been saved from the guilt of being an everlasting enemy of God. What sacrifices would I not have made, could that child once more have gone into the Sabbath School. I have never been able to look back upon that scene without great pain. I have sometimes mentioned it to the teachers of Sabbath Schools, and by it, urged them never to put off till the next Sabbath, any duty which may be performed on this. And since I have been in the ministry, I have frequently recalled that Sabbath, when I have felt weary, and feeble, and tempted to put off some duty to a more convenient season, and truly thankful shall I feel, if at the great day of accounts, it may be seen that this simple narration shall have quickened any in duty.

O. E.

"AN APPLYING CONSCIENCE."

"Mr.———, did you preach that sermon for us last Sabbath or did you not?"

"I did, madam."

"Did you preach it for us, and no body else?"

"O no madam; in the first place I preached it to myself in my study, that is, I made a self-application of it, as I usually do of the instruction I intend giving to my people; I then preached it in public, and observed you were present. Of course it was preached to you as well as to others, but not with a special reference to you, or any other individuals in the assembly."

"I thought the conversation held at our house at the time of your last visit, suggested some things to your mind, and you preached that sermon on purpose to reprove us."

"O no, madam that was not a reproving discourse. Beside, you know I commonly write my sermons, and that sermon I had written several weeks previous to my visit, and in preaching I made no alteration."

"I know your language was not in the form of reproof; you gave instruction on truth and duty, and exposed the evil of sin. But you know we are in debt, and people are *pushing* us; and I was exceedingly mortified to be so exposed before the whole congregation."

"I did not know your unhappy circumstances when I wrote the sermon, which being one of a regular series was presented in its proper place and order. I am glad to find you feel the force of truth, and hope will endeavor to perform your duties, and avoid sin. I trust you will not attribute to me any improper motives, for I as[sure] your feelings."

This conversation occurred as I was returning from an evening meeting with one of the communicants of my congregation, and his wife. The man, it seemed, was in low circumstances, and involved in debt, and manifested obstinacy when pressed for payment. In a day or two afterwards he called upon me, and urged me to buy a flock of sheep of him. I declined; he was importunate; I still declined, alleging that I had been once unsuccessful in keeping sheep He made some remarks on the sermon of the preceeding Sabbath, and said, "tho' his wife was rather wounded, he knew very well he deserved reproof, and as the discourse was not intended to expose his faults individually, he ought not to be offended, but rather to make a good practical improvement of the instructions he had received." He left me apparently in an uneasy state of mind. On the following Sabbath the same series of discourses was continued, and the sin of not paying debts as they became due, and the long delay of payment without the consent of the creditor, was again brought up, and the extensive evils of it exposed, & shown to be a sin against God and man.

Early the next morning the gentleman called, and still more importunately pressed me to purchase his flock of sheep. I still declined. He left me with a state of feeling which I thought required sympathy. He soon returned, and a third time insisted on my purchasing his flock. "I want to pay Uncle R——," said he.—"When Mr. B—— left this place I owed him a small sum; he has since died, I am still in debt to his estate, and his family need their own, which I am unjustly withholding from them. Uncle R. is agent for the estate; he is low in a consumption, and expects to live but a short time, and wishes to make a final settlement of Mr. B.'s affairs while he yet lives. Without knowing my particular case and circumstances, you providentially brought this subject before me in its proper light, and have made me sensible of my guilt. In this you have done me a favor; you may do me another favor by buying my flock. I will sell all my stock, and every article of property I possess to get out of debt, and henceforth I will try to be an *honest man.*" At length I acceded to his request. The man paid his debt lived economically, acquired credit, prospered, and was respected.—*Pastor's Journal.*

THE BLIND PREACHER.

The subjoined sketch, by Wm. Wirt, Esq. taken from the "British Spy," is one of the happiest attempts at description with which we are acquainted in the English language. The original of this sketch was the Rev. James Waddell, a retired, but highly gifted minister in the Presbyterian [illegible] Virginia.—*Christian Journal.*

It was [illegible] Orange, that my eyes were caught by a cluster of horses tied near an old ruinous house in the forest, not far from the road side. Having frequently seen such objects before, in travelling through these states, I had no difficulty in understanding that it was a place of religious worship.

Devotion alone should have stopped me to join the duties of the congregation, but I must confess, that curiosity to hear what the preacher in such a wilderness could say, was not the least of motives. On entering I was struck with his preternatural appearance. He was a tall and spare old man; his head was covered with a linen cap, his shrivelled hands, and his feeble voice, were all shaking under the influence of palsy, and in a few moments I ascertained that he was blind.

The first emotions which touched the breast, were those of pity and veneration, But ah! sacred God! how soon were all my feelings changed! the lips of Plato were never more worthy of a prognostic swarm of bees, than were the lips of this holy man! It was a day of the administration of the sacrament; and his subject of course was the passion of our Saviour. I had heard the subject handled a thousand times. I had thought it exhausted long ago. Little did I suppose in the wild woods of America, I was to meet a man whose eloquence would give this topic a new and more sublime pathos, than I had ever before witnessed.

As he descended from the pulpit to distribute the mystic symbols, there was a peculiar, a more than human solemnity in his air and manner, which made my blood run cold, and my frame shiver.

He then drew a picture of the sufferings of our Saviour, his trial before Pilate, his ascent up Calvary, his crucifixion, and his Death. I knew the whole history; but never until then, had I heard the circumstances so selected, so arranged, so colored—it was all new; and I seemed to have heard it for the first time in my life. His voice trembled on every syllable; every heart in the assembly beat in unison. His peculiar phrase had that force of description that the original scene appeared to be acting at the moment before our eyes.—We saw the faces of the Jews; the staring, frightening distortions of malice and rage with a flame of indignation; and my hands involuntarily clenched.

But when he came to touch on the patience, the forgiving meekness of our Saviour; when he drew to the life his blessed eyes streaming to heaven, his voice breathing to God, a soft and gentle prayer of pardon for his enemies,—"Father forgive them, for they know not what they do"—the voice of the preacher had all along faltered, and grew fainter, and fainter until his utterance being entirely obstructed by the force of his feelings, he raised his handkerchief to his eyes and burst into a loud and irresistible flood of grief. The effect is inconceivable. The whole house resounded with the mingled groans and sobs, and shrieks of the congregation.

It was a long time before the tumult had subsided, so far as to permit him to proceed. Indeed, judging by the usual fallacious standard of my own weakness, I began to be very uneasy for the situation of the preacher, for I could not conceive how he would be able to let his audience down from the height to which he had wound them, without impairing the dignity of the subject, or perhaps, shocking them by the abruptness of the fall But no—the descent was as beautiful and sublime as the elevation had been rapid and enthusiastic.

The first sentence with which he broke the silence was a quotation from Rosseau, 'Socrates died like a philosopher, but Jesus Christ like a God!"

Whatever I had been able to conceive of the sublimity of Massillon, or the force of Bourdaloue, had fallen short of the power which rushed in a hurricane upon my brain, and in the violence and agony of my feelings, and held my whole system in suspense, now ran back into my heart with a sensation which I cannot describe; a kind of shuddering delicious horror! the paroxism of blended piety and indignation to which I had been transported, subsided into a deep self-abasement, humility and adoration. I had just been lacerated and dissolved by sympathy, for our Saviour as a fellow creature; but now with fear and trembling, I adore him as—"a God."

CONSEQUENCES OF A RIGHT CHOICE.

A correspondent of the Southern Religious Telegraph, gives the following interesting narrative, showing that the *choice* of a single individual *to seek and serve the Lord,* is often the means, under providences of bringing many others to the knowledge of the truth as it is in Jesus.—*Christian Journal.*

While in Norfolk, I took the opportunity of calling on a friend in the neighborhood, a sketch of whose history I will give you for the sake of the moral it teaches. During a revival of religion, some six years ago, a lady who has been very gay, gave up the world, and enlisted, with more than usual decision, and joy of heart, in the service of God. Her change was the work of a single week; it was a great change, in the view of her friends, and excited much attention. A near neighbor, who had often been in the habit of stepping in, with her work in hand, to spend an hour, as friendly neighbors find it pleasant to do, went to see and hear for herself. The result was the waking up of her conscience, and a purpose of fleeing also, as her friend had done, from the wrath to come. But here she was opposed.

[The cruelty of an irreligious and unfeeling husband compelled her in a little time to leave his house. She however re[illegible] under a promise from him of [illegible] soon after made a public profession of religion. But he did not keep his promise.]

And not in word only, but in deed, and most painfully to her, he soon made it manifest that he could no longer 'love, honor, and protect her;" and, with her child and a few clothes, she seated herself in the stage to seek again; by a journey of 300 miles, the protection of a parent.—Her husband never followed her, and the separation is probably for eternity. In her new residence she soon became an active member of the church. A sister's husband soon became pious, and joined with her in communion. Then the sister, and their mother. Then two cousins — Then two other cousins. Then two young ladies whom she had taken, as assistants, into her family And lately her brother has given evidence of conversion, and will probably be soon added to their number. Thus have all her relatives, except one who follows the sea, and, I believe all the members of her family, been added to the Lord.

I make no apology to the individuals in question, should any of them happen to see my statement and understand its application. An individual is thinking "it is time to seek the Lord," and I wished, by this sketch, to show that the salvation of many may be suspended on the decision which shall be made. *Resolve* instantly, that you will forsake your wicked way and turn unto the Lord, and perhaps many may say, "we will go also." To ministers also, and to all christians who labor and pray for the conversion of them that are lost, these facts may be profitable.—Here are twelve conversions, as I hope their *continuance* in his work (John viii, 31,) will prove them to be. How far the second depended on the first, and the next ten on the second, and how many may become the servants of righteousness, in successive generations, until the end of time, in consequence of the turning to God of these twelve, we know not now, but we shall know hereafter. There is, however an apparent connexion sufficient to remind us all that whatsoever we do, for good or ill, *it shall be forever.* As every individual, in proportion to his influence, gives a tone to the character of many in his own generation, so does he also in the *generation following.* About one hundred years ago two individuals were listening to a sermon not very far from Richmond, and *because they upon that occasion,* received the word with all readiness, and became obedient unto the faith, they may now certainly know, that one hundred and twenty of *their* sons and daughters have become the sons and daughters of *the Lord Almighty.*

New Paper Mill.—The New Paper Mill, built during the past season by Messrs. Sills & Bradleys, on the site of the Woolen Factory of Messrs. J. & S. Sill, which was burnt last spring, is now in successful operation. This sheet is a specimen of *Machine Print* made at this mill, and is we think, of a very excellent quality. From the superiority of the Machine, and every part of the works belonging to the Mill, and the well known skill of the Messrs. Bradleys, in the manufacture of paper, it is presumed that paper made at this establishment will be of a superior quality. The Mill is said, by persons capable of judging, to be the best establishment of the kind in the state.—The main building is 75 by 36 feet, two stories and a half high, with an addition al building 35 by 28. The running gears were constructed under the superintendence of Mr. Ezra R. Benton, of this village, whose skill as an architect, is admitted by all who have seen of his work. and this is allowed to be one of his best jobs.

The *Machine* was constructed by Messrs. Shrempton & Hopkins, of Gibbonsville, N. Y. and is on an improved plan, possessing the important advantage over other machines, of making paper that will tear as soon one way as the other, and will shrink equally the same both ways, which will at once recommend it to printers.

In the manufacture of paper, we believe no village in the western country can compete with our own, either as to quantity or quality. There are now in this village *four* Paper Mills, all of which make paper of the very best quality. The New Mill of Messrs. Sills & Bradleys, and the Columbian Mill of A. Bradley and Sons, have each two Engines, and are capable of consuming 1000 lbs. of rags per day, or making $150 worth of paper. The other Mills, one of which is owned by Dr. James Faulkner, and the other by M. & D. C. Porter. have each one Engine, and Dr. Faulkner is now constructing an additional Engine and a machine for his, which will be in operation soon. Allowing these Mills to consume 500 lbs. of rags, or make $75 worth of paper per day, it will require to supply the paper mills in this village with stock one year, (calculating that they shall run 313 days,) 469,500 pounds of rags;—the paper manufactured from which, when disposed of, will amount to the sum of 70,425 dollars.—*Dansville Chronicle.*

Pecuniary Logic.—The papers tell us positively, that Col. Johnson, whose logic has so enlightened the nation in regard to the christian Sabbath, is himself an extensive mail contractor in Kentucky, where the avails of this species of Sabbath breaking forms no inconsiderable portion of his income. If it be so—and we see no reason to doubt it—let it be every where made public; for many an honest man who has not brains enough to discover the Colonel's sophistry, will thus be made acquainted with the real foundation of his logic.—*Western Recorder.*

Working Men—If the Lord were now to come down and visit the churches personally, as in the days of his incarnation, how few would he find among the tenants of his spiritual vineyard who are real working men; men whom he himself would acknowledge as faithful laborers? We do not intend to answer this questian for others. Yet as every one is, in an important sense, his brother's keeper, we will venture to add, that if the Lord were thus to visit the churches, even in this day of boasted effort, he would be constrained to say to multitudes," *Why stand ye here all the day idle?*" The market place is still full of idlers.—*Western Recorder*

TALLMADGE & PARKER, Four doors south of the Clinton House, Excange St. are now receiving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail, as low, if not lower, than can be purchased at any other establishment west of Albany.

They manufacture Copper, Tin, and Sheet Iron *Ware*—and keep constantly on hand, Stoves, Stove Pipe, Copper; Tin, Sheet Iron, and Hollow Ware of every description.—All kinds of Job work done at the shortest notice.

Rochester, Sept 6.

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.

ALBERT G. HALL.

Observer Office, Dec. 20. 1830.

ITALIAN OR DOUBLE ENTRY BOOK KEEPING.—Mr. Manning commences this evening (Wednesday 8th inst.) a course of Lectures on the real systematical method of keeping accounts by double entry; and will continue 5 or 6 weeks, or a sufficient time to give those who attend constantly during the course a perfect knowledge of book keeping upon the only true principles.

He assures those who feel disposed to patronize him, that the system he professes to teach is equally adapted to Wholesale, Retail or in fact to any business: The arguments or rather *assertions* of those who do not understand any '*system*' to the contrary notwithstanding. The best of references given.

Room No. 2, Arcade, instead of west end of Eagle Tavern as previously advertised.

Private lessons will be given to those who prefer or whose business prevents their attendance at the regular hours. Feb. 9 1831. 4w7

NEW GOODS,

At No. **46,** *Carroll St* 1 *door south of the Mansion House.*

W. BARRON WILLIAMS is now receiving a handsome stock of *Fresh Goods* recently purchased in New York from the latest importations, which, as a matter of course, he will sell at the lowest prices for Cash. Oct. 12, 1830. 42tf

VEGETABLE BILIOUS PILLS, a new and valuable compound, invented and prepared without the aid of Mercury or any other mineral substance, by J. S. Ware, chemist, Rochester, N.Y.

In offering these Pills to the public the proprietor feels confident that there is no medicine now in use superior if equal for the following diseases, than his vegetable Pills:—Bilious and remittent fevers, yellow fever, and in the commencement of ague and fever, jaundice, dyspepsia, dysentery, acidities of the stomach, giddiness of the head pains of the head breast and back, proceeding from a disordered stomach, obstructions of the bile costiveness, caused from a diseased liver, cold coughs, and in the first stages of consumption.

The use of these pills is a great preventive of epidemic complaints, especially of such as prevail in hot seasons, viz: cholera morbus, bilious cholic bilious and typhus fevers, and dysentery; as these complaints are chiefly excited by a redundant secretion of bile and morbid affection of the stomach

For Sale, wholesale and retail, by the subscriber, at his office, No. 40 Exchange st. Rochester N. Y. Also—by the principal druggists in the village. J. S. WARE.

N. B. For sale on commission, at No. 4 Exchange street, a general assortment of Patent Medicines at New York prices. J. S. WARE.

Rochester, N. Y Oct. 27 1830

OHIO LAND—1500 Acres for sale. Inquire of A. & C. Carpenter, or of

May 22 1830. JOSIAH BISSELL jr.

FOR Gentlemen's Cloaks—Goat's Hair, and Imperial Camblets, with fine Baize and Pelisse Cloth for lining.—Also, Black, Blue, Brown, Bottle Green, Olive Green, & mixed Broad Cloths, for sale, positively and absolutely at uncommonly low prices by W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll street. 12th Oct

NOTICE.

All persons indebted to Nath'l Draper for tuition in the Rochester High School—or to Miss Fanny Bush for tuition, are hereby notified that I will attend to the receiving of said dues at the store of O N. Bush, in this village on Saturday of each week, until the first Saturday of February next All who neglect this timely notice, may expect to find their accounts put in a train for collection.

SAMUEL L. PIERCE, Col.

Rochester. Jan. 13, 1831.

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building,* a few rods East of the Old Bridge, Main Street, Rochester.

FREDERICK STARR

ROSSITER & KNOX,—Wholesale & Retail Dealers in *Groceries Provisions Paints Oils, Turpentine Brushes, Varnish, Glass Dye Wood, Dye Stuffs, Shaker Wares, Patent Pails &c. &c.,* at the building formerly occupied by S. MELANCTON SMITH & Co., No. **14,** Buffalo st.

Rochester, Jan. 1831. 5tf

JANUARY 1, 1831.—The subscriber having determined to discontinue the busines of dealing in ARDENT SPIRITS, and not thinking it a duty to "feed the Erie canal" with their property, offer to sell at cost their whole stock of Liquors, consisting of *Brandy, Gin, Rum, Whiskey, &c.* together with the furniture connected therewith. ROSSITER & KNOX.

5tf

CARDING MACHINE BUILDING.——The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*

Rochester, Jan. 1, 1831 5m2

CHRISTIAN ALMANAC for 1831 for sale at this Office

H. B. PIERPONT & WILLIAM Mc CO. Drapers and Tailors, Having formed a connection in business at the Old stand of H. B. Pierpont; the business will hereafter be conducted under the firm of H. B. Pierpont & Co. They have a general assortment of seasonable Goods in their line, together with a good stock of ready made clothing, which they will dispose of unusually low.

Garments of every description made on the shortest notice, and in the most approved manner. Cutting done as usual.

Nov. 1st 1830. H. B. PIERPONT & Co.

SEPTEMBER, 1830.

ROCHESTER CASH STORE.

HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are

46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid new patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds.

Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*

Also a general retailing asortment of *Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.*

Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass;
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do dipped Candles;
1300 do. Cigars;

which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

O. HASTINGS, *Attorney & Counsellor at law and Solicitor & Counsellor in Chancery,*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 25 tf

50 CHESTS Fresh Teas—100 Kegs Tobacco—for sale by

W. BARRON WILLIAMS.

One door south of the Mansion House, Carroll st.

To Exonerate from Imprisonment.

LUTHER FISK, of Gates, Monroe county Notice first published 13th January, 1831, creditors to show cause before Moses Chapin, first Judge of Monroe county at his office in Gates in said county, on the seventh day of April next, at ten o'clock A. M.

The creditors of Lyman Hamlin, imprisoned in the county of Monroe, are notified to show cause if any they have, before Hon. Addison Gardiner, circuit judge of the eighth Judicial Court of State of New York at his office in Rochester in the said county, on the 23d day of March 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, according to the prayer of his petition.

Dated this 28th day of January, 1831.

To Exonerate from Imprisonment.

Ransom Rogers of the town of Brighton, *Monroe* county, Insolvent; Notice first published *February* 3 1831. Creditors to appear before *Hon.* Addison Gardiner, circuit judge of the eighth Judicial Circuit, of State of New York, at his office in Gates on the 23d day of March next, at ten o'clock in the forenoon.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January, in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardslee of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 9 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from F. Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land, is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre be the same more or less

JAMES W SMITH,
Assignee of said Mortgage.

ADDISON COLLINS,
Attorney for said Assignee.

[DEFAULT having been made in] the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine executed by Andrew L. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 53; and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY, Mortgagee.

H. Humphrey, Att'y for Mortgagee.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 285—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date Notice is therefore hereby given, that by virtue of a power of sale contained in the said Indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land, situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section 1, and being twenty three feet front of river street formerly so called, now St. Paul's street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 10, 1831.

H. HUMPHREY, Att'y. MITCHELL LODER, Mortgagee.

To exonerate from Imprisonment.

The creditors of Isaac Castle, an Insolvent debtor and a resident of the town of Gates in the county of Monroe,—are notified to show cause if any they have, before Hon. Addison Gardiner Circuit Judge, at his office in Rochester, in the said county on the 23d day of April next, at 9 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 according to the prayer of his petition.

Dated Feb. 7, 1831. 10w7

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR AND PROPRIET R. THURSDAY, MARCH 10, 1831. VOLUME V NO 11

Rochester, Monroe Co. N. Y.
PUBLISHED WEEKLY.
A. G. HALL, Printer.
Office in the Globe Building, No. 14, Main-Street

TERMS.—*To Mail Subscribers, after 6 months, $3,00. In advance, $2,50. Companies of five or more, where payment is made when the names are forwarded. $2,00.*
Village Subscribers, $2 50 in advance.

For the Rochester Observer.

Mr. Chipman—I send you the confession of faith, covenant &c. of a Presbyterian Church recently formed. Its publication in the Observer will probably be of service to some churches which have not any particular form for the admission of members, and also to churches which may hereafter be formed. Yours, S.

CONFESSION OF FAITH, COVENANT &C. OF THE PRESBYTERIAN CHURCH OF WEST-MENDON.

Address to the candidates for admission into the church.

Beloved in the Lord,

"You have now presented yourselves before God, and his people, to dedicate yourselves to his service, and become incorporated with his visible Church; you are about to profess in this public and most solemn manner, that you have felt yourselves dead in trespasses and sins, vile and abominable in the sight of God, justly condemned by his righteous and holy law, and exposed to the awful penalty which it threatens; that from this fearful condition you are conscious you could never have been released, but by the Almighty power and sovereign grace of God, who in the riches of his mercy, without any merit on the part of the creature, has been pleased to provide a rescue through his Son; and by his atoning sacrifice, to open the door of reconciliation and hope to every believing penitent: That you hope and believe the spirit of all grace has changed and renewed your hearts, given you true repentance, and enabled you to rely entirely on the Lord Jesus, for salvation and eternal life; and that you do now, in dependance on divine aid, resolve to renounce the world, and its sinful pursuits and amusements, and give yourselves up to God, through Christ, to be his willing servants forever.

The transaction before you is solemn in its nature, and connected with infinitely momentous consequences; God angels, and men, are this day witnesses of the vows which you are now making; they are now recording in heaven, to be publicly exhibited on your trial at the last day; yet these reflections need not overwhelm you; justified by the blood of Christ, and sanctified by the Holy Spirit, you may freely venture to commit yourselves to his protection, and trust his faithfulness for strength to enable you to fulfil your engagements. Attend now to the

PROFESSION OF YOUR FAITH.

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only infallible rule of faith and practice?

(See 2 Tim iii 16, Rom. xv. 4, Isaiah viii 20, Luke xvi 31.)

2. Do you believe that there is one only living and true God, existing in three persons—the Father, the Son, and the Holy Ghost, who hath made heaven and earth and all that in them is, and still maintains and by his providence governs them, insomuch that nothing comes to pass either in heaven or on earth without his divine will.

(See Deut. vi 4—1 John v 7, Eph. i, 3, Rom. ix 5, Acts v 3 4, Mat. x 29 30, Gen xlv 7.)

3. Do you believe that by nature mankind are wholly indisposed to that which is spiritually good, and inclined to that which is evil, and that on account of sin, they are justly liable to the wrath of God forever?

(See Rom. iii. 10—20, Gen. vi. 5, Mat. xv. 19, Gal. iii, 10, Rom. vi. 23.)

4. Do you believe that God gave his only begotten Son to assume our nature and die for sinners, "That whosoever believeth in him should not perish but have eternal life;" and that God by his special grace and holy spirit, doth regenerate, sanctify, and enable to persevere in holiness all who shall be saved?

(See John i. 14, iii. 15, Eph. ii 8, Ezek. xi. 19, 20, i Cor. vi. 2, Phil. i. 6, John x. 28.)

5. Do you believe that Jesus Christ, who is God and man, is one divine person, and by virtue of his atonement as the only meritorious cause, procures the justification, adoption, and final salvation of his people?

(See John i, 1, Luke i, 35, 1 Tim. ii. 5 John i 14, x. 30, Col. ii. 9, John xiv. 9 Eph. i 7, Rom. iii. 24, 25, Gal. iv. 4, 5, John iii. 14, 15.)

6. Do you believe that the sacraments of the New Testament, which are Baptism and the Lord's Supper, are holy ordinances, instituted by Christ, and to be continued in his church until the end of the world?

(See Mat. xxviii. 19, 20, 1 Cor. xi. 26.)

7. Do you believe that at the end of the world there will be a resurrection of the dead, and a final judgement of all mankind; when the righteous shall be publicly acquitted by Christ the Judge, and admitted to everlasting glory, and the wicked shall be condemned to go away into everlasting punishment?

(See Mat. xiii. 37, 43, Acts xxiv, 15, John v. 28, 29, Mat. xxv. 33, 34, 41.)

COVENANT.

Do you now, in the presence of God, angels and men, solemnly avouch the Lord Jehovah, to be your God and portion; and without reserve, give away yourselves in an everlasting covenant, never to be forgotten?

Do you promise to devote yourselves to his service, and to observe all his commands and ordinances, in the sanctuary, in the family, and closet?

Do you promise to promote the peace, unity, and purity of this Church; submitting yourselves to the exercise of its lawful authority so long as you shall remain members of it?

Are these your professions?

(Assent being given, the church standing up, the minister declares the reception of the newly admitted members as follows:)

We therefore, in consequence of these your covenant engagements, do affectionately receive you as members of this Church, and in the name of the Lord Jesus Christ, declare you entitled to all its privileges, and welcome you to fellowship with us, in the blessings of the gospel; and for this purpose, may the blessings of God rest upon you, and the spirit of Christ fill you hearts.

(BAPTISMS—IF ANY SUBJECTS.)

(When the minister shall say,)

And now, beloved in the Lord, you have entered into a solemn covenant, from which you never can be released: the vows of this day will rest upon you through life; they will follow you to the bar of God, they will abide with you through all eternity: Henceforth the eyes of the world will be upon you; and as you conduct in this mortal existence, religion will be honored or disgraced. If you live according to the rules of the gospel, you will be a comfort to us, and our crown of rejoicing; but if you "turn back to the beggarly elements of this world," you will "crucify the Son of God afresh, and put him to an open shame;" but we hope better things of you even things that accompany salvation!—May Jehovah bless you and keep you! May He lift up the light of his countenance upon you! and be merciful unto you.—May He strengthen you by his grace, and lead you by his Spirit through this transitory life; and after this warfare is accomplished, may we all be brought together into that glorious Church, where our communion will be perfect, and our joy everlasting!—Amen.

Revivals.

From the New York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS.—NO. XII.

Sinners are often greatly disappointed in regard to the method of their conversion.

"I will bring the blind by a way that they *knew not*," is a prediction of Jehovah, which is strikingly fulfilled in the experience of many. Respecting the experience of such, several things may be observed:

1. *They prescribe a method for their own conversion.*

They form an ideal standard, or select, as a model, the experience of some distinguished Christian, of whom they have read or heard. Not considering that such might have been eminent for opposition and stubbornness while under conviction, and pursued a course unsafe and improper for others to follow, they take it or granted, that these must have been as correct in their method of seeking religion, as they were in their subsequent religious views and conduct. They deem it important that they should be awakened in some very extraordinary manner; that Heaven, by some wonderful interposition, should in a moment bring them into deep and overwhelming conviction, which should be long continued; that they should be driven to the very borders of despair, or even plunged beneath its torturing wave, and then, by a mighty act of physical Omnipotence, be raised above these troublous deeps, and be placed on the Rock of Ages, with the joyful song of pardon, with unclouded hopes of heaven, and with such a visible impress of God's regenerating power, that neither themselves, nor others who behold them, can doubt for a moment the soundness of their conversion, or their acceptance with God.

2. *When such are regenerated, they are led in a way which occasions them great and sore disappointment.*

They are convicted of sin in a manner entirely different from their anticipations—convicted perhaps by some trite remark, by some small occurrence, by the question of a child, or by the efforts of some despised and hated minister of Christ. Instead of these sudden and deep convictions, which they deem so necessary, the burden of sin has so gradually stolen upon their soul that they scarcely feel its pressure, and the distress which it occasions is hardly noticed, through the constant expectation of deeper anguish. Compared with what they expected, their convictions seem so light, that they are pained chiefly because they do not feel. Their convictions, often, are as long continued, and as full of the forebodings of despair, as they ever wished.—But still they do not feel, in these despairing views, their expected tenderness of soul and humiliation before God, and disposition to yield submissively to his will. Instead of this, they feel the most perverse obduracy, the most unyielding rebellion, the most wilful stubbornness. They even become a wonder & astonishment to themselves. And when worn out with their own rebellious doings they at length submit to God, their hope in Christ is so feeble, their evidences of piety so doubtful, their peace of mind so transient, that they are often so imprisoned within their own gloomy fears, that the sun of righteousness with his cheering beams, is almost excluded from their souls.

3. *This method of conversion, which they have prescribed, proves to them a constant snare.*

They are ever searching after this way of life, which they have devised for themselves, but are never able to find it. They indulge the most sanguine expectation that if they are ever converted it will be in this way. There is such a charm in this method, that, in their view, it is almost impossible, even for God, to convert them in any other. This constantly diverts their minds from the directions given them in God's Word; directly opposes the influence exerted upon them by the Holy Spirit; leads them through the bewildering mazes of self-righteousness; encourages them in their guilty plea, that they cannot, by immediate penitence and faith, comply with the terms of proffered mercy; emboldens them to flee into those shelterless refuges which themselves have erected; pours into their willing ear the false message of peace, from those very sources which ought to speak only of peril and alarm, of heaven lost, and hell made sure; disheartens them most by those things which really afford their strongest encouragement, by those disappointments which result from their being led in a way entirely different from that which they had anticipated—those disappointed expectations that are evidential of the Spirit's controling power and the reclaiming goodness of God: and therefore prevents their full purpose and appropriate effort to yield immediately to God through that influence and method which God is kindly employing for their conversion.

4. *It is necessary that God should disappoint them, in order to secure their saving conversion.*

This disappointment is necessary, to subdue their self-righteousness. They have made provision to nourish their spirit of pride, and self-righteousness, and self-justification. Such is the opposition of the natural heart to the holy, humbling, self-denying terms of the Gospel; such its pride of independence and unwillingness to be indebted to another for pardon and life—that sinners must, by sore and overwhelming disappointment of obtaining peace by their own doings, be driven from their trust in their own merits, and brought to rely wholly on the righteousness of Christ. This disappointment is needful to subdue their rebellion and stubbornness. In their efforts to seek after God and his pardoning love, they have turned away from those perfect directions which his wisdom hath devised, and his Spirit revealed to guide them to heaven, and have substituted the devices of their own wicked hearts. In this they have rebelled against God, even in their professed act of seeking his face. And when they have been faithfully warned, and faithfully told what they were doing, instead of yielding to the dictates of God's Word they have added stubbornness to their rebellion, and have clung to their self-righteous plans and doings with an unyielding grasp. And until by oft repeated and continued disappointments they are led to despair in themselves and in their own doings, they will never relinquish their stubborn rebellion, and become Jehovah's obedient subjects. This disappointment is necessary, to furnish them with evidence of piety. If they could succeed in gaining a hope as they anticipated, that hope would be the legitimate offspring of pride, and rebellion, and stubbornness, and self-righteousness, that delusive hope that shall perish when God taketh away the soul!

REVIVAL IN LANSINGBURGH.

A letter from our correspondent in that village, under date of February 10th, furnishes the following delightful intelligence:

Since the first Sabbath in January there has been a very interesting state of things in the Presbyterian Church of Lansingburgh, under the pastoral care of the Rev. J. W. M'Cullough. Indeed, the hand of the Lord was visible at many of our meetings before that date, and from 6 to 10 persons were known to be awakened and inquiring what they must do to be saved.—But on that day the shower began more manifestly to descend. Since that time a great number have been awakened, and of these the greater part have found what appears to be a well grounded hope. On last Sabbath the sacrament of the Lord's supper was administered. Thirty-seven were added to the church on profession of their faith. It was a day of deep interest and awful solemnity. We trust it has been a memorable day to some among us. Seventeen of these persons were baptized: a more affecting scene was never witnessed in our church. Nearly one half of the number added are heads of families, male and female.

In addition to the 37 who were united with the church by profession, there are about 15 others who cherish a hope, and seem to give evidence that they have passed from death unto life. About 30 are now anxiously inquiring. Several of these have been recently awadened. The work seems to be on the advance. Appearances are more favorable than they were two or three weeks ago.

There has not, during any period of this work, been a very highly excited state of animal feeling; what seems to characterize the operation of the Spirit, with very few exceptions, is *deep, pungent conviction of sin produced by the exhibition of truth.*—Hence a very large proportion of those who have been awakened have come out with clear hopes and good scriptural evidence of regeneration. Persons of all classes have felt the power of God. Many of our first families have been visited, one taken and another left. May the Lord carry on his work till the number of converts shall be greatly increased.—*Alb. Tel.*

From the N. Y. Evangelist.

HINTS TO A MINISTER IN A REVIVAL.

Take care of thy preaching.

The preaching of the gospel is appointed by God, as the grand means by which the kingdom of Christ is to be advanced and established in the world. This is the great instrument of the saving conversion of sinners and the progressing sanctification of believers. The minister of Christ always occupies a station of overwhelming interest and responsibility, and this is peculiarly the fact in a revival. My brethren in the gospel of Christ, are you now called to guide the devotions and administer the instructions of God's house in a revival?—Your situation is interesting, important and responsible beyond description. Your arduous duties, your severe trials and your awful reponsibilities claim the sympathies, the prayers & co-operation of your church, of all the people of God, and especially of your brethren the minister to guilty men. Having been called to labor repeatedly during these interesting seasons, among the souls committed to my spiritual guidance, I feel a deep interest for you, and shall endeavor to give you some hints on revivals, as I shall find opportunity amid the pressing duties in which I am engaged.—I now say, to each one, *Take care of thy preaching.* It is always important, and pre-eminently so in a revival, that we preach as Christ and his Apostles preached, that we follow without deviation the directions which they gave to impenitent sinners. We should not feel that our labor is wholly, or even principally with the anxious, but that we have much to do with stupid sinners that we may convince them that their present state is full of sin and danger, and persuade them to flee their approaching ruin. We should therefore preach the truth plainly, very plainly.—We should not fear to thunder the tremendous curses of Sinai in the ear of the guilty till he shall tremble under his forebodings of retribution. We should aim to disrobe him of his own righteousness, and to expose to the sword of the Spirit his naked heart unprotected by a single excuse. We should do this kindly, that he may feel that we are laboring for his good. We should do it faithfully, lest his soul be lost! Nor should we leave him here. We should point him to the Lamb of God which taketh away the sin of the world, and bid him escape for his life. But many who preach gospel truth, do it unskilfully. They seem to preach very interesting and powerful sermons, but their sermons excite no lasting interest, and are very powerless. They prove so when the preacher embraces too many topics in one sermon. The truth bears on so many points that no one pierces the heart. While one impression is stamped upon the mind, by this very act a former impression is defaced. Others bring out very fully the most important truths, but their illustrations are such as to divert the attention of the hearer from the leading point in discussion, and to diminish the impression of truth on the heart. We should have some leading object in every sermon, and make every thing subservient to that object. Our language should be plain, easy to be understood. Our illustrations should be natural, impressive, and calculated to fix attention on the subject. The subject should be constantly unfolding as we proceed. It should be a mirror in which the hearers can see themselves.—Increasing light should be shed on features of their moral character. The interest and the impression of the discourse should gradually increase. And the subject should be conducted to such a close, that when the speaker's voice shall cease, the deep, awful and abiding impression on every hearer's heart shall be, I have a duty of vast importance to do *now*. God requires it. I am very guilty while I delay. I must not, dare not, cannot, will not defer, to a future time, what the great Jehovah demands NOW! FRATER.

SUNDAY SCHOOLS AND REVIVALS.

Sir—At your request I give the following facts, which have occurred under my own observation, respecting revivals of religion in Sabbath schools:

In the town of Westmoreland, Oneida county, New York, a Sabbath school was organized in the year 1826, consisting of twenty seven teachers and one hundred and fifty scholars. At the time of its organization, none of its scholars and but eight of its teachers, were hopefully pious. In the course of a few months the Lord was graciously pleased to grant the refreshings of his special presence, and as the fruits of the revival, all the teachers who were not pious, except one, and forty of the scholars, became the hopeful subjects of renewing grace. This revival commenced in, and was mostly confined to the Sabbath schools.

During the past year, that society has again been visited with a revival of religion, in which almost every youth who was a member of the Sabbath school four years ago, and who did not become pious then, is now numbered among the subjects of hopeful conversion to God. The solitary teacher also, who remained impenitent in the former revival, has, within a few months bowed to the cross of Christ.—Four of the boys in this school have already commenced a course of study for the gospel ministry.

For several weeks past a very precious revival has been in progress in Utica, New Hartford, and Whitesboro', and several other places in the same neighborhood, in which the Sabbath schools are largely participating. In the two last mentioned places the revival is mostly confined to those who attend this institution. Of the young men who have entered upon a course of study for the gospel ministry, in the middle, and western sections of the state of New York, during the last four years, between eighty and one hundred were converted in the Sabbath school.—*S. S. Jour.*

REVIVAL IN NEW YORK CITY.

This work daily appears to enlist more deeply the feelings both of professed Christians and impenitent sinners. Many of the people of God in this city, it is believed, are now beginning to awake and to inquire with deep solicitude what they can do to promote the spiritual good of this immense population. Such realize that a revival has commenced and are exerting, in a measure, their instrumentality to secure its progress. But we have reason to fear that, in this city, there are thousands within the pale of the church, and tens of thousands without it, who know not that this people are now favored with a revival.

The three days meeting in Pearl Street Church, noticed in our last number, closed on Saturday of last week. The exercises were solemn and interesting—believed that good is already accomplished, and that lasting impressions have been made. Services in the same church Friday and Saturday afternoon & evening, this week.

United services were attended in the Broome St. Church on Wednesday morning, afternoon, and evening of the present week.

Also in Dr. Spring's church, on Friday evening, last week, sermon by Dr. Snodgrass.

Sabbath evening, this week, in Murray Sreet Church, sermon by Mr. Nettleton. Tuesday evening, in Dr. Spring's church, sermon by Dr. Cox.

We are happy to state, as a fact peculiarly interesting in its nature, and powerfully tending to promote this work of God, that among the Presbyterian ministers in this city there is now evidently more union in feeling and prayer, and effort than has ever before been manifested. And if the spiritual watchmen in all our cities, would unite, especially if those, who are of the same religious denomination, would unite in their counsels, their sympathies, their supplications, and their exertions, how would they be blessed of God—how would saints rejoice and sinners perceive & own the excellency and power of the Christian religion!

Some drops from this cloud of mercy have fallen on the congregation of Rev. Mr. Chase, of the Marine church. Tho' there are now comparatively but few seamen in port, still several of them and others who attend on the worship of God in that church, are deeply interested in the revival—a few are rejoicing in Christ and a number anxiously inquiring what they shall do to be saved.—*N. Y. Evan.*

REVIVAL IN WESTMINSTER, MASS.

In the congregation of Rev. Mr. Mann, an interesting and powerful revival has been experienced for several months past. Though it has been greatly opposed by those who look upon such manifestations of the power of divine grace with contempt, yet the Lord has shown that he can work, and none can hinder him. The repeated visitations of the Spirit with which that congregation has been blessed within the few years past, should call forth the devout thanksgivings of those who love the truth as it is in Jesus.—*N. Y. Evan.*

A WORD IN SAESON.

Several years ago, W—— was visited with an extensive and powerful revival.—A minister who was for a short time assisting the stated pastor, and who staid at his house, conversed with his daughter, then anxious about her soul. Several days after, he again visited the place, and while at the minister's house, as he was passing through the door, he met a youth, and as he supposed the one with whom he had conversed before, he said to her, "have you given up that wicked heart!" "No Sir," was the reply. He remarked to her, "It is high time you had." The Spirit of God seemed to carry these brief remarks home to her heart. The next day she was in great distress, and felt herself to be a lost sinner. In a few days she was rejoicing in hope.—*Ib.*

From the Western Recorder.

Revival in a School.—By a letter in a late Baptist Register, under date of Feb'y 4th, from Rev. A. Webb, a young man from the Hamilton seminary, who is keeping school and preaching in Berkshire, Broome county, it would appear that the Lord is manifesting himself in that place with power. The preacher had habitually felt his own weakness of late, yet had been strengthened in God and assisted in preaching. "I have never so realized (he says) the blessedness of that kind promise of our Savior, "Lo, I am with you," as for a few weeks past." Meetings are held in the place five evenings a week, with increasing solemnity; and a few cases of hopeful conversion have been witnessed among the congregation.

"A work of grace commenced, also, (he adds) in my school, about four weeks ago, and three or four were then converted.—Last Wednesday a week, there seemed to be a new impulse given to the work.—While I was praying in the morning, one of the young ladies obtained a hope. The feeling seemed to increase in school during the forenoon. I closed by prayer, and went to visit one of my scholars, who in distress of mind had sent for me. I returned, and found that two had obtained hopes in Christ during the intermission. On entering the school room, one of the young gentlemen who had not before discovered much feeling, came to me, and with tears requested that I would commence the school by prayer. I did so. The whole school with the exception of three or four, were in tears.

"I dismissed the school, and bid the students I should remain, and any could stay who wished. None departed. I conversed with individuals; and those who had previously obtained hopes, in obedience to our divine Master, began to say, "Come." During that day, nine of my scholars obtained hopes.

"The following day, that is, a week ago yesterday, I commenced as usual; but the state of feeling was such that the could not study. I again ve that day school. Eleven, we tru of Christ. brought into the fat in the same manner.

"Friday wa, the report of the state of In the af having gone considerably abroad, the ing gentleman and the three young ladies from Richford, only one of whom was pious, visited us; and the next day they returned, all hoping in the Saviour. Several from the common school in the other part of the house, came in, and we think found the Saviour precious to their souls. During two days, twenty-five persons think they experienced in that same room, a change of heart. When I commenced school, only one solitary individual in school had a hope. Now, out of forty-four, twenty-eight indulge hopes, and and sixteen are yet strangers to God."

From the Spirit of the Pilgrims.

JEWISH KNOWLEDGE OF FUTURE EXISTENCE.

In commenting on the last verse of the 16th Psalm, "Thou wilt show me the path of life; in thy presence is fulness of joy, and at thy right hand are pleasures forever more," Professor Stuart has the following eloquent remarks on the pretences of Unitarians and Rationalists, that the Jews had no knowledge of a future existence, until after their return from Babylon:—

"Fortunate people, we may exclaim, then, fortunate indeed that you were carried away to a distant heathen land, and a seventy years exile! For there, among the gross idolators of the Euphrates and Tigris plains, you learned what all the patriarchs and prophets of the living God had never taught you; you learned that you were made in the image of God, and destined to live forever! Happy people, who came to such instruction by exile—instruction more important than all which they had ever before received! But seriously; are we then to believe, that when Paul says, (or if not he, at least a writer of his age, and one of high authority in the church,) that "Abraham looked for a city, whose builder and maker is God;" that when he asserts that the ancient patriarchs "all died in faith, having seen the promises afar off, and embraced them, and desired a better country, *even a heavenly*," (Heb. xi, 10, 13—16;) are we to believe that such men had no hope of immortality? Who does not know, moreover, that the Egyptians of the most ancient times, had, of all the heathen world, the most distinct and palpable hopes of immortality and belief in it? So the immortal monuments erected in the times of the patriarchs and of Moses, do testify abundantly at the present moment; as Champollion has shown in the most convincing manner.—Herodotus and Diodorus Siculus help to confirm all this, in their account of the ancient Egyptians. Now was not Moses, the great leader and lawgiver of the Hebrew nation, "learned in all the wisdom of the Egyptians," (Acts vii, 22;) and was he not therefore acquainted with the doctrine of immortality, which lay on the very face of their religion? And if the patriarchs and Moses knew all this, (to speak of no more,) was this knowledge all lost before the time of David? Was the king of Israel, the man after God's own heart, the anointed of the Lord, more ignorant than the tyrants of a heathen throne, the worshippers of oxen, and blocks of wood and stone? Believe this who will; but when the opposers of *credulity*, and the rationalists of our times, lay such a tax as this upon our understandings, for one I must decline to pay it. I revolt, if it be at the expense of being regarded as superstitious. I am yet, and for aught that I can find, am still likely to be, a great way off from believing, that the people of God were so much inferior to their idolatrous and heathen neighbors, that they did not even indulge the expectation of immortality."

Persecution.—The editor of the Columbian Star states that he has received information of a church at a distance, (probably in some of the western states;) that had excluded several of its members for joining Temperance societies.—*Zion's Adv.*

Doing Penance. A writer in the Hudson, Ohio, Observer, speaking of meeting-houses without stoves, asks, "Now what do the people mean? Have they substituted 'penance' for *repentance* in their edition of the New Testament? Or do they demand of their minister to warm the *outer* as well as the *inner* man?—*Vt. Chron.*

Central Library of Rochester and Monroe County
Historic Newspapers Collection

The Sabbath.

From the Boston Recorder.

APPEAL TO THE FRIENDS OF THE SABBATH.

This appeal to the friends of God's holy day of rest, is from the pen of Mr. Kingsbury, the agent for the Sabbath Union:

The "General Union for promoting the observance of the Christian Sabbath" was formed in May, 1828. It is entirely destitute of funds and has but one agent, who makes no charge for the time spends in promoting the cause of the Union.

It is hoped some plan may be devised, by which funds can be raised and the labors of one or more distinguished clergyman obtained. I believe it is an admitted fact, that Sabbath breaking has become an alarming evil in our land, and threatens the annihilation of all that is dear to the christian, the philanthropist, and the patriot.

We would therefore make our appeal to the friends of the Sabbath, of every name and denomination, calling upon them to renew their covenant obligations to keep the 4th Commandment in all its length and breadth. They will not only keep the Sabbath holy themselves, but see to it that their son and their daughter, their man-servant and their maid-servant, the stranger, [illegible] all that is within their gates, religious[illegible] that day.

There is [illegible] and now nothing sectarian in this Union, [illegible] nations of Christians [illegible]lar; and all denominations [illegible] this day of sacred rest, for no one of them can [illegible]ve the abolition of the Sabbath. Is it not, [illegible], necessary that every private Christian [illegible] consider himself under obligation to aid this good cause; by persuading all men over whom he may have any influence, to be more strict in this duty, and by forming auxiliary societies?

Something ought to be done and done quickly, to prevent the continuance of this prevailing national sin, and the *only* means to be used are moral suasion.

This evil has the sanction of our *rulers*, by their example, as well as the laws, which oblige a certain class of our citizens, to violate the sacred hours of every Sabbath, and this has given great strength to those who habitually trample on its authority.

Judges of courts, and laws, in some parts of our land, travel on the Sabbath while passing from one circuit to another, as they do on other days. Some members of our State and National Legislature set the same pernicious example. This is wickedness in high places, and such as would once have filled the friends of liberty and religion with disgust and alarm. Many merchants and agents of manufacturing establishments, cattle and horse drovers, pursue their business and their journies on that day.* Stages pass through our streets to the great annoyance of the sober and moral, and to worshipping assemblies, while the profane and thoughtless collect by thousands to see and be seen.

The tens of thousands who manage our canals and steamboats, the bustle of the Inn, the complainings of the cook, the porter and the steward; multitudes who are constantly travelling on business and for pleasure on the Lord's day, proclaim, that we are a nation of Sabbath-breakers.

In London there are between 20 and 30 trades; at which men work and enjoy no Sabbath; and there are many in our own land of which the same may be said.

There are not less than 50,000 persons employed on or about our canals; and besides these, are the countless idle multitudes which crowd the banks, bridges and locks, and the travelling passengers, and most of these have no Sabbaths.

I will say nothing of the rail roads in this country, but when we look to the single rail road from Liverpool to Manchester, only 36 miles in length, where they take on the Sabbath, £500 for toll, (and it is said, on an afternoon at Liverpool, 10,000 persons persons will collect on that day, to witness the arrival of the cars,) we can form some idea how it will be with ours.

There are many steamboats in this Union; their passengers are numberless, and most of them keep no Sabbaths while passing from one part of the country to another. On the single river, Mississippi, there are about 300 steamboats, on board of some of which may frequently be seen, at a time, 300 or 400 passengers.

These employ 7 or 8000 men, and all *this* mighty throng enjoy no day of rest, no day to think of another world.

We have more than 8,400 Post-Officers, and about 2600 engaged in that department and in transporting the mail, which is carried annually, in steamboats, stages, sulkies, and on horseback, 14,500,000 ms. Much of *this* business is done on the Sabbath.

Persons employed in stages and steamboats, those who live in large public houses, are acquiring irreligious habits; for few of them keep the Sabbath. Soon their places will be left vacant, for they do not usually last more than 8 or 10 years; and sons, religiously and morally educated, often do and will go to the same employment, and share the same unhappy fate.

I have heard many of these injured and oppressed men exclaim, with tears in their eyes, "We scarcely know when the Sabbath returns." Though at first they remonstrated against working on that day their consciences were quieted, by being told by their employers, that the works they do are "works of necessity and mercy."—— Long established custom and our laws now compel a part of this class of people, habitually to profane the Sabbath, or they are immediately thrown out of employ. And will it be innocent for Christians and philanthropists to sit still and see the hundreds and thousands of our laboring poor, go from this Gospel land to perdition, without putting forth a single effort to redeem them?*

For the sake of a sumptuous dinner many will keep their *domestics* from hearing the preaching of *the* Gospel, and even from reading it; *and* the cry of all these different classes *of* people, whom we compel to toil 7 days in a week and pay them but for 6, and the groans and pains of the weary *animal*, chained daily, and weekly, and yearly to his task, if he chance to live so long, toiling for our pleasure or benefit, have already gone up to heaven. They have been heard and are all registered in the black catalogue of our crimes; and what can compensate for the loss of these souls? Who will answer for this accumulating guilt?

It is high time we were awake to this subject. Those opposed to a reform are, at least virtually, opposed to the Bible, the Christian and the Christian's God. They are undermining the pillars of our independence; sowing the seeds of dissipation, crime and death. They know not what they do—leave them to their own way, and the horrid scene of slaughter witnessed in the French revolution, when they burned their Bibles and blotted out the weekly Sabbath, will soon be acted over in this country.

In the highly favored land of New England little, comparatively, is seen of the profanation of that day; but could you travel through the great valley of the Mississippi, extending from the Allegany to the Rocky Mountains, and from the Gulf of Mexico to the Lakes, you would see among the almost 5,000,000 of inhabitants, enough to cause you to exclaim, *without a speedy change our country is ruined!*

Many of the inhabitants of this great valley are learning to profane that day of rest, and treat with contempt all that is sacred. In a few years that people will wield the destinies of this nation; for their increase is without a parallel. During two months last summer, 700 teams with families, crossed at one ferry on the Mississippi. And it is supposed that 8 or 10,000 foreign emigrants passed last season through the village of Cleaveland, where I reside.

If the United States in 50 years from this time, are to have 500,000,000 of inhabitants, and in 100 years 200,000,000, (which they will have if they increase in the same ratio as they have for the last 50 years, it is evident that the voice will be *heard* and their strength felt on every legislative question which will come before this great people. And suffer them, while they are forming their character, to throw off all reverence for the Sabbath, and they may soon vote away, not only our Sabbaths, but our Bibles and our consciences.

When we look at the rapid march of improvement, the increase of our population, and the consequent additional temptations and facilities to profane the Sabbath, I think we have great cause of alarm. We can well remember when, in this nation, the first steamboat was building, the first grant obtained for a canal—when there were but few coaches to aid the traveller in his journey, and when we had no Sabbath mails; but now we can scarcely travel where the sound of the bugle and stage horn are not heard on the Sabbath. Our rivers, lakes and canals, swarm with Sabbath breaking boats, and our public roads with Sabbath stages.

Going on at this rate 100 years, when we may have in the United States 200,000,000 of inhabitants, who can calculate the amazing balance in public sentiment against the Sabbath? This is no fiction, but matter of sober calculation; something tangible, the truth of which every man may have the means of knowing.

But there is yet, here and there a bright spot. Happily for poor laboring men and women, who are held as slaves on the Sabbath, by selfish and sordid men, there are those who feel for their welfare, and will labor to promote it.

A "Sabbath Protection Society" has been formed in London, designed principally for the benefit of this abused class of people; and the petitions have probably gone to parliament before this time, to prohibit the transaction of any commercial business on the Sabbath.

Some of the journeyman printers in the offices of the daily publications, in our country, have requested their employers to make arrangements that they may not be *obliged* to labor on that day.

In Liverpool and Calcutta there have been societies formed for promoting the sanctity of the Sabbath—and Christians in every land are beginning to know, that few keep that day as it should be kept, and many do not honor it at all.

25 gentlemen out of 30, who own coaches in and about London and run them on the Sabbath, have entered into engagements to stop their teams on that day, on the condition that the other 5 will follow their example.

Thus we see, that not only in this, but in other Christian nations, there is an increasing interest on this subject, which ought to stimulate us to greater exertions.

If any doubt the necessity of a Sabbath, in order to the maintenance of our civil and religious institutions, let them look to those nations which have made the experiment of living without one. What was ancient Rome, with her 6 or 7,000,000, when she had no Sabbaths, but the grand theatre of inhumanity and crime, whose deleterious influence has, ever since, been felt all over the world? What was France when she introduced her decades, and blotted out the weekly Sabbath? What have been Mexico and South America? And it may be asked, what are they now? And what has been every Christian nation contemning that heavenly institution? * * *

*In one year nearly 500,000 persons passed thro' Albany in public conveyances. I believe in 1828 or 9.

*No doubt there are 4 or 500,000 of poor people in these United States, who are not allowed to keep a Sabbath. In this way we are preparing the whole of that class of citizens, for the chains of despotism, ignorance, and moral death. And by these means, the Sabbath breaker, the Infidel, and the Atheist, would rob our independence of its only foundation, our nation of its sheet anchor.

From the Cherokee Phoenix.

ANOTHER MILITARY MOVEMENT!

On Wednesday evening a friend sent us the following note:

"The kind, 'peaceable, and reasonable terms,' upon which the Cherokees lands were to be obtained, have at last made their appearance. One hour by sun this evening the Georgia Militia made their awful and martial appearance in this Town [Coosewaytee.] I presume they intend nullyfying one of the treaties of the Cherokee Nation with the United States, by chopping down the toll gates on the Federal Road. The Company consists of about thirty-five or forty men, well equipped."

We understand from further information since received, that the Militia spoken of above were a portion of the *standing army* of the State of Georgia, created during the last legislature, for the purpose of guarding the gold mines, and executing the laws. They are called in Georgia, *the guard*, and are commanded by one Nelson, the same, who, a few days since, was taking a tour through the nation, circulating the late acts, in his military costume, with his sword hanging to his side. After they passed our friend (who is a Cherokee) they proceeded to the residence of Mr. John Martin, one of the proprietors of the turnpike, and put up for the night. It soon appeared that one of their objects was to break down the gates. Mr. Martin, having no other alternative, sent word to the gate keepers to open them forthwith. This band of military lodged in his premises, and on the next morning, we understand, he was arrested by them, who took him on to their head quarters, the accommodations of which, be it said to the shame of the General Government, have been prepared by the Executive of the United States.

We have not heard under what charge Mr. Martin has been arrested, or whether a process of any kind was served upon him —but that makes no difference—there are charges plenty alleged, and to be alleged against the Cherokees, and process or no process, they must be arrested: But "a question to be asked,"—why do they come in such military array, with muskets, pistols, swords, and all the implements of warfare, even to a drum dangling at the side of one of their number, to chop down a toll gate, or to make prisoner of a single individual, who was unconscious of any crime committed against a human being, or who had never intimated his intention to resist? One man with his hatchet might have executed the former with ease, and another, with a piece of 'black and white,' might have performed his purpose without the shedding of blood. These are fearful times indeed, if an honest citizen, attending to his business in his own premises, and in time of peace, may be invaded by an army! What will these events come to? [illegible] and faithless *Father* be the consequences of all this vexatious persecution.

Is it intended, by the Executive of the United States and the state of Georgia, the former in permitting, the latter in executing such acts against the poor Cherokees, to force them from their lands by dint of oppression? We can say to those who hold the reins of those Governments,—no, gentlemen, you cannot succeed—our patience and forbearance are not exhausted—you will not drive us into compliance by mere oppression; if you therefore, *must* have these lands, the deep shame and indelible infamy of taking them by *open force* is reserved for you!

From the Boston Recorder.

THE CHEROKEE MOTHER.

Ye bid us hence. These vales are dear
To infant hope, to patriot pride,
These steamlets tuneful to our ear,
Where our light shallops peaceful glide.

Beneath yon consecrated mounds
Our father's treasur'd ashes rest,
Our hands have till'd these corn-clad grounds,
Our children's birth these homes have blest.

Here on our souls a Saviour's love
First beam'd with renovating ray,
Why should we from these haunts remove?—
But still ye warn us hence away.—

Child, ask not *where!* I cannot tell,—
Save where wild wastes uncultur'd spread,
Where unknown waters fiercely swell,
And savage monsters howling tread.

Where no blest Church with hallow'd train,
No hymn of praise, nor voice of prayer
Like angels sooth the wanderer's pain,—
Ask me no more.—I know not where.—

Go seek thy sire.—The anguish charm
That shades his brow like frowning wrath,
Divide the burden from his arm
And grid him for his pilgrim path.

Come moaning babe,—thy Mother's arms
Shall bear thee on our weary course,
Shall be thy shield from midnight harms,
And baleful dews, and tempests hoarse.—

But thou, O Father, old and blind,
Who shall *thy* failing footsteps stay?—
Who heal thy sorrow-stricken mind,
Driven from thy native earth away?—

An exile in thy hoary hairs,
And hopeless when life's toils are o'er,
To mix thy mouldering dust with theirs,
Those blessed sires who weep no more —

Ye call us brethren: when ye mark
The grass upon our thresholds grown,
Our hearth-stones cold,—our casements dark,
And all our race like shadows flown.

Amid your mirth, your festive songs,
Will no remorseless image lower?—
No memory of the Indian's wrongs
Rise darkly o'er your musing hour?

Will a crush'd nation's deep despair,
Your broken faith, our tear-wet sod,
The babe's appeal, the chieftain's prayer
Find no memorial with our God?—

Hartford, Feb. 14, 1831.

Missionary.

EXTRACT OF A LETTER FROM MR. JUDSON.

To the American Missionaries in Rangoon and Maulmein, and the Cor. Sec. of the American Baptist Board of Foreign Missions.

Prome, June 15, 1830.

For several days after entering the Irrawaddy, I did nothing scarcely, on account of the rainy weather, and other unfavorable circumstances. At Hen-tha-dah, 90 miles from Rangoon, I walked through the place, though it was very wet, and gave away a few tracts. Moung En found some relations on shore, at whose house he and another of the disciples slept, and they did something in the evening.

The night of the 6th of June, we spent at Yaygen, a pretty large village, just below Ka-noung, on the opposite side of the river. Here the native country of the tamarind tree commences—the banks of the river become high and pleasant; nature assumes a more interesting and commanding aspect, and at this distance even the character of the people always seems to me to be a little more elevated. Immediately on landing, I went thro' the place, but without success, and was just coming off; when I descried Moung Ing, with half a dozen about him I drew near, and very soon had a large and respectable assembly, to whom I held forth, and distributed about thirty tracts and catechisms. Several pursued us to the boat, & begged very hard, & we continued to give away to small parties who came in succession, and occupied an empty boat which lay between us and the shore, till late in the evening, when our captain pushed off into the river, to get rid of the annoyance. However, it would not answer; for they came to the shore, and called out, "Teacher, are you asleep? We want a writing to get by heart." And on being promised one, if they would come and get it, they contrived to push off a long canoe, which lay between us and the said empty boat, and got so near, that they could reach a paper stuck on the end of a long pole.— This continued till nine o'clock at night — Once during the evening our Captain went on shore, and he said that in almost every house there was some one at a lamp reading aloud one of our papers. I felt some desire to pray, that it might not be all in vain. It cost us not less than sixty tracts and cathechisms. Write to Maulmein for several hundred, and ask brother Bennett to get ready to print another edition. I have already given away one quarter of my whole stock; and I shall have to send to you for a supply before long.

We passed the large towns of Ka-noung, Myan-oung, and Kyan-gen, without being able to do any thing. But at Kyee-thai, a pretty large place, I went on shore, and got the start of the boat by about an hour, which time I improved under a shed, in the midst of an attentive crowd. I gave away several tracts. Some of the people [illegible] the Captain to stay all night. And after we had pushed off, a little boat pursued us with a small offering of rice and beans, begging another tract. It was quite dark when we arrived at Shway-doung, we came to the flourishing villages of Pyouk-tsik and Mendai, divided by a small creek. The latter is our Captain's home, and he wished to stay a day or two, before going to Prome, which is only a few miles distant. The people at Mendai seemed disposed to cavil, and some of them treated me rather uncivilly. I gave away many tracts. Moung Ing went out to Men-yoo-ha, near which is the residence of the celebrated Toungdwen teacher, the head of a sect of heretics in this part of the country; and in that deighborhood, he found our old friend, Mai Zoo, baptized formerly in Rangoon. The next morning she came to the boat, accompanied by Mah Wenyo, widow of Moung Long, the one-eyed metaphysician, formerly mentioned in the annals of the Rangoon mission, who now declares herself a Christian, and one Mah Ping, a very hopeful inquirer. These women all begged me to stop one day, while they could return and consult their male relations, whether it would not be better to invite me to come to their village at once, without proceeding to Prome. So I consented, and they went off. In the afternoon of that day, I had a crowded zayat on shore. One man appeared to be impressed. But there were many cavillers, and some discouraging signs. At night the women came back, and with many tears said, that the chief men of the village were afraid to entertain a foreigner, lest in case of war with the English, they should be involved. The next morning, the wife of the governor in these parts having heard of me, sent to the boat for a tract; several other people also came on the same errand, until we left the place, which we did about noon; and at night, the wind being contrary, we reached this place, about 170 miles from Rangoon. I landed, and found Mr. M., the only European residing here, and he invited me to stay with him a few days, until I could get settled. The next morning, I left the boat and repaired to his house. He immediately took me to the governess of the town, whose husband has lately been summoned to Ava. In her presence, I found the deputy governor and a number of people. I read and preached to them. They applauded my style of reading, &c. but seemed to be more taken with the sound than the sense. The governess, however, was evidently impressed. She begged for the tract, that she might get it copied. I presented it to her, and she received it thankfully. Thence I proceeded to various places in search of a house to be let, but was unsuccessful. The people are afraid to have any connection with a foreigner. Ever since Major Burney passed up to Ava, the country has been full of all manner of rumors and fears. The very face of a white man spreads general alarm. Mr. M. has been accused of being a spy, though nothing is more false; and it was even proposed to put him in confinement. I find that the same suspicion is generally felt towards me. I for see, that people will be afraid to come near me, and that my usefulness here will, on that account, be greatly impeded. Add to this, that the town has been so dreadfully oppressed to pay their contingent of the government debt, that poverty, distress and terror, are the order of the day. However, the walls of Jerusalem have sometimes been built in troublous times.

Failing in my attempt to hire a house, I went in search of a vacant spot to build on. Fell in with two of the first officers of the place, and had a little friendly conversation. Found, in the heart of the town, an old dismantled zayat, in front of a pagoda, with a little ground around it. Went to the deputy governor, presented him with a tract, and warned him not to be intoxicated with wordly splendor, for life was short, &c. He read part of the tract, and said, that my words were very proper.— One of my people respectfully requested leave to repair the old zayat for the residence of the Kalah Ponggyee, until he should proceed to Ava. The governor was disposed to be kind; but fearing, I suppose, for the reasons above mentioned, to do any thing on his own responsibility, said that he would bring forward my business in the court-house, the next day, before the assembled authorities of the place.

Notwithstanding this promise, however, nothing was done the next day; and it being Lord's-day, I staid at home, had usual worship with my people, and tried to study patience and Thomas a Kempis, in the shattered house that Mr. M. occupies, with the rain beating in on every side.

On Monday, that is yesterday, I went myself to the court house, and found the magistrates assembled, each sitting at his post in Burman style, and the deputy governor in the centre. He pretended not to see or know me. I waited some time, and in an interval of business, addressed some of the inferior magistrates. An inquiry rose who I was, and what I wanted. The deputy governor began slily to assist me, and after considerable conversation, it was unanimously agreed that I should be permitted to take possession of the old zayat, and repair it for my present residence.— From the court house I went to survey my new estate. I find it to be 45 feet long, and 20 wide. The posts, and the main parts of the roof and floor being of teak, are still extant; but it is all overgrown with wild creepers, and makes on the whole, a pretty venerable ruin. It stands on holy ground, occupying one corner of the enclosure of a pagoda; which corner I am to surround with a fence, and then have an enclosure about four times larger than the ruin itself. This morning, I am sending out people to buy materials [illegible] workmen to make the place habitable as soon as possible.—*American Baptist Magazine.*

Miscellaneous.

From the Philadelphia Recorder.

Extract of a Letter from an Officer of the United States Navy, now in the Mediterranean, to his friend in Virginia, dated

PORT MAHON, NOV. 24, 1830.

"In the days of the Cæsars, and long before, the Romans, as you well know, were an exceedingly licentious and depraved people. This is the account of them furnished by their most approved writers; but if any one doubts their licentiousness and wickedness, let him read the first chapter of St. Paul's Epistle to the Romans, and then, if he is still sceptical and demands the evidence which his own senses can alone furnish, send him to the ruins of the ancient city of Pompeii, and after a day spent in examining the proofs which are there exhibited, tell him to return to Naples, and to apply for a ticket of admission (not easily obtained) to a certain private room in the Studii or Museum, where the most obscene and disgusting relics which were found in the ruins of Herculaneum and Pompeii have been deposited; and I *then* defy him not to exclaim with the inspired apostle, 'Professing themselves to be wise, they (the Romans) become fools, and changing the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things.— Wherefore God gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies;' and so on to the end of the first chapter of Romans; than which a better or more faithful account could not have been furnished, showing the abominable wickedness of the age. Indeed, my dear friend, I am more than half inclined to the opinion that the destruction of Sodom and Gomorrah was scarcely more an act of divine vengeance, than was the dreadful submersion, in rivers of lava, of these once populous, luxurious, and depraved Roman cities. I am fully aware that this disposition to ascribe to divine power and will, what may be accounted for upon philosophical principles, would excite the risibles, if not the scorn, of many wise theorists; but I frankly acknowledge that the more I see and hear of 'philosophy falsely so called,' the greater is my reverence for that book, which to study is to believe and understand, and which when understood, causes us to regard all human theories as of little utility, and their originators and defenders as mere empirics in the great science of nature. *****.

ANOTHER RESTITUTION.

The comptroller of this state, has received an anonymous letter by the western mail, enclosing *thirty five* dollars, and containing the following words:—"This money belongs to the canal fund—you will please appropriate it accordingly."

From the New York Evangelist.

Extract of a letter from Rev. Mr. Knill, of St. Petersburgh, to Mr. Douglas of England, the author of the Natural History of Enthusiasm.

"What, but the placing of the sacred canon, the arbiter of all dispute, and the fountain of all motive, previously in the hands of the people of all countries?* In viewing this passage in connection with our daily engagements, we could not be struck with its force and beauty, but we had scarcely time to think of one or the other before it was announced that a peasant wished to speak with us. I closed the book and went to the stranger who had come with money for 25 New-Testaments, some time since received, and to obtain a fresh supply of these precious volumes, to circulate among the people of his neighborhood. He dwells in a place surrounded by numerous villages, some 3 miles some 10, and others 20 miles distant. I am sure there was no condemnable enthusiasm in the association of ideas which rushed into my mind, while conversing with this simple hearted and devout Christian. His coming to me just at that moment appeared to me at that time like a striking illustration, and confirmation of what I had been reading in *your book*.— We had never seen this man *before*, but he had long been known to us by report, having previously received about three-hundred Russian Testaments, and some thousands of Tracts from members of our congregation. The conversation of "Ivan" for that is his name, was very refreshing and his animated description of the hunger of the people for the word of God would have made your heart leap for joy. I said to my wife while the peasant was standing by our side, *I must surely tell Mr. Douglas of this.* We supplied him with a goodly number of Testaments and Tracts, School books, and on *his* departure he said, "I beg you to procure me a hundred Russian Testaments without delay. They will soon be called for, and although I cannot pay you for them immediately, yet as I receive the money from my poor neighbors I shall faithfully deliver it to you, farewell." As we parted I could not but rejoice in him as a brother in Christ; and though apparently very poor and clad in the humblest costume of the country, he was very lovely in sight.— How beautiful upon the mountains are the *feet* of him who bringeth good tidings!— His integrity, his zeal, his charity, in short the religion of the New Testament has raised him high in the estimation of his neighbors, who flock to him from all quarters to hear the word of life. The man is emphatically a *laborer* in the vineyard, and if you had seen him, you would have loved him. Jehovah chooses his own instruments to accomplish the purposes of his mercy; and as it respects myself, as well as Ivan, it may in truth be said that God has chosen the weak and the poor to honor him, that he might reserve unto himself all the glory. To him let it be ascribed for ever, Amen. The changes which have taken place here since the day that the Bible Society flourished, make us very cautious in our communications, yet it is evident that God is carrying on a glorious work in this vast empire.

1. *A great desire prevails for the word of God.*

As a proof of it we have been enabled to circulate nearly eleven thousand Bibles, Testaments, and Psalters to subjects of the empire in the space of 20 months these have been in various languages, but by far the greatest number has been modern Russian Testaments.

2. *The people take great delight in reading and hearing Religious Tracts.*

Her Excellency Princess Metchersky gave me 200,000 of these faithful messengers, and my friends have assisted in circulating them as well as the scriptures, with indefatigable zeal. I suppose that Finns, German, French, and Russians, we have distributed one hundred and ten thousand.

3. *The education of the peasantry, is rapidly advancing.*

His Imperial Majesty the Emperor grants this his sanction and support.— Schools are continually increasing. Many young men were in our school last year, to improve themselves in the Lancasterian system. They are now engaged as masters in various towns in the interior.— Even where there are no schools education is going on. Many adults are learning to read of their companions. Parents are instructing their children; brothers and sisters are instructing each other; where there is one in the family who can read, he becomes their teacher. I have supplied thousands of elementary books to these persons, and are still supplying them, because I am confident it will ultimately be of great advantage in preparing the mind for understanding the word of God. Many people have lately come to us for New-Testaments, for a part of the country 800 verst distant, very clever; intelligent, and industrious men. They were all able to read, and they bought books not only for themselves but for long lists of their relatives. We inquired of them, as we generally do of all who come to us, if many or few of them could read. And although the tale of some is gloomy enough, yet these men told us that scarcely a young person in their "government," is permitted to grow up in ignorance. O Sir, what a demand will this soon create for the Scriptures! Of what value will our volumes of Tracts be in those families, where they will be handed down from generation to generation!

A law has been passed by the Council of Savannah, laying a fine of one hundred dollars on every free colored person visiting the place after the 10th inst.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER:
Thursday, March 10, 1831.

SLAVERY.

We have occasionally noticed the difficulties which our brethren of the South had to encounter, to keep their slave population in subjection, and the various expedients to which their politicians resorted, as evinced by their legislation, to prevent their slaves obtaining any education by which they might be rendered more sensible of their degradation, and might know their rights, and become disposed, and better able to vindicate them.

In Virginia, a bill passed the house of Delegates, and was rejected by a majority of *one* in the Senate, making it a crime, which subjected the emancipated slave to the loss of freedom, to remain more than one year in the state—also, makes it criminal in those who have been emancipated to meet at any school-house, or meeting house, for the purpose of obtaining a knowledge of reading or writing, and a fine is to be imposed, upon any person who shall instruct at such meeting—but what has struck us as most surprizing is, that a religious paper at the north, should publish an article, recommending that slaves should not be taught to read or write, but that they should receive mere *oral* instruction. Now we are aware of the difficulties and dangers resulting from slavery, but we cannot believe, that either christianity or philanthropy can approve of holding the bodies of our fellow beings in bondage, and depriving them of that instruction by which they may know that they have immortal souls destined to endure an eternity of suffering, or of enjoying the happiness of heaven. We are impressed with the belief that a vast change has got to take place in the policy which now generally influences those in authority, in their treatment of what is usually termed the lower classes of society—instead of endeavoring to make still broader the dividing line between these classes by an exertion of power to keep the light of education from throwing its broad blaze upon the minds of the unenlighted—instead of removing the difficulties and avoiding the curse of slavery, by keeping the slave as far removed as possible from the means of intellectual and moral culture, we believe that an entirely different policy must be adopted. Although the maxim is unquestionably true that "knowledge is power," it does not necessarily follow that this power will be exerted to the injury of society, *if* it is connected with religious & moral instruction. In this age of the world, when the improvements in the art of printing have added such immense facilities for the general diffusion of knowledge, and when the principles of civil liberty & the rights of man are so extensively known; when newspapers and pamphlets on almost every subject and tracts inculcating the principles of the religion of Christ, which neither knows or acknowledges any distinctions but those of moral character, are to be found in almost every family, both of rich and poor, it must be extremely difficult if not absolutely impossible, to keep our slave population in such entire ignorance of their rights, that they will submit to be treated like beasts, and not attempt to assert their freedom whenever they may imagine that their physical force will justify the undertaking.

We do not profess to be very wise in regard to slavery: we know however that to hold a human being in bondage is not doing unto them as we would have them do to us; is not loving our neighbor as ourselves, and therefore must be sin against God.

We know that politicians sneer at the idea that national judgements will follow national sins, but if every page of history, from the earliest period to the present day, does not attest to the fact, we have read it to little purpose. That free, intelligent Americans, boasting of their liberty, and equality should keep millions of their fellow men in the most abject servitude, and continue to receive the approbation and smiles of that God, who has so fully shown his abhorrence of every species of injustice and oppression, is more than we can believe. How these judgements are to be averted; how these mountain obstacles which lie between the emancipation of the slave and continuing to compel him to wear the galling yoke of bondage, are to be removed, is more than we will pretend to determine; but one thing we know, it cannot be done by adding injury to injury; it cannot be done by attempting to shroud the benighted mind of the enslaved African in still thicker darkness; it cannot be done, by screwing still tighter the manacles which now gall him, and spurring on to desperation.

We are glad that the slave has found a spirited and faithful and feeling advocate in the editor of the Liberator. We see no other course than that by which the editor proposes to rid the country as far as practicable, of the great and increasing evils of slavery, that is; to educate the people of color, and as fast as may be to extend to them the rights and immunities of freemen.

The transportation of them to Africa, with an expectation of their final extinction in this country is too perfectly utopian to gain the credence of any man who has examined the subject.

Africa, it true, may be greatly benefited by the transportation of those who are liberated in this country, by the diffusion of the light of the glorious gospel in that quarter of the globe, and dispelling the moral darkness with which it is enveloped, and may ultimately exert such an influence as to prevent their selling their fellow men to the dealers in flesh and blood. For these reasons we wish them success. But to pretend that the removal from this country of the few hundreds which are yearly transported there by the Colonization Society can, in any perceptible degree, diminish our black population is imposing too heavy a tax upon the credulity of intelligent *Americans.*

To colonize them in th west, would be raising an enemy from whom, we might expect at some future day to receive the awards of retributive justice.

Finally whatever difficulties there may be in the way of coming to any satisfactory result on this embarrassing subject, there is one thing which to us appears as settled, which is, that we shall not remove them by continuing to pursue the same policy that has brought this trouble upon us. Let us remember the degraded condition and the severe bondage of the Israelites in Egypt. Their groanings were answered by the imposition of harder tasks—their complaints with the requisition of returning their tale of bricks while deprived of straw which had been furnished them

But let those who would learn wisdom read the next page in the history of their oppression, and see the arm of the Almighty stretched out for their deliverance. Injustice cannot finally triumph, because there is a God in heaven "who hears the groaning of the prisoner, and lets the oppressed go free." —

Rev. Mr. Finney has left this for the east. His health, although feeble, is rather improved within a few weeks.

TEMPERANCE AND REVIVALS.

Two facts worthy of especial notice which distinguish the present day, and which call for gratitude from every philanthropist and every christian, are the very general prevalence of the temperate cause, and the existence of numerous revivals of religion in the western part of this state.

The former appears to have been a pioneer to the latter, having removed, so far as it has prevailed, one of the greatest obstacles to the progress of religion. So far as we have noticed, revivals have taken place and been most extensive where the churches have most rigidly adopted the principle of entire abstinence from the use use of ardent spirits. In some places where revivals have just commenced, and but few conversions have taken place, we know the principal men in the church have either been opposed to, or have manifested a very culpable apathy in the cause of temperance. It is true, that our knowledge is not very particular or very extensive on this subject. We rather throw out these remarks for the purpose of calling attention and ascertaining whether our suggestion is borne out by facts.

Another thing worthy of notice, which has come under our observation during the revival in this region is, that those have entertained a hope in the pardoning mercy of God, and who have returned to their "wallowing in the mire," are those who made a free use of ardent spirits. Indeed very few of this description have held on their way. We should like to learn how far this has been the case, in other places—indeed, whether any who were still intemperate, notwithstanding the great light which has been shed on this subject, have been hopefully made the subjects of renewing grace, and still give evidence of the genuineness of the work on their hearts.

We are not disposed to say much on this subject at present, but we would urge it upon our readers particularly to notice with regard to these things, and see whether our suggestions will not very extensively prove them.

Theatrical and Christian Liberality.

The theatre going people of Boston, as we learn from the Christian Watchman, gave for seven nights performance of a lad of twelve years old on the stage $1344 *more* than the usual price of tickets—that is, the tickets were sold at auction for that sum over the ordinary price for which they could have been disposed of at private sale. This when *added* to the usual price must have made a pretty handsome tax to levy on *one* city for *one* species of amusement in *one* week. It is also stated that at a public meeting to raise money for the relief of the poor in that city which was held during the same time, two hundred dollars were contributed. Now we are confident that those who paid for theatre tickets were not those who are engaged in religious enterprizes and who pay their money for these objects. And it is very evident that this class could not have contributed much for the relief of the poor—probably not a dollar of the two hundred was paid by those who attend theatrical exhibitions; and yet they are the persons who are loudest in their professions of commiseration for the poor, when a contribution is called for to send the gospel to the heathen, for Sabbath schools or for any other benevolent object connected with the interests of religion. We like to see their profession of love to the poor put to the test. And yet no proof is wanting on this subject. The whole history of charities for the benefit of the poor, the degraded, and the outcasts of society, shows that they have originated with, and have been principally supported by those who have professed to be the followers of Christ.

SABBATH SCHOOL MEETING.

The Meeting which was held on Tuesday last at the 2d Church on the subject of extending the benefits of Sabbath Schools to every School District in the county of Monroe, was one of much more than ordinary interest. The gentlemen who attended the meeting evinced by their remarks not only a deep interest in the subject, but showed that they fully understood the real difficulties to be encountered in the accomplishment of the object. It was a meeting of "*working men*," men who were prepared to work for the Lord.—As the proceedings of the meeting which we publish to day, do not give a full view of all that was done, we would remark, that the Committe of 16 (one for each town) are to be located in this village and each of them to attend to the interest of such towns as he may select or may be assigned to him, to act in concert with the friends of Sabbath schools in such towns—to afford them such aid and assistance in the organization of schools as they may need, to excite an interest among parents, and to assist in obtaining libraries for the use of the children.

The debates were animated and were calculated to throw much light upon the subject. The necessity of making a powerful effort in this cause will best be seen by reference to an article signed "Raikes," in this paper.

The attendance from the neighboring towns was very limited, owing no doubt to the excessively bad state of the roads. *We* were highly gratified with a motion which was carried, to call upon those present to volunteer their services to act on the committee of sixteen The call was made and promptly answered by *ten* gentlemen who were present giving in their names, and this too in view of the responsibility, the labor and expense which must attend the faithful discharge of their duties. Their characters too, and their experience in the business, affords a pledge that something effectual will be done. Will not the friends of the cause in the several towns awake to this subject and anticipate, by their own spirited exertions, the visit of the members of this committee, and have the business all done beforehand

---

COMMUNICATIONS.

For the Observer.

In the town of ———, lived a few years since, an intemperate man by name of —. This man died in consequence of his excessive use of ardent spirit. The history of this man's family is as follows:

One son was a confirmed sot, and died in the hours of *delirium tremens.* While sick and some days before his death, his lower extremities were cold to the hand of his attendants, yet he complained that the bones of his feet and legs felt as if they were *frying* in the fire. This son was twice married. His second wife was intemperate, and died with the *liver* complaint.

One daughter of the old man, was a sot. Her husband died with *delirium tremens.*—She is now married again to a drunkard.... One of her sons is intemperate. One of her sisters lives in ——, and is a sot. She has been thrice married. Of her first husband I know nothing—the two last were sots. Another of this woman's sisters is a sot—married a man whose face is full of blossoms. One of their sons is a confirmed drunkard, and another is in a hopeful way.

Parents, look at this history, and then read Exodus, xx. chap. 5v. T.

What a sin it was. Some five weeks since, a professor of religion in the county of ——, was informed that a merchant in Rochester had poured two or three barrels of whiskey on the ground. This man immediately set off to spread the news through his neighborhood, and every where he came he cried out against the sin of throwing away *so much* property. In this cry he was joined by all the sots, tiplers and temperate drinkers in the vicinity, and a most dismal howling was kept up for some days. In fact they appeared almost ready to dress in mourning on the occasion.

T.

For the Observer.

"*Thou blasphemest.*"—So said a man to the writer of this, not many days since, because, he said that ardent spirit, was no doubt, the gift of the prince of darkness to mankind. And yet this man professes to be a *perfect Christian;* holding that himself is righteous, and rejecting others. The same individual thinks and says, that the revival in R. and the vacinity is a work of darkness, and that all engaged in it, are deceivers and deceived. T.

For the Observer.

"*Our Vice President sells Whiskey.*"—In the county of ———, a tavern is owned by the V. President of a Temperance Society. Till within a few days, he has carried on the work of making drunkards in his own name, and for his own exclusive benefit. Now he says he has rented his stand, and shall quit the business. As he is a physician he undoubtedly understands making plasters, but he must not expect to obtain a *patent right* for this kind, for it has been in common use long before he owned a tavern. Indeed it is much questioned whether it does ease the pangs of conscience which those must feel who deal out "fire brands, arrows and death" by proxy. When God says to such, "Where is Abel thy brother," will it answer the purpose to reply, "I killed him by proxy?" I trow not. T.

For the Observer.

"*Credit to whom is due.*"

Mr. Editor:

By inserting the following in your paper, you will oblige a reader, and be correcting a statement which appeared in the "Western Recorder," of week before last, and evince a spirit of *fairness*, which I regret to say *too seldom* shows itself in some of our religious periodicals. The article alluded to is the following:

"*Low Church.* We understand that about eighty persons have been added to St. Luke's Church, in Rochester, on profession, most of whom probably are subjects of the revival. This is the church, we believe, that invited Mr. Penney's congregation to worship with them, when obliged to abandon their own place of worship...... 'He that watereth shall be watered also himself.'"

Now the truth is, this is *not* the church that invited Mr. Penney's congregation to worship with them—though I presume they would be *very far* from opposing such a measure. Nor, has it ever been considered "*low church*"—besides, instead of *eighty*, there has been *one hundred* added, and I understand about thirty others intend to unite at the next communion.

Yours, &c. L.

For the Observer.

Mr. Editor,

As it is about time for the Sabbath Schools that went into winter quarters, to commence operations for the summer campaign, I have thought proper to order a new enlistment of teachers; having an undoubted rightto do so, as founder of all schools raised or to beraised for the defence of Christian liberty.

I therefore give notice that 3608 teachers, faithful and true, are wanted to bring into the field, the 14416 children, between the ages of 5 and 16, that reside in the county of Monroe, viz:—For the

Town of Brighton,	443 Teachers,	1772 Children.
Clarkson,	248	993
Clyde,	168	672
Gates,	421	1587
Greece,	158	634
Henrietta,	193	774
Mendon,	247	990
Ogden,	181	691
Parma,	222	844
Penfield,	365	1463
Perrinton,	136	186
Pittsford,	134	558
Riga,	131	524
Rush,	166	666
Sweden,	212	841
Wheatland,	137	550
Total,	2608	14416

My motto has been, I will try, my watch-word, Onward, and my enlistment, for life. All persons that can come with the above qualifications, will find employ, and no others will be permitted to engage in the war, nor to share in its glories.

RAIKES.

19th century.

At a meeting of the friends of S. Schools held by previous appointment at the Session Room of the 2d Presbyterian Church on Tuesday the 8th inst., S. Chipman was called to the chair and Z. Freeman appointed Secretary.

Meeting was then opened by prayer by Mr. J. H. Thompson. After some general remarks, it was *resolved*, on motion of Mr. Starr, that we devise means which shall secure the S. School instruction of every child of suitable age in this county. On motion a Committee of six was appointed to prepare a plan of operation to be submitted to this meeting after adjournment. Adjourned to 2 o'clock P. M.

Met agreeably to adjournment; heard the Report of Committee which was accepted.

After some discussion it was resolved to appoint a committee of 16 in this county to visit each town and co-operate with the friends of S. Schools in those towns, in the establishment and support of schools in every district in which it is practicable; which committee shall act under the direction of the Monroe County S. School Union.

On motion, *Resolved*, That the proceedings of this meeting be published in the Rochester Observer. Adjourned sine die.

Z. FREEMAN, *Sec'y.* S. CHIPMAN, *Chr.*

Rochester March 8th, 1831.

Render not, evil for evil, but overcome evil with good.

For the Observer.

"*Go ye into all the world and preach the Gospel to every creature.*"

Either St. Luke is not fully understood, or not often observed by the attentive reader, or else there are but few Christians. For according to orthodox principles a true christian does not live in the habitual and wilful neglect of a positive command. In Romans also 11, chap. 15 v. may be found another of immense importance to those who are looking for the day of the Lord. St. Paul expressly says that the reconciling of the Jews shall *be* life from the *dead.*—Which is the professed object of christians of the present age, but what efforts are they making to accomplish that which the scriptures inform us should in reality confer life! Are not *those* the points to which the eye of the *Church* in the 19th century should be particularly directed? Had I the pen of the ready writer and a thousand tongues, and as many talents of gold, methinks I would gladly present them with my life to the *Board* of Missions and say send *me* for the zeal of thine house hath eaten me up. J. A.

From the Vermont Chronicle.

POWER OF SABBATH SCHOOLS.

It was the remark of that distinguished statesman Dewitt Clinton, that "the institution of Sunday Schools is one of the three levers by which the moral world is to be moved." The reason of his assigning such an efficiency to it, is obvious to any one who has reflected on its nature; for it includes in itself the mighty power of truth applied to the human mind, to carry out the figure, with the greatest mechanical advantage. As certain as there is a connection between cause and effect in the physical world, so certain is it that a well conducted Sunday school will have a salutary moral influence upon the scholars. Now, only let the institution of Sunday schools be universal, and in one generation the face of the moral world would be renewed in righteousness by the mighty power of truth. Only let its full efficiency be tried, and like the lever of Archimides, it will move the world—

A FRIEND OF SUNDAY SCHOOLS.

"*The Lottery System*" is becoming exceedingly unpopular, and chiefly, perhaps, because of the deceptious manner in which it is now managed—which, on an, avarge, is about 43 per cent, against an adventurer. But the worst of all is, that those who might afford to "sport" a little, have nearly ceased to purchase tickets; hence many little "schemes" are thrown out, to catch the poor and wretched creatures who have hardly enough to get bread, yet expend their 50 cents for the chance of the $1000 dollar prize. It is a vile tax on the needy and ignorant.—*Niles.*

From the Liberator.

☞Late accounts from Smyrna state, that the Porte has given orders by a circular, to release all Christians who have become slaves in consequence of the Greek Revolution. Would it not be well for the *Christians* of this country to follow the example of the Turkish Dictator, in liberating their own bondmen? Is it not humiliating to be taught our duty by the followers of the false Prophet.

THE GOLD DIGGERS.

Extract of a letter from Col. Charles H. Nelson to a gentleman in this place, dated Gainesville, Jan. 18th, 1831.

Dear Sir—In haste, I inform you, that on yesterday we had warm work at Leathers' Ford. A detachment [of the State Guard] under my command was conducting eleven prisoners, when we were attacked by about sixty men, who used every thing but guns. We charged on them and dispersed every one of them, without damage to my men. One of the assailants received three severe bayonet wounds, from which his recovery is considered doubtful."—*Washington News 22d ult.*

We had heard quite a different story of the transactions related by Col. Nelson in the above *official* communication. According to the information we received, there was no attack, but in arresting the eleven men, who we understood were Tennesseeans, one of them was stabbed three times with a bayonet. We were told that there was no likelihood of his recovery. Our informant further stated that the prisoners were arrested at Leather's Ford, on the Georgia side.—*Ed. Cher. Phœnix.*

A Tragical Rencontre.—On Thursday last many of our citizens were thrown into commotion and distress by the result of a rencontre, between Mr. Wm. Galt, a merchant of this city, and Mr. Jas. W. Marshall, a son of the late Thomas Marshall, Esq. of Ky. in which Mr. Galt was shot through the body by Mr. Marshall, with a pocket pistol. It is stated this morning (Friday) that there is not the slightest hope of Mr. Galts recovery.—Mr. Marshall was immediately taken by the High Constable, conveyed before *Joseph Tate, Esq.* the Mayor of our city for examination, and committed to prison for further examination.

This horrid occurrence which has carried deep distress to many respectable families, took place in Main St. nearly opposite our Office, about 10 o'clock in the morning. We understand it was the result of misunderstanding at a ball on Tuesday night at Terpischore hall at which Mr. Galt was one of the managers.—Those who recognize the hand of God in deeply afflicting providences—and who admit that there is not a sparrow that falleth to the ground" without his permission,—will regard this as an affecting and solemn call to our citizens. The prevailing amusements, and the iniquities which abound in this city, seem to have obliterated the thoughts of God and Eternity from the minds of many. We hope the Lord will speak in mercy as well as in judgment—and save multitudes here from their sins, and from scenes of thoughtlessness mirth and dissipation, where souls are ruined.

ANECDOTE.

The following anecdote is related in the Evangelical Magazine of Nov. 27

"An African preacher in speaking from what is a man profited if he gain the whole world and lose his own soul? mentioned among other things, that many lost their souls by being to charitable? Seeing the congregation astonished beyond measure at his saying, he emphatically repeated it; and then proceeded to explain his meaning. 'Many people,' said he, attend meeting, hear the sermon, and when it is over they proceed to devide it out among the congregation. This part was for that man—that part for that woman; such denunciations were for such persons,—these threats for you sinners; and so,' continued the shrewd African *they give away the whole sermon and keep none for themselves!*"

Foreign News.

From the N. Y. Journal of Commerce.

LATEST FROM EUROPE.

By the packet ship Silas Richards, Capt. Holdredge, we have received London papers to Jan. 25th, and Liverpool to the 26th, both inclusive. The Manifesto of the Polish Nation will attract universal attention. It is considered by the London Times, as the most important exposure of national grievances which has been given to the world since the celebrated declaration of independence by the United States of North America.

The editors add, "The wrongs of the Poles are infinitely greater than those of our former American colonists: their resolution to redress them seems to be taken with equal courage. Let us hope that it will be followed with the same heroic perseverance, and terminate in the same glorious result."

The North Eastern Boundary.—We have a letter from a very intelligent source, which we shall publish to-morrow, giving a general outline of the decision of the King of the Netherlands, on the subject of our North Eastern Boundary. The result will be far more satisfactory to the Americans than to the British. We lose a small section of territory at the extreme Northern point of what we have heretofore claimed in the state of Maine, and gain that (to us) very important position at the foot of Lake Champlain, called Rouse's Point on which the U. States, a few years since, commenced erecting heavy fortifications, but afterwards abandoned them on its being discovered, as was supposed, that the position fell within the Canada territory.—*Ib.*

FOUR DAYS LATER FROM ENGLAND.

By the ship Mary and Harriet, Capt. Barstow, London papers have been received at Boston to Jan. 20th, and Liverpool to the 21st inclusive. A slip from the office of the Patriot, and the Transcript of Saturday evening, furnish us with the following extracts:

A large meeting of the merchants and other inhabitants of Liverpool was held on the 19th of January for the purpose of petitioning Parliament against the renewal of the East India Company's Charter.

From the Liverpool Mercury of Jan. 21st.

Arrest of Mr. O'Connell.—We particularly regret that the space we have in reserve this week precludes the possibility of offering such remarks upon the arrest of Mr. O'Connell and some of his associates as naturally arise from such extraordinary proceedings. Circumstanced as we are, we must necessarily be brief. We have elswhere ventured to express the opinion that the recent conduct of the Irish Government appears to us to exhibit more zeal than prudence. If the Government had not forcibly suppressed the meetings of the anti-Unionists, a time might speedily have arrived when they could, with more propriety and justice, have resorted to their proclamations and arrest. Mr O'Connell is a firebrand, but a firebrand is harmless where combustible materials are not at hand. The inflamable ingredient is a long protected system of misrule which has goaded a whole nation to the verge of despair and revolt, and the Government ought not, in our opinion, thus abruptly to have closed the safety valve of constitutional discussion and remonstrance. They should have recollected the saying of Swift, that there was no nation on earth where the subject was not allowed toroar as loudly as he pleased when put to the rack.

Arrest of Mr. O'Connell, Mr. Steel, Mr. Barret, Mr. John Reynolds, and Mr. Lawless, on a charge of conspiring to evade the proclamation act.

On Tuesday morning the house of Mr. O'Connell, in Marion-square, was visited by Mr. Farrel, Chief Constable, and Peace officer Irwin, who, upon being admitted to that gentleman's presence, stated that they had a warrant against him, issued from the Head-office, on a charge of conspiracy to evade the proclamations recently promulgated by the Lord Lieutenant. After a long conversation, which we have not space to notice, Mr. O'Connell entered into the requisite securities, himself in 100*l.* and two sureties in 500*l.* each. Mr. Barret, Mr. Steele, Mr. Reynolds and Mr. Lawless were all served with the same processes, and all gave bail.

We shall offer no decided opinion on this proceeding; until we know something more of the nature of the alleged offence. At present it appears to us that the Irish Government have shown more zeal than discretion in the affair.

UNIVERSALISM.—*A new argument.*—Mr. Bell publishes in his Universalist Watchman, as evidence of the "saving effects of Universalism," a letter from A. Pier, of Ohio, containing the following passage.

"I never did believe the doctrine of endless misery, and have frequently considered myself in doubt as it relates to the (what I now consider) great truths of the gospel of God our Saviour, but am now decidedly of the opinion that all things (like sin) that ever had a beginning will ultimately have an end; and that our Saviour will be triumphant in making an end of all transgressions—bring in everlasting righteousness, and finally bring to the view of all the Salvation of our God."

According to this, Mr. Bell and his correspondent "will ultimately have an end." Or if they hold, as some Universalists have done, that their souls were originally parts of God, and so had no beginning, still, their activity and influence, their joys and sorrows, and, even their consciousness of their own existence, all of which "had a beginning," will "ultimately have an end," Mr. Bell "congratulates his brother on his fortunate escape." Escape from what? From the dread of an eternal existence?

Has Mr. Bell really embraced the doctrine of the final annihilation of all created beings? Or does he print and praise articles without knowing what they mean?—*Vermont Chron.*

Married,

On the 22 ult. by the Rev. Glezen Fillmore Mr. John Coman, to Miss Margaret Acer.—By the same on the 22, Mr. Alanson Curtiss, to Miss Harriet Forbearance.—Also on the 1st inst. Mr. John M. Linsley to Miss Electa Burgess.

On the 7th inst. by the Rev. Joseph Penney, Mr. Nathan Fisk to Miss Melinda Manly, all of Rochester.

On the 3d inst. by N. Draper, Esq. Mr. Daniel Leggett, to Miss Clara Miner of Brighton.

In Palmyra, on Wednesday the 2d, by Rev. A. E. Campbell, Mr. Hiram Niles to Miss Chloe Robinson, daughter of Doct. Gain Robinson.

DIED,

In Brighton, on Monday the 7th inst. Capt. Nathaniel Negus, aged 59 years.

In Rochester on the 8th inst. Thomas Johnson, aged 44 years, formerly from Boston Mass.

EDUCATION.

☞Agreeable to adjournment, the next meeting of the *Monroe County School Society* will be held at the Court House on Saturday the 12th inst. at 10 o,clock A M. Dr. REID will deliver an address on Education. Mr. F. N. Benedict principle of the Rochester High-School, will also give a lecture on the best method of teaching arithmetic; and other business relating to the interests of Education in this country will be transacted.

Teachers and the friends of Education generally are respectfully invited to attend.

mar 8 Z. FREEMAN, secr'y.

The Presbytery of Rochester have dissolved the pastoral relation between the Rev. ASA MAHAN, *of Pittsford, and the Church at that place. Mr. Mahan, at the same time, declined accepting the call of the 3d Presbyterian Church of Rochester, to become their Pastor.* Mar. 7.

Acknowledgement of Letters for three weeks.—A. Ingersoll; S. Hubbard; M. Noyes; E. D. Moses; Folger, Lamb, & co; Wm. W. Wilcox; Lt. Johnson; Pomeroy & Bull; L. Clark; E. R. Bascom; C. Stone; J. Blakeley C. Loomis; L. R. Brown; E. B. D. Ogden; B. Gardiner; J. Wadsworth Jr; Wm. Seavier; C. Hawley; T. Cook 2; G. Howell.

TO MERCHANTS IN THE COUNTRY.—*POMEROY & BULL* have removed from 47 Front st. to the new Store, 64 Water st. (a few doors below Old Slip,) where they will have for sale, on liberal terms, on the opening of Spring business, an extensive assortment of WINES and GROCERIES. (*with the exception of Spiritous Liquors,*) and respectfully invite their friends, and Merchants generally, to call and examine their stock, and prices.

New-York, Feb. 24, 1831. 1 10w

HARDWARE.

99 *Pearl Street, nearly opposite the Pearl street House, N. Y.*

FOLGER LAMB & CO.

ARE now receiving a large and superior assortment of Hardware and Cutlery, purchased with cash, and selected with care, which they offer at wholesale, at low prices, for cash or approved credit.—Among which are—Ivory, real stag, fancy forbuck, horntip and white bone table desert knives and forks, and carvers, table and butchers' steels, butcher, bread and shoe knives, a great variety of pen, pocket and two blade knives, in dozens and on cards, sportsmen's piece knives, sheepsheers, scissors and razors, shoe pincers and nippers, plyers, carpenters', lath, shoemakers', and saddlers' hammers, coopers' and carpenters' compasses, corn mills, patent coffee mills, bench and hand vices, bright thumb and japanned norfolk latches, lifting handles, nail and spike gimblets, sickles, rat traps, warfle irons, welded and rivetted table hinges, H and HL hinges, pew hinges, chest hinges, cast butt hinges, flat and round bolts, woodscrews, iron and steel knitting pins, mouse traps, gridirons, iron candlesticks, pod and screw augers, steelyards, single and double handscrew plates, scale beams, knob latches, bed screws, bellows pipes, axes, carpenters' and coopers' adzes, mincing knives, trowels, hoes, chisels and gouges, plane irons, drawing knives, saws of all kinds, files and rasps, tea kettles and sauce pans, short and long handle frying pans, cow bells, cooks' ladles, brass kettles, house and alarm bells, curry combs, english and american scythes, straw knives, slates, inkstands, awls, shoe tacks, coach wrenches, stump joints, whitewash, paint, shoe, scrubbing, furniture, clothes and dusting brushes, cut and wrought tacks, brass and ironhead shovels and tongs, iron wire, braces and bitts, tap borers, iron weights, sad irons, toy irons, pins and needles, fish hooks, snuffer trays, bread baskets, tea pots, tea trays and waiters, gun flints, oil stones, gun locks, powder flasks, shot bags, whipthongs, ivory combs, commode knobs and rings, curtain pins, escutcheons, bedcaps, brass butts, brass nails, brass locks, window pullies, anvils and vices, trace chains, sand paper, inkpowder, spectacles, rules, slate and lead pencils, brass bracket and chamber candlesticks, bone coat and vest moulds, suspender buttons, gilt white metal, and yellow metal coat and vest buttons, pearl buttons, tobacco boxes, curtain rings, lamps, capwire, iron, tutania, britannia, and plated table and tea spoons, corkscrews, hair and tooth brushes, beads, snuff boxes, iron and brass knockers, joiners' squares, spoke shaves; spurs, brass thumb-latches, pocket books, knob, mortice, closet, chest, cupboard, trunk, pad and till locks, spades and shovels, blacking, halter chains, pocket and dressing combs, tailors' and women's thimbles, tenter hooks, patent metal cocks, razor straps, cotton and wool cards, horse cards, trace and leading line rope, bed cords and clothes lines, copper tea kettles, guns, rifles, pistols. They also keep constantly on hand, a complete assortment of cut and wrought nails and spikes, wagon and cart boxes, english (L) blistered, german and cast steel, nail and spike rods, hoop iron.

New-York, Feb. 26. 1am3t—11

WILLIAMS & MERRILL, *Manufacturers & Venders of Leather*, have formed a connexion in business in the village of Rochester, at the late stand of Williams & Palmer, and now have a good supply of Leather from their yard at this place, and are also receiving from the Tannery of T. Williams, Vernon, Oneida co. an extensive assortment of Leather—all of which will be sold on good terms for the purchaser. Also for sale as above, Oil, Tanners' and Curriers' Tools, &c.

*** All persons indebted to the late firm of Williams & Palmer are requested to call and make settlement with Thomas Williams, who is authorized to settle the same.

THOMAS WILLIAMS,
LINUS MERRILL.

N. B. The highest price in cash paid for Hides and skins. March 9. 3m11

Book & Job Printing

Neatly done at the Observer Office. Ma. 7

Central Library of Rochester and Monroe County
Historic Newspapers Collection

Temperance.

From the Evangelist.

THE DRUNKARD AND DEACONS.

It was during the violent shower in the spring of 1829, that a young gentleman proposed to read Kittredge's first address to the workingmen of a large farm in S—. All unhesitatingly consented to hear it, except one. This was a young man, whose bloated cheek and tottering step told too well why it was he refused. After much importuning, however, he consented. The address was read; and in a few weeks the workmen refused to receive their accustomed allowance of "grog," from their employer. Nor was he, who was so much importuned, a whit behind the rest. He not only refused to receive his wonted allowance, but called on the deacons and elders of the church to assist him in forming a temperance society.

But the "pillars in the church" (some of them, at least,) were not prepared for such self-denial. Said one of them, "I want no temperance societies. I don't drink too much. Let those form them who know not how to use the good things of this life without abusing them."

The young man was not to be discouraged. Life and death were now before him. He invited a friend who providentially visited the place, to call a public meeting of the friends of temperance. A meeting was therefore called; and a society formed. He was elected an officer of it, and delivered the first address before the society, which is said to have produced a powerful effect.

Indeed, he not only has set a good example of temperance before others; but has reclaimed six or eight others, who were as far gone in intemperance as himself. In short, the society which now numbers of both sexes, nearly one hundred members, owes its formation to a *drunkard*. It is worth while to state, that since the formation of this society, the use of ardent spirits has diminished seven-eights, in the place. This reformed drunkard (I regret to say) finds among the greatest opposers of his benevolent efforts, some of those who are within the pale of the church.

When will those who profess to be meek and self-denying followers of Christ, cease to do evil and learn to do well. M.

TEMPERANCE MEETING.

It will be seen by the following proceedings of a meeting held at the Court House on the 21st ult. that spirited measures have been adopted to promote the cause of Temperance in this village. It is a virtuous cause, and richly merits the hearty co-operation of every good citizen. We cordially wish the Albion Temperance Society a "God speed" in its laudable undertaking: May complete success crown its generous efforts.—*Orleans Tel.*

At a meeting of the inhabitants of the village of Albion friendly to the cause of *Temperance*, held at the Court House in said village on Monday evening, Feb. 21, 1831.—Rev. BENJAMIN I. LANE was called to the chair, and F. CLARK, 2d, chosen Secretary.

The meeting was opened by an appropriate prayer by the chairman, after which the following resolutions and constitution were unanimously adopted:—

Resolved, That we proceed to form a society for the promotion of Temperance, on the principle of entire abstinence.

Resolved, That a committee of two be appointed to draft a constitution for said association, and that Henry R. Curtis and Harvey Goodrich be said committee.

The committee then presented the following constitution:

ARTICLE I. This association shall be called "*The Albion Society for the promotion of Temperance.*"

ART. II. All who become members, shall subscribe this constitution.

ART. III. No member of this society shall drink any distilled spirits, or keep any in his house for the use of his household, or offer any to his friends or visitors, except as a medicine.

ART. IV. No member of this society shall be engaged in the distillation of ardent spirits; or in buying or selling the same; nor shall he give any to his laborers or customers in any case whatever, except as a medicine.

ART. V. The officers of the society shall be a President, Vice-President, Secretary and four directors, who shall constitute a board of managers, to transact all necessary business of the society between the annual meetings, and adopt all such measures as in their view may tend to promote the object of the society.

ART. VI. The annual meeting of the society for the election of officers, and the transaction of business, shall be on the 3d Tuesday of November.

ART. VII. An address on Intemperance, shall be delivered at each annual meeting, by a person previously appointed by the board of managers.

ART. VIII. Any member may withdraw from the society by leaving with the secretary notice of his intention.

We whose names are hereunto subscribed, agree to observe the provisions of the above constitution, so long as we shall continue members of the society.

[Here follows the names of 36 gentlemen who immediately became members of the society.] The following persons were elected officers for the ensuing year:

Areovester Hamlin, President; Barnuel Farr, V. President; Wm. Penniman, Secretary; Orson Nichoson, Alexas Ward, Wm. Bradner, Ambrose Wood, Directors.

Resolved, That the proceedings of this meeting be signed by the chairman and secretary, and published.

Resolved, That this meeting adjourn to the 2d Monday in March next.

B. I. LANE, ch'n.

F. CLARK, sec'y.

From the Western Recorder.

PROFESSORS OF THE RELIGION OF JESUS, THIS WILL NEVER DO.

Notwithstanding all the efforts that have been made to redeem the Sabbath from desecration, there are professed friends of the Sabbath, who own stages and stock in steam-boats and canal boats, which they allow to run on that holy day.

In one church in New-England, I know of four influential men, who are directors in a steam-boat company, and consent to the boat's running on the Sabbath, and I may say *order* it thus to run, being as they are among the number who manage its affairs.

I know, also, of some professors of religion, who lately had an interest in the Pioneer line of stages, but now own and manage lines which run upon the Sabbath.

I know of many professors, who own stages, and allow them to disturb our peace, by passing through our land on the Sabbath.

A man who said he was *not* a professor, told me the other day, in justification of himself for causing nearly two hundred persons to work on the Sabbath, that Rev. Mr. —— owned stock in his line of boats, which runs upon the Sabbath.

I have no doubt that such professors feel unhappy, and would prefer, if convenient, to have their vehicles stop on the Sabbath; but they do not stop them. They hold on to the evil, and thereby give countenance to all those who would destroy this blessed institution.

Brethren, *this will never do.* I would not at this important crisis, for the wealth of the nation, stand in your place, and bear the awful responsibility which you are assuming. The Sabbath must be redeemed from profanation, or our country must sink into anarchy and misrule; and if professed Christians will not lead the way in this reform, a holy example, how shall we expect others to do it?

Every Christian now entangled, should speedily separate himself from Sabbath-breaking establishments; for God requires to "remember the Sabbath day, to keep it holy;" and at the last great day of accounts, he will ask how his Sabbaths have been treated.

Dear brethren, will you lend your influence to *continue* this great sin, while many are weeping over, and laboring to *prevent* it; praying to the Lord of the Sabbath, to cause the nations of the earth to reverence that holy day? "I tremble, because I know God is just."

HARMON KINGSBURY,
January, 1831. *Ag't. Gen. Union.*

From the Philadelphian.

TOO MUCH LIGHT.

The Universalist Watchman contains the following attempt at wit:

"Dr. Ely, of Philadelphia, in his paper, recommend. to his readers to look at the sun on the day of the eclipse "with smoked glasses, if they would not injure their eyes." Would he not have done well to have recommended the same kind of glasses when they read his paper, that they might not injure their minds?"

The Editor of the Philadelphian answers, yes: if any of his readers possess *such weak minds* that they are in danger of being *injured* by *the light of truth*, which shines from his pages, they will do well to put on green or blue spectacles before they read the Philadelphian. Probably Mr. Avery of the Universalist Watchman has done so; or he would not have thought smoked glasses necessary for others, who like himself may not be willing to come to the *light*, and believe in the *light*, while they have light, that they may be the *children of light*.

From the Same.

The right and the wrong end of a Spy Glass.—It is one of the properties of the common refracting telescopes and spying glasses, that if the eye be placed at the smaller end, or eye glass, every object is apparently magnified and brought nearer to the beholder. If the eye be placed at the other end, every thing seems reduced in size, and throws to a greater distance than before. When examining the Christian religion, and the future realities to which it refers, men naturally put their eye to the object glass of their instrument. The consequence is, nothing deserving attention is discovered. Faith turns the instrument so that the believer sees the most distant objects with a clearness that is as wonderful as it is instructive. Fellow sinner, will you allow the position of your glass to be changed? Try it and see if things look differently. Professor of religion, see if you have the right end to the eye. Satan always advocates the use of the other. C. S. A.

From the Western Luminary.

AN HONORABLE DISCHARGE.

I have fought a good fight and kept the faith.—What a happy reflection is this for a christian just ready to lay off his armour and receive his reward. This reflection sustained the apostle in the view of approaching death. There was laid up for him a crown of rejoicing. But how few christians can adopt this language respecting themselves. How timid, how slothful, how entangled in the affairs of this world are many of the followers of Christ. How badly they fight and how poorly they keep the faith. Hence the weakness of their hope and the little assurance of their final attainment to the crown. We must fight, endure, persevere, overcome, or there will be no victory. We are surrounded by enemies lying in ambush at every corner and lane of life. The christian therefore should take to himself the whole armor of God, the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the spirit, which is the word of God. Thus armed, and following close to his leader, he shall not only *escape* the snare of the flesh and the devil, but he shall triumph gloriously. When the warfare of life is accomplished he shall receive an honorable discharge and enter into rest.

Confession of Convicts.—Last December, I was in company a hundred miles with a Sheriff, who had the charge of three prisoners going to Sing-Sing prison. I inquired of them how they had spent their Sabbaths. The eldest, a man about 50, said he had been brought up in a tavern and with a team, and used to work on the Sabbath as on other days. His habits had never changed in that respect.

The next oldest said he used to attend religious meetings occasionly, but of late had been at work on the canal, in the furnace, driving stage and team, and could not keep a Sabbath,

The youngest had left a wife, who was a worthy member of Mr.—'s church; he had received much good advice from her and others, which he said, if he had followed, would have kept him from his chains and that disgrace. Said he; two years ago I was a respectable citizen of—, and had been accustomed to attend religious meetings; but since that time I have deserted the place of worship, and spent my Sabbaths in riding and dissipation; and here I am. Sabbath-breaking led me to gambling and bad company, and now it is leading me from my family to the prison. I had known him when he was industrious and respectable, though he was unacquainted with the fact, and I doubt not he told me the truth.

Ah, said I, when he wept and wept again, Memory, O memory! thou deathless worm of the guilty soul. Had I a history of all the convicts of our prisons, these would be only a few cases among many thousands. The man who contemns the Sabbath is in the highway to ruin.—*Ct. Observer.*

A PRODIGAL.

The Editor of the Charleston Observer gives the following account of a miserable man whom he found.

Travellers in a new settled country, have not alwas a choice of inns, but must often be contented to rest their weary limbs beneath a roof through which the stars shine brightly. We had suffered much inconvenience from such lodgings; and one evening as we rode up to a newly finished house, we rejoiced at the prospect of a tight room, and a good fire, determined to be satisfied, although our fare might be homely.

We were about alighting from our horses, in order to clamber over the fence, as gates have not yet become fashionable, when my fellow traveller saw a tall fellow standing in the door. To the inquiry, "Can we stay with you to-night?" the answer "I reckon so" was given, and he came forward to receive us. It was a cold evening; we soon made our way to the fire, and were followed by our host. But what a looking fellow! He was full six feet four inches in height, broad shoulders, fire black eyes, a bushy head of hair, and altogether such a looking fellow as in the days of my childhood I had imagined Captain Kidd to be. I am not ashamed to confess I felt a strange sensation when I found his eye fixed on me.

He spoke, but it was to curse his children, and order them out of the stranger's way. It seemed difficult to draw him into conversation; he merely answered questions addressed to him. But there was a propriety of language which convinced us this was no ordinary man.

After supper my friend remarked it was our practice to attend worship before retiring, and if it was agreeable to him, we would attend now; he remarked hastily, "You can pray if you choose, but I *cannot*." This speech showed something of the man. With a discernment for which my companion is remarkable the subject selected was the parable of the Prodigal Son; a few tender remarks were added.—We sang, "Alas, and did my Saviour bleed;" and closed with prayer. When we knelt, he seemed irresolute, but at length he was on his knees; he groaned, he wept.—When we rose, he said, "O, Sir I am that Prodigal! I have been a fool, an infatuated fool. I tried gambling and was ruined—I tried drunkenness and was miserable. I wandered off here, where no body knew me—and now my whole soul is bent on making money. But O," said he, striking his forehead, "I am miserable." He said he was of a respectable family in——; that he had a pious mother; his downward course was at first gradual; that at length he became a gambler, and joined a party who frequent the steam-boats on the Mississippi river. He was ruined. Ashamed to return, he plunged in all manner of riot and excess; till, in a drunken fray he stabbed a man, and was lodged in jail for a number of months; that he then determined to reform, and, as soon as he was liberated, he came to A——; and had for the last five years, bent all his attention to making money—But still he was miserable.

He seemed relieved by this disclosure; and listened with attention to the conversation which was suited to his case. He listened to the evidences of its truth, which were brought forward. But the point most aimed at, was to make him feel his situation as a sinner; his desert of, and exposure to the wrath of God; and then the offer of the Saviour was made on Gospel terms. He wept, and his broad chest heaved with emotion. The night was far spent, and we parted; but I could not sleep.

At day light we arose, as we were under the necesity of proceeding on our way, in order to fulfil an appointment for the next day. Our host was already up, and returned our salutation in a more cheerful tone. He asked that we should pray with him once more, but not a gleam of hope seemed to enter his dark mind.—We parted, and shall not probably meet again till the moning of the resurrection—but never can I forget John——.

STRAINING AT A GNAT.

Some time since, an elder in a certain congregation in Ohio, obtained the "Appeal to Patriots, Philanthropists and Christians, in behalf of the Temperance Reform—Convinced that it was calculated to do good, he assembled, during the interval of public worship, his brethren of the session, and obtained their consent to ask the officiating clergyman to read the sermon in the presence of the congregation, after the usual services. As the other members of the session were not particularly acquainted with the Appeal, the elder making the request agreed to bear all the responsibility. Accordingly the Appeal was read. The alarming statistics, the glaring facts, the lashes of conscience were more than a whiskey *making*, whiskey *selling* or a whiskey *using* folk could endure. Consequently, nearly one half left the house in *good manners*, before the Appeal was done. The remainder *sweat it out*, except the few who were truly friends of temperance, and who were gratified with it. But the consciences of many were grievously offended, that matter on such a subject should be read on the Sabbath. One member of the congregation who distils *three barrels of whiskey per day*, the year round, who has nearly given up religious exercises in the family, and whose sons are going to ruin, had his tender conscience very much disturbed, on account of the breach of the Sabbath, and rode three or four miles to see the *Appeal*, that he might find something in it, which might afford ground for a charge against the elder through whose instrumentality it was read. There are many such men, who *make* the means of destruction, and deal it out by wholesale, who will make their brethren in the church blush because they carry on the work of death; yet they are very scrupulous lest something should be said or done out of order on the Sabbath. They can deal in ardent spirits, sip, and become merry under their influence, and sometimes go farther, without thinking of the consciences of other people, without being aware that they are sinning awfully.—This is straining at a gnat and swallowing a camel.

SABBATH SCHOOL ANECDOTE.

Related by the Rev. Mr Hoover, at the meeting of the Sabbath School Union, Philadelphia

"If, Mr. Chairman, you had accompanied me in a walk through this district, two years ago, I could have led to a house, or rather a hovel, not far from this spot, which was unfit to be the habitation of man or beast. There you would have seen a widow, with her seven children, in the rags of poverty, and with the imprint of misery on their countenances; the room and its occupants forming a scene of wretchedness seldom surpassed. If, sir, you will go with me to-morrow, I will show you the same house, but no longer a miserable tenement. Within, you shall behold the same widow and the same seven children, but clothed in comfortable raiment, and peace smiling in their faces. Sir, *the Sabbath school teacher has been there*, and he has led them to the place of holy instruction. God has visited them in the plenitude of his grace, and five of those seven children give joyful evidence that they have passed from death to life."

TEMPERANCE AMONG SEAMEN.

In the third annual Report of the Boston Seamen's Friend Society, just published, occur the following interesting and encouraging facts on the prospect of temperance among seamen.—*Rel. Int.*

Tempernance.—Some pains were taken in the year 1829, to ascertain the number of vessels which sailed from Boston in that year, with no ardent spirits on board for the use of the crews, and the names of forty-five were published in the last Annual Report. The inquiry has been continued, and no less than one hundred and thirty vessels are known to have sailed from this port since last January. In addition to these encouraging facts, it is recently ascertained that the use of ardent spirits among seamen is discontinued in the large Liverpool packet ships, which sail from this port, as well as in most, if not all, of the Baltimore, Philadelphia, and New York regular lines.

Measures have also been taken to ascertain the proportion of sailors, who abstain wholly from the use of ardent spirits both at sea and on shore. In the space of ten months past, two hundred and fifty-nine of this description have been registered, being on an average, about one man in five of those whose names have been entered in within this space of time; quite as large a proportion of strictly temperate men, it is believed, as would be found in the other classes of the community.

PREACHING OF A LITTLE CHILD.

Several years ago, D—— was visited with a revival. One evening Mrs. —— and her little daughter attended a meeting, and while the minister was speaking of the neglect of family duties, of reading the Scriptures and of family prayer, the little daughter, who listened attentively, and perceived that the preacher was describing a neglect she had witnessed herself, whispered to her mother, this question; "Ma, is Mr. —— talking to you?" This was powerful preaching to the mother; she was immediately brought under deep convictions, which resulted in her hopeful conversion to God. *N. Y. Evan.*

Free Negroes in Virginia.—We are happy to observe that a bill, subjecting to a penalty any persons who should instruct free negroes in the rudiments of learning, or even of revelation, has been rejected by the house of Delegates, in Virginia.

SEPTEMBER, 1830.
ROCHESTER CASH STORE.
HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the 'good people of Monroe County,'—among which are

46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds.

Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*

Also a general retailing asortment of *Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.*

Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do dipped Candles;
1300 do Cigars;

which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

O. HASTINGS, *Attorney & Counsellor* at law and *Solicitor & Counsellor in Chancery.*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

50 CHESTS Fresh Teas—100 Kegs Tobacco co—for sale by
W. BARRON WILLIAMS
One door south of the Mansion House, Carroll-st

ROSSITER & KNOX.—Wholesale & Retail Dealers in *Groceries Provisions Paints Oils, Turpentine Bushes, Varnish, Glass Dye Wood, Dye Stuffs, Shaker Wares, Patent Pails, &c. &c.*, at the building formerly occupied by S. MELANCTON SMITH & Co., No. 14, Buffalo-st.
Rochester, Jan. 1831. 5tf

JANUARY 1, 1831.—The subscriber having determined to discontinue the business of dealing in ARDENT SPIRITS, and not thinking it a duty to "feed the Erie canal" with their property, offer to sell at cost their whole stock of Liquors, consisting of *Brandy, Gin, Rum, Whiskey, &c.* together with the furniture connected therewith. ROSSITER & KNOX.
5tf

CHRISTIAN ALMANAC for 1831 for sale at this Office.

TILLMADGE & PARKER, Four doors south of the Clinton House, Exchange St. are now receiving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail, as low, if not lower, than can be purchased at any other establishment west of Albany.

They manufacture Copper, Tin, and Sheet Iron Ware—and keep constantly on hand, Stoves, Stove Pipe, Copper, Tin, Sheet Iron, and Hollow Ware of every description.—All kinds of Job work done at the shortest notice.
Rochester, Sept. 6 38tf

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.
ALBERT G. HALL.
Observer Office, Dec. 20, 1830.

LOOK!!!

All persons indebted to Nath'l Draper for tuition in the Rochester High School—or to Miss Fanny Bush for tuition, are hereby notified that I will attend to the receiving of said dues at the store of O N Bush, in this village on Saturday of each week, until the first Saturday of February next All who neglect this timely notice, may expect to find their accounts put in a train for collection.
SAMUEL L. PIERCE, Col
Rochester, Jan. 13, 1831.

VEGETABLE BILIOUS PILLS, a new and valuable compound, invented and prepared without the aid of Mercury or any other mineral substance, by J. S. Ware, chemist, Rochester, N.Y.

In offering these Pills to the public the proprietor feels confident that there is no medicine now in use superior if equal, for the following diseases, than his vegetable Pills:—Bilious and remittent fevers, yellow fever, and in the commencement of ague and fever, jaundice, dyspepsia, dysentery, acidities of the stomach, giddiness of the head, pains of the head breast and back, proceeding from a disordered stomach, obstructions of the bile, costiveness, caused from a diseased liver, colds, coughs, and in the first stages of consumption.

The use of these pills is a great preventive of epidemic complaints, especially of such as prevail in hot seasons, viz: cholera morbus, bilious cholic, bilious and typhus fevers, and dysentery; as these complaints are chiefly excited by a redundant secretion of bile and morbid affection of the stomach.

For Sale, wholesale and retail, by the subscriber, at his office, No. 40 Exchange-st. Rochester, N. Y. Also—by the principal druggists in the village. J. S. WARE.

N. B. For sale on commission, at No. 4 Exchange-street, a general assortment of Patent Medicines at New York prices. S. WARE.
Rochester, N. Y. Oct. 27, 1830. 44

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.
J. B. BLOSS.
M. A. F. HARRISON.

The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.
February 7 1831. 6t.

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of **GOODS** Rochester June 9 1830

HARTFORD FIRE INSURANCE *And Ætna Fire Insurance Company, Hartford.* he 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.

EAST ROCHESTER CASH STORE O. N Bush & Burnell are *selling* Goods at the corner of Main and St Paul Streets, E. Rochester. They desire those who have not called upon them to inquire of those who have with regard to *quality* and *prices*—May, 1830. 20tf

THE GEM—A Semi-Monthly Literary and Miscellaneous Journal, 2d volume enlarged. The 14th Number contains an engraving of the Genesee Falls at Rochester, with the scaffold of Sam Patch. Terms $1 50 per year, in advance. Full sets from the commencement of the present year can be furnished;—subscriptions received at this office.

FARM for sale.—Eighty eight acres—forty improved, situated in Greece near the Big Ridge and B. Kings, and the north part of Lot 124. *Title perfect*—price and terms liberal. Inquire of JOSIAH BISSELL Jr.
Rochester, 16 March, 1830

Book & Job Printing
Neatly done at the Observer Office. Ma. 7

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.
FREDERICK STARR.

To Exonerate from Imprisonment.

LUTHER FISK, of Gates, Monroe county Notice first published 13th January, 1831, creditors to show cause before Moses Chapin, first judge of Monroe county at his office in Gates in said county, on the seventh day of April next, at ten o'clock, A. M.

The creditors of Lyman Hamlin, imprisoned in the county of Monroe, are notified to show cause if any they have, before Hon. Addison Gardiner, circuit judge of the eighth Judicial Court of State of New York at his office in Rochester in the said county, on the 23d day of March next, at ten o'clock in the forenoon, why an assignement of the said insolvent's estate should not be made, and his person be exempted from imprisonment, according to the prayer of his petition.
Dated this 28th day of January, 1831.

To Exonerate from Imprisonment.

Ransom Rogers of the town of Brighton, Monroe county, Insolvent; Notice first published February 3, 1831. Creditors to appear before Hon. Addison Gardiner, circuit judge of the eighth Judicial Circuit, of State of New York, at his office in Gates on the 23d day of March next, at ten o'clock in the forenoon.

To exonerate from Imprisonment.

The creditors of Isaac Castle, an Insolvent debtor and a resident of the town of Gates in the county of Monroe, are notified to show cause if any they have, before Hon. Addison Gardiner Circuit Judge, at his office in Rochester, in the said county on the 23d day of April next, at 9 o'clock in the forenoon, why an assignement of the said insolvent's estate should not be made, and his person be exempted from imprisonment according to the prayer of his petition.
Dated Feb. 7 1831. 9w 7.

New Jersey, ss. Bergen Common Pleas.
Simon Y. Van Ness
vs. In case
Marsalas Van Giesen, Cornelius Van Giesen, & Adrian Van Giesen. Foreign Attachment

NOTICE is hereby given that an attachment issued out of the inferior Court of Common Pleas, in and for the County of Bergen, against the goods and chattels, monies and effects, rights and credits, lands and tenements of Marsalas Van Giesen, Cornelius Van Giesen, and Adrian Van Giesen, non resident debtors, at the suit of Simon Y. Van Ness, in a plea of trespass on the case to the damage of the said Simon Y. Van Ness of twenty one hundred and fifty dollars, was returned by the Sheriff of said County of Bergen, to the term of October, 1830, duly executed according to law.
ADM. WESTERVELT, Clerk.
E. B. D. OGDEN, Att'y. 12w 10.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January in the year of our Lord one thousand eight hundred and thirty, executed by Charles *Bardslee* of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chestnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less
JAMES W. SMITH.
Assignee of said Mortgage.
ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of two several sums of money secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Josiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars,—the other executed by the same Chandler Farrar to one William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828 and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Josiah Brown, on which last mentioned Mortgage is claimed to be due at this day the sum of two hundred and eighty two dollars and forty two cents,—NOTICE is given that by virtue of two several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Sines in the town of Mendon in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Rush, aforesaid—to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five. ISAIAH BROWN
Dated March 5, 1831.
JOHN DICKSON, Att'y.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage bearing date thy first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 283—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due, at this date. Notice is therefore hereby given that by virtue of a power of sale contained in the said Indenture of mortgage and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land, situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section 1, and being twenty three feet front of river street formerly so called, now St. Paul's street, and bounded westerly on the Erie Canal, the premises here by described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 10, 1831.
H H M HREY. MITCHELL LODER, Mortgagee.

[illegible] payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew J. Stevens and Lotia his wife, of the town of Perinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 53; and there being due on th said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land situate in the town of Perinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit, beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY, Mortgagee.
H. Humphrey, Att'y for Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR AND PROPRIET R. THURSDAY, MARCH 17, 1831. VOLUME V NO 12

Rochester, Monroe Co. N. Y.
PUBLISHED WEEKLY.
J. G. HALL, Printer.
Office in the Globe Building, No. 14, Main-Street

TERMS.—*To Mail Subscribers, after 6 months, $3.00. In advance, $2.50. Companies of five or more, where payment is made when the names are forwarded, $2.00.*
Village Subscribers, $2 50 in advance.

For the Observer.

"LEGAL GAMBLING."

Mr. Chipman,

We often hear, and I have no doubt with truth, of the *distress* felt by many of the poor, during the late inclement season: but, if we should investigate the causes of this distress, we should find that an equal moiety of this suffering proceeded from gambling and intemperance: I do not mean gambling by cards or dice, but by the practice of buying *lottery tickets*. Let us examine this subject a moment. There are six lottery offices in Rochester, where they sell from 40 to 60 Tickets per week, as an average for the whole: now put the price down at $5. a Ticket—and we shall see that a capital of more than $1500 is taken, weekly, from the pockets of the middling and poorer classes, and it is fair to assume that one half of this $1500 is dead loss to that part of the community. It is true, now and then,—"few and far between,—comes a *share* of a good prize:.... but then, the fortunate holder may not be disposed to 'share' with the unfortunate; and so, is it not a fair computation, to say, that the village of Rochester alone, will pay out, and lose entirely, from the middling and poorer classes, from 10 to 20,000 dollars per year, for speculating in lottery tickets?

Admitting for argument's sake, which is however not the fact, that a high prize does actually now and then show itself in this vicinity; does any one in his sober senses suppose, that in one case out of four those prizes are actually of any benefit to "fortune's favorites." The possession of property; coming by such windfalls, generally is of short duration: expensive living—expensive dressing—speculation, speculation, speculation, generally winds up the last dollars of a prize, in one short year from the time it came into the eager embrace of its possessor.

Mr. Editor; I would not, by any means, create prejudice against the individua's dealing in tickets: they go according to the law. But still, sir, does not the *retailer* of ardent spirits act under *license* when he sells the liquid poison to the maniac, who pours and pours it down his throat, to the destruction of his reason, and the peril of his soul.

So, indeed, the lottery vender acts lawfully in taking the last dollar of a poor man, for a share of a ticket—which, when the dice (wheel I mean,) revolves, proves in three cases out of four, to be a share of—*nothing*. Like self-righteousness, the more of such shares a poor man has in his pocket, the worse he's off.

I would say to the poor and the middling classes, let even "legal" gambling alone—it leadeth to destruction. ONE.

From the Reformed Christian Soldier.

UNIVERSALISM RENOUNCED.

Having belonged to the Universalist connection for several years, and written several books in its defence; and having withdrawn from its connection in April, 1828, I conceive the publication of my reasons, though too long delayed, to be a duty which I owe to my friends, to society, to God, and to the religion of Jesus. This public disavowal merits the greater attention, because made at a time when I am free from all excitement of personal or party feelings, and moved thereunto by no other consideration than to exonerate my own conscience, and remedy, as far as I can, the injury I have done to the church of God and my fellow men, by the diffusion of unholy and dangerous opinions.

The characteristic doctrine of the sect is the salvation of all men after death; but the creed of the denomination is much better defined by these five negatives: there is no Devil; there is no Hell; there will be no future Judgment; there is no religious distinction among men in this world; and there will be no difference in their condition in the world to come!

1. Universalism was unknown in the world till the middle of the eighteenth century, when it was conceived in the fanciful mind of a fanatical Methodist preacher, who imagined the doctrine, so far as it is affirmative, to result from a union of the Calvinistic Absolute Election and the Arminian Universal Redemption. Though Mr. Ballou has written an elaborate book, entitled "The History of Ancient Universalism," from the commencement of the Christian Era to the Reformation, yet he has been unable to furnish one living testimony for the existence, or belief of the doctrine, during the whole period embraced by his History! Thus seventeen hundred years after the volume of Revelation was closed, Universalism, as *one born out of due time*, makes its appearance in the world, and without any pretence to authority for a new dispensation, solicits the homage due to a divine commission. Where are its credentials? It has none.

2. Universalism is not taught in the Holy Scriptures; for there is not a passage in the whole Bible that plainly teaches the doctrine. Those passages generally adduced by its advocates, are either *figurative* or misapplied. The *three* main pillars on which it rests, are the mere images of a dream. These are, the relationship of the Deity to his creatures, as father to children; equitable retribution in the present life; and a complete change at death from the earthly to the heavenly image. But the very contrary of these are the facts. God is never called the Father of infidel or unregenerate men, by any of the sacred writers. Nor can any man show that a parental relationship subsists between God and degenerate sinners, more than between the fowls of the air, or beasts of the field. The holy scriptures state the case very differently, by declaring to wicked men, that they are of their father, the Devil. The assumption that all men are recompensed according to their deeds in the present world, is countenanced only by the mistranslation of a single passage, Prov. xi.31, which passage, translated by an apostle, affords a very different sense;—1 Peter iv. 18; and the whole doctrine of full retribution in this life, is directly opposed by Solomon, in these plain terms:—Sentence against an evil work is not *speedily* executed; there are *just* men to whom it happens according to the work of the *wicked;* and there are *wicked* men to whom it happens according to the work of the *righteous*. Eccles. viii. 11, 14. The doctrine is contrary to all human experience, and the unanimous and unequivocal testimony of Revelation. Lastly, the apostle does not teach, in the fifteenth chapter of his first Epistle to the Corinthians, that all mankind will be the subjects of the happy change there described. This high privilege he limits to *those who shall be Christ's at his coming*, and belong to him by a *spiritual relationship*, contrasted with the *natural affinity* that subsists between Adam and his degenerate offspring. Moreover, according to the *reading* of the Latin Vulgate and the Cambridge Manuscript, two of the best authorities in the world, Paul affirms in the fifty-first verse, that *we shall all rise*, but *we shall not all be changed;* and *this reading* is confirmed by the quotations of the passage, found in the Latin Fathers.

3. Universalism is not only opposed to the general scope of the holy scriptures, but also to the general belief of all enlightened nations. It must, therefore, be repugnant to common sense. This new heresy outrages the plainest testimony of revelation, and the general received faith of mankind, by denying the existence of a personal Devil and a local Hell, and a future retribution, which are just as explicitly taught in the scriptures, as the existence of God or the reality of Heaven.—The fact is, that the sacred writers never attempt to prove the existence of these beings or places; they are every where taken for granted in the holy scriptures, and there exhibited as the foundation on which the whole system of moral and religious truth is laid. He, therefore, who would expunge from the Bible and the Christian Religion, the received doctrine concerning Satan and Hell, may by parity of argument disprove the existence of God, and Heaven. The being and providence of God, the personal existence and evil influence of the Devil, the immortal joys of the holy, in a place of endless felicity, and the indescribable torments and destruction of the wicked in Hell, are doctrines that have equal foundation in the christian system; and will be acknowledged, in despite of all the efforts of infidelity, while the world stands, and the Bible retains the approbation and confidence of mankind. To every objection to these doctrines, it is sufficient to reply: They were popular in the days of Christ, never once reproved by him, but often made the foundation of his public instruction and impressive warnings; and, therefore, we are authorised in believing, that he gave them his divine sanction.

4. Universalism is utterly incapable of producing any moral or religious reformation. In the present degenerate state of mankind, no religion can live where no other sanction is admitted, than a supposed balance of enjoyment in favor of the virtuous; for this is so little perceived by men in general, that it is believed only by the few who realize that it is good to draw nigh unto God. Even atheism admits that virtue is desirable and profitable to men in the present life, but it puts an end to all distinction after death. In this respect, Atheism and Universalism are both alike with respect to religion, or motive to perseverance in virtue, in seasons of persecution or trial; or to effect that surrender of property, reputation, or life, which the obligations of religion require, when wickedness sits in high places. Many cases occur, in which much good may be done by self-denial, and even by the resignation of life itself, as in the case of our blessed Lord; and if the doctrine of future retribution be denied, the obligation to these sacrifices can never be made apparent and convincing. No wonder, then, that Universalism should raise the tongue of jealousy and slander against attempts to proselyte the heathen, or reform mankind, for she feels her own inability to effect any renovation.

The baneful effect of this doctrine, is the removal of all motives to obedience and holiness. It has been well said, If any thing will subdue the hardness of the sinner's heart, and awaken him to a sense of the folly and danger of sin; if any thing will quicken the sensibility of conscience, and impress the laws of Heaven on the understanding, it is the certainty of a future judgment, a state of being where justice will raise her impartial scales, and award to each the precise measure of his deserts. The strength of this motive, and its influence on the mind and practice of every individual, will be in exact proportion to the conviction he feels, that the soul will exist hereafter, receive a just retribution from its Maker, know the pains of depravity and vice, and feel the joys of conscious innocence and purity.

5. The moral tendency of Universalism is manifestly the subversion of religion and the degradation of human nature. Being engaged for some years after I joined the Universalist connection, in September 1823 in preaching to people whom I had collected into new societies, I had no opportunity of seeing the tendency of the doctrine. But after I was called to preach statedly for congregations of several years standing in that denomination, I then immediately discovered, with alarm, *death's doings*, in all their frightful forms. Appalled at the prospect, my affections for the doctrine soon chilled; and daily experience convinced me, that the delusion into which I had fallen, like the forbidden fruit, spread spiritual and moral death among mankind.—By removing all fear of God, judgment, and future punishment, it strengthened the hands of the wicked, inspired a false hope, and confirmed the daring folly of the infidel, and superinduced the morbid feelings of the Epicurean, by saying in effect, to all its votaries: "Live while ye live: eat and drink, for to-morrow we die." In a word, Universalism may be fitly denominated, *the grave-digger* for religion and practical piety.

6. Universalism is the most uncharitable and appalling doctrine for the poor, the oppressed, the diseased, and the unfortunate; for it suggests, that they must be proportionately greater sinners than the rest of men, seeing they are greater sufferers. This false notion once led to the inquiry; Were those men whose blood Pilate mingled with their sacrifices, sinners above all the Galileans? To which Jesus answered: *Nay!* This *Nay*, O Universalist, is the seal of Heaven to the sentence of thine *apostacy*.

7. Universalism is as unfriendly to civil government as it is hostile to the existence and influence of Christianity. If its favorite maxim be true, that all men are recompensed in the very instant in which the action is performed, by the exercise of a special Providence, then all executive or retributive justice administered by any form of civil government, is nothing but pure and unmixed tyranny and oppression. Hence, it appears, the tendency of Universalism is to destroy order and subvert civil liberty. A great part of the learned Warburton's "Divine Legation of Moses," is employed in establishing these two important propositions: "All mankind, especially the most wise and learned nations of antiquity have concurred in believing and teaching, that the doctrine of a future state of rewards and punishments is necessary to the well-being of civil society, and that the inculcation of this doctrine is of such use and importance to civil government." He, therefore, who endeavors to destroy the influence of this belief on society, is alike the enemy of his God and his country and in a high degree, forfeits his claim to the protection of either.

8. Finally, I renounce and abjure the doctrine of Universalism, an account of its *Absurdity, infidelity*, and *Profanity*.

Its absurdity lies in the supposition that men shall be saved, whose whole life has been one continued developement of a depraved heart, vicous and impure dispositions, and diabolical conversations; and whose very dying hours have breathed nothing but irreverence and despair. But all this comes far short of the climax. Universalism holds that the vilest miscreant, can, when he pleases, dye his hands in his brother's blood, look up and attack the throne of heaven by execrations and blasphemies, then turn the weapon on himself, and by an act of suicide, compel the holy gates of heaven to open and admit him to rank as chief among the saints.

The *Infidelity* is manifest by a total contempt of the Scripture testimony, which uniformly distinguishes the righteous and the wicked, by their lives and conversations in the present world, and their awfully different destiny in the world to come; and also from its contemptuous rejection of the unanimous faith of the christian church in all ages, from its foundation to the present time.

The *Profanity* cannot be concealed; for this heresy cuts the very thread of spiritual life, by placing the profane, the blasphemer, and the assassin in the family of God, thereby rending the veil of the Holy Temple, casting holy things to dogs, and making sacred things common. By making no distinction between persons who serve God, and those who serve him not, it degrades the song of the *redeemed* to the same rank with the obscene mirth of the *libertine*. In a word, this *novel heresy*, blights with the breath of *Upas*, the very trees, as well as the fruits of righteousness, in both the moral and religious world; and nothing less than the outstretched arm of Almighty God can snatch the soul from ruin, that has once imbibed the deleterious draught of a delusion so lethal and stupifying. May the Lord in mercy pardon the sinful instrumentality of the writer, in his former efforts to diffuse the doctrine; and may the great Head of the church arrest the progress of this delusion, and lead its disciples to a timely repentance. Amen.

JOHN S. THOMPSON.

Startling Fact.—It was mentioned on Saturday in debate, in the house of Representatives, that there is one tippling shop for every fifty adult males in this Commonwealth! If this does not prove the necessity of Temperance Societies, it is at least sufficient to show that there is a strong offset for any evil which such societies may inflict upon the community.—*Boston Courier.*

From the Sunday School Journal.

The Theatre.—Two or three important incidents have lately come under our observation respecting this species of public amusement, which are not without interest. Disclosures have often been made of the temptations to fraud, intemperance, and licentiousness, which are thrown before the young by the theatre, and every thing pertaining to it. It is really sickning for one to contemplate the ruin caused by theatres, lottery-offices, taverns and alehouses, wherein the transgressors may be trained from child-hood in every species of iniquity, in order that there may be no lack of villians and paupers, whose confinement & support may afford a theme for learned speculation, and a heavy item in the tax-bill.

The inconsistency of men on this subject can hardly find a parallel in the reveries of a luntic hospital. That moral and religious instruction is to be opposed—that theatres, taverns and brothels, are to be sustained—that profanity, intemperance and licentiousness, are to be let alone—and that alms-houses and prisons are to be increased and improved as the demand for accommodation in them shall increase!—In other words, that while money and influence are withheld from Sunday and Infant Schools, where religion and moral instruction is given, liberal provision is to be made for the support of those, who, through want of moral and religious instruction, become a curse to themselves & the world!

THE SABBATH.

The Massachusetts Baptist Convention lately adopted the following report, and resolve:

Your Committee to whom was submitted the subject of the better observance of the Christian Sabbath, report, that having attended to the duty assigned them, they find much cause of deep humiliation before God, that the *Christian Sabbath*, and its appropriate duties, have been so much neglected by us as a denomination; at least, that it is not observed with more fidelity to Him, who honoured this day by his resurrection from the dead. Impressed as we are with a conviction that this day was designated for religious services by him who redeemed the church with his own blood, and this impression being strenghtened by apostolic examples, we submit the following resolution, viz:

Resolved, That as professed Christians, it becomes us to be more faithful in the observance of the Christian Sabbath: that the sanctification of this day, is inseparably connected with the glory of Christ, and the best good of his church. And believing as we do, that fidelity to our master—the good of Zion—the spiritual well being of our families,—and the peace and safety of our country depend, under God, on the proper observance of this day, we highly recommend to our churches its more faithful observance by attending more punctually on the ministry of his word—the reading of the holy scriptures,—the instruction of our families;—and especially by watching our own religious progress during each week,—the present state of our religious affections,—the renewed dedication of ourselves to Christ and his service, and earnest desire after conformity to his character.

Value of Sabbath School Libraries.—A little boy seven years old, had been sitting long silent one evening, when he suddenly spoke, "Mother' I know one thing.' "What is that?" said his mother. "I will never, while I live, drink a drop of spirits, or make a bet, or buy a lottery ticket," and his face flushed with earnestness as he spoke. "That is a good resolution," said his mother; "but what made you think of it now?" "Something I read in my Sunday school book," said he' "and I shall never forget it."

SANDWICH ISLANDS.

Intelligence has been received from the Sandwich Islands as late as the 16th of August, in a letter from Mr. Chamberlain. No material change had occurred in the state, or prospects of the mission. It was supposed that Boki had perished, in an ill-advised expedition to the New-Hebrides for sandal-wood.

From the New-York Journal of Commerce.

Which horn will you take?—In a short debate which occurred in the U. S. House of Representatives on Friday last, Mr. Bates of Massachusetts reduced the anti-Indian business to a sad dilemma.

He regretted (he said) not to see the Chairman of the Committee on Indian affairs in his place. In this dark sea he thought the House had a right to know from the pilot by what course, or what star it was sailing. If the Indians are the citizens of the States and subject to the jurisdiction of the States as contended for, he would thank any disciple of the school of strict construction, or of any other, to show the authority of this Government to purchase their land, to move or educate them, as proposed. Mr. B. said some of *his* constituents wished to sell their lands and remove, and would be very thankful if the Government would buy them out and aid in their removal. If the Indians are indeed independent nations, or tribes, as he supposed they were, then, no difficulty appears in the case; but if they are citizens of the States, and subject to the jurisdiction of the States, he saw no power in the Government to interfere. The policy seems to be, to consider them as *independent* for all purposes beneficial to us, and as *citizens*, for all purposes prejudicial to them.

From the Missionary Herald.

CHICKASAWS.

EXTRACT FROM LETTERS OF MR. STUART AND MR. HOLMES, DATED AT TOKSHISH, DEC. 6TH, AND NOV. 18TH, 1830.

Effects of the Mission on the Indians around Tokshish.

At p. 45 of the last number, it was mentioned that Mr. Blair had requested to be discharged from missionary labors, and was about to leave Martyn. Mr. Holmes, who has heretofore resided at Tokshish, has been directed to take the place of Mr. Blair. On leaving the place of his former labors, he makes the following remarks respecting the reason for his moving to Martyn, rather than Mr. Stuart.

Here about ninety commune on sacramental occasions, and at Martyn only ten—here near two hundred compose the congregation on the Sabbath, and frequently the assembly is so large that we have to preach in the open air; whilst at Martyn fifty is the largest number of hearers. Mr. Stuarts voice is strong, and public speaking is by no means so injurious to him as it is to me.

It required much self-denial for us to acquiesce in the descision, by which we are separated from the beloved spot. A reciprocity of affectionate regard we believe exists between us and our neighbors. This now has assumed the aspect of a Christian settlement, and the Lord appears to prosper every thing undertaken for his glory. In our humble house of worship we are often cheered with the reflection that this and that man were born here.

Mr. Stuart, previously to the arrangements made for Mr. Holmes' removal, on recently resuming his labors at Tokshish, after an absence of more than a year, remarks:—

I am greatly delighted with the prospect of usefulness not only in our immediate neighborhood, but at a distance from the station, among the real Indians. The change which has taken place in the minds of the Indians within the last eighteen months, respecting religion, is truly encouraging. Never have I seen them so eager to hear the word of God, nor listen with such solemn attention to its sacred truths. I speak now of those in our neighborhood, for I have not yet been abroad. The advancement of the good work among them is also very pleasing. Many, whom I left in the darkness of heathenism, are now rejoicing in hope of the glory of God. This is the Lord's doings, and to his holy name be all the praise. According to our present arrangement, Mr. Holmes will preach to the Indians at his school-house through an interpreter, while I endeavor to preach to those who speak the English language at Monroe. In the evening the two congregations meet together in a general prayer-meeting, in which the singing and most of the praying are in the Indian language. So soon as we can arrange our business to leave home, if we can procure an interpreter, we design taking an excursion out among the Indians at a distance. We have every encouragement to preach the gospel to the heathen. The Lord does appear ready to bless divine truth to the souls of those, who have long sat in darkness and in the shadow of death. He has blessed it in a very extraordinary manner in our congregation, and therefore we are encouraged to sow the good seed of the word as extensively as possible. Not only the present state of feeling among them on the subject of religion, but their present political state seems loudly to call for vigorous and extensive labor. It must not be concealed, that a tide of intemperance and consequent dissipation are sweeping over the land, and might seem to present great obstacles in the way of preaching the gospel to them. This, however, furnishes an additional reason why we should be more industriously engaged in opposing the progress of those evils, which led to temporal as well as eternal ruin. It should be remembered, that all are not intemperate.

ANNALS OF INTEMPERANCE.

The characters mentioned below will be recognized by many of our readers. A young man in this village, who from childhood had been habitually intemperate, became an object of loathing to all, and at last died upon the town. The body was decently laid out at the public expense, when an intimate companion of the deceased, and his usual associate in drunkenness volunteered his services to watch with the corpse. A cent had been placed on each eyelid of the deceased, to keep it closed.—The temptation was too strong for the surviving friend; who, watching his opportunity, stole the cents slipped away, and laid them out in RUM!

A NEW PLAN FOR JULY FOURTH 1831.

In a recent number of the American Sunday School Magazine, it is proposed that all the Sabbath school scholars in the United States, should meet, in their respective towns, on the fourth of July, 1831, and publicly commemorate the *fiftieth* anniversary of the establishment of Sunday schools, and the fifty-fifth of American Independence. This I consider to be a very happy suggestion, and I hope it will be universally adopted.—*Bost. Rec.*

AFRICAN SLAVERY.

It would be easy to prove, says Humboldt, that the whole Archipelago of the West Indies, which now comprise scarcely 2,400,000 negroes and mulattos, (free and slaves,) received from 1670 to 1825, nearly FIVE MILLIONS of Africans.

From the New York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS.—NO. XIII.

THEY WERE OPPOSED TO THE REVIVAL.

Opposed to the revival! Who were opposed? The professed friends of Christ, and those too, who had given the most satisfactory evidences of their piety. I am aware that many persons will be startled at such a statement as this. They are prepared to believe that impenitent persons, both within and without the pale of the church, may be found in opposition to revivals; but can hardly be persuaded that any real Christians ever feel opposition to this work of God. I have so often witnessed this opposition, that I can no more doubt its existence than my own. I shall mention some of the causes by which it is produced. My remarks will be confined to professed Christians, who have given unequivocal evidence of piety and attachment to revivals. The opposition of which I shall speak, is generally felt at the commencement of the revival, and often is of very short duration.

1. *The work commenced in a manner very different from what they had expected.*

They were convinced that efforts on the part of the church were necessary for the origin and progress of a revival. These efforts they had neglected, and they consequently sunk into profound slumbers.—While they slumbered and slept, others were vigilant, prayerful and active. In answer to the prayers, and in connexion with the efforts of these, God poured out his Spirit and revived his work. He came suddenly, and found them sleeping. When the cry sounded in their ears, "Lo! the Bridegroom cometh; go ye out to meet him," they roused up from their slumbers, and beheld—What did they behold?—They beheld Christians full of zeal and faith and prayer and effort, and they *tried* to think it was all enthusiasm. They beheld converts joyful in Christ, and tried to think that they were false, deluded converts, for they had not seen them under conviction, and did not even think that these might have had conviction when they were asleep. They do not, therefore, realise that there is a revival around them. The devil takes advantage of this and their coldness, and stirs up in their heart opposition to God. Many such professors feel opposition to a revival,

2. *Because it commenced contrary to their predictions.*

They have, perhaps, known that in the church there were dissensions and bitterness, and that its members have greviously injured one another. And they have ventured to say, "There never will be a revival, or there never can be a revival, till these difficulties are healed;" an assertion unwarranted by scripture, and contrary to facts. When a revival commences contrary to their bold predictions, it is humbling to see that they were in an error.—As they have not prepared their hearts to seek God, and did not expect the immediate effusions of his Spirit, instead of humbling themselves before him, instead of feeling that they were wrong, and adoring that grace which has triumphed over so much imperfection in the people of God, and which has made them instrumental of obtaining this revival, notwithstanding these difficulties have sadly diminished their energy; instead of this, they attempt to justify themselves. They endeavor to adhere to their principle, that a revival cannot take place, because Christians are so faulty towards one another. They do not seem to consider that the best Christian is a thousand fold more faulty towards God, than the greatest delinquent is towards his fellow Christians, and that much more then, on their own principles, no Christians can ever have a revival. Others feel opposition in a revival,

3. *Because their Christian friends are revived before themselves.*

They expected to be the first who would awake and be revived. They almost supposed that there could be no revival until they were awake to duty. But they find, while themselves are stupid, their Christian friends are revived. It is a great mortification to their spiritual pride, to learn that God can work without them, and that they are far behind others. They feel reproved by the examples and conversation and prayers of such Christians, because they are evidential of hearts engaged in the work of God. Such often labor more to think that their active brethren are wrong, *inprudent, censorious*, than to feel right themselves. They find much fault, as they think, in those whose feelings are enlisted in the work. But they do not perceive, at least they do not like to perceive, that they themselves are absolutely governed by a censorious, self-justifying, unbumbled spirit! Many are opposed,

4. *Because the work spreads among those who have been unfriendly to them.*

They have perhaps sworn an eternal hatred, in consequence of real or supposed injuries. They cannot bear to think that such persons—persons so very wicked, are giving any evidence of reform, or are receiving any tokens of the divine presence and favor. This may be true of churches of the same denomination, who are governed by local interests and jealousies.—It may be true that even ministers of Christ sometimes feel this opposition.—When difficulties have arisen between a minister and his people, and they have persecuted him till he was obliged to depart, or when his brethren in the ministry, feeling that his usefulness among the people of his charge has ended, have advised him to a dismission—when he leaves his people feeling, and perhaps with reason, that they have wronged him, he has

Central Library of Rochester and Monroe County
Historic Newspapers Collection

tsrong temptation to view uncharitably any work of grace that may soon become apparent among them. Under such circumstances, ministers are peculiarly exposed to a want of faith and charity. They need much grace and prudence to keep them from sinning with their tongue. Others are opposed,

5. *Because the work is carried forward by the instrumentality of those whom they dislike.*

Many of the people of God stand aloof from a revival, and even drop into the ranks of opposition, because they will not own the minister, whom God is evidently owning, and whose labors God is crowning with enlarged success!

Such are evidently arrayed against God. They are not really willing that this minister should be instrumental in the conversion of many perishing souls. They would perhaps be unwilling to acknowledge this to be a fact. But it is most obviously so. They do not expect that souls will be benefitted by him—do not pray that he may turn many to righteousness; and when the smiles of heaven are evidently shed upon his labors, still they are unbelieving.—They are not willing that God should work by him. He is not so talented, or so eloquent as some favorite of theirs. He may pursue measures that are in some respects imprudent and unwarranted, at least, which they *deem* so. He perhaps disagrees with their favorite in his views respecting ministerial duty; and he may be loved and praised by the persons whom they hate.—For these, and similar reasons, they are opposed to him, and to that work in which he is exerting an evident instrumentality! Such Christians often feel that they are doing much themselves to promote a revival. They are unsparing in their censures of others, whom they stigmatise as cold, formal, and perhaps hypocrites! It may be, that he who looketh on the heart *judgeth differently*. These professors certainly do not pray for such a minister as they ought, do not love him as they ought, and are not really at heart willing that he should do good, lest he should consequently, gain that influence which they are unwilling he should possess. The great cause of these, and similar feelings, is to be traced to spiritual declension, to wordly attachments, and to apathy in religion.—And now, Christian! if you had read these remarks, with due attention and self- application, you would have discovered at least *one thing*—that there is much in you that is wrong! A. R. A.

REVIVAL PARAGRAPHS.

Morning Prayer Meetings.—There is probably no measure which Satan dreads more than these six o'clock meetings; and there are no Christians whom he will so much like as those who, having health and ability, decline attending them. If then the real friends of Christ are desirous of aiming a deadly blow at the Prince of Darkness, and fighting manfully the good fight of faith, let them be punctual, constant, and persevering at these prayer meetings at the dawn of day. There are abundant statements in scripture of early rising for religious purposes. They can be referred to by the aid of a Concordance, under the words "early," "morning," &c. We must revert to primitive practices, get rid of luxurious habits, and sinful modes of living, or the world will be lost.

Spirit of Prayer.—At this precious season it is distressing to hear long, cold, and desultory prayers. They show great deadness in the praying individual, and his total unfitness to be the mouthpiece at a prayer meeting. It is one evidence of a revival when prayers are short, and chiefly for distinct objects. Each worshipper comes to the meeting with his heart burdened with a specific errand to the throne of grace, and for the time he thinks of nothing else. If called upon to pray, he supplicates for the thing he wants, fervently and importunately, and then stops. At such meetings there should be three or four prayers offered successively, while the suppliants are on their knees, and there should be little exhortation or singing. Oh, Christians! pray more earnestly, and more to the point. Wrestle and agonize in prayer, and hold on.

Preparation for Prayer.—If any man has a suit at the court of a Prince, or before any earthly tribunal, he arranges his tho'ts, put his ideas into the most appropriate language, and enlists the warmest feelings of his heart. But in approaching the king of kings, poor sinful man often rushes into the divine presence, without consideration, forethought, arrangement, or emotion. Is not this mocking God? Will he hear and answer such petitions? Do not such *say* their prayers, and yet never *pray*? We ought not to be formal in our addresses to the throne of grace, but we should know what we want before we approach it, "fill our mouths with arguments," and be concise and fervent. Before engaging in prayer, or going to a prayer meeting, we should meditate upon the subjects to be prayed for, prepare ourselves to wait upon God for specific objects, and endeavor to have a spirit of prayer. Then we may expect a discontinuance of cold, desultory prayers, full of "vain repetitions."

Injudicious comparisons.—At this time particularly christians should scrupulously avoid making comparisons between different ministers, and means of grace. In a revival no one should say, "I am of Paul, and I of Apollos, and I of Cephas." It is childish and injurious in the extreme. The Spirit of God will be grieved away by such unseemly rivalries among the people of God. Rather let all say, I AM OF CHRIST. Let all see eye to eye; let conversation be on harmonious topics; let unity, brotherly love, and mutual confidence prevail in all the churches, and among all denominations; let us be more anxious to hear and obey the truth, than solicitous to learn by whom it is to be dispensed.

Christian Steadfastness.—It is characteristic of people in large cities, and in this as much as in any other, to be more distinguished for sudden and great movements than for continued and pains-taking efforts, be the cause what it may. We are like the French soldiers under Napoleon, the best in the world for an *onset*, but have no heart for a hard-fought battle. But we cannot have a revival of religion unless christians will take the pains for it. A few hurried efforts will be utterly ineffectual. They must make their calculations for a long campaign, for a course of self-denial, for fasting and prayer, without ceasing.—Heaven is not to be won, nor souls saved, by a few spasmodic efforts. We must lash ourselves to the oar, and work manfully, while life and strength remain, looking to God for help.

Don't be Diverted.—At such a season as this, Christians should keep their eyes steadily fixed, and have their hearts fixed also upon the interests of Christ's kingdom. In their deportment, conversation, and all they do, they should be serious and solemn. In the family, children and domestics should see that the minds of the professors are deeply involved in *a great cause*; at places of business also, all levity, trifling, and engagedness in common topics should be relinquished. We should be diligent in business as well as fervent in spirit, but it ought to be manifest that religion is uppermost in our thoughts, and that out of the abundance of the heart the mouth speaketh. We should neither divert others, nor be ourselves diverted, from the paramount object of a Christian's heart, the salvation of dying men, and the glory of the Redeemer's kingdom.

Time for Reconciliation.—We are told, not to let the sun go down upon our wrath; and in using the Lord's Prayer, we ask God to forgive us on condition that we forgive our fellow men. It is seasonable to inquire of all professed disciples of the Lord Jesus Christ, how far they comply with the direction not to let a quarrel exist beyond one day; and whether they do not virtually pray for condemnation on their own heads, if they are unforgiving. This is a precious season in which to bury all discordance, and to be reconciled to every christian brother, or unchristian acquaintance. Let every one, who wishes and prays for a revival, see to it that an extinguisher is put upon every enmity, and that every feud is ended.

MISSIONARIES IN ASIA AND GREECE.

Letter from Mr. Brewer to the Publishers of the Bost. Rec.

Smyrna, Nov. 10, 1830.

Gentlemen.—Your readers will, I am sure, take an interest in the following extracts of letters lately received from two of my missionary brethren. The first from Rev. Eli Smith, is dated

"*Cars, June* 29, 1830.

Dear Brother,—You will have learned from a letter addressed to you by Mr. Dwight from Constantinople, of the route we took from that city towards Armenia. We reached Erzroum in 28 days, including three of delay on the road. Notwithstanding the rapidity and fatigue of our journey, Providence gave us strength to endure it far better than we had expected, and the heat, and cold, and rain were not permitted to injure us. When we stopped we felt better prepared for travelling than when we commenced our journey, and if you could see us now, you would find us almost as hearty as muleteers.

At Tocat we visited the grave of Martyn, and made many inquiries respecting his death, but could obtain very little satisfactory information. Almost every one that had seen him, had followed him to the grave. We found Ezroum in such an unsettled state in consequence of the departure of the Armenians of that Pashalic for Georgia, that we had inducements to prolong our stay there. So after doing our necessary writing and reading, we proceeded on to this place. The Russians are still here but will leave soon, and take the Armenians along with them. It is not easy for you to conceive the desolation which this emigration will occasion. In the bazars of the city, whole streets are shut up, and in the country hardly any fields are cultivated. We hope the Russians will improve the condition of the poor Armenians; they certainly can hardly make it worse. We are now about to visit some of the principal places in Georgia on our way to the north of Persia. From there our route is still undetermined. A kind Providence has thus far remarkably favored our undertaking, and we entreat your prayers for the continuance of its favor.—We often think of our pleasant sojourn under your roof and of our other friends in Smyrna; and are calculating upon finding more than one letter from you awaiting our arrival at Tebreez."—Our verbal information from these brethren is down to the 20th of Aug. when they were still at Teffliz, but were expecting, as we now learn, to proceed through Persia to Beyroot. They were both in good health, and I am happy to add, that the alarming intelligence of the ravages of the cholera morbus, is rather to be referred to the south of Russia than to Persia. Communication with the interior is so uninterrupted, that we may hope to hear frequently of their progress.

Mr. King writes from Tenos on the 20th of October. "I have at length seen the city of Athens and have there made a purchase of a spot for a house. It is now all in ruins and the Greeks are still there, and I shall be obliged to wait till spring, before I can build a little hut to live in.—While there, a Greek servant of Mr. B. who went with me from this place, broke open my trunk and stole — dollars and fled. This is the third time that I have suffered from Greeks, and I still remain a *Philhellen.* I returned to this place on Saturday after nearly a month's absence."—"Smyrna and Constantinople are far more agreeable to be present than any place in Greece, but I must not look at comfort. Should the way, however, be hedged up before me, I may then perhaps go to one of the places above mentioned. Dr. Korck thinks it very probable that he shall withdraw from his school, as he finds many obstacles.

"My school now consists of sixty-four scholars, and opposition to it is, so far as I can judge, dying away. I expect in the course of two months to see Mr. Robertson and Mr. Hill with their families at Tenos. Their arrival will give me great joy."

In this quarter our schools continue to flourish, and are likely to be free from one of the most formidable sources of opposition which those in independent Greece are subject to, viz. the jealousy or policy of the government. Cyprus, Candia, Samos, Scio and Mitylene will each of them present a fine field for the operation of schools.—No permission for the exiled Jewish Christians to return from banishment has as yet been obtained. "How long, oh, Lord, how long?" Yet the cause of evangelical religion is, we trust, day by day making some little advances in these benighted lands.

Pray for us, dear sir, that the morning sun may soon rise in mercy upon us.

Yours truly, JOSIAH BREWER.

From the London Congregational Magazine.

THE JEWISH ORIGIN OF THE CELEBRATED POPULAR LEGEND, "THE HOUSE THAT JACK BUILT."

As the occupations and pleasures of childhood produce a powerful impression on the memory, it is probable that almost every reader who has passed his infantile days in an English nursery, recollects the delight with which he repeated that puerile jingling legend,—"The House that Jack built." Very few, however, are at all aware of the original form of its composition, or the particular subject it was designed to illustrate. And fewer still would suspect that it is only an accommodated and altered translation of an ancient parabolical hymn, sung by the Jews at the feast of the passover, and commemorative of the principal events in the history of that people. Yet such is actually the fact. The original, in the Chaldee language, is now lying before me; and as it may not be uninteresting to the readers of the Congregational Magazine, I will here furnish them with a literal translation of it, and then add the interpretation, as given by P. N. Leberecht, Leipsic, 1731. The hymn itself is found in *Sepher Haggadah*, fol. 23.

1. *A kid, a kid*, my father bought,
For two pieces of money:
A kid, a kid.

2. Then came *the cat*, and ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

3. Then came *the dog*, and bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

4. Then came *the staff*, and beat the dog,
That bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

5. Then came *the fire*, and burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

6. Then came *the water*, and quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

7. Then came *the ox*, and drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

8. Then came *the butcher*, and slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

9. Then came *the angel of death*, and killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

10. Then came *the Holy One*, blessed be He!
And killed the angel of death,
That killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

The following is the interpretation:

1. The kid, which was one of the pure animals, denotes the Hebrews.

The father by whom it was purchased, is Jehovah, who represents himself as sustaining this relation to the Hebrew nation.

The two pieces of money signify Moses and Aaron, through whose mediation the Hebrews were brought out of Egypt.

2. The cat denotes the Assyrians, by whom the ten tribes were carried into captivity.

3. The dog is symbolical of the Babylonians.

4. The staff signifies the Persians.

5. The fire indicates the Grecian empire, under Alexander the Great.

6. The water betokens the Roman, or the fourth of the great monarchies to whose dominion the Jews were subjected.

7. The ox is a symbol of the Saracens who subdued Palestine, and brought it under the chaliphate.

8. The butcher that killed the ox denotes the Crusaders, by whom the Holy Land was wrested out of the hands of the Saracens.

9. The angel of death signifies the Turkish power, by which the land of Palestine was taken from the Franks, and to which it is still subject.

10. The commencement of the tenth stanza is designed to show that God will take signal vengeance on the Turks, immediately after whose overthrow the Jews are to be restored to their own land, and live under the government of their long expected Messiah. E. H.

Revivals.

From the New-York Evangelist.

REVIVAL IN NEW-YORK CITY.

We are happy to state that this work still progresses and with increasing power.

Several united public exercises have been attended the present week.

Sabbath evening, in Dr. Spring's church.

Tuesday morning, meeting of the ministers and elders in Pearl-street church.—Afternoon and evening, united prayer meeting in the Murray-street church.

Wednesday, morning, afternoon and evening services in Broome-street church.

We understand that the work still progresses powerfully among the Methodists, and that the meetings in Allen-st. church are sustained with much interest.

We are informed the Dutch churches in this city are entering into this work with increasing interest, and that the Moravian church have united with one of the former in their public services.

The morning prayer meetings at 6 o'clk, and the inquiry meetings, are still kept up with interest.

In our former statements respecting this revival, we have, endeavored to present such existing facts as might secure in the minds of christians abroad, a full belief, that God is really reviving his work in this city; and also enlist their feelings and prayers in its behalf. But while we have abundant reason for gratitude to the great Head of the Church, for what he hath wrought, we still feel that the work is small compared with this immense population—small comparatively with what we have often witnessed in other places.

We have often feared that our christian friends abroad might think that the work is progressing here with great power, and almost sure to go on; and that, consequently, they might cease to offer for us their fervent prayers. We have therefore repeatedly endeavored to press upon Christians, here and abroad, the importance of viewing the work as just commenced, still feeble, and needing much of the influence from Heaven, which is to be obtained thro' untiring effort and ceaseless prayer. To guard still against this danger, and to give our readers a clearer view of the extent and progress of the work, we are much gratified with the privilege of presenting them the following judicious communication:

TO THE CHRISTIAN COMMUNITY.

The interest felt by tens of thousands in distant places, in the spiritual prosperity of this city, has induced *the ministers of three presbyteries*, at a joint meeting, held this day, to present the following brief statement of the condition of our churches at the present time; especially as we have reason to fear that *overrated* statements may be circulated to the injury of the cause.

We would state, That a revival of religion has, for several week, existed among us.

That it is more *extensive* than was ever before known to us, in this section of the church.

That in promoting the work a very delightful degree of union is observable among our members and ministers.

That not all—*far from all*—of our Christian professors are actively engaged in helping this glorious sause.

That we view the work as still increasing; and, at the same time, as advanced to a state of great and peculiar interest.

And that, under these circumstances, OUR COMMON AND URGENT REQUEST, to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours," is—FOR THEIR UNITED AND HEARTY PRAYERS, THAT THE WORK MAY PROCEED AND PROSPER, according to the measure of our spiritual wants, and the grace of God, who can "supply ALL OUR NEED according to his riches in glory by Christ Jesus."

NEW YORK, March 1, 1831.

GARDINER SPRING,
SAMUEL H. COX,
WM. D. SNODGRASS,
JOEL PARKER.
Committee.

REVIVALS IN VIRGINIA.

The editor of the Southern Religious Telegraph says:

"We have recently heard from five or six congregations in the interior of Virginia, where the Lord is present by his Spirit manifesting his power to save, in the conversation of sinners. In one of these places the glory of the Lord is revealed in signal works of grace—in one day twelve entertained hopes of having passed from death unto life. It is not thought expedient to name these congregations, or give a particular account of these revivals at present. We make mention of them that christians in our state may know, that the Spirit of God has not forsaken our churches—that a cloud of mercy, loaded with blessings, is gathering over this part of the Lord's vineyard—and that all who pray, may offer *earnest* supplications to the Lord, to send down showers of divine influences upon all the Southern churches—on our Theological Seminary—on the whole land and save the people from their sins.

Revivals have commenced in *five* or *six* colleges within a few months, and as the fruit of which, probably, *fifty* young men have already been converted to God. At no period within *five* years, has the prospect of a general Revival been so encouraging as at the present time. Let this *fact* stir up the minds of pious teachers and pious students in all our colleges, and engage them to special prayer and effort. To every such teacher, or student—Providence says, "The Master hath come and calleth for thee,"—"Open thy mouth wide and I will fill it."—*Boston Rec.*

From the New Haven Intelligencer.

REVIVAL IN YALE COLLEGE

The friends of Christ will rejoice to learn that the good work which we mentioned in our last as having commenced in College, is progressing with increased power. Within the last three weeks, between fifty and sixty have been called out of darkness into a light that they never saw before. They have been taught more wisdom in this short period, than they ever learned before, and are made to believe that they have the Holy Spirit witnessing with theirs, that they are born of God.

Satan has made a mighty effort to stop the work, and revive his own. But God, who is able to make the wrath of man to praise him, will, we have no doubt, overrule it to the advancement of his own cause. The work is as promising now, as it has been at any time, and the number of those who are anxious for their souls, is probably greater than those who are hoping that they have found a Saviour.—A general solemnity pervades this place, hallowed by a thousand prayers.

There is much solemnity over the city, and some few conversions. Christians flock together for prayer, and *some* feel as did the children of Israel, when they replied to Moses, "All the words which the Lord has said will we do."

We understand there is a great revival in North Haven, about eight miles from this city. It is stated that nearly two hundred attended the last auxious meeting.

FOUR DAYS MEETING AT UTICA.

The recent four days meeting in this village, as we intimated last week, was a season of peculiar solemnity. Every thing, so far as we could judge, was conducted with the utmost order and propriety; and though the people came together in throngs, such stillness and solemnity reigned in the assemblies, as we have seldom witnessed. There was much visiting from house to house; prayer unceasing was offered; the word was preached with great boldness, and accompanied, we trust, with power from on high. Mr. Kirk, of Albany, whose labors with us were abundant, preached the closing sermon on Monday evening, in the large presbyterian church—Mr. Aikin's—which was crowded to overflowing.—The subject, that of inquisition for the blood of souls, was awful beyond description, and the interest was intense. Between two and three hundred, we should judge, came forward to the anxious seats, and forty or fifty (the Baptist Register thinks sixty or seventy, or even more) rose up by request, and came forward in token of having given their hearts to God, during the four days. Last week was, on the whole, perhaps, such a season as Utica had never before seen. The work of God here has received a new impulse; and let it be the prayer of Christians, that it may long continue. During the third day, Sabbath, thirty-seven on profession, and others by letter, were added to Mr. Aikin's church; most of them, the early fruits of the revival.—*West Rec.*

Geneva, Waterloo, and Vicinity.—Interesting letters have come to hand from Geneva, under date of the 23d ult. The revival in that place commenced, it seems, some time ago in a female seminary, where more than twenty give evidence of having been renewed. It has lately increased in every part of the town, and is still going forward in a wonderful manner. The hopeful subjects are not enumerated; but perhaps may be at this time, "not far from a hundred and forty."—*Ib.*

"Although we have been unbelieving," says another of the writers, "the sweet influences of the Spirit are resting upon us. Hearts that were once filled with the spirit of the world, have become meet temples for the indwelling of the Holy Spirit; and mouths once filled with folly, are now singing hosannas to the Son of David. Many towns around us share in the blessing. In every direction are glorious outpourings of the Holy Spirit.

"In Waterloo, the work is powerful beyond any thing ever known in this region. Seneca Falls, also, and at the west of us, almost every town is visited with outpourings from the shower of mercy. Surely Heaven's Spirit is descending upon earth, and the connecting link is strengthening and widening; and though the sad traces of the fall are still awfully visible, yet the provisions for our restoration are so graciously manifest, that at times I almost desire to employ myself with the angels' song—"Holy, holy, holy, Lord God of Hosts, the *whole earth is full* of thy glory!" Would that you could be with us."

A clerical friend, who has just returned from the western part of the state, says he does not know of a town west of the Genesee river, that now remains unaffected.

Items.—A revival has commenced in the village of Auburn, with overwhelming interest. At Elbridge, also, there is a powerful work.—*Ib.*

Factory villages in R. I.—The Rhode-Island S. S. Magazine mentions the existence of a revival in the village of Albia, in that state, embracing perhaps about fifty subjects of conversion, with a greater number of inquirers. The writer adds the following:—

"Among the factory population are some very striking instances of the power of grace, and the force of religious impressions.

"We hear from Warwick and Coventry that in seven factory villages the good work is spreading in a most powerful and pleasing manner.

"Dr. Briggs, from Bristol, has lately informed us that prospects are unusually good in that town, as to the cause of religion."

PALESTINE MISSION.

Extract of a letter to the Editor of the Religious Intelligencer, From the Rev. Geo. B. Whiting, dated Beyroot, Sept. 30, 1830.;—at which time Messrs. Bird and Whiting and their families were well.

"I wish it were in my power to communicate some interesting information respecting our mission—something that might interest the readers of the Intelligencer. But we have very little to say of the progress or success of our operations: in other words, of the moral improvement of this people. Indeed, the principal facts respecting the condition of the people, and the effects of missionary exertions among them, are already in possession of your readers. They have learned too, *that after a suspension of those exertions for two years*, (during which time *some* good impressions, before made, seem to have been lost while others have evidently been gaining strength,) the missionaries have again quietly taken up their residence here, and resumed their humble labors. My own time has as yet been principally occupied in studying the Arabic language, the almost only medium of intercourse with the people of this country. Mr. Bird is doing something every day as he has oportunity, in the way of instruction—conversing and reading the Scriptures with those who visit him—and those whom he can find willing to hear religious instruction—reading and expounding the Scriptures *on the Sabbath*, with a small number *who meet* at his house—and once a week reading and talking to a company of beggars, who come to our doors to receive a little pittance of the bread that perishes, but who also listen attentively while they are told of the Bread of God which came down from Heaven.

'We have reason to believe that Asaad Shidiak is yet alive and in health, and that he has not "fallen from his own steadfastness;" notwithstanding that many reports to the contrary have been industriously circulated. A few days since, it was reported here that he had changed his mind, returned to the holy Mother Church and in consequence been set at liberty.—But we regard the report as destitute of all probability.

"Last week a "Reply to Mr. King's farewell Letter" arrived here. It is written by the Maronite Bishop of Beyroot, and printed at Rome. It is a long and elaborate document, and intended, doubtless, for the more intelligent class of readers.—It is evident, too that the writer considers it a complete and triumphant refutation of Mr. King's arguments. Several hundred copies we understand have been *sent here*; but before they are properly *published*, the work must be inspected and approved by the Patriarch. Mr. Bird has with some difficulty been able to borrow a copy long enough to give a cursory reading.

"We are not alarmed at the appearance of this formidable vindication of Romanism. On the contrary, we are glad to see it.—It indicates at least, an awakened state of feeling, and an *apprehensiveness* for the influence of the former publication. If that had not been deemed an *important* and *dangerous* letter, it would not have drawn forth a reply from so respectable a source.—And it must give additional importance to Mr. King's Letter, in the estimation of the Maronites to see that the Bishop has written a book of perhaps 200 pages in answer to it, and that book has been *printed at Rome*. The way will probably be fairly opened now, for us to speak again to a multitude of attentive minds. Almost any state of feeling is preferable to that senseless *apathy*, which has reigned for ages, and which the ecclesiastics of these countries, would gladly perpetuate."

AN IMPOSTOR.

"There is now in *Philadelphia*," says one of the most respectable ministers of New-York, "a little man, a JEW, very short, thick-set, of reddish hair and whiskers, full-faced, who speaks German and English; who will likely impose on you and other ministers. He has very good documents from Ireland. He professes to be a *converted* Jew. He has *bit* us here sadly, and put us all out of the humour of assisting any more Jews. His case seems to be like that of the German Jew, a professor in a college; who dying, confessed that his heart had been boiled again and again, but still remained hard as a stone. Such villains you should publish from Georgia to Maine. They take the name of Christ on their lips, and ask aid for the sake of 'the Man of sorrows.' They whine you a good wish 'for a comfortable sabbath day,' when they leave you on a Saturday eve; and thus they abuse the holy name of charity and Christian kindness to base ends."

This same man has been practising his impositions in Baltimore; and has professed to seek baptism in this city; but succeeded in imposing nothing upon the editor of the Philadelphian but one hundred quills.

Every Jew who has pretended conversion, and with whom the writer has had any dealings in the way of granting pecuniary aid, has cheated him. Three of them have swindled him out of not less

Central Library of Rochester and Monroe County
Historic Newspapers Collection

than eight hundred dollars. Still we must do good, according to our best judgment, and our opportunity, unto all men; and not exclude the lost sheep of the house of Israel; who in every land, and to this very day, are living monuments of the truth of divine prophecy and revelation.—*Philad.*

ROCHESTER:
Thursday, March 17, 1831.

TO OUR PATRONS.

It is gratifying to us to be able now and then to make an acknowledgement to our patrons for their promptness in answering our calls for assistance and for the efficient aid they render us.

In our Circular we gave an expose of the embarrassments under which this establishment was laboring, and the necessity of receiving aid, in the way of extending the circulation of the Observer, from those who feel an interest in the diffusion of religious intelligence through the medium of papers devoted to that object. We have received very convincing and gratifying evidences that our friends have awaked in some measure to the importance of rendering us the assistance called for.—We have recently received a considerable number of subscribers, obtained by the voluntary and gratuitous services of our patrons. In two or three instances, individuals have forwarded ten or twelve new names; and they have not forgotten the very important circumstance in the business, that of forwarding us the pay in advance. A very considerable number of others have sent a smaller list with promises of further efforts, and what they have already done, gives us the best possible assurance that these promises will be fulfilled. To those who have rendered us this very important and timely assistance, we would tender our sincere thanks.—We hope that their example will be extensively followed, and that this paper, which we consider as the property of the Christian public in the western part of this state, will through their instrumentality be relieved from the embarassments under which it labors, and that they will receive a full compensation for their benevolent efforts, by the benefit they may derive from its increased usefulness and more extensive circulation.

Should our patrons continue their exertions to procure subscribers, and should they all feel their obligation, and the indispensible necessity of making prompt payment—of remitting all *arrearages*, and paying in advance when practicable—at any rate of paying within the time, and agreeable to the terms published in the paper, we could ere long be relieved from our present perplexities, and the community be benefitted by the increase of light and knowledge on subjects inseperably connected with the interest of the Redeemer's kingdom. We do flatter ourselves therefore, as there now appears to be an interest excited among our christian friends in some measure proportioned to the object and the pressing exigencies of the case, that this interest will not subside, or their labors be remitted until all is done that can be effected by their influence, and that we can reasonably expect from their personal exertions.

THE CHEROKEES.

Our readers will peruse with deep interest, and with feelings of inexpressible indignation, the articles which we have given from the last Cherokee Phœnix. The conduct of Georgia towards this remnant of a once powerful tribe, cannot find a parallel in the history of civilized nations. The publication of the Phœnix will probably be suspended, as no white man who is not too vile a miscreant to be employed in a printing office in the Union, will comply with the requisition of the laws of Georgia—that is take an oath to support her laws as a condition of remaining within the limits of the Cherokee nation.

Suppose the State of New York or any other state of the union should pass a similar law.—Suppose that a Georgian could not reside within the limits of this state without taking an oath to support our laws, what would be the indignation excited in the breast of every man who understood the principles and knew how to appreciate the value of civil liberty. A crisis in the affairs of the Cherokees is near at hand. They must be crushed—must be compelled to surrender their property, their farms, their fireside—all, of an earthly nature, that they hold dear, to the base, and before unheard of cupidity of Georgia—or they must be protected by the government of the Union. And are free Americans who have called these Cherokees their *Red brethren*—whose government from the days of Washington, has guaranteed them its protection, and has been encouraging them to acquire the arts and to adopt the habits of civilized nations—now that they have done this and are making advances in knowledge and in their moral condition, before unknown of among savage nations—are free Americans to sit tamely by and see them crushed by the hand of the ruthless oppressor? Will no arm be raised for their protection? Will no hand interpose? Will not Americans throw themselves between the oppressor and the oppressed, avert the threatened blow, and save the nation from the disgrace of having this deed of blackest infamy recorded on the pages of her future history? If we, at this distance, can do nothing more, we can pray to that God who hears the sighing of the prisoner and the groanings of the oppressed—that he would throw over these Cherokees his protecting shield and turn the counsel of these Ahithophels to foolishness.

SPIRITS TURNED TO COFFEE AND COFFEE TO SPIRITS AGAIN.

We have occasionally noticed cases which have occurred in this part of the country in which tavern keepers have banished ardent spirits from their premises, and substituted hot coffee in their place. One of these cases was that of Mr. John Acer of Pittsford, in this county. Mr. Acer as a professor of religion and a friend of temperance, discontinued the sale of ardent spirits in his large tavern from *conscientious motives*. We rejoiced at his decision in the case and noticed the fact in this paper at the time. It now appears that Mr. Acer has lost custom in consequence of his conscientious scruples on this point, and as he probably lost some by the notoriety given to it by the notice we gave in the Observer, we think it no more than just to him and to the community to say that he has again REPLENISHED his bar with SPIRITS and is selling to those that call. *This* notice will probably add as much to his custom as our former one diminished it. And as the former one was extensively copied into the papers friendly to temperance, it will be no more than an act of *justice* to Mr. ACER for them to insert *this* also.

Rev. J. Elliott requests us to give his acknowledgement of *Ten Dollars* received of the first Presbyterian Church of Lockport, in aid of Foreign Missions

THE MAILS.

We have never known the mails from N. York so far behind their time, in the last three years, as they were the last week. The Journal of Commerce of Saturday the 5th inst. was not received here until the next Friday; and the other New York papers of the same date did not reach us until the 12th, being EIGHT days on their passage.—In the summer season the N. York papers of Saturday have usually been received here at 4 o'clock on the Monday following. We know that the roads must be excessively bad, but we are much inclined to think that an opposition would *mend* them so that the mail would arrive here in less than eight days from N. York. The fact is, we have never known any thing come so near to McAdamizing the roads, as a stiff and persevering opposition.—It appears to us that speculators might even now, although our mails do *not stop on the Sabbath*, "anticipate the regular transmission of commercial intelligence, by the employment of expresses."

Rev. Mr. Elliott of the Tuscarora Mission, in a letter to the editor of this paper says:—

"For the encouragement of those who are interested in the cause of Missions, and to stimulate them in prayer we would say God is at work among the Tuscaroras by the resistless energies of the Holy Ghost; several, we trust, have already given their hearts to God. Oh! Christians pray for us."

FOREIGN NEWS.

We are aware that our readers feel a deep anxiety to learn the progress of revolution in Europe, but there have been no late arrivals. They must therefore wait with patience.

GREAT FIRE!

At about 11 o'clock on Tuesday night last, the large stone Mill on water-street, in this village, owned by Mr. Harvey Ely, and occupied by Ford, Bissell & Co. was discovered to be on fire, and notwithstanding the exertions of the Engine companies, aided by our citizens, the interior of the building was entirely consumed, the walls remaining uninjured. Mr. Ely is insured $5000, which cover his loss. There were in the mill 12,000 bushels of wheat owned by Messrs. Ford, Bissell & Co., on which they were insured $10,000, which, together with the wheat that will be saved, in a damaged state, will cover their loss. The custom mill which joined on the north, and the large flouring mill of Mr. Atkinson joining it on the south were, by the great exertions of the Engine companies, preserved uninjured.

Catholics turned Protestants.

It has been some time reported that four hundred French Catholic Priests had lately abjured the Catholic faith and embraced the Protestant religion. We have thought it needed confirmation and have therefore not published the articles; but the following from a London paper appears to render it highly probable that such an event has actually taken place.

The story of four hundred Priests in France having conformed to the Protestant religion gains confirmation by accounts received daily from respectable quarters, in addition to which, we hear that his Majesty the King of the French has written to his particular friend, the Bishop of Winchester, for an English copy of the Protestant Prayer-book.—*Lond. Pap.*

The article in our last paper headed "Fatal Rencontre," should have been credited to the Charleston Observer.

Temperance and Revivals.

We have received a communication on this subject, which is too long for this paper, but will appear next week.

FOUR DAYS MEETING AT BUFFALO.

☞ We are requested to give notice that a Four Days Meeting will commence in Buffalo on Thursday the 31th inst. and ministers of the gospel and lay brethren who feel an interest in advancing the Redeemer's kingdom, are very urgently requested to attend.

For the Observer.

Further movements in the cause of Temperance.

A letter from a gentleman in Ypsilanti, Michigan Territory, to his friend in this village, says, "We have four stores in this town which have all abandoned the traffic in ardent spirits.

ANECDOTES

Selected for the Philadelphian, from Whitecross on the Shorter Catechism.

ELECTION.

When the Rev. George Whitefield was in the zenith of his popularity, Lord Clare, who knew that his influence was considerable, applied to him by letter, requesting his influence at the ensuing general election at Bristol. Mr. Whitefield replied, that in *general elections* he never interfered, but he would earnestly entreat his lordship to use diligence to make his own particular calling and election sure.

The late Mr. Newton, rector of St. Mary Woolnoth, when his memory was nearly gone, used to say, that forget what he might, he never forgot two things,—1st, That he was a great sinner,—2d, That Jesus Christ was a great Saviour. Two most important subjects of recollection.

THE ARIAN AND THE COBBLER.

A poor man unable to read, who obtained his livelihood by mending old shoes, was asked by an Arian minister, how he knew that Jesus Christ was the Son of God? "Sir," he replied, "I am sorry you have put such a question to me before my children, although I think I can give you a satisfactory answer. You know, sir, when I first became concerned about my soul, and unhappy on account of my sins, I called upon you to ask for your advice, and you told me to get into company, and spend my time as merrily as I could, but not to go to hear the methodists." "I did so," answered the ungodly minister. "I followed your advice," continued the illiterate cobbler, "for some time, but the more I trifled, the more my misery increased; and at last I was persuaded to hear one of those methodist ministers who came into our neighborhood, and preached Jesus Christ as the Saviour. In the greatest agony of mind, I prayed to Him to save me, and to forgive my sins; and now I feel that he has freely forgiven them!—and by this I know that he is the Son of God."

HERVEY AND WHITEFIELD.

Among the many whom Mr. Whitefield was honored to be the means of converting to the knowledge and love of the truth, and who will be a crown of joy to him in the day of the Lord, it is perhaps not generally known that the celebrated Mr. Hervey is to be mentioned. In a letter to Mr. Whitefield, Mr. Hervey thus expresses himself. "Your Journals, dear sir, and sermons, especially that sweet sermon on *What think you of Christ?* were the means of bringing me to the knowledge of the truth."

THE WISE BOY.

When the late Mr. Hunt was preaching one Sabbath morning at his meeting-house Horsleydown, on "The mystery of Godliness," he took occasion to challenge the audience how God assumed human nature; when a little boy in the gallery rose, and with simplicity repeated the following answer from the Assembly's catechism, "Christ the Son of God, became man," &c. Mr. H. then inquired if he could give the Scripture proofs, which, after a short pause he did correctly. The venerable minister was much affected, publickly thanked him, called him his young tutor, and invited him into the vestry after the service, where several persons handsomely rewarded him for his diligence.

THE PIOUS SOLDIER.

The comfortable influence of the precious truths of the Bible at a dying hour, was manifested in the case of a poor soldier, who was mortally wounded at the battle of Waterloo. His companion conveyed him to some distance, and layed him down under a tree. Before he left him, the dying soldier entreated him to open his knapsack, and take out his pocket Bible, and read to him a small portion of it before he died. When asked what passages he should read, he desired him to read John xiv. 27. "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." "Now" said he "I die happy. I desired to have peace with God, and I possess the peace of God which passeth all understanding." A little while after, one of his officers passed him, and seeing him in such an exhausted state, asked him how he did. "I die happy for I enjoy the peace of God, which passeth all understanding," and then expired. The officer left him and went into the battle, where he was soon after mortally wounded. When surrounded by his brother officers, full of anguish and dismay he cried out, "Oh! I would give ten thousand worlds if I had them, that I possessed that peace which gladdened the heart of a dying soldier, whom I saw lying under a tree; for he declared that he possessed that peace of God which passeth all understanding!—I know nothing of this peace! I die miserable! for I die in despair!"

MARTINIQUE.

Papers have been received from this Island to the 16th February. On the 13th of that month an insurrection broke out in that Island among the negroes, founded upon circumstances which all must admit justifiable, at least justifiable upon the same principles, that we justify the late burst of public feeling in Belgium, and the present noble efforts of the Poles to *be free*. The Negroes it seems had heard of the revolution in France, the "three great days in Paris," and the establishment of a Constitutional government, and sympathising with their more fortunate *brethren* in Europe they came at last to feel the generous flame themselves, and strove to work out their own freedom. Vain delusion! They might sympathise in joy or in sorrow with the *white* brethren; but the white man has no sympathy, no feeling, no kindness for the Negro, and the chain that has galled him so long, is riveted still stronger.

The insurrectionists were easily suppressed, and many of the leaders have been arrested, and—shot!

A *Military Court* has been established in consequence of the insurrection, to hold its sessions for six months, with powers to proceed in a summary manner against all offenders.

HUMAN DEPRAVITY.

Brown, the man recently convicted of murder in New Orleans and sentenced to the *hemp* by way of temporal retribution, when called up to hear his doom pronounced, exhibited the most utter and reckless disregard for his situation, and a total want of feeling. After the sentence was pronounced he turned to the spectators and with an air of the utmost composure and affability said, "*Excuse me if I am not at Church on Sunday next, I am engaged.*"

Such *sang froid* from a wretch under sentence, in the presence of a large audience is calculated to produce more moral evil than his execution can do good.—*Roch. Dai. Adv.*

How little did this poor wretch realize that he *would* be at meeting on the next Sabbath, and that it would be a meeting that would never end—in which "the assembly ne'er breaks up," and where the audience will be composed of Devils and damned spirits, whose employment will be "weeping and wailing and gnashing of teeth"—unless indeed the doctrine of Universalism is true, in which case this murderer will find that he is thus by the law of his country hastened out of this world the sooner to enter upon the joys of heaven—having received from a *sin-hating* God the approving sentence of *"well done good and faithful servant."*—Ed. Obs.

WESTERN CANALS.

We learn by Canada papers, that the *Welland Canal Bill*, which grants a loan of £50,000 to the company, passed its final reading last week, in the Provincial Parliament of Upper Canada, by a majority of four, and that Mr. Merritt, the agent, has published a statement showing the probable amount of tolls for the present year that will be collected on the canal. The correctness of this statement is denied by the editor of the Herald, who promises to show that the items are over-rated. There seems to be much difference of opinion in Canada, in relation to the said Canal and the probabilities of its success. What the precise grounds of dispute are we do not know, nor is it, that we are aware of, material that we should just now enquire into them. This we do know, that great efforts are making in Ohio and elsewhere to divert the western trade from the Erie Canal and pass it through the British Territory. Even as far off as Columbus, impressions are made, which have produced some remarks in the Ohio Bulletin most unfavorable to the Erie Canal. The writer in that paper assumes that "the completion of the Welland Canal in Upper Canada is likely to prove a serious injury to the revenue of the New York Canal." The Cleveland Herald states "that it is warranted in saying that the transportation of freight can be effected from that Port at the rate of 25 cts. per barrel cheaper to New York city via the Welland Canal and Oswego than by shipment in Buffalo, and the like result is presented in favor of shipping to Montreal instead of the city of New York. If it should prove that this opinion is well founded, New York will be compelled to reduce the rate of toll on the Erie Canal in a proportionate ratio."

THE LAFAYETTE LAND

It will be interesting to many of our readers to learn, from the following passge of a letter from Mr Skinner, of Baltimore, to the editor of the American Farmer, that the Florida lands of Gen. Lafayette are in the market:—

"Permit me to make known, as interesting to your readers in Florida, that the illustrious and much beloved Lafayette has sent me, and requested me to execute an unqualified power of attorney, to sell at public or private sale, one half of his Florida Lands. I have no doubt that, in distinguishing me by this mark of his confidence and regard, his leading object was to relieve the good people of Florida, and its capital, Tallahassee, into which his land runs, from all apprehensions of the check which might ensue to the growth of that country, by having in the heart of it a body of 24,000 acres of unoccupied land. I understand much of it to be exceedingly well adapted to the growth of cotton and sugar cane, and of tobacco; but I will give you a more particular description of it when better informed. In the mean time my plan will be, as at present advised, to sell alternate sections, on long credits, to practical settlers, as far as may be, demanding only a small portion to be paid in cash."

From the Cherokee Phœnix.

This week we present to our readers but half a sheet—the reason is, one of our printers has left us; and we expect another (who is a white man) to quit us very soon, either to be dragged to the Georgia penitentiary for a term not less than four years, or for his personal safety, to leave the nation, and us to shift for ourselves as well as we can. And, our friends will please to remember, we cannot invite another white printer to our assistance without subjecting him to the same punishment; and to have in our employ one who has taken the oath to support the laws of Georgia which now oppress the Cherokees, is utterly out of the question. Thus is the liberty of the press guaranteed by the Constitution of Georgia.

But we will not give up the ship while it is afloat. We have intelligent youths in the nation, and we hope before long to make up our loss. In the mean time our patrons will bear with us and have patience, let them bear in mind that we are in the woods, and, as it is said by some, in a savage country, where printers are not plenty, and a substitute not easily obtained when one of our hands leave us or becomes indisposed—our paper is therefore easily deranged. Our readers will please not expect to receive the Phœnix very regularly for a while. We shall do the best we can.

New Echota, Feb. 19, 1831.

We have already noticed the late law of Georgia, making it high misdemeanor, punishable with four years imprisonment at hard labor in the penitentiary, for any white man to reside, after the 1st of March, *within the limits of the Cherokee nation*; (so the copy of the laws we received reads—let the people of Alabama, Tennessee and North Carolina look out—the Georgia legislature is carrying it sovereignty too far,) unless he takes the oath of allegiance, and obtains from the Governor's agent a permit to continue his residence *until further orders*. We cannot help alluding again to that law as being extremely unjust, without saying any thing of its oppressive tendency, both to the whites and Cherokees. It is certainly oppressive on the whites, even admitting that the state of Georgia has an undoubted jurisdiction over the Cherokee territory. Why is it that it is required of *them* to take the oath, when by the extension of that jurisdiction, they were admitted as citizens of the state? Is such requirement made of other citizens? Do the constitution and the laws recognize such a distinction? But what becomes of the liberty of conscience in this case?—Here a white man cannot enjoy that liberty without going to the penitentiary.

What are the effects of this law on the Cherokees? Disastrous. Just such effects as were intended the law should produce. The design appears to be to bring them back to their old station—carry them back twenty years. Deprive them of all their means of improvement, and remove all the whites, and it is thought by some, the great obstacle is taken out of the way, and there will be no difficulty to bring the Cherokees to terms. If this is not the *design* it may possibly be the *tendency* of the law. Now let the reader just consider.—If we introduce a minister of the Gospel to preach to us the way of life and salvation, here is a law of Georgia, a Christian law too it is said, ready to seize him and send him to the Penitentiary, in violation of the constitution of the state itself.—[See Constitution of Georgia, Art. 4—Sec. 10.] If we bring in a white man to teach our children, he is also arrested and suffers a similar punishment. If we wish a decent house built, and invite a carpenter into the nation to do the work, here is a law which forces him from our employ and soon numbers him with culprits. If we introduce a Blacksmith, or any other mechanic, it is the same. Is it not natural to suppose that the tendency of such a law on the Cherokees would be disastrous? It forces from them the very means of their improvement in religion and morals, and in the arts of civilized life.—*Cher. Phoenix.*

In our last we noticed the arrest of John Martin of Coosewaytee. We understand that the great military parade against him was got up merely on suspicion, and that after taking him to head quarters, keeping him over night under guard and propounding to him a few foolish questions, he was released.—*Ib.*

ORDINATION AND INSTALLATION.

On Thursday the 10th inst. Rev. *Isaac Crabb*, late licentiate of the Albany Presbytery, was ordained and installed Pastor of the Presbyterian church and congregation of Groveland, Liv. Co. N. Y., by the Ontario Presbytery. The blessing of God was invoked, and a portion of the Scriptures read by Rev. F. P. Gaylord, of Gorham; Introductory prayer by Rev. Horace Galpin, of Lakeville; Sermon by Rev. S. C. Brown, of West Bloomfield; Ordaining and Installing Prayer by Rev. Amos P. Brown, of Sparta; Charge to the Pastor by Rev. Orange Lyman, of Richmond; Charge to the congregation by Rev. Warren Day; Concluding Prayer by Rev. John Barnard, Jr. of Lima.

The audience on this occasion was large and respectable; and by their fixed and serious attention, manifested the deep interest they felt in, and their approbation of, the exercises and solemnities of this interesting occasion. Truly this was a day of great interest to the community here.—The first time such a transaction was ever witnessed in this town. Some could not but weep. The day will not soon be forgotten.

It may be remarked here that the exertions which the church and congregation have lately made in order to erect a neat and commodious house for public worship, and also to have a stated pastor, are highly commendable. We have reason to believe the great Head of the church condescends to smile on their exertions. Already some tokens of good are witnessed. From 20 to 25 have, as we trust, experienced the renovating influences of the Holy Spirit, and others are deeply anxious. Oh that these few mercy drops might be the commencement of a mighty shower of spiritual blessings—that the sovereign grace of God might here be displayed in reviving Christians, and saving sinners from the wrath to come.—*Communicated.*

From the Home Missionary.

TO AGENTS AND AUXILIARY SOCIETIES.

We would respectfully remind the Auxiliary Societies, and other patrons of the A. H. M. S., as well as all our agencies, that in order to include their doings and remittances in the next Annual Report, it is necessary that they should be received by us several days previous to the anniversary. Accordingly, we desire that all reports of societies, which are now, or may become due, during the current missionary year, be forwarded as early in April as practicable. The accounts of the treasurer will be closed on the first day of May, in order that sufficient time may be allowed the Auditor to examine the various items and vouchers.

Auxiliary Societies are particularly requested to give us the names of their respective officers.

Sabbath Schools in the Valley of the Mississippi.—At a full meeting of the Board of Managers of the Mass. S. S. Union, holden on the 17th of Dec., 1830, they

"*Voted unanimously*" To pay to the American Sunday School Union one thousand dollars as soon as the same can be raised, to be invested in books for Sabbath School libraries, and forwarded to the Illinois Sabbath School Union, as a donation from the Mass. Sabbath School Union, to be a permanent capital for the use of a Depository in the Illinois Sabbath School Union."

"*Voted*, That the Mass. Sabbath School Union will pay to the American Sunday School Union, when the same shall be collected, one thousand dollars, to be appropriated to the support of a Sabbath School General agent for the State of Illinois, the said agent to be appointed by, and under the direction of, the Board of the Illinois Sabbath School Union.—*Bos. Rec. abr.*

REVOLUTIONARY SYMPTOMS.

Our no-danger from-the-continuance-of-slavery party are requested to read the following paragraph, and, peradventure, they may awake to the true situation of our country.—*The Liberator.*

'We notice in the *Southern papers* several hints at a dark plot which spread some terror through certain parts of Louisiana; but *Southern* papers are particularly sensitive on this point, and often omit to notice such occurrences, even when they happen in their immediate vicinities. On this subject we find the following paragraph in the report of the Maj. Gen. commanding the army of the United States, to the Secretary of War:—

'In consequence of the application of the Governor of Louisiana, the troops stationed at Baton Rogue, and at the posts within Louisiana, had been directed to co-operate with the authorities of the state in *suppressing any insurrectionary movements* that might be discovered.—A battalion of the fourth Regiment of Infantry assembled at New-Orleans, and a demonstration along the banks of the Mississippi, which *produced a salutary effect.*

Postage.—We are glad to perceive that Col. Richard M. Johnson has introduced a bill into the House of Representatives, reducing the postage on news-papers.—The whole tax should be repealed; for it is a shackle which never ought to have been put upon the press. To the credit of the despised but truly enlightened government of Hayti, all newspapers in the republic go *postage free.*—*Lib.*

Appointments by the Executive Committee of the A. H. M. S. from Janudry 15th to Feb ruary 15th, 1831.

Missionaries re-appointed.

Rev. P. W. Warriner, Monroe, Mich.
T. A. Spillan, Hillsborough, Ill.
Thomas, Ayer, Albany, Me.
Nelson Bishop, Clinton, Me.
N. W. Fisher, Gallipolis, O.
A. Nash, Ravenna, O.
Phineas Robinson, Oyster Ponds, L. I.
Thomas Cole, New-Richmond, O.
J. M. Rowland, Batavia, O.
J. B. Whittlesey, York, Livingston co. N.Y.
W. L. Buffet, Atwater, Portage co. O.
Merritt Harmon, Big Flat, Tioga co. N.Y.
Justin Marsh, Mina, Chautauque co. N.Y.
James H. Hotchkin, Hector, Tomp. co. N.Y.
Chancey Cook, Rush, Monroe co. N.Y.
Daniel Washburn, Williamson, Wayne co. N. Y.
Elihu Mason, Le Roy, Genesee co. N.Y.
L. D. Howell, Fourth church, Cincinnati, O.
R. J. Hall, Mount Pleasant, O.
Luke De Witt, Salem and Fearing, O.
Samuel Marsh, Mooers, Clinton co. N.Y.
D. R. Dixon, Mexico and Parish, Oswego co. N.Y.
E. C. Beach, Baldwinsville, N.Y.
Samuel Parker, Apulia, Onondaga co. N.Y.
William Goodell, Deerfield, N. Y.
Edwin Barnes, Booneville, Oneida co. N.Y.

Missionaries not in commission last year.

Rev. Frederick Tuckerman, Pine Plains, Shultz's and the Clove, Dutchess co. N. Y.
Hugh S. Fullerton, Union cong. near Chillicothe, Ohio.
Lemuel Hall, Hamburgh, Erie co. N.Y.
—— Gelson, Medina, Orleans co. N.Y.
Horatio Waldo, Portage, Allegany co. N.Y.
D. D. Gregory, Ripley, Chautauque co. N.Y.
Charles Bowles, Norway and West Brunswick, N.Y.

P. S. It is *especially requested* that such congregations and auxiliary associations within the *Western Agency* as have not yet sent in the avails of this year's beneficence among them respectively in behalf of this cause, and that all persons whatever, who have, or may have monies in their hands, designed for this department of benevolence, will forward the same, to the receiving agents, heretofore designated, or directly to me, *certainly* by the 15th of April next, as also other papers and communications designed for the "Annual Report."

M. P. SQUIER,
Cor. Sec. W. A. to H. M. S.

THREE DAYS MEETING.

☞ We are requested to say that a *Three Days Meeting* will commence at Clyde, Wayne County, on Tuesday the 22d inst. A general attendance of ministers and lay brethren who feel an interest in the advancement of the cause of Zion, are requested to attend.

Married,

In Lima, Mr. Jesse Clark of Avon, to Miss Eliza Lathrop.

In Dansville, Mr. David M'Cartney to Miss Ann McNair.

DIED,

In Utica, suddenly, on Sabbath morning last, Mrs. *Laura Lansing*, wife of Rev. D. C. Lansing, and daughter of the late Rev. Caleb Alexander, aged 37.

In Lima, on the 10th inst. Mrs. Peck, wife of Col. Benjamin H. Peck.

On the 11th inst. Charles Edward, infant son of Charles Hendrix, aged 15 months.

In New York, on Saturday evening the 5th inst. *Rev. Harvey Fisk*, aged 32, formerly of this village.

Contents of the Museum for February 1831.

Sir Walter Scott. The Brighton Coach. St. Helena. To a picture of the Madonna. Lyell's Principles of Geology. Original account of the dreadful Earthquake at Caracas, in 1812. By an eye witness.—The German Watchman's Song. The Morning Song. Mackliniana. The Belgian Revolution—Causes of the Revolution—Laws relative to the Press—Oppressive Taxation—Language and Character of the Belgians—War of the Journals—Banishment of De Potter, &c. Mob Victories. The Seven Churches.—Smyrna—Pergamus—Sardes—Thyatira—Philadelphia—Laodicea and Ephesus. The Protestant's 'Kyrie Eleeson.' American Poetry. Bunker's Hill. Henry Kirke White. Song. Lines written at Kineel, the residence of the late Dugald Stewart. Winter Rhapsody—Spring—Summer—Autumn—November—Analogy between Mr. North and the Seasons. The Bold Lover. The Greek Question. Truth, Youth and Age. Remembrance. Stanzas. Poland, Past and Present.

Varieties:—Royal Interrogatories—A Conscientious Man—Monument by Taxation—Steam Guns to discharge Live Shells—Howard—Italy, a Poem—The Netherlands—First Coffee House in Europe—First Use of Gun Powder in Mining—Major Laing's Papers—Bridge of Don—Instrument for concentrating the fire of a Broadside—Periodicals.

Literary and Miscellaneous Intelligence. German Periodical Literature—Imperial Society of Naturalists at Moscow—Prizes given for Operas—Egyptian Geography—Italian Periodicals—New Publications.

New Catalogue—Prices Reduced.

LINNÆAN Botanic Garden & Nurseries, Flushing, near New York.—WM. PRINCE & SONS, proprietors of this establishment, now announce that the great extension made on their establishment, which now covers nearly 50 acres *compactly filled* with the choicest Trees, Shrubs, &c. has enabled them *to reduce the prices* for various kinds; and their new *Catalogue* with the *reduced prices* will be speedily presented to the public, when it may be obtained of the various Agents, or by application to themselves direct by mail.

The greatest attention and the strictest scrutiny have been exercised in regard to the quality and accuracy of their trees, and they are of a larger size than at any previous period. Aware that the establishment of Nurseries in every part of our country would be a national advantage, they will furnish all supplies in such cases at a liberal discount and at a credit to comport with the convenience of the purchasers. Any information desired will be furnished by return of mail to those who desire it, and all orders &c. will receive the accustomed attention and despatch.

Those who desire any additional information respecting the establishment, or who wish to send orders for trees, shrubs, &c. are requested to call on A. Reynolds in the Arcade, first door below the Post-office, who is an authorized Agent of the establishment. Rochester, March 11, 1831. 3w-12

THE GEM—A Semi-Monthly Literary and Miscellaneous Journal, 2d volume enlarged. The 14th Number contains an engraving of the Genesee Falls at Rochester, with the scaffold of Sam Patch. Terms, $1 50 per year, in advance. Full sets from the commencement of the present year can be furnished.—subscriptions received at this office.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the New York Observer.

HOW TO HIT A DEACON.

(From a Pastor's Scrap Book.)

Soon after the present great Temperance reformation began, I was urgently requested to go to a place about 30 miles distant, and address the people on this subject.—The subject was then new, and public sentiment was very different from what it now is. It was a bitter cold and stormy day, and at times it seemed as if I must freeze before reaching the place.

Just in the edge of the town I stopped at a public house to warm. Presently a young man came in, and with a good degree of self-importance, seated himself before the fire, and began to whistle a common bar-room tune.

"Where to-day?" said the landlord.

"I am going up to hear what Mr. —— has to gabble on the subject of temperance. I suppose your decanters there will keep full at least for a fortnight after this!—hey—landlord!"

"Oh! no—it will not alter my custom a hair. I like the plan of being temperate, but such folks always carry things too far."

"Yes—it's all nonsense. Thousands get their living by raising grain, others by distilling it, others by teaming it, and others again by selling it. To stop the whole business would at once take bread from a thousand mouths in this state alone."

"That's true," replied the landlord, "but it might put it into some that now have little or none. But you and I have good reasons for what we do."

I now turned to the young man—"Sir, I presume you sell or deal in ardent spirits."

"We sell some at our store."

"And you make a profit on it?"

"Of course, some, though small."

"You have doubtless too, seen many and great evils resulting from the abuse of ardent spirits."

"Yes."

"You put me in mind of a poor gentleman in Paris. He was powdered, and decorated with ruffles and ribbons. He happened to be in a company where there were even some of morals so stern that they questioned the utility of the theatres with which Paris abounds. I believe they have twenty-one in that city, and they are opened every evening, not excepting the Sabbath. Well, this ruffled gentleman in a long harangue, undertook to show that the theatres were a great public benefit.—And he used precisely your arguments.—There were the thousands of actors, scene-makers, candle-lighters, hack-drivers, footmen, printers, &c. &c. whose mouths were daily supplied with bread by these establishments. He grew warm, and in a manner eloquent. He could not deny but thousands had their morals corrupted, their hopes crushed, their property lost, and their hearts broken, in consequence of these sinks of vice. Still he plead in their behalf, as if for life. After he had withdrawn and the company were musing on his arguments and vehemence, a gentleman remarked, that their eloquent friend had good reasons for his opinions—for he spent all his small pension in going to the play, but staid every night till the play-house was cleared, and then *went round in the ladies' boxes, and picked up pins enough to buy his food till the next play!*"

I fear the young man was not pleased with my story, for he took his hat and was off instantly. This is poor encouragement, thought I. My labor here will be lost.

Just before the public services commenced, an intelligent gentleman called on me to state their situation. He was a Deist by profession, and very seldom was seen at the house of God. Yet he was foremost in the cause of temperance.

"We have no Temperance Society here, sir, nor shall we have unless you can *hit* Deacon ——, who hangs back, and his influence outweighs all others' on this subject. If *he* would only enlist heartily, we could at once form a good society."

"What are Deacon ——'s objections to giving his influence to the system of entire abstinence?"

"Why, he says that spirit is one of the gifts of Providence, and every creature of God is good, and is to be received with thankfulness. He thinks this may be a creature of God, and perhaps useful sometimes. Now, if you can *hit* the Deacon, and get him off from this notion, the wheels will go, and I will acknowledge that *your* profession is not wholly useless!"

He laid considerable stress on the last words, for he was one of those who consider ministers of the gospel to be a kind of society of pick-pockets, or at best, moths, upon the community;—but I paid no attention to his thrust, and replied that I would try to *hit* the Deacon.

"One thing more, sir: *you must touch him very softly*, for he is one who will not bear the lash."

"I will do my best, sir, to gain him."

"It will be gaining nearly all the chh."

Nothing can be more awkward than for one to try to shoot on the wing, unless he has been accustomed to it. And though a bow drawn at a venture once sent an arrow as the messenger of God, yet it is seldom safe thus *to* draw it. If success does not attend the effort, it is far worse than lost. During the time of speaking, I frequently encountered the keen, but anxious eye of my deistical friend, sometimes approving and sometimes seemingly afraid of too great severity.

"There is another objection or excuse," I continued, "very common. It is that we may lawfully use the gifts of Providence. Every creature of God is good and not to be refused. Alcohol is one of his gifts, and must therefore be designed to be used, and doubtless has its use. I am sorry to say that this sentiment and this text of scripture are frequently in the mouths of those who profess to make the Scriptures their only guide."

Here the look of my new acquaintance seemed to say, "I implore you to touch him softly?"

"When Capt. Stuart was stationed at a small garrison in India, he one day undertook to go to a distant fort with a party of Coolies, i. e. native soldiers. They were under his command, and were armed in the same manner as the British soldiery. In the course of their march, as they were approaching a village they heard a loud and troubled scream. Presently the whole village came rushing out towards them.—Women with children screaming in their arms; the lame hobbling as fast as possible, in all terror and confusion; some beating their breasts, some pointing back to the village and wailing, and some looking back with terror and horror. The first inquiry was to ascertain the cause. From the incoherent stories, Capt. S. gathered, that a large royal tiger had leaped into the village, and was now glutting himself with the blood of the sick, the feeble, and the babes whom maternal solicitude could not rescue. No time was to be lost. Capt. Stuart put himself at the head of his little band, and in a few moments they were within the village. All of a sudden they came upon the tiger. He was crouched in a garden of weeds. Capt. S. bade his men fire. They were terrified and afraid they should not kill him, and not a gun was fired. What was to be done? Capt. S. took a gun and crept towards the tiger alone, intending to shoot him in the heart. As he raised his eyes, the huge animal was high in the air, in the act of leaping upon him. With the grasp of death he raised his gun, and that was the last of which he knew, till he found himself thrown over a ditch, and saw the tiger going from him! The creature had by some means missed his prey, and he was retreating evidently mortified. He went a short distance and then again crouched down, on the top of a little hill from which he could look down into the village. Capt. S. once more went to his soldiers and examined their guns, and directed them all to fire together.—Just as they were about to do so, an old grey-headed Brahmin cries out,—"Don't shoot that tiger. He is a valuable creature, and a creature of God, and was created for some useful purpose." The soldiers again dropped their guns, and felt too conscientious to fire. Capt. S. pointed them to the blood and mangled remains of the victims which lay around them, and bade them *shoot a Brahmin if he should do as that tiger had done.* A part obeyed, and the huge animal was killed, and other lives were thus saved. What think you of the religion and the arguments of the religious Brahmin!"

Here I cast my eye on my deistical friend to see if he thought I "touched him very softly." He looked blank, as much as to say, well, you have now done the business. You have driven the Deacon too far off ever to have him return! I will only add that Dea. —— was there. After the services were closed, a large Society was organized, and Dea. —— was the very first man who put his name to the constitution, though I never learned that he was *hit*.

O. E.

From the Kenebeck (Maine) Journal.

INTERESTING LETTER.

We invite the attention of every Christian, of every friend of humanity, every American citizen who cherishes the national honor and regards the faith of treaties, to the following letter from a *Cherokee Indian* to a gentleman in the county of Kenebec. The origional manuscript is in our possession.

WASHINGTON CITY, 8th Jan. 1831.

Dear Friend,—Your letter of 28th ult. has been received in which we discover the language of a kind well wisher to the suffering Indians; for which allow me to express my gratitude in behalf of our people. Could the people of your State, and of all these United States, only see with their own eyes the afflictive condition of our people—their dependence upon the sympathies of the benevolent for aid—their trials under the civil laws of Georgia—the tears of the women and children—and their meetings of prayer to Almigty God, to enable them to bear oppression with meekness whatever the political difference of opinion may be among you, they would certainly exercise some compassion. We can give but a poor little talk for ourselves and only point to the treaties your fathers made with our fathers, under which we have happily lived and prospered down to the year 1829. We have kept bright the golden chain of friendship which we were assured by Mr. Jefferson should never rust. In war we have fought by the side of the white man, and freely shed Cherokee blood in battle against the enemies of the United States. The Cherokee Nation has always from time out of mind, been in possession of a Government; and when its laws were characterized with some crudities of barbarism, it was the wish of the good Presidents, now no more in office to see them improved

It is even so now with the laws of our Nation, modelled and shaped to harmonize with the laws of the United States; and of their spirit and operation, humanity cannot take exception. For the first time we are assailed and charged as having established a government within a government. We deny the charge.—Our Government was in existence before the white man saw, to covet our lands, from the mountain tops; and the Charter of our lands from the King of kings, was in our possession before the British king gave his charter to the people of Georgia. Aggravated beyond measure, as the aggression of Georgia upon our persons and rights, we have appealed to a Foreign court, the Court of the white man, to have them tested; and to which we are astonished to find, they are not diposed to submit notwithstanding the Constitution of the U. States.

It is impossible to give you any history of our sufferings, to do justice to it, in the compass of a sheet; but so soon as a Memorial to Congress, a poor production of my pen, is printed, we will enclose it to you, from which you will learn our situation & treatment. As to a removal to Arkansas, we have no desire, and I am very certain our people will not treat upon any terms whatever. We will endure every hazard, and that peaceably, and if we are turned out of our houses, and compelled to become vagabonds, the fading relics of our hapless race, shall expire at the door of white men, whose policy now is to cast us to perish in the wilderness of the West. A foreign grave shall not cover our bones, and time will only disclose, whether they are to bleach uncovered on the soil on which we expected to raise a happy civil and christian community. Forgive me if my language is too strong: my heart bleeds when I speak of the destiny of my Nation. Perhaps it would be of greater service to us to have Memorials in behalf of the Indians from various parts of the Union come into Congress. I write this in haste. That the blessing of our Father who "of one blood created the nations of the earth," may attend you is the humble prayer of your friend.

JOHN RIDGE.

N. B. Richard Taylor and William Coodey, my colleagues in Delegation of our Nation, send their best respects to you.—J. R.

AURICULAR CONFESSION.

The following history of auricular Confession is given by Rev. Daniel Temple, Missionary at Malta, in a letter to the editors of the New York Observer.

The true history of auricular confession seems to be this. About 200 years after the Christian era, the influence of Christianity had become so extensively prevalent in the world, that great multitudes, listening to the pious and fervid appeals of Christian preachers to repent, were induced to confess their sins publicly in the churches, previously to being admitted to a participation in Christian ordinances.—Under these circumstances, it frequently happened, that sins were confessed by penitent pagans, the bare mention of which was sufficient to pollute the minds of a listening auditory. Subjects for sport and derision were thus offered to profane and thoughtless persons, and sometimes, it is said, the pagan judge availed himself of such confessions, to wreak the vengeance of the law on the penitent who had embraced the Christian faith.

To apply a remedy to such evils, and cut off all cause of scandal, the church of those times deemed it prudent to appoint one of her elders, whose grave and pious deportment was most exemplary, to hear, in private, such confessions as the persons propounded for admission to Christian rites might choose to make, and then to give them such counsels as their circumstances should seem to require.

Some time after this, while Nectarius, the immediate predecessor of Chrysostom, was bishop of Constantinople, it happened that a woman acquainted the private confessor of that church that she had been betrayed into a scandalous sin with one of its deacons. The deacon was therefore immediately excommunicated. As soon, however, as the fact came to the knowledge of the people, they were in the greatest commotion both on account of the enormity of the deed and of the scandal thus thrown upon the church. Nectarius was much embarrassed to know what measures to adopt in such a pressing emergency. He was at last advised, however, by one of the presbyters to abolish the office of private confession. This was accordingly done in the church at Constantinople, and the example was followed by most of the other churches throughout the world, though it does not appear that it was *ever* followed by the Church of Rome.

From this account, given by Socrates and Sozomen, it appears that the office of private confession was introduced at the beginning, simply as a prudential measure, to meet an exigency, and was afterwards laid aside, when it was found to be encumbered with inconveniences. We cannot but notice how very different this pirvate confession was from that auricular confession which is enjoined and practised by the church of Rome. It is not intimated that the people confessed their sins for the purpose of obtaining absolution. The confessor divulged the crime of the deacon, and procured his excommunication from the church. The gibbet and the flame would be thought punishments mild enough for the confessor, who should, in our times, divulge the sins which are disclosed to him by the penitent at the confessional.

The writers of this account do not intimate that this office had been sanctioned either by the example or authority of the Apostles: on the contrary, they inform us that it was vigorously opposed by the Novatians, at its introduction, as a *novelty in the church.*

Though it was abolished, as we have seen, in most of the churches, for a season, still it was afterwards gradually revived, till it became general. The Roman Pontiffs found that something of this nature was necessary to increase and preserve their authority, by putting the necks of the people more perfectly under the feet of the priests. Monks and friars preached and wrote in favor of it in the dark ages, and in the year 1215 the fourth Lateran Council decreed that all persons, who have come to years of discretion, shall confess their sins to a priest, at least once a year; and about 300 years later, the Council of Trent, as we have already seen, confirmed this decree, pronouncing anathema on all who shall presume to call it a human invention.

BALLAD SINGING.

Urged by his ministers to oppose the progress of the Reformation, Henry VIII. came forward, and declared it improper to bring the Scriptures within reach of the common people. He exerted himself accordingly to prevent the diffusion of Luther's translation, and addressed letters to that effect to the elector Frederick, to his brother John, and to George, Duke of Saxony. George, who was exceedingly eager to suppress the circulation of the translation of the Bible, returned a very cordial answer, and lamented that Luther was not within his jurisdiction. Frederick and his brother, between whom the utmost cordiality always subsisted, replied in the same evasive style as they had adopted on former occasions. They attempted to sooth the violent Henry, and were not altogether unsuccessful, though they were a good deal offended at the freedom taken by the English ambassador in publishing Henry's letter in Saxony before they had received a copy of it.

But the injury to the cause of the Reformation from the opposition of particular cabinets, was greatly outweighed by the advantages attendant on the general circulation of the Scriptures. The obstacles thrown in the way tended to redouble the zeal of the advocates of translations of Scripture. Many persons accounted it honorable to devote themselves to preaching and commenting on the sacred volume. They were more particularly occupied in demonstrating the analogy of Luther's doctrine to the precepts of Scripture, and their ministrations were received with great joy by the people. In the zeal of the age, all methods of disseminating religious knowledge appear to have been embraced. Persons who had a poetical turn composed hymns and sacred ballads, to be put into the hands of poor people, who made a livelihood by singing them through the country. One cannot well imagine a more effectual method of rendering Scripture history familiar to the minds of the lower orders. Among the persons who exerted themselves in turning such subjects into verse, was Paul Spretter, a man of rank from Su bia, who was indefatigable in forwarding the Lutheran cause in Prussia. On one of the occasions on which he had turned into verse the subject of his discourse, it is related, that the poor man who received the printed copies of the rhymes, repaired to Wittemberg, and in the course of his progress through the town, sung them under Luther's window. The attention of the Reformer was caught by the subject; he listened with pleasure to the song, and when, on inquiry, he learned the name of its author, he is said to have burst into tears, and rendered thanks to God for making such humble expedients conducive to the propagation of sacred truth.—*Bower's Life of Luther.*

Baneful influence of Astrology on the Hindoos.—The remarks on this subject, which are subjoined, were made by the Serampore missionaries.

It is only a resident and close observer, who can imagine what a baneful influence prevails over the eastern world, and especially through-out Bengal, by means of astrology; witness only the annual almanack formerly written, but now regularly printed at the native press in Calcutta. Referring to the moon and stars, as the ruling powers of the year over the vegetable and animal creation, the seas, the clouds, and solar rays—we have minute predictions as to wind and rain—as to heat and cold—as to corn and herbage—as to the increase and decrease of inhabitants—the increase and decrease of property—as to the diseases which are to ensue, and their cures—auspicious and unlucky days, &c.—Were this production regarded only with a smile—did it awake no notice, or excite no dread—it would be unworthy of remark; but the case is farotherwise. The Divujnas, a regular order of astrologers, with one of these almanacks under their arm, travel the country, invoke the sun and propitiating the planets for hire; while their prophecies are recieved with unwavering confidence by the poor natives. Even the opulent retain an astrologer, as they do a physician; and all important secular movements are under his regulation: for one verification is quite sufficient to cover ten failures, and the Hindoo still abides by this system of delusion and fraud. Numerous are the occasions in which the wealthy family demand the aid of this man; as if he could *bind the sweet influence of Pleiades, or guide Arcturus with his sons*; or as if men had been made only for the stars. The birth of every child is one important moment for his feats; yet in this instance, though every thing is said to depend on a clear view of the heavens, as few of the Hindoes enjoy the advantage of a watch, the true time of birth must on a stormy and starless night, be merely a guess; for it would be endless to relate the childish expedients for obtaining certainty. Every year has its unlucky days, and every family movement a new calculation.—Such is the influence of astrology on the family or within doors. But here it does not end; its malignat power is daily crossing the path and procedure of the husbandman, as well as diving into the bosom of every family, whether rich or poor; thus draining the people of their substance, and tormenting them with visionary apprehensions. In short so powerful is the sway of this baneful system, that one of the noblest sciences astronomy, is entirely subject to its authority. Its nostrums are all locked up in the Sanscrit language; and in this state all over India, let not the reader forget, it forms a part of religion—so that upon an absurd scheme of ecclesiastical calculation has actually been erected a most extensive system of priestly gain or pillage!

TO MERCHANTS IN THE COUNTRY.—*POMEROY & BULL* have removed from 47 Front st. to the new Store, 64 Water st. (a few doors below Old Slip,) where they will have for sale, on liberal terms, on the opening of Spring business, an extensive assortment of WINES and GROCERIES, *(with the exception of Spiritous Liquors,)* and respectfully invite their friends, and Merchants generally, to call and examine their stock, and prices.

New-York, Feb. 24, 1831. 11 10w

WILLIAMS & MERRILL, *Manufacturers & Venders of Leather*, have formed a connexion in business in the village of Rochester, at the late stand of Williams & Palmer, and now have a good supply of Leather from their yard at this place, and are also receiving from the Tannery of T. Williams, Vernon, Oneida co. an extensive assortment of Leather—all of which will be sold on good terms for the purchaser. Also for sale as above, Oil, Tanners' and Curriers' Tools, &c.

*** All persons indebted to the late firm of Williams & Palmer are requested to call and make settlement with Thomas Williams, who is authorized to settle the same.

THOMAS WILLIAMS,
LINUS MERRILL.

N. B. The highest price in cash paid for Hides and skins. March 9. 3m11

SEPTEMBER, 1830.
ROCHESTER CASH STORE.

HILL & PEET.

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are

46 pieces Cloths, from coarse to extra-superfine.
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds

Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*

Also a general retailing asortment of
Crockery, Glass and Stone Ware, Hardware, Nails, Glass, Cordage, Dye Woods, &c.

Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

O. HASTINGS, *Attorney & Counsellor* at law and *Solicitor & Counsellor in Chancery.*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

ROSSITER & KNOX,—Wholesale & Retail Dealers in *Groceries Provisions. Paints. Oils. Turpentine. Brushes, Varnish. Glass Dye Wood, Dye Stuffs. Shaker Wares. Patent Pails &c. &c.*, at the building formerly occupied by S. MELANCTON SMITH & Co., No. 14, Buffalo-st.
Rochester, Jan. 1831. 5tf

JANUARY 1, 1831.—The subscriber having determined to discontinue the busines of dealing in ARDENT SPIRITS, and not thinking it a duty to "feed the Erie canal" with their property, offer to sell at cost their whole stock of Liquors, consisting of *Brandy, Gin, Rum, Whiskey, &c.* together with the furniture connected therewith. ROSSITER & KNOX.
5tf

CHRISTIAN ALMANAC for 1831 for sale at this Office.

TALLMADGE & PARKER, Four doors south of the Clinton House, Excange St. are now receiving their latest and most approved patterns of Cooking, Franklin, and Box Stoves, of the Ohio and Philadelphia castings, which they offer for sale at wholesale and retail, as low, if not lower, than can be purchased at any other establishment west of Albany.

They manufacture Copper, Tin, and Sheet Iron *Ware*—and keep constantly on hand, Stoves, Stove Pipe, Copper; Tin, Sheet Iron, and Hollow Ware of every description.—All kinds of Job work done at the shortest notice.
Rochester, Sept. 6. 38tf

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.
ALBERT G. HALL.
Observer Office, Dec. 20. 1830.

VEGETABLE BILIOUS PILLS, a new and valuable compound, invented and prepared without the aid of Mercury or any other mineral substance, by J. S. Ware, chemist, Rochester, N.Y.

In offering these Pills to the public the proprietor feels confident that there is no medicine now in use superior if equal, for the following diseases, than his vegetable Pills:—Bilious and remittent fevers, yellow fever, and in the commencement of ague and fever, jaundice, dyspepsia, dysentery, acidities of the stomach, giddiness of the head, pains of the head breast and back, proceeding from a disordered stomach, obstructions of the bile, costiveness, caused from a diseased liver, colds, coughs, and in the first stages of consumption.

The use of these pills is a great preventive of epidemic complaints, especially of such as prevail in hot seasons, viz: cholera morbus bilious cholic, bilious and typhus fevers, and dysentery; as these complaints are chiefly excited by a redundant secretion of bile and morbid affection of the stomach.

For Sale, wholesale and retail, by the subscriber, at his office, No. 40 Exchange-st. Rochester, N. Y. Also—by the principal druggists in the village. J. S. WARE.

N. B. For sale on commission, at No. 4 Exchange-street, a general assortment of Patent Medicines at New York prices. J. S. WARE.
Rochester, N. Y. Oct. 27. 1830. 44

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.
J. B. BLOSS,
M. A. F. HARRISON.

The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.
February 7, 1831. tf.

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of GOODS. Rochester, June 2, 1830.

HARTFORD FIRE INSURANCE CO.
And Ætna Fire 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.

EAST ROCHESTER CASH STORE O. N. Bush & Burnell are *selling* Goods at the corner of Main and St. Paul Streets, E. Rochester. They desire those who have not called upon them to inquire of those who have, with regard to *quality* and *prices*—May, 1830. 20tf

Book & Job Printing
Neatly done at the Observer Office. Ma. 7

Cabinet Ware-House.
FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.
FREDERICK STARR.

To Exonerate from Imprisonment.

LUTHER FISK, of Gates, Monroe county Notice first published 13th January, 1831, creditors to show cause before Moses Chapin, first judge of Monroe county at his office in Gates in said county, on the seventh day of April next, at ten o'clock A. M.

The creditors of Lyman Hamlin, imprisoned in the county of Monroe, are notified to show cause if any they have, before Hon. Addison Gardiner, circuit judge of the eighth Judicial Court of State of New York, at his office in Rochester in the said county, on the 23d day of March 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, according to the prayer of his petition.

Dated this 28th day of January, 1831.

To Exonerate from Imprisonment.

Ransom Rogers of the town of Brighton, Monroe county, Insolvent; Notice first published February 3. 1831. Creditors to appear before Hon. Addison Gardiner, circuit judge of the eighth Judicial Circuit, of State of New-York, at his office in Gates on the 23d day of March next, at ten o'clock in the forenoon.

To exonerate from Imprisonment.

The creditors of Isaac Castle, an Insolvent debtor and a resident of the town of Gates in the county of Monroe,—are notified to show cause if any they have, before Hon. Addison Gardiner Circuit Judge, at his office in Rochester, in the said county on the 23d day of April next, at 10 o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment according to the prayer of his petition.
Dated Feb. 7, 1831. 12w7.

[illegible] —— Bergen Common Pleas.
Simon V. Van Ness v. Marsalas Van Giesen, Cornelius Van Giesen, & Adrian Van Giesen. — In case Foreign Attachment.
NOTICE is hereby given, that an attachment issued out of the Inferior Court of Common Pleas, in and for the County of Bergen, against the goods and chattels, monies and effects, rights and credits, lands and tenements of Marsalas Van Giesen, Cornelius Van Giesen, and Adrian Van Giesen, non resident debtors, at the suit of Simon V. Van Ness, in a plea of trespass on the case to the damage of the said Simon V. Van Ness of twenty one hundred and fifty dollars, was returned by the Sheriff of said County of Bergen, to the term of October, 1830, duly executed according to law.
ABM. WESTERVELT, Clerk.
[illegible] D. OGDEN Att'y. 12w10.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January, in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardslee of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said *mortgage* together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less.
JAMES W. SMITH,
Assignee of said Mortgage.
ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of two several sums of money secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars—the other executed by the same Chandler Farrar to one William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due at this day the sum of two hundred and eighty two dollars and forty two cents.—NOTICE is given that by virtue of two several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Sines in the town of Mendon in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Rush, afore said—to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five.
ISAIAH BROWN.
Dated March 3, 1831.
JOHN DICKSON, Atty.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 255—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date. Notice is therefore hereby given, that by virtue of a power of sale contained in the said Indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section 1, and being twenty three feet front of river street formerly so called, now St. Paul's street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 10, 1831.
H. HUMPHREY, Attorney. MITCHELL LODER, Mortgagee.

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew L. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 53, and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit: Beginning seven chains and sixty one links north, and fifty links east, from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830.
DAVID GREGORY, Mortgagee.
H. Humphrey, Att'y for Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

S. CHIPMAN, Editor & Proprietor. Thursday, March 24, 1831. Volume V. No. 13.

Rochester, Monroe Co. N. Y.
PUBLISHED WEEKLY.
A. G. HALL, Printer.
Office in the Globe Building, No. 14, Main-Street

TERMS.—*To Mail Subscribers, after 6 months, $3.00. In advance, $2,50. Companies of five or more, where payment is made when the names are forwarded, $2,00. Village Subscribers, $2 50 in advance.*

COMMUNICATIONS.

For the Observer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

[The articles, which it is expected will appear, under the head, in this paper, for several weeks to come, will be communicated by one of the gentlemen at the Missionary Rooms in Boston. They are occasioned by an exigency in the affairs of the Board, which will be explained in the series.]

No. I.

The Prudential Committee of the Board of Foreign Missions have not been unmindful of the duties incumbent on them, in the present state of the Treasury of the Board. They have made known the fact extensively, that the receipts of last year fell $20,000 below what they were the *year before*; and that, with diminished resources, it would not be possible to make advances in the work of filling the earth with the knowledge of the Lord. In their official publications, the claims of the missionaries who have gone forth from among us, and of the hundreds of the churches among the heathen gathered by those missionaries, and of the thousands in their schools, and of the multitudes whose attention they begun to awaken to the Gospel of Jesus,—have been repeatedly urged upon the sympathies of the community.—Also, during the last summer, formal commissions and requests were sent to more than thirty clergymen, in different parts of the country, to visit the missionary associations in their respective neighborhoods.*

The receipts since the first of September, when the financial year of the Board commences, have been nearly as great, as they were in the same time last year. If they continue for the next six months, as they have been for the six months past, the receipts of the present year will fall but little short of what they were the last year—but then, *they will fall* short! and the receipts of that year were $20,000 below those of the year previous, and the actual expenditures, by which means a debt to that amount was unavoidably incurred. Shall the receipts go on *decreasing* from year to year? Every Christian, who reflects on the last charge of Christ to his church, will answer, No:—there is a mighty work to be done, and we must advance *constantly*, as well as *rapidly*, or it NEVER will be completed. The writer of this article feels, that the receipts of this present year, although the year has more than half elapsed, must in some way be made greater than they ever have been. That there is an urgent necessity for this, will be shown in a future number.

At present, attention is invited to the support of several resolutions, which have lately been adopted by the Committee.

1. The Committee deem it exceedingly desirable to send, within eighteen months from this time, about twenty missionaries into the different missionary fields already occupied, to some extent, by the Board; viz.—Three or four to the East Indies and other parts of southern Asia—at least six to countries which are supplied from the Mediterranean mission—as many as six or seven to the Pacific Ocean—and at least three to the Indian tribes of this country.

2. While the Committee feel the great importance of enlarging their operations to the extent above mentioned, they cannot with propriety adopt measures, which would be likely to increase the present debt of the Board, but are bound to aim at its speedy extinguishment.

3. They confidently believe, however, that the interest felt in this cause by the Christian community is such as to warrant the expectation, that sufficient pecuniary means may be obtained to carry forward the missions, which have been commenced and prosecuted by the Board, in reliance on the promises of God and in accordance with the known wishes of the churches.

The number of missionaries mentioned in the first resolution, is the *least* which the Committee supposed ought to be sent to the several missions in the time specified. The several resolutions virtually declare, that none, or very few, can be sent, as the receipts now are.

The third declares the confidence of the Committee—which I cannot doubt is well founded—that the means *may be* procured for sending out twenty missionaries, or even a greater number, within eighteen months.

I shall inquire in a future number, whether the missionaries can be obtained.—But the churches should not wait to ascertain that, before furnishing the pecuniary means. How do they know but the uncertainty whether funds can be procured, is repressing, and in fact destroying, the missionary ardor of many a young man, who would otherwise come forward with alacrity to the service? He who is whitening the fields in many places to the harvest, will hear the prayers of such as devise liberal things for gathering it in, and provide the laborers.

Reader, will you not bestow a moment's thought on this case, when you next enter your closet? What is the most solemn duty now resting upon yourself, if a member of that church? How can you bear this re-

*It should, however, be stated, that only four or five accepted the appointment.

trograde movement in anjenterp se, the design of which is, to proclaim the love of your Redeemer to a world, exposed to endless ruin because it knows him not? Fifty missionary stations, have been planted by the Board, acting as almoners of the churches, and at each of these stations are some of your brethren and sisters, who have gone out to the heathen with sacred pledges of support and co-operation in their hands. The Board, the Prudential Committee, are merely agents. These missions belong to the churches, and, under God, are dependent on the churches for all their efficiency. The Macedonian cry is heard from almost every one of the stations; and among the entreaties, which strike our ears from every quarter, do we not distinguish, and can we resist, the voice of our brethren among the heathen?

For the Observer.

"TEMPERANCE AND REVIVALS."

An article with the above caption in the last number of the 'Observer,' has suggested to the writer, the idea of detailing a few facts, in the hope that they may be interesting and useful to the public.

"Temperance measures are the pioneers of revivals." This, as a general remark, facts will support. Perhaps, I ought to say *active* temperance measures; for there are many temperance societies, which, like many churches, have a name to live, while they are dead. Such must not, need not expect to be either a blessing or to be blessed. They are only a stigma and a reproach. But *active* temperance societies, like active churches, are a blessing to mankind.

When the people of any town take vigorous measures for the promotion of temperance, they have reason to conclude that these exertions will be followed by a greater or less outpouring of the spirit of God. This is one method of preparing "the way of the Lord."

In the town of C. a temperance society was formed about one year ago. For a number of months opposition was great, and exertion was chiefly confined to the village. In October last, the temperance society resolved upon an increased activity. From thirty to fifty members were added to the society in the course of a few days, mostly inhabitants of the village.—A few more days passed away, and it became manifest that the Holy Spirit had commenced convincing numbers in the village "of sin, of righteousness, and judgment to come." The next temperance movement was in a neighborhood a few miles from the village. The writer cannot say with certainty, but his distinct impression is, that he has been informed, the spirit soon visited that neighborhood. Of one thing he is certain, that from forty to sixty persons united with the temperance society in that neighborhood in one evening. The next movement in favor of temperance, was made in a remote corner of the town, distant 7 or 8 miles from the village. A large proportion—indeed most of the the respectable part of that neighborhood united in the temperance cause. A revival of religion soon followed. The next movement was in the opposite corner of the town. Here much opposition was manifested, but subsequently the cause gained a footing. The Spirit of God visited the neighborhood, and one or two individuals, who at first, were loudest in their opposition to temperance, but subsequently joined the society, are now, it is said, rejoicing in hope of the gospel. To use the words of my informant, "the Spirit of God has seemed to follow round, the special movements of the temperance society."

In the town of B. a temperance society was formed some two or three years since, but met with vigorous opposition, and that from some members of the church. Several weeks since, some indications of a revival began to appear. But the work lingered. The temperance society began to be more active, form thirty to fifty united, opposition was disarmed, and the religious attention immediately increased.

Another town, yet in another county, early engaged in the temperance cause, and during the last year has pursued the most active measures. In October last, a revival of religion commenced. Most of the church seemed to awake, and manifested it by active effort for the salvation of souls. There were some exceptions however, and of those persons too, who had stood aloof from the temperance cause. Some of these continued the use of ardent spirit; perhaps all of them. However painful, yet duty seems to require, that one or two of these cases should be detailed. One of them has been in the habit of using ardent spirit some years, yet no one ever saw him the worse for liquor. For weeks after the revival commenced, he did not *appear* to be moved. Several of his children were awakened, but lingered in the plain.—Christians became sensible of the difficulty, and dealt faithfully with their brother. He promised reformation, confessed his faults, and rebuilt his family altar which had been thrown down. Very soon his children found hope in Christ.

Whether he has returned again to the use of ardent spirit, the writer is not able to say. If he has, he has done it in the very face of conscience, conviction, light, and duty, and his sin must be great.

The writer does not mean to be understood to say that a revival of religion cannot, or will not occur in a place where *active* efforts are not made in the temperance cause; neither does he mean to imply, that such efforts will *always* be followed by the out-pouring of the Holy Spirit. *Facts* are against such assertions. But he does mean to say, that in his opinion, the promotion of temperance, is one very important means of preparing a people for the coming of the Lord, to build the waste places of Zion.—And further; in the same proportion as an individual, a church, or a people, are addicted to the use of ardent spirit, in the same proportion, do they lessen the probability of conversion, or of revival. And further still; when a sinner under conviction, partakes of ardent spirit, he endangers his soul—he grieves the Holy Ghost, and persevering, will probably seal his own damnation. And when a professor of religion, goes from his closet to the bottle, it is a very sure sign that he did not meet God in his closet, and an undeniable evidence, that if he keeps up the form of religion, it is the mere form—a body without a soul. No matter how zealous or how orthodox he may be—the Spirit of God does not kindle his zeal, or guide him in the way of truth.

Not long since, a professed Christian in the midst of important worldly business, suddenly dropped all, and bursting into a flood of tears, began to wail over the case of impenitent sinners—"O, poor sinners, what will become of poor sinners!" Yet this same man, that moment, was, in the estimation of one, competent to testify, very much intoxicated.

[Remainder next week.]

For the Rochester Observer.

Mr. Chipman—It may be interesting to your readers, to learn that a society was formed last autumn at Cleaveland, Ohio, denominated the Western Seamens' Friend Society, Auxiliary to the American Seamens' Friend Society, having for its object the moral improvement of the watermen upon the lakes and canals of Ohio and Michigan, including the adjacent parts of Pennsylvania and New York, so far as the Society shall enjoy their co-operation.—The Executive Board have appointed an Agent, who has entered upon his work, and a chaplain, or missionary, who, it is hoped, will commence his labors at the opening of navigation. Their agent repaired to Rochester soon after his appointment, for the purpose of acquainting himself with the condition of watermen, ascertaining the state of feeling in regard to them, and for securing the co-operation of that portion of the state with the Western Board; and to obtain some aid in the way of funds. As their agent, I am happy to say, that so far as I had the opportunity of collecting the views & feelings of the intelligent and pious part of community, they are altogether in favor of doing something for boatmen and sailors. The plan of the Western Board, which is, to put *living teachers* into the field, instead of sending out Tracts and Bibles alone, was almost universally approved as feasible and efficient. It was also very favorably regarded by those gentlemen of business with whom I have conversed. Indeed, I found but one opinion as to the beneficial results of putting the plans of the Board into operation.

I will take this opportunity of acknowledging the receipt of $109, given by benevolent gentlemen in Rochester; $4 06 in Batavia, and $16, in Buffalo, by contribution. It is proper to say in respect to Rochester, that a heavy subscription had been taken in that village for the Oneida Institute, a few days previous to the application for aid to the Western Board, and also, that the citizens are, at this particular time, called on for large disbursements in support of their own benevolent institutions, which were confessedly paramount to any calls from abroad.

The inhabitants of Buffalo, I feel warranted in saying, realize, in some good degree, the duty and expediency of extending religious privileges to the boatmen and sailors in their port, and stand ready, I doubt not, to support at least one missionary or chaplain as soon as a proper man can be found and put into the work. It is probable that an auxiliary society will be formed there for the purpose of aiding this thing early in the season.

R. STONE, *Agent of the W. S. F. S. Buffalo, March 17.*

No man was ever so much deceived by another as by himself.

POWER OF DIVINE TRUTH.

A Lady in Paris, moving in the higher circles of life, of cultivated mind, and of elegant manners, but a disciple of the infidel philosophy, recently lost, in a duel, her son, her only child; "and she was a widow." The Countess of ———, a Christian lady, sought her friend. She found the bereaved widow on her couch, cold, silent, restless, melancholy, and on the verge of despair. The philosophy of this world had forsaken her. The Countess began to speak of the refuge which the soul finds in addressing itself to God in the time of trouble; to a Being so great, and good, and tender. The wretched parent turned on her a vacant stare, and said, "Did you speak of God? Who is He?—Where is He? What is He? I know nothing of him." Struck by such an awful instance of infidelity, in such circumstances, the Countess answered not; for she felt in a moment that she could do nothing to restore such a moral ruin. Her interval of silence was an interval of prayer, that God would take this mighty work into his hands: acting in this spirit, she opened her New Testament, and begged her friend to allow her to read a few passages from a book which had been useful to herself in her own recent afflictions.—She read from the Evangelists. The effect upon the poor widow was of a gentle, soothing nature. No remark from either party was made on the book itself. When the Countess rose to leave her friend, she said, "I perceive that you are entirely ignorant of the only source of comfort, and I cannot impart it to you: will you give me one proof of your confidence in my affection and sympathy?" "I will." "It is, to use one short prayer, in the words I give you; and to use it as often as you feel a new accession of despair, or a fresh agony of grief,—'O Lord, enlighten thou me, that I may know thee.'"

For many days the Countess continued her visits, and read the little book; and on every successive visit to her friend, she found an increasing attention to the subject read. They rarely had any conversation on religion; for the Countess found that whenever she attempted it, she could not make herself understood. She therefore confined herself to reading, accompanied by secret prayer for the divine blessing.—She was the more encouraged in her hope of success, because she was assured by her friend, that she used the short prayer constantly; and that when she did not know where to turn, or how to disengage her thoughts from the horrors of the past, she found relief in repeating the short prayer.

After these daily readings had continued for some time, the bereaved mother began to express more distinctly the effect of what she heard: "Your book told me such and such a thing yesterday: that thought has followed me ever since. I wish you would leave it with me till to-morrow.—The Countess could not consent. She had two motives in her refusal: she hoped to increase the desire by delay; and she did not at that time wish the book to fall into the hands of an infidel sister, who had all her life influenced the mind of this unhappy widow. She therefore told her the book had belonged to a dear friend, and was never confided to any second person. The desire to possess this wonder-working book became stronger; and the following note was sent:—"Can you not lend me your invaluable treasure for a few hours? I will not be unreasonable: it shall be returned to you soon." It was lent, and returned with the following note:—"I have been deeply affected by your generous confidence in leaving with me a book so precious to you. I dare not keep it longer; but pray let me have a Bible. It shall be my guide, my support; perhaps, one day, my consolation! O when shall I have obtained that holy joy! You shall know of it, that your heavenly charity may be rewarded. Do not leave me to myself; I seem to feel that I shall understand your object. O my God, give me strength and perseverance!"

The Bible having been delayed a few days, the following note was sent:—"Permit me, my dear ——, to remind you of your promise, to send me a Bible. Our last conversation did me much good. It went to the source of my disquietudes. I feel as if I could repose myself in God with confidence. Sometimes I feel as if I could love him with all my soul; while I ask him with fervency to give the illumination I so much want. I do not, I cannot, doubt that he will communicate the light that is necessary to my feeble understanding."

The Bible was procured and sent; after which this note was written:—"I cannot thank you sufficiently for providing me with the only occupation of which I am capable; but I cannot tell you that your present brought consolation to my wounded heart. I must acknowledge, that, after reading it, I am more deeply afflicted. I am even more sorrowful, more dejected, than before I read it. Shall I tell you why? I am led to look back upon my past life with horror, and the dreadful thought suggests itself,—'Is it not probable that my sins brought on my child his awful catastrophe?' O my God, was I indeed the cause of all he suffered in life and death? I can only weep abundantly.—Divine grace must do all for me."

The Countess addressed to her a letter of an encouraging nature, opening to her the fulness and freeness of the Gospel. It was thus acknowledged:—"Your letter has made me weep much; but do not repent of having written it: for the tears were the gentlest and kindest I ever shed. My heart is rivited to that one phrase,—'able to save *to the uttermost*.' I thank you, I thank you, for having shed such a drop of balm on my wounds. I want to talk with you on my sorrows, and my *hopes*; if you can believe that I ought to have any *hope*. O yes, yes; I have indeed hope, although it is mingled with sorrow! But mercy, mercy!"

Here terminates the correspondence, but not the intercourse. The Countess had an interesting interview with her friend. She found that the Spirit of God had indeed begun the good work, and was gradually leading her mind into all the truth. Grief and despair on the loss of her son had given way to a strong anxiety to understand the word of God. This new study absorbed the whole soul of the mother. She said she read it incessantly, but without knowing how far she properly understood it: but when she met a passage that she did not understand, she returned to the place where she had comprehended the sense, and continued her reading till she again encountered the difficulty; and then she uttered her first prayer; "O Lord, give me light that I may know thee." She remained at that point, without attempting to proceed, until she had obtained a knowledge of the passage: "Then," said she, "I often find more force, and beauty, and information in that which had just confounded me, than in all I had understood before." She said also, "This book is my nightly comfort, as well as my daily occupation. When I cannot sleep, I desire my female servant to bring me my book, and place the candle at my pillow; and so the night becomes no more tedious and gloomy."

Attempts were made by her sister to lead back this interesting woman to the darkness and despair of the infidel philosophy; but in vain. She reads the Bible, and scarcely any thing else; and lives to adorn its doctrine.

How charming is divine philosophy?
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute;
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.

"It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

M. E. H.

PROSPECTS OF RELIGION IN FRANCE.

The French, since their recent Revolution, have manifested a strong disgust with the old form of the Catholic religion, and a desire for reform. The leading men among them, however, appear to have very inadequate conceptions of the spirituality and power of Christianity, and are afraid that the Church cannot exist without a secular arm to support it. A French correspondent of one of the English journals communicates the following facts.—*Boston Recorder.*

"Paris, dated Jan. 9, 1831.

"Our chapels are overflowing; 300 children are attached to them; we know not what to do to get accommodation for the numbers who wish to attend. If we had £10,000 to provide chapels, we would have congregations of a size, and schools of a number, to astonish Europe.

"A remarkable circumstance has just occurred; a large body of reformed priests have applied for means to separate themselves from the Church of Rome. They affirm, that there are 2,500 priests of their body affiliated with them throughout France. They have just drawn up a confession of faith, almost analagous with English episcopacy. Application has been made to the English Bishops. Already many parishes have sent for priests of this body. One has been sent to Montaign this day. The celebrated Dupin has applied for one for Nevers (a place of 30,000 inhabitants,) where the National Guard has taken possession of the church, declaring that they will have no Jesuits for Cures. The confession of the reformed body of priests is this—no Pope, no infallible Church, no Latin Mass, two Sacraments, no celibacy of priests, no injunction to regular confession; but the Word of God is the only rule of faith.

"This day, a Royal Ordinance has appeared, suppressing the Catholic Missions, and taking its funds, and abolishing all holydays but those of Easter, Christmas, and Pentecost. You thus see, that the highway is politically opening for the grand march of Gospel truth."

The editor of the London World has the following remarks on the religious state of France.

"We have received letters from an enlightened Roman Catholic gentleman, in Paris, of the date of the 27th of December, in which he bewails the infidelity of the nation, and accounts for it in a very ingenious manner.

"He ascribes the general destitution of religious feeling, and the great want of sound instruction, to the vices prevalent in the courts of the Bourbons before the revolution; the irreligion of the priests; and the demoralizing effects of the European wars, as well as to the unceasing attacks of the infidel philosophers on revealed religion."

In regard to the proposition for £10,000 to provide chapels &c. the same editor remarks.

"The Apostles required not—never did they seek to obtain, money or costly buildings to gather to the faith "a multitude of the priests." It is true that when rich men felt the power of Christianity they communicated of their substance to help their brethren who stood in need of assistance; but we never find them complaining of the want of money to found schools and build churches. It is the money which ruins the church. Let every church in Christendom be deprived of it, and we shall have no fear for pure Christianity."

There is enough of truth in the above remarks to afford ground of consolation to those who lament the circumstances which have deprived the Orthodox Churches of Massachusetts of their property. To all the Churches, we believe, who have thus far suffered this deprivation, the worldly loss has been more than made up by an increase of spirituality and devotion. So may it continue to be.—*Ed. Bost. Rec.*

From the Philadelphia (Episcopal) Recorder

ON REVIVALS OF RELIGION.

Surely no real friend to the Lord Jesus Christ can think of this subject with indifference, much less with scepticism; and it does seem to me to be a paramount duty of every professor of religion, to inquire seriously and prayerfully into the nature of the subject, and seek to know his duty with regard to it. There are many who profess the name of Christ, who not only think carelessly upon these things, but even join with the world in reprobating them, branding them with the name of enthusiasm and needless devotedness.—These are days which call loudly on professors of religion to examine themselves on this matter, and to see whether unbelief has not too great an influence upon their hearts. They profess a religion whose seat is in the heart, but oh! how many there are, who, during a time of excitement on the great concerns of religion, look around them not only with astonishment, but with disgust, at the feeling manifested by awakened sinners. Many will allow, that immortal beings may manifest much sorrow at the loss of some earthly object, some darling idol, which perishes in the using; but to mourn for sin, to cry for mercy, to long after communion with God, to think more of eternity than time, seems to them as weakminded folly. O wretched ruinous inconsistency, particularly when exhibited in the conduct of professors!

But let us view the matter by the light of Scripture. What is a revival of religion? It is a time, when in answer to the prayers of Christians, the Spirit of God is poured out, sometimes upon neighborhoods, churches, or families; awakening the careless, reviving the hearts of believers, turning hundreds, nay some times thousands, from the error of their ways, to serving the living God. It is a time when the word of God is rendered quick and powerful, by the accompanying power of the Holy Ghost, and when almighty grace triumphs over the prejudices, the blindness, and wickedness of man.—We read of many instances of this kind in the Holy Scriptures; surely there was a Divine Power accompanying the preaching of the word on the day of Pentecost, and also on the day when Peter preached at the beautiful gate of the temple; when Paul was converted, and when through his instrumentality, "many were added to the Church of such as should be saved."—I think no believer in divine revelation, can doubt the reality of these things.—Why then is it not necessary now? Are not men's hearts the same in the sight of God? Are there not multitudes perishing in their sins? And will they not sleep on, if some almighty power does not arrest them?

O! then let Christians awake—let them not be influenced, by the senseless outcry of the world; but having examined the subject, being convinced of its reality, its blessedness, and, their duties, let them use their weapons which are not "carnal but spiritual and mighty to the pulling down of strong holds of sin and satan, and to the building up of the kingdom of the Lord Jesus Christ." What real child of God, who mourns over the moral desolation of his country, the particular church of which he is a member, his own kindred and the friends whose salvation he desires;—what Christian mourning thus, would not rejoice with all his heart and soul, to see those over whom his heart yearns, brought from "natures darkness, into the glorious liberty of the children of God?" These are the results of genuine revivals of religion. It will be my humble endeavor in my next, to speak of some of the objections urged against them, the hindrances to their progress, and the duties of Christians with regard to these heart-cheering blessings.

H. M.

Self-Murder by a Brahmin.

The Periodical Accounts contain a description of a recent instance of self-murder by a brahmin, from the journal of Mr. Smith, missionary at Benares, in one of the interior provinces of India.—*Miss. Her.*

As I went to the market place, I saw the corpse of a brahmin with the throat cut: on inquiring, I was informed that the brahmin had cut his throat before his God, as a sacrifice! On my speaking to them respecting the folly of heathenism, very soon upward of 300 people assembled, to whom I addressed the gospel for a considerable time: many appeared affected by it, and said, "Truly we are in darkness; and this brahmin," pointing toward the corpse, "must have been a great fool to cut his own throat before his god, for now none of the gods can join his throat again."—Another person, it seems, cut out his own tongue at Bindachul, in hopes of obtaining it again from his god. May the Lord hasten that happy period, when all these delusions shall vanish away, and nations rise in a day to serve the true and living God.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the New York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS.—NO. XIV.

"THERE IS NO HOPE."

This excuse is made by many sinners. They have long felt anxious for their souls, have long been seeking relief, not in the mercy of God, but through their own self-righteous doings. They are worn out with their own stubbornness and anxiety, despairing of relief in the way they expected it, and vexed with themselves, angry with Christians and with God, and are ready to draw back saying, There is no hope in our case. As I have reflected much on this subject, and repeatedly found sinners sheltered within this refuge of lies, I have several remarks to offer, which I hope may be useful to ministers, and all who direct souls in the way of life, and to some who profess to be in despair of obtaining divine mercy.

1. *Many sinners really make this an excuse for neglecting present duty.*

They have thought much on religious duties and obligations, and have often felt anxious respecting their eternal well being. Have invented many excuses, and have been driven from them as refuges of lies. This course they have pursued till they have lost much of their tenderness of conscience, and deep anxiety to escape the damnation of hell. They know that the Bible teaches that some sinners are given over by God to final ruin even while in this life. Their consciences tell them that they deserve this. They have fears, and perceive that they may well have fears, that this is their case. Still the claims of duty press upon them and distress their soul. And not willing to yield obedience to these claims, they endeavor to think that it is now too late for them to obtain mercy, that they have sinned away their day of grace. They know that if this is their case, the work of repentance—the pressing obligations to which, now, disturb their peace—will never be done. And from viewing it as what never *will* be done—through the devices of a wicked heart they proceed to view it as what *cannot* be done. And when through false reasoning they have brought themselves to view this duty as impracticable, and have settled down on this feeling that they cannot now become reconciled to God, immediately their deep conviction of sin and their distressing forebodings of merited wrath, and the imperious demands of duty cease to press heavily upon them and to disturb their security in sin. This need be no mystery. The principle is understood by every child, that has ever excused its delinquency by saying, "*I could not help it.*" The principle is this, we are not under obligation to do that which we are willing but unable to do.

2. *This is a very deceptive excuse.*

Even Christians do not always understand that sinners are really making this an excuse. For they often say of those sinners who offer this very excuse, "they are in a despairing way"—and express much fear that "*they will be driven to despair.*" Many sinners it is believed are so trusting to this as to destroy their sense of sin and obligation to repent; who are so deceived by it, that they do not even dream that they are making it an excuse. The very idea of an *excuse* implies *relief.* But the thought that the door is shut—the offer of mercy withdrawn—their damnation sealed, is itself distressing. They do not therefore really suppose that their mind can be resting on this as an excuse. Here is their mistake. They do not really *believe* that it actually is so. What fear they have on this subject distresses them *far less* than the pressing claims of duty, which urge them to repent without delay. They therefore flee from this source of distress and take refuge in another, which is less distressing. The man, who awakes and finds his dwelling wrapped in quenchless flames, will gladly flee into that pitiless shelter, which can but partially secure him from the midnight storm.

3. *This excuse is exceedingly guilty.*

It is generally made by those, whom God has often and long indulged with the kind influences of the Holy Spirit—those whom he has followed with much reclaiming influence—with much loving kindness and tender mercy—and who under all the exhibitions of love that a dying Saviour could make—under all that melting, subduing influence that Heaven could throw around them, still remained unhumbled, unreconciled to God! They make this excuse when they do not believe it! They make it even under the proffer of Heaven's mercy. When God hath opened wide before them the door of hope, and by all the moving, melting, powerful persuasives, presented by three worlds, is urging them to enter and live. Even at that moment of untold interest, when the Spirit of grace having kindly brought them up to the very threshold, is pleading with them to enter—then they stretch forth their own hand and shut and bolt the door! Oh what guilt! What desert of utter wrath! And then they have the Heaven daring hardihood to complain of God that they would enter but cannot! Oh the mercy that keeps such sinners out of hell—it is the mercy of a God!

4. *This excuse is awfully dangerous.*

Its direct influence is to destroy a sense of sin and obligation to repent. It strengthens the sinner's obduracy and enmity against God. It produces a stubbornness of rebellion, that refuses to yield under Heaven's most winning influence, or most terrific frown. It acquits the sinner and casts on God all the blame of disobedience to the law and rejection of the gospel.—Nor is this all. I must not fail to mention one point that has too often passed unnoticed. The state of feeling implied in this excuse, is absolutely incompatible with submission to God. No sinner ever did or ever will submit to God while he feels that he cannot. It is impossible, from the nature of the case, for the sinner to make the resolution and effort which are indispensable to submission, so long as he continues to feel that he cannot submit and cannot obtain pardoning mercy. By indulging this excuse, while God is kindly calling him to repent, the sinner is in danger of grieving the Holy Spirit to depart and leave him not sealed as an heir of redemption. He is in danger of delaying to enter into the gospel feast, until the door shall be shut—till both the justice and mercy of Heaven shall frown—till he shall find, by dreadful reality, that what he feared, *yet did not believe*, has at last come upon him—till his only Saviour, and the transforming Spirit, and the pardoning love of Jehovah, often rejected, grieved, and despised; shall retire and leave him, the hopeless victim of UNENDING DESPAIR!

A. R. A.

Revivals.

For the Observer.

Four Days Meeting at Lockport.

On Thursday the 10th February, a Four Days Meeting commenced. Nothing unusual occurred the first day. The second day wore a more solemn aspect. In the evening a number came out into the aisles to be prayed for, and several conversions occurred. During the day, many of the brethren came in from abroad. About a dozen of the Tuscarora Indians, most of whom were impenitent, came to hear and to see. On Saturday the house was crowded all day, and the number who came forward to be prayed for was constantly increasing. Conversions became more frequent. On the Sabbath the house was yet more crowded, and the power of God more apparent than ever. In the afternoon 29 persons were admitted for the first time to the church, and the sacrament of the Lord's Supper was administered to several hundred communicants. At the same time the impenitent filled the lower room and listened to a warning voice. In the evening another sermon was preached—the anxious again called out into the aisles, and the four days meeting closed.

On Monday morning at 9 o'clock, the basement story of the meeting house was opened for an inquiry meeting, whilst Christians prayed in the upper room. A few only came at first, and such was the power of God displayed in their conversion, that I advised Christians to send or go immediately for their impenitent acquaintance. Messengers went in every direction both thro' the village and country. Most of them were so distressed with their errand, that when they found their friends they could scarcely speak a word. Some of them could only throw their arms around their friends, and with tears and sobs, say,—"go with us to the meeting house!"

Sinners soon flowed in, but they were stricken before they came; and most of them were ready as soon as they entered the room, to kneel down, confess their sins and give themselves away to God. This scene continued with unabated interest all day, and was only interrupted by the preaching of two short discourses, one in the afternoon and the other in the evening. On the afternoon of Tuesday, Wednesday, Thursday, and Friday, the anxious meetings continued. From forty to one hundred were generally present, and it is believed that from five to twenty daily conversions occurred. On Monday we suppose that not less than 50 gave their hearts to God. The work has since greatly declined, and unless two of us can agree to *ask*, and *believe*, and *work*, for its continuance, it will soon cease. How many have been converted, God only knows, but I think that I speak within bounds in naming *one hundred and fifty* as hopeful converts during ten days, commencing with the four days meeting. A large number of these live in distant towns, and some in other counties. In some cases from five to ten youth living in the same neighborhood came impenitent and went home rejoicing in hope. Among these was a band of five or six Tuscarora Indians. All classes and ages have shared in the work. Universalists, deists, moralists, and orthodox sinners of almost every grade have submitted to the truth. We have on our list of candidates for admission to the church at the next communion, *three generations in the same family.* Several old men and women; many of the middle aged, and scores of youth and children have been brought in. I must now draw this hasty sketch to a close with a few remarks on the *attendants* and *results* of this work.

Its attendants have been, as usual, the plain preaching of the word in the pulpit and from house to house, with *no regard* to the opinions of the impenitent about *expediency, prudence*, &c. [The doctrine of *immediate repentance* was of course constantly pressed]. Much prayer in secret, and frequent meetings for social prayer—a disposition on the part of a few Christians *to take God at his word*, and expect an *immediate* answer to their petitions. The results of the awakening have been, that, Christians have given up many venerable traditions, such as *the necessity of long continued conviction*, before conversion; a long continued praying before it was possible to get an answer. Now, many of them ask for an immediate blessing, and are not *much* astonished if God grants an immediate answer. Christians are beginning to plead for great blessings, believing that God is able to convert whole villages, states, or even *nations* in a day. Young converts are not put upon a three months' trial of their faith before joining a church, but are received with joy and confidence by Christians, even on the *same day* of their conversion. And finally, the blessed influence which was shed down upon the crowd who came together, has been carried to other places where revivals have begun and souls are daily converted unto God.—May God continue his great work both here and elsewhere, till the whole earth shall be filled with his glory.

Yours in the bonds of peace.

WM. F. CURRY,

Pastor of 1st Pr. Soc. Lockport N.Y.

Lockport, March 18, 1831.

P. S. The brethren in the ministry who assisted during the meeting, were, S. Parsons, of Lockport, H. Halsey, of Cambria, I. Elliot, of Tuscarora, —— Page, of Knowlesville, G. Crawford, of Le Roy, —— Hammel, Black Rock, and S. Eaton, of Buffalo. W. F. C.

From the Religious Intelligencer.

"FOUR DAYS MEETING" IN GREAT BARRINGTON.

Extract from a letter to the Editor, dated Great Barrington, March 2, 1831.

DEAR BROTHER IN CHRIST—

Two things induce me to write you a few words at this time—the first is, we have had a "Four Days Meeting" at this place. It commenced on Wednesday, the 16th of February—this day two weeks. The first being a rainy day, we had not a very full house; but on the next our meeting house was well filled. Friday was observed as a day of fasting and prayer, and on Saturday the Sacrament of the Lord's Supper was celebrated. Prayer meetings commenced on the second day of the meeting at 6 o'- in the morning, and still continues. The meetings at half past ten A. M.—two exercises in the day, and one in the evening.

On the afternoon of Thursday, the request was made if there were any that wished for personal conversation, they would stay after the meeting was dismissed; about 15 stayed. The meeting became more and more solemn, from the first until Saturday. At the close of the meeting on that day, Rev. Mr. Burt appointed a meeting for inquiry that evening at his house. You may judge what our feelings were, when more than seventy presented themselves in the anxious room. We found a number indulging hope—many felt that they were lost, and were saying "men and brethren what must we do?" The whole village seems to be awakened to a state of solemn inquiry. Six in one house are hoping; yet the number that are rejoicing we say nothing about—we know of *many.* Before the four days meeting, I do not know that there was an anxious soul in town; and but very few of the church were awake. This truly is the work of the Lord. I hope the church begins to get into the dust—truly there is need of it.

Mr. Hudson is to be installed this day in North Canaan, Columbia Co. N. Y. and a four days meeting commences on the same day in that place. The Lord be with them by his Spirit is my prayer. A four days meeting is appointed also to commence this day in Tyringham. A powerful revival is in progress at Lee—by a letter last week from Dr. Hyde, it appeared that 60 were in the anxious meeting and a number rejoicing. An interesting work of Almighty Grace is going on in Williamstown, in which the College participates.

March 4th.—The revival is increasing in interest, and spreading in different parts of the town. Although the travelling is very bad, our meetings are crowded.—People whose faces we have seen at meeting in times past, are now there, let the travelling or weather be what it may.—Pray for us Brother—pray for us!

Yours in the best of bonds.

Revival in the city of New York, from the N. Y. Observer of Saturday last.

Last Sabbath, 39 persons were received on confession of their faith into the South Church under the pastoral care of the Rev. Dr. Mathews; and 19 into the Collegiate Dutch churches. In the Dutch churches generally, the work is in progress, and as interesting as at any former period.

The evening meetings in the Murray-street Church were continued up to the time of our paper's going to press, and with a good attendance.

The union meetings were held on Wednesday in the Central Presbyterian Church in Broome-street, and notwithstanding the unfavorable state of the weather were well attended. The appearance of the audience during the three services was solemn and interesting.

The motive for persevering prayer is as great as at any former period; for notwithstanding the excitement which has prevailed and still continues, but a very small proportion of the population of our city has yet felt its impulse.

It is worthy of notice that the great revival in Jerusalem, on the day of pentecost, took place when strangers were gathered from all the circumjacent lands, and thus the religion of Jesus Christ was extensively diffused. So God has sent forth the influences of his Spirit upon this city at that *season of the year*, when commerce concentrates *here* its tens of thousands of strangers. Let Christians continue with one accord in prayer and supplication, as did the disciples of old, and we may yet hope for great displays of the Spirit's power; and we may expect that thousands will return to their homes not only telling the wonderful things which God has done, but illustrating the reality of Divine influence in their own lives. Let the churches through the land follow with their prayers the individuals who, in pursuit of business, have at the present period, been drawn to this metropolis.

Revivals in Colleges.—We mentioned in our last, that revivals had commenced in five colleges. Two more have been added to the list, viz. Jefferson and Hamilton.—In *Bowdoin* college, there may have been between thirty and forty conversions since last fall, some of them very recent. In *Yale*, the work has but recently commenced, and the number may be about the same. In *Williams*, "a great revival in the town has extended to the college." Some are hoping, some convicted; the rest solemn. In [illegible], there is much solemnity, but the work has yet made but little progress. About the same, perhaps, may be said of *Western Reserve.* In *Jefferson*, "between thirty and forty attend the anxious meetings," including some persons in the vicinity who are not members. Some are rejoicing; some under conviction. As to *Hamilton*, we can only say, that the revival in Clinton village has happily pervaded the college; that several conversions have taken place; and that the aspect of things is promising.

Let prayer be offered for the colleges.—Are there not more than twenty remaining that are still smitten by spiritual barrenness?—*West. Rec.*

Elbridge, N. Y.—A correspondent at Elbridge, Onondaga co. under date of Feb. 21st, writes, that there is now an interesting revival in Mr. Stowe's congregation in that place; that it commenced at a *three days meeting*, held about a week before the above date, and that there were from twenty to thirty hopeful subjects.—*Evan.*

Presbytery of Troy.—The Narrative given below must be exceedingly gratifying to the friends of Christ and of sound morals. It furnishes matter for abundant praise to the Great Head of the Ch. and of encouragement to christians to redouble their efforts for the advancement of his kingdom. Glorious things are now spoken of the city of our God. Accounts however, more cheering will be furnished from all parts of our land, in proportion as the ministers of Christ and the members of the churches together with their officers, not only put on but make use of the "whole armour of God" and *come up* to His help against the mighty.

Narrative of the state of religion, within the bounds of the Presbytery of Troy, N. York for the year ending Feb. 22. 1831.

The Presbytery of Troy consists of twenty ministers of which twelve are settled pastors. It has under its care thirty churches. In presenting a succinct account of the state of religion within our limits we feel that we have seldom had more occasion to speak of the goodness and mercy of God to our churches. As it pleases the Great Head of the Church to build up his visible kingdom by special outpourings of the Holy Spirit, we are permitted to record many such gracious visitations.

In the three churches in the *City of Troy* (the 3d church in the village of Albia in the 6th ward 2 miles from the City) the work of God is great. A very considerable number of every rank age and condition are hopefully the subjects of this good work.

In *Lansingburgh and Waterford* there is at present an interesting revival of religion. In *Cambridge* the Holy Spirit's influences are manifestly present humbling and uniting the church, awakening and converting sinners. The Sabbath school cause is cherished in that congregation and in that county. More than two thousand children are reported as connected with Sabbath schools in Washington Co. Some interesting fruits of the recent revival in *Hebron* has been gathered during the present year. A good work, it is believed, has commenced in *Nassau and Brunswick*; several hopeful conversions in both places, and a considerable number of enquirers. In *Warren Co.* the desolations of Zion have been visited by the reviving influences of God's Spirit. A member of this Presbytery visited several churches in that region as a missionary and his labours have been blessed. He spent thirteen weeks in that field, where the whiteness of the harvest begins to be visible—Another member of this body has spent seven Sabbaths in that county with great success. In *Caldwell and Chester* there are revivals of religion; in the latter place some whole large households have been converted. In the former place there has been a number of hopeful conversions in the Sabbath School, which was sustained for a long time by a single female and which has proved a signal blessing to that village. The distribution of tracts has been blessed of God in that county.

Thirty have been added to the church in *Schaghticoke* the present year as the fruits of a good work under the labors of a Missionary of the American Home Mis. Society.

There are at present some favorable indications in one section of the congregation at Sandy Hill and also at Glen's Falls.

One of the means which God has blessed *in reviving his work* in some of the churches has been a *continued meeting* for several days in succession. By bringing the subject of religion before the minds of men, and keeping it before the mind, great good has been done. Convictions and conversions have uniformly followed these meetings.

Sabbath Schools, a most blessed institution, are flourishing and many teachers and scholars in the places where God is reviving his work have been hopefully converted. In the 1st and 2d churches in Troy and in Lansingburgh large female *Bible Classes* have almost all turned to the Lord.

The *benevolent institutions* of the age are well sustained in most of our churches.—The Bible cause especially has been greatly prospered. The pledges given to aid the parent society in the several counties have been redeemed.*

The cause of *Temperance* is gaining ground. County societies, with auxiliaries in every town are formed. The effects of revivals of religion have been to strengthen the hands of the friends of this good cause, which is vitally connected with every interest of morals and religion.—While on the other hand the temperance movements like John the Baptist, is preparing the way of the Lord; a herald might follow in its wake, crying, *the kingdom of Heaven is at hand.* Some interesting facts recently have shown the direct bearing of this cause upon the prosperity of the Church and the conversion of sinners.

Four newly organized churches have been added to our number during the past year. There are some broken congregations that still lie vacant and desolate. We have reason to pray the great Lord of the harvest to raise up and send forth laborers into his harvest. God has shown himself to be in a peculiar manner a hearer of prayer. Every hand lifted for Zion has been blessed. Nothing *now* seems to be wanting but importunate, persevering prayer and persevering effort on the part of the people of God.

*In Washington Co. $5000 in two years. In Renselaer Co. $300 in two years.

The following is a short extract from an account of the present revival in Troy, communicated to the editors of the N. Y. Observer, of the 19th inst.

We cannot say yet, nor shall we dare to say till the last day, how many souls have been born again; but we have hope of several hundreds. There was added yesterday to the first Presbyterian church, about one hundred beside a number by certificate. There will probably be a still larger addition to the second church.—How many have entertained hopes in the churches of other denominations I would gladly say if I could, but have no data from which to judge.

We are not willing to believe the work even at a stand yet. I hope to hear of souls converted to-day, and every day till you hear from us again. I know we do not deserve such a mercy, and no church ever did. But God does not measure out his favors by our desert but according to his abundant mercy in Christ Jesus.

We would give you some particulars of very high interest if we thought it best.—We would tell you tales that we doubt not have made heaven glad, and would gladden the hearts of many of your readers. Among those who have been hopefully born again there has been a good proportion of men, men in their prime, of men high in talent, office, influence, and wealth, of men who had previously ranged themselves in the ranks of revolt, of men who reason for themselves and cannot be said to have been wrought upon by mere declamation. Few revivals have altered more the balance of correct and incorrect influence.

One thing has perhaps been remarkable. The session of the first church have assured us that most of their candidates date back their first *impressions*, and in a great many cases their *hopes*, to the four days' meeting. On one and another of those days, and not a few on the *first day*, waked as they never had before to the concerns of their approaching eternity.

Temperance.

For the Observer.

TEMPERANCE AND REVIVALS.

Mr. Editor—It is about one year since I became convinced that the effort in the cause of temperance was induced by the Spirit of the Lord. I then became strongly impressed with the idea that it was the duty of Christians to step forward boldly in this cause, and that whatever backwardness might be exhibited by them to enlisting their talents and influence, it was not from want of clear conviction that the cause was a good one, and would ultimately prevail;—indeed, I have heard this asserted by some who bear the Christian name who still refuse to throw the weight of their influence into the scale of temperance; but I rejoice that the Lord has so abundantly blessed the exertions of the friends of this good cause, and that it has in my humble opinion been the means of preparing the way for a more glorious manifestation of good to the souls of men.

About one year ago, a temperance society was formed in this place, which now numbers about one hundred. Soon after that time, a revival commenced here which has been so powerful that but few in the village have been unaffected. This is but one instance among very many within my knowledge, where a revival has followed the formation of temperance societies.—Indeed, the Lord is pouring out his Spirit almost universally through this region.—Among the instances of the good effects of these measures that have fallen under my observation I note the following:

A man noted for intemperance, and who disregarded every thing sacred, was induced, at our quarterly meeting in Jan., to join our society, though with but little expectation from the brethren that he would continue a worthy member; but from that time his mind became seriously impressed, and he formed the resolution to abandon wholly the use, not only of spiritous liquors, but that of tea, cider, tobacco and snuff. Judge my surprise when some time after at a conference and prayer meeting where a number arose and desired the prayers of Christians; and when the inquiry was made to know who would pray, this man arose to manifest his readiness. I was led to exclaim, surely the Lord is in this thing.

THEOPHILUS.

For the Observer.

Being a short time since engaged in a store, a woman came in bearing on one hip a child, and in the other hand a jug, followed by a little girl with an empty basket. On inquring, I found they had been to the carding machine to dispose of some thorns the girl had collected. After resting her child upon the counter, and looking round, she thus began—"O, how I wish I was able to buy some of your clothes for my poor children who are almost naked—but I have only this half dollar, which I have got for the thorns—how do you sell whiskey?" Poor woman thought I, if there is a middle way between rational creatures and the brute creation, surely you must occupy it.

IB.

WHICH IS MOST EXPENSIVE.

Some twenty years ago there lived in Berkshire county, Mass. two physicians of considerable skill and eminence. One of them used no spirituous liquor—the other drank *freely*; and while the one had acquired considerable property, the other remained poor. Meeting each other one day, when the former was returning from a distant town with a richly painted and well made carriage—the latter accosted him: "Doctor———, how do you manage to ride in a carriage painted in so costly a manner? I have been in practice as long and as extensively as you, and charge as much; but I can hardly live and drive the old one." "The *paint* on my carriage, (he replied) didn't cost *half* as much as the *paint on your face!*"—*Tem. Advocate.*

HOW TO KNOW THEM?

The most common remark by which the opponents of the temperance reformation may be known, is—"Temperance is a good thing; but———" and this '*but*' is sometimes one thing and some *times* another, according to circumstances, or the person using it. This remark in general holds good, from the highest to the lowest in society (if distinctions are allowable.)

The 'but' of one is, "why don't you go against taking snuff or tobacco?"—Another 'buts' at something else, and declares, 'there is as much mischief done by over eating as *over* drinking.

The third says, "but you may as well drink as do other things as bad."

And the fourth—will have some other of the "thousand and one" *buts* that are thrown out in some shape or other in every section of the country. We say again with such a preface, there *is not one* case in twenty where it is *used*, '*but*' the person using it is a downright lover of alcohol, or an enemy to temperance. *B.*

Temperance in London.—By the kindness of the Secretray of one of our Temperance Associations, we are permitted to copy the following extract of a letter from an American gentleman in London, dated January 27, 1831.

"I am surprised to find that the Temperance cause has made so little progress in England. A Society has recently been formed in Manchester, and one at Bradford, and but few if any others of any note. In Scotland more has been done but in London nothing had been done a month ago. The subject is one however on which much interest is excited; and wherever I have been, I find the religious part of community very desirous to know more of what has been done with us, and to make a beginning here. I was invited by Rev. Dr. Bennett to meet at Breakfast, a few days since, some gentlemen for the purpose of taking up this business. I had with me the Report of the New-York Temperance Society, which they esteemed a valuable document. A small number met, and after discussing the subject, it was agreed that we should meet a large number of gentlemen last evening when I am happy to say the London Temperance Society was formed under favorable auspicies, and trust the Lord will prosper it. The United States are becoming an object of great interest to all classes of community here, our free and happy government, our civil and religious liberty,—the outporings of the spirit in revivals, and the enlargement of our benevolent religious societies, and widely extended means of education for the poor, are points in which they feel that we have gone in advance of this country and the world.—Then they have a debt of 8000,000,000*l.* a union of Church and State, Bishops with an income of 300,000*l.* to 40,000*l.* sterling per annum besides patronage to an equal amount, sinecures and abuses without number, Church tithes and poor rates that are almost beyond endurance. Nobles who have from one to many hundred thousand pounds sterling per annum, and shivering with nakedness, cold and hunger in the streets of this great Babylon.—I shall be glad to return, if the Lord will to the land where these abuses are not.—Yours in the best of bonds.—*Gen. of Temperance.*

Temperance in Michigan.—The number of societies for the suppression of intemperance, in this territory, says the Detroit Journal, and the number of members in each, is increasing rapidly. There are eighty members in the society in this city, at the formation of two recently in Oakland county, forty joined in each instance. The indirect influence has been most beneficial, and is daily becoming more visible and extensive. Many of the vessels on the lakes sail without ardent spirits. Many farmers allow none to their hands.

TEMPERANCE IN SCOTLAND.

Mr. Editor.—The following extract of a letter, dated 5th of Jan. last, will, I have no doubt be gratifying to your numerous readers, as throwing some light on the progress of the temperance cause in Scotland. I would only remark, in introducing it to your notice, that Paisley is a manufacturing town, with a population of about 50,000, and that the Levern is a small stream in its neighborhood, on which are situated several populous villages and numerous public works.

"There seems to be a great moral reformation about to take place in this country by the means of Temperance Societies.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

The societies are instituted in almost every town and village, and are making rapid progress. We have a Levern Temperance Society here, including Neiloton, Barhead, and the public works, instituted about a year ago, and containing about 400 members.—We have frequently temperance meetings and lectures on the subject,—we had the Rev. A. Baird from Paisley, a few nights ago, at a meeting in Barhead church, who delivered a very powerful and impressive lecture on the evils of intemperance, and the utility of temperance societies. He told us that Paisley had been very backward in the cause for a long time; that about seven months ago, he, and the Rev. W. Smart, and four other individuals had put down their names, in order to form a Temperance Society in Paisley, & there we stood, says he a kind of laughing stock to the whole town for a long time, without any one seeming to join us. But now (says he,) our Society consists of about *thirteen hundred members!* The principle on which these societies act, is total abstinence from ardent spirits, except for medicinal purposes. We have flaming reports of their wonder-working power in the U. States—*I wish to hear* your opinion of them, if they are really so beneficial as they are reported to be.

ROCHESTER:
Thursday, March 24, 1831.

LOTTERIES.

Two writers in the Daily Advertiser, one over the signature of "C. W. D." the other over that of "Many," deny the correctness of the statements made by "One" in this paper of last week.

All that we have to say is that we have not the means of ascertaining whether "One" or "Many" are nearest the truth in the statements they have made. We were strongly impressed however, when we published the article that has called forth the remarks in the Daily, that the writer, instead of having gone beyond, had fallen far short in his statements, of what the truth would warrant. We do not feel ourselves responsible, in this case, for the correctness of the facts stated by our correspondent. If, as the writers in the Daily assert, there is less of this species of "Legal Gambling" in this village than "One," or than we had supposed, we rejoice at it: and further, if as "Many" assures us one third of the Lottery Tickets sold at the six offices in this village, are sold to persons not residing here, it is so much in favor of the good sense & moral character of our citizens. We are glad, too that neither of the writers who impugn the statements of our correspondent, attempt to justify Lottery Gambling. We cannot but think, however, that these gentlemen who appear to be so sensitive in relation to the article in question, and who are evidently themselves engaged in selling Lottery Tickets, would appear to quite as good advantage, and be entitled to more respect if they would abandon a business, the moral tendency of which they cannot vindicate. One of these gentlemen says, "Reformers should be cautious how they injure their cause by resorting to misrepresentation and untruth." A very sage remark; but who would imagine that the person who made it was at the same time engaged in a business which has received the universal reprobation not only of "Reformers," but of every honorable man in the community—and having no doubt that he is thus engaged, we must be excused from believing the assertion that "The poor seldom buy tickets, the rich patrons of the Observer buy $50 worth of tickets where the poor buy $1." We will only say, however, that if the patrons of the Observer do deal in Lottery Tickets, it must be that class who plead *poverty* as an excuse for refusing payment—and will perhaps account for some of our bad debts.

We have noticed the articles in the Daily, not because we have felt that we were under any obligation to the writers to do so, but as an act of justice to ourselves.

A wrong somewhere.—The Post-Master at Adams' Basin, in a letter to the Editor of this paper says, "We are very unfortunate respecting the papers sent to this office, and I fear, unless a remedy can be found, we shall have to relinquish taking them. I think we have received but three since the 1st of February, and none in March." We would ask if there is no remedy in this case The papers for Adams' Basin are regularly put into the Post Office in this village, every week, and there must be some gross negligence or ignorance, somewhere on the route, to say the least. We do not like very well to loose a number of valuable subscribers, because they cannot be regularly conveyed there by mail. Subscribers are not so easily obtained that we are willing to lose them through the abominable negligence, carelessness, (or something worse,) of a Post-Master on this short route. We hope that the Post-Master at Adams' Basin will endeavor to find out where the fault lies in this case, and if it is possible to trace it out, let the delinquent be reported to the Post-Master General.

The first paragraph in the following communication we have thought it adviseable to suppress, as it passes a very severe stricture upon Mr. Acer for his resuming the sale of ardent spirit after having abandoned it from conscientious motives. As we do not intend to admit personalities into our columns, we cannot admit this paragraph of Alonzo, however inconsistent Mr. Acer's course may appear. Men in this country must be left at liberty to pursue such occupations, not prohibited by the laws of the land, as they may choose, and if their consciences at one time compel them to relinquish an employment as being of an immoral tendency, and they choose to resume it, we may perhaps with propriety, inquire of them what new light they have obtained, to lead them to this change in their practice—why they now deem that consistent with their christian character, which they once, and that too so recently, relinquished as incompatible with that character; but we ought perhaps not to pass a public censure upon them until they have had an opportunity to explain.

The following is the remainder of the article.

For the Observer.

Mr. Chipman—Some things I know, and some things I do not know.

2. I know a professor of religion, who, from *principle*, became a member of a temperance society, and for a time, was one of its warmest advocates and supporters;—he now thinks that it will be for his *interest* to keep a public house, and deal in "blue ruin," and is making arrangements accordingly. But I don't know how he expects to get along in this traffic, with his *conscience* and his *God*.

3. I know a church, not a thousand miles from this place, and many of its members are opposed to *temperance societies*,—and what is still worse, (if possible) they are habitual drinkers of *ardent spirits*. But I don't know that this church and society have been blessed with a general revival; and this is probably the reason.

4. We may *all* know *when* and *where* Christians are faithful to themselves, to God, and to their fellow creatures; for *then* and *there* the Devil and his followers are busy also. His we are, whom we serve.

ALONZO.

Sweet Temper and Christian Charity.—In the Observer of the 10th inst. we inserted an article over the signature of L. correcting an alleged misrepresentation in an article published in the Western Recorder, headed Low Church. The article which we inserted ought to have been headed "*Credit to whom credit is due,*" but it appears the last "*credit*" in the caption was omitted through the mistake of the person who set it up. It was not however discovered by the editor until it was pointed out to him by the following sweet tempered epistle.

"*March* 14, 1831.

"Dear Sir—Your correspondent "L," would not have troubled you with another communication if he had not seen what appeared to him a "*wilful error*" in the communication he sent for insertion in your last paper. First, the caption was printed wrong, and *purposely* so, to make it sound *flat*. There could have been no mistake—it was written *plain and full*. There was another word left out near the close of the article, which *materially* altered the sense.

"*Consistency thou art a jewel!*"—Truth, where hast thou fled?" Who would have thought the *editor* of the Rochester Observer guilty of such *base perversion, merely* because the article sent for insertion was calculated to correct an error, and give "*credit* to whom *credit* is due," *of another denomination,—not* to "*whom is due,*" as the sagacious printer inserted it.

N. B. It will be remembered that the correcting the mistake of the "Western Recorder," properly belonged to that paper. But the writer of this *presumes* that *neither* would have had honesty enough to have corrected it without being told."

Now we ought to apologize to our readers for noticing the above, but we do so at this time to give an explanation which we intended to have given at the time the article was inserted which has so much disturbed the placid temper of our correspondent.—

The explanation is this: The Editor of the Western Recorder is evidently mistaken as to the *name* of the Episcopal Church to which his article refers. It is St. Paul's Church—the new Episcopal church on the east side of the river, in which the Rev. Mr. Penney's congregation worshipped after their house was rendered untenantable by the injury it received last fall. As to the extent of the revival in either of these congregations we are not informed.

As to the propriety of speaking of either of them as "High," or "Low," we have only to remark that we believe St. Paul's has generally been distinguished by the *public* as 'Low,' but whether either of them acknowledge these distinctive appellations we do not know.

We would only add that if our readers are as much *amused* with the above epistle of L. as the editor of this paper was, they will not regret its insertion. It is not our object to interfere with the concerns of other denominations. We do not believe that the cause of vital piety, which ought to be the leading object of every christian, is often promoted by it—neither do we recognize any obligation resting upon us, to correct mistakes with respect to them, which have originated in another paper. The Editor of the Western Recorder, we have no doubt, would have corrected the error contained in the paragraph that appeared in his columns, had it been pointed out to him, even without having been *requested* to do so. We ought to add, in justice to *Rochester* Episcopalians, that L. does not reside here—his communications having on them the CANANDAIGUA post mark.

Communications.—We have received several long communications this week and too late to give them entire. The account of the Four Days' Meeting at Lockport was preceded by a history of that church from the time its present pastor commenced his labors there. This we omit until our next. The communication from Rev. Mr. Stone, the Agent of the Western Seamen's Friend Society, was also accompanied by another, which from its length is delayed until next week.

Poland.—We have received no later intelligence of the progress of the revolution in Poland, but the patriotism and determined spirit manifested by these oppressed people assure us that they will achieve their independence, or perish in the struggle. Persons of wealth are selling their property and making the proceeds a free-will offering to the national treasury. Their plate is disposed of in this way. The use of silver spoons is considered disgraceful, and none but wooden ones are now used.

Solicitude for the Morals of the Young.—Mr. Charles Ball, *Dancing Master*, of Ballston in an advertisement soliciting parents to place their children under his tuition, after speaking of his long experience, by way of showing the reasons why he should receive patronage, has the following paragraph:

"For which reason parents should be solicitous that the school should be established, as the instruction they receive will be serviceable to them; and while receiving it they will be kept from those places of resort which have a tendency to corrupt their morals."

A Dancing Master offer himself as the Guardian of the Morals of Youth!!! It reminds us of one who quoted scripture to our Saviour.

For the Observer.

INFLUENCE OF THE MONTHLY DISTRIBUTION OF TRACTS ON REVIVALS OF RELIGION.

If no other good were effected by this system of effort than the mere *bringing to light of the moral condition* of the neglected portions of our population, and rendering them the objects of prayer and of Christian solicitude, the end attained would warrant all the efforts made. But God is blessing the Tracts, and the personal labors of the Distributers, wherever the system is faithfully, perseveringly, and prayerfully prosecuted. In all those places especially where he is graciously pouring out of his Spirit, there are most animating encouragements. In multitudes of instances, the Spirit's influences are found to have preceded the Distributer, and caused a preparation of heart to recieve the truth. The presence of God in the churches furnish a new motive to those who have absented themselves now to attend; the glowing heart of the Distributer will add persuasion to his lips; and his access to the throne of grace will enable him by faith to bring down spiritual blessings.—Indeed this system of effort, faithfully perform'd is so important a means of promoting and furthering the revival of religion in the churches, and extending its influence to those who have been living far from God, that it would seem no Christian, who is conscious of his duties and his privileges, can fail of giving it his decided support; his prayers; and as the opportunity is offered, his own energetic, personal endeavors.

From the New York Observer.

OBITUARY NOTICE OF THE REV. HARVEY FISK.

Died on the 5th inst. in this city, whither he had come to embark for the South in the pursuit of health, the Rev. Harvey Fisk, in the 32d year of his age. Mr. F. was a native of Vermont, was graduated at Hamilton College in 1826, and obtained his Theological education at Princeton.—At the time of his decease he had the charge of a classical institution at Woodbridge, N. J.

The sudden dispensation of Providence which has removed him has left the Church in doubt whether most to mourn or to rejoice. On their own account they mourn that his course was finished so soon: on his behalf, they rejoice that it was finished so well. Though he had been but a short time invested with the responsibilities of his profession, and had never been settled as a pastor, he had lived *long*, because he had lived *to purpose*. Early in the course of his preparation for the sacred office, his mind selected one department of pious effort, for which he may be said to have lived and died. This was the cause of Sabbath schools. This object was ever prominent and vivid before him in whatever circumstances he was placed, and to it he gave the most unwearied study as well as personal efforts by night and day for several years. He will long be remembered by the friends of religion in New-Jersey, as the laborious and successful agent of the S. S. Union of that state, and hundreds of those who are to become its future men and women will owe, and doubtless acknowledge a debt of gratitude to the man whose energy and perseverance amidst great discouragements secured for them the means of early religious instruction. Besides establishing many Sabbath schools and bringing into operation many plans for their improvement, he took wide and philosophical views of early education. The writer of this notice well remembers that in the intercourse of friendship, Mr. F. often gave utterance to striking and philanthropic sentiments on this subject, and drew the outlines of several projects, which, had he lived to accomplish them, would have been of incalculable advantage to some neglected classes of the young. But in an unexpected hour, 'he rests from his labors, and his works do follow him.'

One of the most striking traits in the character of our departed brother was his disinterested and self-sacrificing spirit.—This disposition rendered him prodigal of his strength and influence to promote the comfort and interests of others. To serve a friend was a luxury which he would purchase at almost any expenditure of personal effort and self-denial. Although he had little of this world's goods at his disposal, yet such were his desire and aptness to do good, that few persons ever enjoyed his acquaintance for any considerable time, without being laid under obligation to him. This disposition, when sanctified and exercised in reference to the spiritual condition of men, evinced itself in assiduous endeavors to bring them to Christ,—endeavors which were often conducted without reference to his own personal comfort, and sometimes so injurious to his health, as to have laid the foundation of the disease which terminated in his death. Often when his days were spent in toil and travel, the intervening nights were largely devoted to the preparation of his various publications which have had no inconsiderable share in the extension and improvement of Sabbath School instruction.*—Even in his last illness, his desire to be useful to souls triumphed over every difficulty. Although every attempt at conversation was painful and exhausting to him, he rarely failed to address the most appropriate and affecting admonitions to those who called to see him. With a voice which pain and debility rendered almost inarticulate, he entreated the impenitent "to give themselves to Jesus Christ" and "by no means to put it off." To one who promised to *try*, he replied, "*Trying* won't answer, you *must* DO IT." He often called the attention of the by-standers to his own dying condition & approaching summons to the judgment seat, and admonished them that his condition would soon be theirs. Almost the last intelligible words which he uttered before the entire failure of speech, were the exhortation to a young man—"Fly—Fly—escape to the ark of safety." Many examples of his pious and edifying remarks might be given, were it practicable, in print, to impart to the broken sentences which fall from the lips of a dying man, the full and significant import which they derive from his own expressive look and affecting tones.

His end was peace. Few death-beds exhibit such entire and at the same time such intelligent composure. During the last few days of his life, (previous to which his case had not been considered one of immediate danger,) he seemed to look the last enemy steadily and calmly in the face; and while he conversed with solemnity on his approaching change and the rendering of his account to God, he spoke without the least apparent dread either of the pains or the consequences of death. The Lord Jesus filled a large space in his mental vision, and he often uttered as well as his disease would permit, his sense of the preciousness of the Saviour to his soul.—He called himself "an unprofitable servant;" and throwing himself entirely on the mercy of God in Christ, he rested on that rock, unshaken to the end. He was uncomplaining and bore his sufferings with remarkable submission. This he was enabled to do by the sustaining influence of the promises of God, which he said were "precious—most precious" to his soul.—The Bible being put into his hand, his languid countenance became animated, and pressing it to his lips, he repeated the lines,

"Holy Bible, book divine,—
Precious treasure, thou art mine!" &c.

So entirely were his thoughts occupied with the things of Christ, that though he spoke as frequently as his strength would permit, he did not through the whole of the four days of his illness allude to any temporal concerns, or even to the subject of provision for his beloved family, except in two or three short sentences. He very particularly and affectionately charged his ministerial brethren to be faithful, and expressed his joy at the conversion of souls under their labors. Thus he sunk away, bearing testimony to the truth, and exemplifying the power of religion, until he fell asleep in that Jesus, who, we trust, had prepared a place for him, that where his Saviour was, he might be also. He is gone from us unexpectedly, and to the apprehension

"Long do they live, nor die too soon,
Who live till life's great work is done."

of unbelief it might seem that his removal was untimely. But faith teaches us, that what our Heavenly Father does can never be unreasonable nor unkind.

*The New Jersey Sunday School Journal, was almost wholly the production of his pen. The compilation of S S. questions, called "Union Questions" was prepared by him, at the request of the American S. S. Union.

From the New York Observer.

LETTER FROM JOHN ROSS.

Our correspondent at Washington has forwarded us the following letter from John Ross, President of the Cherokee nation to Messrs. Taylor, Ridge and Coody, the Cherokee delegation at Washington. The letter is dated "Head of Coosa, Cherokee nation, Feb. 18th 1831." It affords another illustration of the cruel oppression to which the Cherokees are now subjected.

Mr. Alex. McCoy informs me that he advised you by the last mail, of the arrest of Mr. Jno. Martin, the National Treasurer, by the Georgia troops. You will have also seen the editorial statement in the Phœnix in regard to this shameful transaction. I am informed that Col. Nelson said to Mr. Martin, that if he would order out his horse and say to his family that he was going to ride out three or four miles, he would not have him put under guard in the presence of his family, Mr. Martin refused to make such remarks to his family; and replied that if he was to be placed under guard he would as soon have it done there, (at his house) as any where else; and whilst he was at breakfast, a file of four men with muskets and bayonets surrounded him, and apprised him of his captivity.—Mr. Martin ordered his horse to be brought out. Mrs. Martin requested him to put on another suit of clothes. In compliance Mr. Martin stepped into a room and Mrs. Martin shut the door. The guard opened it. Mrs. Martin again closed the door, the guard kicked it open and swore that if she shut it again they would kick it to h—ll. Mrs. M. immediately pushed the door to and latched it, and replied to them to execute their threats. Col. Nelson, not until then, ordered the soldiers to desist; after which the whole cavalcade escorted the Treasurer to *Camp Eaton*. The Chief in command (Col. Sanford) asked the prisoner when brought before him, if he did not feel ashamed for the predicament in which he had placed himself, as he was a good looking man, and may be supposed to be a man of better sense than to commit such an act as that for which he was arrested. Mr. Martin replied that he did not know of any offence he had committed and requested to be informed. The haughty chieftain arrogantly answered that he well knew that he had advised the Cherokees to apprehend the murderer of Dull-hoe and to try him, under the Cherokee laws; and that he had suffered the Cherokees after arresting the murderer to secrete him in his closet, (all of this being a mere matter of suspicion and false.) He asked Mr. Martin if he was not Treasurer for the Cherokee Nation. Being answered in the affirmative, the next enquiry was, Have you much money in the treasury? Reply in the negative. With a loud laugh, ha, ha, he remarked, *Poor fellows*, I suppose you have exhausted your funds in paying lawyers' fees, and it was to be feared that it would afford the Cherokees no good at last. After such interrogatories, and keeping Mr. Martin one day and night in captivity they liberated him. The mind of the oppressed may conceive, but the tongue of man cannot express, the deep sense of wrong the Cherokees feel under the heavy yoke that their cruel persecutors have placed upon them. But as their cause is not yet hopeless, they will peaceably bear their cruelties as honest men, appealing to the tribunal of the U. S. for justice the legal trib-

and leaving their lives in the hands of God.

Very respectfully, your friend and obedient servant, JOHN ROSS.

Another Pledge Redeemed.—The Washington Co. Bible Society, N. Y. has recently paid to the Parent society the sum of $1551, which sum redeems the noble pledge of $5000 made by that spirited Auxiliary towards the general supply.—This Auxiliary, it will be remembered, was the one which first proposed the attempt to supply the whole of the United States in two years, a measure which will, we trust, be connected in its results with the salvation of a countless multitude of our fellow beings.

Roman Catholic opposition to the Gospel.—The priests after the late revolution in France, tried to raise obstacles to the circulation of Tracts. A Jesuit with insinuating manners, was sent to dissuade one from the work. But the faithful distributor was not thus to be deceived.—He preached to him the gospel of Christ; and though he threatned the Christian for holding a meeting in his house, the three days of July deprived him of his persecuting power. The same individual has assisted in establishing a depot of Bibles and Tracts; and since the fall of the Jesuits, seven meetings are held in his vicinity every week. Roman catholics frequent them and are making happy progress in religious knowledge.---*Chris. Watchman.*

EDUCATION IN RUSSIA.—A clergyman at St. Petersburg writes to Mr. Douglass, author of the "Natural History of Enthusiasm," as follows:

The education of the peasantry is rapidly advancing.

His Imperial Majesty the Emperor grants this his sanction & support. Schools are continually increasing. Many young men were in our school last year, to improve themselves in the Lancasterian system. They are now engaged as masters in various towns in the interior. Even where there are no schools education is going on. Many adults are learning to read of their companions. Parents are instructing their children; brothers and sisters are instructing each other; where there is one in a family who can read, he becomes their teacher. I have supplied thousands of elementary books to these persons, and am still supplying them, because I am confident it will ultimately be of great advantage in preparing the mind for understanding the word of God. Many people have lately come to us for New Testaments, from a part of the country 800 versts distant, very clever, intelligent, and industrious men. They were all able to read, and they bought books not only for themselves, but for long lists of their relatives. We inquired of them, as we generally do of all who come to us, if many or few among them could read. And altho' the tale of some is gloomy enough, yet these men told us that scarcely a young person in their "government" is permitted to grow up in ignorance.

Where to find the Devil.—Yesterday, several grog loving fellows called at the store of a gentleman in this place, and asked for ardent spirits.—"We do not keep it," was the answer. What! have you joined the *temperance?* "Yes."—"Well, well, you are all getting mighty religious—But never mind—come along boys, I'll be bound we can find the *Devil*, yet, somewhere on the wharf"—and away they went to find him, who walketh about like a roaring lion, seeking whom he may devour. And it is quite likely that they were not disappointed; for if they could not find him among rum and whiskey barrels, I do not know where they would seek for him next.—*Rich. Tel.*

There is now, says the Journal of Commerce, in the family of Mrs. Stillwell, in Gravesend, L. I. a colored woman, who has attained the age of 103 years. She came into the family when she was 28 years of age, and has remained in the same house since that time. She is industrious, milks the cows, and does the washing for a family of ten persons, and will not suffer others to assist her. Her faculties are all good, and particularly her eye-sight.

Slave Trade.—In the House of Representatives of the United States, on Tuesday last week, Mr. Mercer moved to suspend the rule of the House in regard to motions, for the purpose of enabling himself to submit a resolution requesting the Executive to enter into negociations with the maritime powers of Europe, to induce them to enact laws declaring the African Slave Trade piracy, and punishing it as such; but the motion (requiring two-thirds) was lost—63 to 54.

FROM THE MASSACHUSETTS YEOMAN.

Female Seminary, Brookfield, Mass.

Miss Harriet Cooley, a daughter of the Rev. Timothy Cooley of Granville, Mass. has been appointed *Preceptress*, and Miss Sophia Bacon of Rochester, N. Y. *Associate Preceptress* of the Seminary. They have accepted their appointment and will enter on their duties early in May. They are highly esteemed as teachers of youth, and will spare no efforts for the good of those committed to their care. A Teacher of Music is also appointed.

Published by request.

The committee on state prisons, in their report to the assembly, estimate the expenditures necessary to meet the wants of the institution at Sing Sing, during the current year, at $54,134. The receipts from the earnings of prisoners are estimated at $24,00; leaving upwards of $30,000 to be provided by the Legislature for the general support of the prison.

The Charleston Aurora states that a poor little girl having bought some rum for her parents, fell down, broke the pitcher, and spilt its contents. A young man came up, and pitying her distress, took her back to the shop, bought her four loaves of bread and sent her home with them.

Interesting Fact.—It is, and ought to be regarded, as a favorable evidence of reform among the colored people of our city, that more than *two hundred* of them have joined their temperance society.—*Rich. Tel.*

The present Grand Sultan, in addition to other proofs of his desire to adopt in his dominions the usages of civilized governments, has lately ordered, by a circular from the Vizer, that all christians who had become slaves in the course of the Greek Revolution, shall be set at liberty.

Acknowledgments of Letters for two weeks.—W. W. Jones, S. G. Tyler, 2, C. Hawley, A. Porter, E. R. Bascom, L. H. Clapp, C. Loomis, 2, J. Pierson, S. M. Mann, Marshall, Forman & Co. R. Anderson, W. Smith, C. Lyman, J. Chamberlain, S. Bacheler, C. J. Lincoln, J. B. Clark, S. T. Fairbank, J. Crabb, O. McClure, G. B. Rich, H. Halsey, C. H. Gardner.

New Catalogue—Prices Reduced.

LINNÆAN Botanic Garden & Nurseries, Flushing, near New York.—WM. PRINCE & SONS, proprietors of this establishment, now announce that the great extension made on their establishment, which now covers nearly 50 acres *compactly filled* with the choicest Trees, Shrubs, &c. has enabled them *to reduce the prices* for various kinds; and their *new Catalogue* with the *reduced prices* will be speedily presented to the public, when it may be obtained of the various Agents, or by application to themselves direct by mail.

The greatest attention and the strictest scrutiny have been exercised in regard to the quality and accuracy of their trees, and they are of a larger size than at any previous period. Aware that the establishment of Nurseries in every part of our country would be a national advantage, they will furnish all supplies in such cases at a liberal discount and at a credit to comport with the convenience of the purchasers. Any information desired will be furnished by return of mail to those who desire it, and all orders &c. will receive the accustomed attention and despatch.

Those who desire any additional information respecting the establishment, or who wish to send orders for trees, shrubs, &c. are requested to call on A. Reynolds in the Arcade, first door below the Post-office, who is an authorized Agent of the establishment. Rochester, March 11, 1831. 3w-12

CARDING MACHINE BUILDING.—The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*
Rochester, Jan. 1, 1831. 5m2

JANUARY 1, 1831.—The subscriber having determined to discontinue the business of dealing in ARDENT SPIRITS, and not thinking it a duty to "feed the Erie canal" with their property, offer to sell at cost their whole stock of Liquors, consisting of *Brandy, Gin, Rum, Whiskey, &c.* together with the furniture connected therewith. ROSSITER & KNOX.
5tf

CHRISTIAN ALMANAC for 1831 for sale at this Office.

TO MERCHANTS IN THE COUNTRY.—*POMEROY & BULL* have removed from 47 Front st. to the new Store, 64 Water st. (a few doors below Old Slip,) where they will have for sale, on liberal terms, on the opening of Spring business, an extensive assortment of WINES and GROCERIES, (*with the exception of Spiritous Liquors,*) and respectfully invite their friends, and Merchants generally, to call and examine their stock, and prices.
New-York, Feb. 24, 1831. 11 10w

WILLIAMS & MERRILL, *Manufacturers & Venders of Leather*, have formed a connexion in business in the village of Rochester, at the late stand of Williams & Palmer, and now have a good supply of Leather from their yard at this place, and are also receiving from the Tannery of T. Williams, Vernon, Oneida co. an extensive assortment of Leather—all of which will be sold on good terms for the purchaser. Also for sale as above, Oil, Tanners' and Curriers' Tools, &c.

All persons indebted to the late firm of Williams & Palmer are requested to call and make settlement with Thomas Williams, who is authorized to settle the same.

THOMAS WILLIAMS,
LINUS MERRILL.

N. B. The highest price in cash paid for Hides and skins. March 9. 3m11

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance Company, Hartford.* he 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.

EAST ROCHESTER CASH STORE O. N Bush & Burnell are *selling* Goods at the corner of Main and St. Paul Streets, E. Rochester. They desire those who have not called upon them to inquire of those who have, with regard to *quality* and *prices*—May, 1830. 20tf

Book & Job Printing
Neatly done at the Observer Office. Ma.

HARDWARE.
99 *Pearl Street, nearly opposite the Pearl street House, N. Y.*
FOLGER LAMB & CO.

ARE now receiving a large and superior assortment of Hardware and Cutlery, purchased with cash, and selected with care, which they offer at wholesale, at low prices, for cash or approved credit.—Among which are—Ivory, real sting, fancy turbuck, horntip and white bone table desert knives and forks, and carvers, table and butchers' steels, butcher, bread and shoe knives, a great variety of pen, pocket and two blade knives, in dozens and on cards, sportsmen's piece knives, sheepshears, scissors and razors, shoe pincers and nippers, plyers, carpenters', lath, shoemakers', and saddlers' hammers, coopers' and carpenters' compasses, corn mills, patent coffee mills, bench and hand vices, bright thumb and japanned norfolk latches, lifting handles, nail and spike gimblets, sickles, rat traps, waffle irons, welded and rivetted table hinges, H and HL hinges, pew hinges, chest hinges, cast butt hinges, flat and round bolts, woodscrews, iron and steel knitting pins, mouse traps, gridirons, iron candlesticks, pod and screw augers, steelyards, single and double handscrew plates, scale beams, knob latches, bed screws, bellows pipes, axes, carpenters' and coopers' adzes, mincing knives, trowels, bees, chisels and gouges, plane irons, drawing knives, saws of all kinds, files and rasps, tea kettles and sauce pans, short and long handle frying pans, cow bells, cooks' ladles, brass kettles, house and alarm bells, curry combs, english and american scythes, straw knives, slates, inkstands, awls, shoe tacks, coach wrenches, stump joints, whitewash, paint, shoe, scrubbing, furniture, clothes and dusting brushes, cut and wrought tacks, brass and ironhead shovels and tongs, iron wire, braces and bits, tap borers, iron weights, sad irons, toy irons, pins and needles, fish hooks, snuffer trays, bread baskets, tea pots, tea trays and waiters, gun flints, oil stones, gun locks, powder flasks, shot bags, whipthongs, ivory combs, commode knobs and rings, curtain pins, escutcheons, bed cups, brass butts, brass nails, brass locks, window pullies, anvils and vices, trace chains, sand paper, inkpowder, spectacles, rules, slate and lead pencils, brass bracket and chamber candlesticks, bone coat and vest moulds, suspender buttons, gilt white metal, and yellow metal coat and vest buttons, pearl buttons, tobacco boxes, curtain rings, lamps, cap wire, iron, tutan la, britannia, and plated table and tea spoons, corkscrews, hair and tooth brushes, beads, snuff boxes, iron and brass knockers, joiners' squares, spoke shaves spurs, brass thumb latches, pocket books, knob, mortice closet, chest, cupboard, trunk, pad and till locks, spades and shovels, blacking, halter chains, pocket and dressing combs, tailors' and women's thimbles, tenter hooks, patent metal cocks, razor strops, cotton and wool cards, horse cards, trace and leading line rope, bed cords and clothes lines, copper tea kettles, guns, rifles, pistols. They also keep constantly on hand, a complete assortment of cut and wrought nails and spikes, wagon and cart boxes, english (L) blistered, german and cast steel, nail and spike rods, boop iron.
New York, Feb. 2. 1am3t—11

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From Henderson's Iceland

ICELANDIC WINTER EVENINGS.

A winter evening in an Icelandic family presents a scene in the highest degree interesting and pleasing. Between three and four o'clock the lamp is hung up in the principal apartment, which answers the double purpose of a bed chamber and sitting-room, and all the members of the family take their station with their work in their hands, on their respective beds, all of which face each other. The master and mistress, together with the children, or other relations, occupy the beds at the inner end of the room; the rest are filled by the servants.

The work is no sooner begun, than one of the family, selected on purpose, advances to a seat near the lamp, and commences the evening lecture, which generally consists of some old saga, or such other histories as are to be obtained on the island. But being badly supplied with printed books, the Icelanders are under the necessity of copying such as they can get the loan of, which sufficiently accounts for the fact, that most of them write a hand equal in beauty to that of the ablest writing-masters in other parts of Europe. Some specimens of their Gothic writing are scarcely inferior to copper-plate. The reader is frequently interrupted, either by the head, or some of the more intelligent members of the family, who make remarks on various parts of the story, and propose questions, with a view to exercise the ingenuity of the children and servants. In some houses the sagas are repeated by such as have got them by heart; and instances are not uncommon of itinerating historians, who gain a livelihood during the winter, by staying at different farms till they have exhausted their stock of literary knowledge. It is greatly to be deplored, that a people so distinguished by their love of science, and possessing the most favorable opportunities of cultivating it, should be destitute of the means necessary for improving them to advantage.

At the conclusion of the evening labors, which are frequently continued till near midnight, the family join in singing a psalm or two; after which a chapter from some book of devotion is read, if the family be not in possession of a Bible, but where this sacred book exists, it is preferred to every other. A prayer is also read by the head of the family, and the exercise concludes with a psalm. Their morning devotions are conducted in a similar manner at the lamp. When the Icelander awakes, he does not salute any person who may have slept in the room with him, but hastens to the door, and lifting up his eyes towards heaven, adores Him who made the heavens and the earth, the Author and Preserver of his being, and the source of every blessing. He then returns into he house, and salutes every one he meets with, "God grant you a good day!"

There being no parish schools, nor indeed any private establishments for the instruction of youth in Iceland, their mental culture depends entirely on the disposition and abilities of the parents. In general, however, neither of these is wanting; for the natives of this island are endowed with an excellent moral understanding: and their sense of national honor, generated by their familar acquaintance with the character and deeds of their forefathers, spurs them to emulation, independent of the still more powerful inducement arising from the necessity and importance of religious knowledge. The children are taught their letters, either by the mother, or some other female; and when they have made some progress in reading, they are taught writing and arithmetic by the father. Every clergyman is bound to visit the different families in his parish twice or thrice a year; on which occasions he catechises both young and old; but the exercise is attended to, chiefly with a reference to the former, in order to ascertain what degree of knowledge they possess of the fundamental principles of Christianity.

These are all the means of instruction which the great bulk of Icelandic youth enjoy; nevertheless, the love of knowledge, superinduced by the domestic habits of those who are their superiors in point of age and mental acquirements, often prompts them to build of their own accord, on the foundation that has thus been laid; and I have frequently been astonished at the familiarity with which many of these self-taught peasants have discoursed on subjects, which, in other countries, we should expect to hear started by those only who fill the professor's chair, or who have otherwise devoted their lives to the study of science.

On inquiring into the state of mental cultivation in Iceland, it is not so much the literary fame of a few select individuals, who have enjoyed superior advantages, which strikes our attention, as the universal diffusion of the general principles of knowledge among its inhabitants. Though there be only one school in Iceland, and that solitary school is exclusively designed for the education of such as are afterwards to fill offices in church or state; yet it is exceedingly rare to meet with a boy or girl who has attained the age of nine or ten years that cannot read and write with ease. Domestic education is most rigidly attended to; and it is no uncommon thing, to hear youths repeat passages from the Greek and Latin authors, who have never been farther than a few miles from the place where they were born. Nor do I scarcely ever recollect entering a hut, where I did not find some individual, or another, capable of entering into a conversation with me, on topics which would be reckoned altogether above the understandings of people in the same rank of society in other countries of Europe. On many occasions, indeed, the common Icelanders discover an acquaintance with the history and literature of other nations which is perfectly astonishing.

HIGHLY INTERESTING SUNDAY SCHOOL MEETING AT NEW ORLEANS.

To the Editor of the Sunday School Journal.

New Orleans, Feb. 14, 1831.

Dear Sir:—We had, yesterday, a very interesting meeting of the friends of the Sabbath-school cause in this city, for the purpose of aiding the American Sunday School Union in their effort to establish Sabbath schools throughout the Valley of the Mississippi. The meeting was the largest which has ever been held in this city for the promotion of any similar object. The Hon. Isaac A. Smith, President of the Senate of Louisiana, was called to the chair, and the Hon. Mr. Ker, a member of the same body, was appointed Secretary. A large number of the members of the Legislature, and many other strangers, now in our city, attended. After a highly appropriate prayer by the Rev. Mr. Clapp, (in whose Church the meeting was held,) the Rev. Mr. Baird, who in company with the Rev. Mr. Welch, was on a visit to this city in behalf of the American Sunday School Union, addressed the meeting. Mr. B. gave a brief historical account of the efforts to establish Sabbath-schools in the United States; the origin and success of the American Sunday School Union, as well as that of its sister Unions of the Methodist and Episcopal Churches. He described the vast importance of the Valley of the Mississippi, its extent, rapid increase, and its future prospects, and concluded with an account of the way in which the American Sunday School Union was led to adopt the noble resolution, to consider and act upon which, was the object of the meeting. The facts which he stated relative to the liberality of our eastern friends, as well as of the people of the larger places in the upper part of this Valley, were in the highest degree interesting.

When Mr. B. had ended, resolutions approving of Sunday schools, and expressive of the sense which the meeting entertained of the great undertaking of the society, were proposed by Mr. Duncan, Dr. McConnell, Mr. Conrad, and unanimously adopted. Mr. Alfred Hennen, one of the society's Vice Presidents, then proposed that subscription papers should be circulated, expressing, at the same time his deep conviction of the importance of the measure contemplated. Whilst the subscription and collection were going on, Mr. J. A. Maybin* addressed the meeting in a very appropriate manner. He spoke with much ardor of feeling, and like a man who has long been familiar with the subject. He held up, in a glowing style, the truly catholic, or liberal, character of the society; the benevolence and self-denial of its managers, some of whom he had the honor to know personally, and with all of whose names and worth, he was familiar. He ably and admirably exposed the absurd cant of those who pretend to fear that a union of Church and State, will be the result of these efforts to instruct the young. I say, *pretend*, for they do not themselves believe the *lie*, by which they wish to dupe the ignorant. Mr. M. denounced, in the most decided manner, any attempt to bring about such an unholy alliance; but at the same time expressed his belief, that it is not likely to result from the diffusion of knowledge.

When Mr. M. had ended, the meeting was closed with a suitable anthem by the choir. Upon the whole it is my conviction, and that of others, too, that this meeting will have a fine effect upon the Sabbath schools in this city. It *is* making progress now; there are about 500 scholars in the Sunday schools in this city, and the prospect is, that before another year rolls around, the number will be doubled. Many difficulties are to be overcome here—but they will in time be overcome. And when the American Sunday-School Union takes up the work in this state, by its Agents and Missionaries, as they will do ere long, the work will go forward.

I regretted that through a mistake as to the time of the meeting, the *Hon. Mr Mouton*, Speaker of the House of Representatives was prevented from attending in time, to take the part which he was expected to do. And also, that the time was not sufficient to allow the Hon. Judge *Harper* of the United States District Court, to express his views on the subject of Sabbath schools. Mr. Harper is a man of fine talents, and a decided friend to the object.

I forgot to say that Mr. Duncan addressed the meeting at considerable length, and in the happiest manner, when he presented the first resolution. The amount of subscription and collection was somewhat more than *one thousand dollars!*

May God prosper the great and good work in which your Society is engaged.

Yours, &c.

*All of these gentlemen, excepting Dr. McConnell, are members of the Bar of New Orleans.

Under the title of "*A new Mississippi Scheme!*" our last London Teacher's Magazine gives a minute account of our transactions respecting the Valley of the Mississippi. It is presented to the British community in a very just and spirited manner.

The article closes with the statement—that "it is the current opinion of most individuals in America, that by the *time they are wanted, there will be ten thousand Sunday-school teachers ready to give two years of their lives for accomplishing this plan!*—CAN WE DO SUCH THINGS IN GREAT BRITAIN?"—*S. S. Jour.*

From the Christian Index.

PREACHERS POORLY PAID.

We have never believed, that pastors of churches and ministers of the gospel had a right to become rich upon the avails of their ministerial labor; and if they have such a right, it is one which is very seldom, if ever, carried into effect: But in most cases, instead of making a gain of

---

From the Philadelphian.

THE NEW BIRTH.

To an unrenewed person, I believe that no doctrine seems more obscure than that of the new birth. We ponder and wonder and are ready to say, "how can these things be?" I recollect to have read, when I was a child, an anecdote, in some measure illustrative of this subject. The substance thereof was as follows;—A poor Indian one morning meeting with a gentleman with whom he was well acquainted, said to him "O how happy I am; I now see that Christ is indeed a precious Saviour, and that he will have mercy on me."

"Ah!" said the gentleman, "how is this? You that have been seeking but a few days can find happiness, and I that have been searching for years, can find no such joys in religion?" "Ah!" said the poor man, "I can tell you how it is. Suppose a friend offer you a new coat. You cast a glance over your fine garment, and say, 'my coat is very good; I don't need your present.' He offers the coat to me: poor Indian throws away his old blanket and joyfully accepts it." This to my mind, was for many years, an inexplicable difficulty. I pondered much on it, and yet could not see its bearing; although it made a deep impression on my mind. When God by his grace, was pleased to show me my wretched state by nature, then I thought of the Indian; how fitly he had compared the man's coat, of which he seemed so proud, to that pride of heart, that self righteousness of human nature, which makes us unwilling to submit to the humiliating terms of the gospel and renounce all our own doings, to rely on what Christ has done. But the poor in spirit throws away his old blanket, renounces all his own righteousness, as "filthy rags," and gladly acknowledges the superior excellence of that perfect robe, which Christ has wrought by his own death and sufferings.

Z.

Remarks of the Editor of the Philadelphian.—The preceding anecdote is not the worse for age and repetition. "Z" remarks that the piece just given is his first attempt at writing any thing for the press; and he expresses a hope, that the explanation of the poor Indian may attract the attention of some careless sinner, as formerly it did his, when he had no practical experience of the *New-Birth*.

To become willing and obedient to the gospel, is that saving moral change, which is called conversion; and all who have really begun to love God, hate sin desire holyness of heart and life, hope in the mercy of God, rely upon the Saviour, and call upon the name of the Lord for salvation, have become, no matter when nor how, the spiritual children of the Almighty. The Holy Ghost has renewed them that they may be saved.

DIED,

In New York on the 2d inst. Mrs. Maria A. Bliss, wife of Dr. James C. Bliss, and daughter of the late John P. Mumford, Esq.

When a christian body returns, and is again mingled with the atoms from which it was by a bountiful God fashioned, and its soul has passed from the frail casement, to the heaven of its Creator—It remains no less a duty than a right, for those who know the walks of such a one, from childhood to death, to place before the community, a brief review of the path through which she trod, and which became a brilliant and unerring landmark for those who are following the same holy road to endless joy.—MARIA A. BLSS the departed wife of Dr. James C. Bliss, and daughter of John P. Mumford, Esq., deceased, when only ten years of age, exhibited the character of a child of piety—at this young age, the holy principal companion, and with a mind of vigour, matured by age and study, nobly and fearlessly did she throw out its divine precepts, to all around of every clime and colour, in a manner, and with a zeal, and never tiring industry and eloquence rarely equalled, and at that day not excelled in this city of her birth and of her death. Her father at this time was one of our richest citizens, and gave with a liberality to his children of money, for charitable purposes—the subject of this notice, was ever seen either accompanied by her pious parents, or sisters, or some female friend, and very frequently with the just departed pious Sophia Wyckoff, rolling along in her father's carriage through some one of our most wretched streets, *in preference to the glare of Broadway*, in search of the poor, and humble being of distress and wretchedness—when she found these, the proffered relief was extended with the one hand, and a tract, or some other heavenly comfort, given with the other—which at the same time, her noble and warm heart, heaved forth its impulse of pure, kind, and bland accents, to soothe the miserable being before her. This happy girl, was the first person who suggested to the good of the city of New-York, the want of Sunday or Sabbath schools, for the religious and moral education of the poor orphans particularly, and children generally. She called a meeting of friends, at her farther's house, from whence sprung all the Sunday schools in this city, and on the organization of the Sunday School Union Society she was spontaneously called to preside; her modesty caused her to decline this gratifying mark of distinction, and accept the numble and laborious situation of its secretary—this arduous and stirring appointment she held for a great number of years, till her declining health compelled her to resign it—having fulfilled the duties with a zeal and punctuality not surpassed—and well was she qualified for the office—having a bold and grasping intellect, which caused a powerful, and keen pen, to paint in glowing colors, the cause of the Christians and the road to their Redeemer. Our friend has departed, after giving the last advice and her admonition to each of her near and dear friends—and oh! how thrillingly sublime was it to see this young being, *but old Christian*, place her hands upon the heads of all her little orphans, and nieces, twenty-five in number, invoking her Saviour's blessing, upon each, with all the calm and saint like dignity, and freedom, which bespeak the departure of a soul ripe, for a peaceful and glorious immortality. Her domestic qualifications were of the first order, treading in the footsteps of a pious mother who is an example in all things, she became an affectionate wife, a true friend, a guide to her children, a rule to her household and an example to all. A Pearl has dropped from the earth—but heaven has inherited it.—*N. Y. Obs.*

From the New-York Evangelist.

CHRISTIAN RECONCILIATION.

In a certain town in New-England there were difficulties subsisting between two members of the church, and they continued so long that at length the whole of their numerous family connections, and many of their neighbors became involved and took sides in it. A series of mutual injuries and quarrels about small matters, had produced great bitterness of feeling, which seemed like a settled enmity. The discipline of the church was in a weak state, and nothing seemed likely to be done towards the removal of so great a stigma upon religion. At length however, by some means or other their consciences were in some degree awakened, so that they felt it was wrong for them to live so. They were growing old and knew it would not do to die in their wrath. And as a step towards the removal of the evil, they agreed to refer it to a committee of Christian brethren to say how they should settle the whole difficulty.

The time arrived for the committee to act. They came to the house of one of the parties, and found a multitude assembled, all the witnesses and all the family friends on both sides, and the whole neighborhood, to witness the trial of this protracted case. The parties were prepared for a full investigation of every grievance, and expected that the committee would search every allegation to the bottom and decide upon its character and say what should be done about it.

During the interval before preceeding to business, one of the committee was struck with the appearances of this preparation for war, and suggested to his brethren the inquiry whether they were going in the right way. They conferred together a little, and could not find a shadow of scripture authority for their proceedings, nor any reason to believe that such a course would issue in a Christian reconciliation between the brethren. They accordingly called the parties before them, and told them their views. They said their duty was to *be reconciled*; that it was no part of reconciliation to decide which was the most to blame, that raking up all their old and forgotten complaints would not tend to reconcile them to each other, and that reconciliation was a personal thing which it was not in the power of any others to do for them. They set before them the state of the case, the relation in which they stood to each other as members of the church, the wounds they had long been inflicting upon the Christian name, the effect of their contentions upon their respective families, in exasperating their passions, in destroying their sense of the reality of religion, and preventing the salvation of their children. They told them that they were growing old, and must soon go to the grave and to the bar of God.—They represented to them how easy it was to be reconciled, if they were only disposed, and how much satisfaction it would give their brethren, and how much joy it would excite in heaven, if they would become cordially reconciled to each other. They said they could see no propriety in their sitting as a court to hear all their allegations and decide who was the most to blame. The examination itself of so long a protracted contest, with the misrecollections and contradiction of witnesses, would kindle a flame instead of appeasing wrath. They *could* not proceed in this way.—They must be *reconciled* to each other.—If there was any thing owing on either side, or any question of right, which the parties were not able to adjust, this would be a proper subject of friendly examination *after* they were reconciled. They showed them of how little importance it was to know which did the first wrong, or which was most to blame, and how probable it was that if earthly judges should undertake to decide it, their decisions would be directly contrary to the decisions of the all seeing God. They laid before them some of the sins which *each* party must have been guilty in so long and bitter a quarrel, and tried to make them see that it was more needful for each one of them personally to confess his own sins, and obtain forgiveness, than to extort a confession from his brother.

After urging upon them all the various motives to reconciliation, which the case admitted, at length one of the parties took the other aside into the fields. They were gone a considerable time, while the assembled crowd were waiting in suspense to see what would be the issue of a movement so unexpected, and so different from the contest which they came to witness. After a while the parties came back, and entering the room where the committee were, one came forward and took the other by the hand, and told him he had sinned against him, had cherished sinful anger against him, and had spoken against him in ways that he felt were very wrong; and he now humbly begged forgiveness for all these wrongs. He felt also that he had deeply injured the cause of religion, and grieved the hearts of his Christian brethren, for which he now publicly begged their pardon. And he had still more sorely wounded his blessed Saviour, for which he earnestly prayed, and begged his brethren to pray that he might obtain forgiveness from his father in heaven. The other then made a similar acknowledgment and request, and both expressed their determination henceforth to live together as Christians. And so the thing was all done.

SEPTEMBER, 1830.

ROCHESTER CASH STORE.

HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are

46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ging. hams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds

Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*

Also a general retailing asortment of *Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.*

Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;

which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

O. HASTINGS, *Attorney & Counsellor* at law and *Solicitor & Counsellor in Chancery.*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

---

ROSSITER & KNOX,—Wholesale & Retail Dealers in *Groceries Provisions, Paints, Oils, Turpentine, Brushes, Varnish, Glass, Dye Wood, Dye Stuffs, Shaker Wares, Patent Pails, &c. &c.*, at the building formerly occupied by S. MELANCTON SMITH & Co., No. **14**, Buffalo-st.
Rochester, Jan. 1831. 5tf

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.

ALBERT G. HALL.
Observer Office, Dec. 20. 1830.

VEGETABLE BILIOUS PILLS, a new and valuable compound, invented and prepared without the aid of Mercury or any other mineral substance, by J. S. Ware, chemist, Rochester, N.Y.

In offering these Pills to the public the proprietor feels confident that there is no medicine now in use superior if equal, for the following diseases, than his vegetable Pills:—Bilious and remittent fevers, yellow fever, and in the commencement of ague and fever, jaundice, dyspepsia, dysentery, acidities of the stomach, giddiness of the head, pains of the head breast and back, proceeding from a disordered stomach, obstructions of the bile, costiveness, caused from a diseased liver, colds, coughs, and in the first stages of consumption.

The use of these pills is a great preventive of epidemic complaints, especially of such as prevail in hot seasons, viz; cholera morbus, bilious cholic, bilious and typhus fevers, and dysentery; as these complaints are chiefly excited by a redundant secretion of bile and morbid affection of the stomach.

For Sale, wholesale and retail, by the subscriber, at his office, No. 40 Exchange-st. Rochester, N. Y. Also—by the principal druggists in the illage. J. S. WARE.

N. B. For sale on commission, at No. 4 Exchange-street, a general assortment of Patent Medicines at New York prices. J. S. WARE.
Rochester, N. Y. Oct. 27, 1830. 44

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.

J. B. BLOSS,
M. A. F. HARRISON.

The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.
February 7, 1831. tf.

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of **GOODS.** Rochester, June 2, 1830.

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.

FREDERICK STARR.

To Exonerate from Imprisonment.

LUTHER FISK, of Gates, Monroe county Notice first published 13th January, 1831, creditors to show cause before Moses Chapin, first judge of Monroe county at his office in Gates in said county, on the seventh day of April next, at ten o'clock, A. M.

The creditors of Lyman Hamlin, imprisoned in the county of Monroe, are notified to show cause if any they have, before Hon. Addison Gardiner, circuit judge of the eighth Judicial Court of State of New York, at his office in Rochester in the said county, on the 23d day of March 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, according to the prayer of his petition.

Dated this 28th day of January, 1831.

To Exonerate from Imprisonment.

Ransom Rogers of the town of Brighton, Monroe county, Insolvent; Notice first published February 3, 1831. Creditors to appear before Hon. Addison Gardiner, circuit judge of the eighth Judicial Circuit, of State of New York, at his office in Gates on the 23d day of March next, at ten o'clock in the forenoon.

To exonerate from Imprisonment.

The creditors of Isaac Castle, an insolvent debtor and a resident of the town of Gates in the county of Monroe, are notified to show cause if any they have, before Hon. Addison Gardiner Circuit Judge, at his office in Rochester, in the said county on the 23d day of April next, at 10 o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment according to the prayer of his petition.

Dated Feb. 7, 1831. 10w 7.

New Jersey, ——— Bergen Common Pleas.

Simon Y. Van Ness
v.
Marsalas Van Giesen,
Cornelius Van Giesen,
& Adrian Van Giesen.

In case
Foreign Attachment

NOTICE is hereby given, that an attachment issued out of the inferior Court of Common Pleas, in and for the County of Bergen, against the goods and chattels, monies and effects, rights and credits, lands and tenements of Marsalas Van Giesen, Cornelius Van Giesen, and Adrian Van Giesen, non resident debtors, at the suit of Simon Y. Van Ness, in a plea of trespass on the case to the damage of the said Simon Y. Van Ness of twenty one hundred and fifty dollars, was returned by the Sheriff of said County of Bergen, to the term of October, 1830, duly executed according to law.

ABM. WESTERVELT, Clerk.
E. B. D. OGDEN Att'y. 12w 10.

DEFAULT having been made in the payment of several sums of money secured by a mortgage bearing date the thirteenth day of January in the year of our Lord one thousand eight hundred and thirty, executed by Charles Barbalee of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said *mortgage* together with the bond accompanying *the same* having been duly assigned to James H. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate lying and being in the town of Brighton in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less

JAMES W. SMITH,
Assignee of said Mortgage.

ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of two several sums of money, secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County upon which is claimed to be due this day the sum of one hundred and five dollars;—the other executed by the same Chandler Farrar to one William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due at this day the sum of two hundred and eighty two dollars and forty two cents.—NOTICE is given that by virtue of two several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Sites in the town of Mendon in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in township number eleven of the seventh range, in the town of Rush, afor said to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five. ISAIAH BROWN.

Dated May 5th, 1831.
JOHN DICKSON, Att'y.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 265—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date. Notice is therefore hereby given, that by virtue of a power of sale contained in the said Indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land, situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section 1, and being twenty three feet front of river street formerly so called, now St. Paul's street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 10, 1831.

H. HUMPHREY, Attorney. MITCHELL LODER, Mortgagee.

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew L. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 53, and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit: Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY, Mortgagee

H. Humphrey, Att'y for Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

S. CHIPMAN, Editor and Proprietor. Thursday, March 31, 1831. Volume V. No. 14.

Rochester, Monroe Co. N. Y.
PUBLISHED WEEKLY.
J. G. HALL, Printer.
Office in the Globe Building, No. 14, Main-Street

TERMS.—To Mail Subscribers, after 6 months, $3,00. In advance, $2,50. Companies of five or more, where payment is made when the names are forwarded, $2,00.
Village Subscribers, $2 50 in advance.

COMMUNICATIONS.

LOTTERIES.

To the Editor of the Rochester Observer.

As the minds of the public have recently been called somewhat to the subject of lotteries, I deem it proper to state more explicitly, to the buyers of tickets, and such as are spending their money in this reprehensible, though legal way of gambling, at what disadvantage at which they buy, and the very small chance they have of drawing a prize of any amount, or of getting back the amount of the purchase money; to say nothing of the demoralizing effect it has upon community.

The scheme now advertised and before the public, pretends to be one peculiarly advantageous, viz.—1 prize of $25,000, do 10,000, 1 do 5,000, and so on, in all 80,40 prizes, amounting to $183,040.

Now mark,—there are 27,720 tickets which are *blanks*. This number added to the 18,040 prizes makes 45,760, which at $5 per ticket, the selling price, amounts to $228,800, which the buyers pay for this lottery. Now they receive $183,040, deducting 15 per cent, leaving $156,584, which deducted from the amount they pay, leaves a balance in this small *extra* of no less than $72 216, which goes principally to the venders of lottery tickets. And in the last lottery, in which, the more readily to gull the ignorant, the tickets were all prizes, the amount paid by the buyers more than they could receive, was still more astonishing, being no less than 146,000 dollars. Now, I apprehend the people are not aware of these facts. Are the buyers of lottery tickets in general,—among whom the most are comparatively poor—so friendly to the venders of lotteries, who are "dressed in purple and fine linen, and fare sumptuously every day?"—Are they so particularly interested in the cause of science and literature, for which ostensible purpose lotteries are permitted, as to bring up *weekly* these large sums as a free offering? I trow not. The people do not love one another so well—they are not so fond of their neighbors' living in idleness on their earnings. The fact is, the people are deceived. There is a great deal of newspaper puffing, and a great cry made when any one draws a prize, and people, only taking a superficial view, are induced to buy, and many times venture their last dollar. And in this view of the subject, it is no wonder "C. W. D." and others are so prompt in its defence. When the "*craft*" is in danger, there is always enough to cry out "Great is Diana of the Ephesians."—But if any thing I can write will have a tendency to open the eyes of the public, the end of this communication will be answered. That the vending of lottery tickets and the evils arising therefrom may soon cease, "is a consummation devoutly to be wished." Yours, J.

For the Observer.

REMEDY FOR THE ALLEGED DEFECTS IN THE SYSTEM OF TRAVELLING AGENCIES.

We believe the impression is somewhat extensive in the minds of intelligent Christians, that there are defects in the present system of Travelling Agencies, for our benevolent Institutions, which demand a remedy. Without attempting a full discussion of the subject, we will allude to a few of the prominent difficulties pertaining to it, and then to a remedy, which we think, requires the consideration of every Christian.

We premise, however, that we *do not now refer to all the moral wastes of our country*; where a little is known concerning the benevolent operations of the day, & there are neither ministers nor intelligent Christians to carry them forward, and where, for the present at least, they can be prosecuted only by the aid of laborers from abroad.

In other parts of the country, where the privileges of the Gospel are enjoyed, we believe *the general fact* to be, that the labors of qualified Travelling Agents have been a fruitful source of success and usefulness of our benevolent Institutions.—But these Institutions in prosecuting their objects by this means, have encountered, among others the following difficulties.

1. *To find qualified men who can be released from their engagements.* This difficulty is one which at present, is altogether insurmountable; and must continue to be so, until a great number of laborers are raised up, or qualified men shall more distinctly recognise the paramount obligations of the church to sustain her operations for spreading the Gospel.

2. *The reluctance of qualified men to engage in Agencies.* The service involves the separation from home, and friends, and books; the encountering of the lukewarmness of many Christians, and the open opposition of enemies; and is in all respects irksome, except as the heart is fired with a love of the Apostolic work of spreading the Gospel and moved by a perpetual sense of obligation and duty.

3. *The unavoidable expense involved.*—So far as we know, the general rule adopted by our Benevolent Societies has been to give Agents the smallest compensation consistent with moral right: the same essentially is allowed to Missionaries; or which may be nearly equivalent to the support received by stationed ministers of the Gospel generally, exclusive of those in our large towns and villages. Yet the total expense incurred each year for agencies, as appears by the Annual Reports of our Benevolent Societies is very considerable.

4. *A prejudice in the minds of many against the system of travelling agencies.*—To some the expense just alluded to, is an objection. To others, the fact that public appeals are so often made in their own hearing. To others, a surmise, that the Agent has obtained a lucrative employment, and is rather an incumbrance than a help, to the Institution he professes to serve. And strange to say complaints of this kind, so far as made by professed Christians, most frequently proceed from those who allow themselves habitually to rest in inaction till they shall be aroused by the presence of an Agent. But let us for a moment consider

THE REMEDY.

Let Christians and Christian ministers faithfully sustain the various departments of Christian Benevolence among themselves, without the presence of Agents and the *occasion* for employing them, and with it all the evils alleged, will in a great degree cease, at once, and forever. This should be remembered by all who feel that agencies are becoming too numerous. But in order to remedy the evil, they must not merely *resolve* to carry forward these operations, and then procrastinate the performance, which is just what renders agencies necessary; but must search out their duty, and as Cecil emphatically said, "*do it.*" Especially should ministers of the Gospel see that their congregations are enlightened in respect to the duty of evangelizing the world—the great object for which the Redeemer died, and for which his church on earth exists. The subject should be treated as a *practical* one, and the duty be enforced as one of the evidences of piety; for "if a man have not *the Spirit of Christ* he is none of his."

The bearing of this subject on the present state of the American Tract Society.

Through a great portion of the United States, this Society has now no travelling Agent. In the four states of Missouri, Illinois, Indiana, and Ohio, it has an equal number of Agents, two of whom are laymen, and all of whom are laboring chiefly in comparative New Settlements; it has one in the Western District of New-York; but has no other, if we except the much interrupted labors of an esteemed brother in the interior of Georgia.

Here then is a Society, having for its object to supply our whole land, and as far as Providence opens the way, the world with Tracts, to be sold at cost to such as can purchase, and furnished gratuitously to such as cannot; with no pecuniary resources except the proceeds of publications thus sold, and the free donations of the benevolent; and with no Agent employed except those in the comparatively limited fields now mentioned, the sustaining of, and furnishing them Tracts for gratuitous distribution, involves beyond their entire receipts a continual expenditure!

In these circumstances the fact is so evident, that it must be palpable to all, that the work will proceed just so far as Christians come forward and act in their spheres of labor, in supplying the population with Tracts, and in raising pecuniary means; and that it will, and can, proceed no farther. We lay these facts before all who desire the enlargement of the Redeemer's kingdom, and who rejoice in the right effusions of the Holy Spirit which have attended these unassuming publications; beseeching God to make each individual faithful in discharging the duties and obligations devolving on himself, that this precious cause may not be hindered.

For the Observer.

THE WATERMEN OF THE WEST.

Mr. Editor—In a day so distinguished for Christian enterprise as the present, it would be surprising indeed, if that numerous and interesting class of our community who are employed upon our lakes and canals, should be entirely overlooked. I rejoice to be able to say, they are not. It is true, however, that they are but just beginning to attract that attention of the public to which they are most justly entitled. Their condition is, in many respects, peculiar; and has not been hitherto sufficiently contemplated, to be generally understood, and has, on that account, been suffered to lie neglected. But, the time is at hand, I trust, when they can be no longer forgotten. Should you think, sir, that the following considerations would contribute any thing to turn the public attention to this important subject, you are at liberty to lay them before your readers.

1. The class of men referred to are subjected to moral and religious deprivations by the very nature of their employment. Being connected with no religious institutions, and located nowhere, but always on the move from place to place, they are to a painful extent, withdrawn from the operation of the ordinary means by which moral and religious influence is produced and sustained in other portions of society.—Their very business takes them away from the opportunity of hearing the preached gospel—deprives them of any thing like a common intercourse with pious men, and excludes them from all personal contact with those commissioned teachers whose buisness lies with the heart & conscience. Hence, they necessarily miss the benefits which others, in more favored situations, derive from both precept and example.—The most powerful motives which conspire to form the characters and regulate the lives of other men, operate but feebly on common boatmen and sailors. They do not, in any equal degree, acknowledge their amenability to the bar of public opinion, nor feel either the civil, moral, or religious responsibilities which are realized by other classes of community. Being out of the way of religious instruction, and feeling themselves let loose from ordinary moral restraints, as they actually are, they must possess a better nature than has fallen to the common inheritance of men, if they do not take a wide departure from all correct standards of morality; and plunge deep into vice, and deprave and corrupt one another. Not to do so, would be, in fact, as contrary to the known phenomena of mind, and the experience of all the world, as it would be to the general doctrines of Christianity.

2. That immoralities and vices should prevail in any portion of community thus situated, is exactly a thing of course—a matter of fair deduction. You shall take any 2000 individuals, (not established in their religious character,) from the best 2000 families in the state, and let them be only so far insulated as to feel separated from the common interests, and relieved from the common restraints and responsibilities connected with the various moral and social relations to general society; and at the same time deprived of special religous instruction, as watermen really are, and they will take the same course, and arrive, unerringly, at the same end. The reason is clear as sun-light—it is because the whole tendency of human nature is DOWNWARD. Think what a mighty effort it costs in the use of oft repeated, and long continued moral means just to sustain our fixed and organized societies! and how many, after all, have sunk, and are sinking! What then, is to be expected of individuals, or of communities, who are left to take their own way, unaided by the application of moral means to sustain and direct them? He must be as bad a philosopher as casuist, who would look for any thing, under such circumstances, but *deterioration.*

That intemperance, profanity, gambling, lying, lewdness, and all the family of kindred vices should find a dwelling place in any society of human beings thus insulated, will surprize nobody who has taken one peep into the human heart, and gotten but the first rudiments in the science of human nature. If it were otherwise with the common boatmen and sailors on our western waters, the fact would stand out with prominent singularity in the history of our species, and present a subject for new theorems in moral science, to be supported by the discovery and developement of some hitherto unknown moral principles. But, that any considerable number of persons should be left in such a condition in a Christian country, is matter enough of surpize, and of affliction too, to every good man.

3. In addition to the hands employed in the various sorts of water-craft, there is, scattered along the whole extent of lake, and canal, and river navigation, a floating population scarcely less numerous than the watermen themselves; and whose situation is, if possible, even more destitute of moral advantages than theirs; for while, like them, they are away from means of moral culture, & common influence of well-regulated Christian society, they are also freed from the restraints of authority; and in business so loose and irregular as to be often without any employment at all, and are thus exposed to all the temptations that usually lurk in hours and days and weeks of idleness. It would be strange indeed, if in such circumstances, they did not keep pace with, and even outstrip the watermen in the downward march of depravity. In both classes, however, I am happy to say, honorable exceptions are found. But they are to be looked upon only in the light of exceptions to general rules.

4. But there is yet another class connected with our internal navigation, which demands a distinct consideration. I mean the *youth* who are employed as riders, cooks, runners, &c. These are, at a very tender age, taken away from the wholesome restraints and good influence of domestic subordination and parental instruction, and subjected to all the deprivations, and exposed to all the moral hazards which have been already mentioned. What sensible and intelligent man can doubt as to the kind of character which will be formed in such a school? If an enlightened and Christian community can be prevailed on to continue to sleep over this thing and let it alone, it is as physically certain that the state will gather from the field of her navigable waters a succession of generations of idle, corrupt, depraved, unprincipled, licentious, vicious citizens, as it is that the husbandman who sows his field year after year with tares, will have a succession of harvests of tares. Who, that only has the welfare of the state at heart, and loves the happiness of his fellow beings, can glance his mind's eye over this distressing subject, and not feel at once the strongest sympathy and deepest regret. Lay aside, if you please, the grand question of the immortality of the soul, and a future state of retribution, (which, by the bye, is not to be laid aside,) and enough still remains in the picture, when seen, and seen aright, to waken the slumbering energies of patriotism, philanthropy and humanity, and summon them to one united, vigorous effort for the melioration of a condition so wretched in itself, and which threatens to become so fruitful a source of guilt and wretchedness to society at large. O, do not think of expense; for avarice and covetousness themselves may well take alarm, and desire a change; since it is morally certain that if things go on as they are, it will eventually cost the state many times as much MONEY, to detect and punish delinquents thus trained up, and secure society against their depredations, by providing for their safe keeping in jails and penitentiaries, as it would to furnish the necessary moral culture to render them happy and useful citizens.

But take into the account, the immortality and salvation of the soul—let the eye of Christian philosophy open in sanctified vision upon the whole field, and see the consequences of neglect in their true light, stretching away into ETERNITY,—estimate the loss of heaven, and the gain of hell—and then say, Christians, whether or not, it is time that something should be done. R. S.

From the New York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS. NO. XV.

PECULIAR DANGER OF SINNERS WHO OPPOSE REVIVALS.

Revivals are seldom, if ever, known to exist without exciting much opposition in the minds of the impenitent. This opposition is often restrained by the influence of conscience and education, by feelings of politeness and love of popularity. Still such is the enmity of the wicked against God, such their love of sin and opposition to holiness, that they cannot witness the interesting scenes of a revival, which constantly condemn their sin and urge them to repentance; they cannot bear the invitations of Christians, especially of converts, urging upon them the duty of immediate reconciliation to Jehovah; they cannot hear the plain and pungent appeals of duty, summoning them to the immediate work of giving their heart to God, and still remain unmoved and uninterested. In the midst of such scenes, they must, they will act. Under the motives which powerfully operate upon their minds, they will either submit in obedience to the commands of God, or they will rebel. Many in revivals do rebel. They oppose the work of God. Such are in peculiar danger.

1. *They are in danger of suffering the awful rebukes of God.*

They may be afflicted with temporary evils. This was the fact in reference to Elymas, the sorcerer, when he opposed Paul. By the immediate power of God he was struck blind, and was not permitted to see the sun for a season.

They may be cut off in the midst of a revival, as monuments of God's wrath, and examples of terror to the ungodly. Such may be their opposition to God, such their malignity against the cause of Christ, such their baneful influence on others, that the glory of God and the universal good, may require that they should be cut off, to prevent the immeasurable evil that they would do, and to make other sinners tremble before God.

Several years ago I was permitted by the great Head of the Church to witness an interesting revival in H——. There was much opposition among the wicked in that place, for it was emphatically one of Satan's strong holds. Esq. ——, was among the opposers, who ridiculed the work, and trifled with sinners, who were anxious for their souls. He was a robust, healthful man. No one probably supposed that he would soon fall a victim to the king of terrors. In the midst of the revival, he was suddenly seized with a fatal sickness. The skill of several very respectable physicians was put in requisition, but in vain. Through the influence of disease and medicine, he appeared stupid, and saw not the approach of death. His disease was rapid and powerful in its ravages. On the fifth day of his sickness, I spoke with him,—when I inquired about his health, he said, "I feel better." No doubt so far as he thought on the probable issue of his sickness, he expected to recover. About three hours after this I was called in to pray with the dying man! He appeared wholly insensible of his condition. With indescribable emotions I viewed him, while as a mighty victim, he struggled half an hour in the arms of death. I judge him not. He *may* be saved. But there is an awful reason to fear that he died an enemy to God, and opposer to the revival

2. *There is great danger that they will fail to share in the revival, become hardened, and die in their sins.*

When they have taken their stand against a revival, they occupy a post of peculiar danger. They are exposed to become more obdurate and opposed, by the oft repeated indulgence of rebellion and stubbornness, by the encouraging example and rallying conversation of guilty companions, by that pride of consistency, which makes them ashamed to retrace their erring steps, and which presses them forward even when conviction flashes in their face, when the fires of perdition shoot up around them, and their feet press upon the crumbling verge of hell! Many opposers to revivals, whom I have seen, in years past, are now in the eternal world. I will mention the case of a youth, who was violently opposed to the revival in C——. Poor young man! He thought that his mountain stood strong, and that he should not be moved. He opposed the work of God and the ministers, who were laboring for his spiritual good. He became more and more obstinate. The revival subsided, and he was left a hardened sinner.—Soon after the close of the revival, he was seized with a fever. His judgement was taken away. He appeared to be totally unprepared for death, and so far as we can judge, totally unqualified to make the needful preparation! He remained in this state of mental derangement until death summoned him away to give up his final account to God! Sinners scoff at religion, trifle with their maker, and oppose revivals—

"Out Oh! their end, their dreadful end!
Thy sanctuary taught me so!
On slip'ry rocks I see them stand—
And fi'ry billows roll below!"

3. *They are in great danger of false conversions.*

Every minister of Christ, who has been familiar with revivals for any considerable time knows that the conversion of obstinate and opposing sinners very frequently prove to be spurious. Many sinners of this description have been savingly converted. Many others, who were viewed as converts in revivals, have fully proved, by their subsequent lives, that they were "in the gall of bitterness, and in the bond of iniquity." Such are very liable to deception on this subject. They have deep conviction of sin, they feel the condemning power of conscience, they know they are wrong in opposing the revival, and the minister, whom God has blessed as an instrument of his work. They are fully convinced that their minister has been laboring for their good, while they have opposed him—that he is right and they wrong. They are alarmed in view of their opposition. They *dare* not continue in it.—They have felt an awful weight of guilt on their conscience, in consequence of their opposition. When they determine to give up this opposition, they are immediately relieved from this burden, and feel a wonderful love to the very man, whom they so bitterly opposed. The true convert has relief, and loves the man whom he opposed. They know this to be a fact, and therefore think that they are converted. They have *another* heart like Saul, but not a *new* heart. They are deceived.—They have submitted to man, and not to God—they love this man and not God—they obey this man and not God. They have lost their conviction and burthen, not by repenting of sin—not by turning from it, but by relinquishing its exercise, as to this open opposition, while they love and cherish it in other forms! Often the man, who having set his face against his neighbor, did not succeed in his opposition, but became convinced of his error, has turned from his wrathful purpose, and become the warmest, firmest friend of him whom he resolved to injure. This principle of our nature, common to both saints and sinners, is the main spring of that ardent love and strong attachment, which many *deceived* converts have felt towards those servants of God, whom they once opposed! The principle in question has been overlooked, both by these supposed converts and by their pious friends. Consequently, a fatal mistake has doubtless often occurred!

In view of these remarks, I have two cautions to present.

First. Impenitent sinners! see that you do not oppose revivals!

If you do oppose, God will frown. He may cut you off suddenly, or leave you to ripen for ruin, or to indulge a hope, that shall deceive you now, and ruin you forever!

Second. Christian! do not needlessly awaken the opposition of sinners!

I do not mean that you should neglect your duty to them, that you should cry peace, peace, to their impenitent souls.—Tell them *fully, plainly* their guilt and danger, and bid them flee! But do it kindly. Be careful that you do not unnecessarily, by a seeming want of tenderness and compassion, or by unfeeling harshness, needlessly excite their opposition. It may drive them away from you and from God!—or it may convert them to you, and not to God. A. R. A.

Pauperism in New-England.—In a debate in the Massachusetts legislature, on the 9th inst. in relation to a new plan for supporting State paupers, Mr. Sullivan of Boston, read some questions put to an overseer of the poor in Boston with his answer thereto, which tended to show that the largest proportion of State paupers are widows, or women with children deserted by their husbands; and that they are mostly Catholics, who would not go away from the vicinity of their countrymen, and church, and that therefore, so far as these are concerned, it would be of no avail to establish a farm. He further stated, that propositions are making in England, to reduce their vast expense for the support of the paupers by transporting them to America, and that some plan for that purpose would soon be adopted; and that the consequence would be, that all the paupers shipped for the Canadas, would immediately travel into the New-England States. The amount proposed to be appropriated in England, was £12,000,000 sterling, and the expense of transporting each person is estimated at 12*l.* which would send a million of paupers to inundate this country. He thought some measures should be adopted by the concurrence of the New-England States, to prevent the entrance of such persons into the states. He did not make any motion, but hoped an inquiry would be instituted into all facts connected with this alarming state of things.

In order to give our readers as early as possible the interesting account of the Four Days Meeting at Lockport, we took the liberty to publish that last week without giving that part of the communication which preceded it, relating to the history of the church in that place. As it is desirable they should go together, we have concluded to republish the account of the Four Days Meeting in this paper. The whole will be found below.

For the Observer.

Mr. Chipman—I deem it my duty to publish some account of God's dealings with the people among whom I have been laboring for some time. This church was organized eight years ago with a few members from all parts of the world, who had been called together by the prospect of business connected with the *deep cutting* of the canal then in progress. Mr. Kent was their first preacher. Under his labors an interesting revival was enjoyed, which continued for some months. The church was enlarged form time to time also, by members from other churches coming into the village. In 1826, Mr. Kent left them. They then had the labors successively, of several ministers, until the fall of 1827, when I commenced preaching to them, and in the February following, was installed their pastor. During that winter & spring, an awakening prevailed, which, tho' not general, added between thirty and forty members to the church by profession of their faith. My health at this time became feeble, and in the autumn following I found it necessary to leave my charge, and go to the south. In the spring of 1829 I returned with improved but feeble health. The church was lukewarm, and we "all slumbered and slept," until the middle of last summer, when there was such declension among Christians and carelessness among sinners, that I became alarmed with fear that I was staying in Lockport beyond the proper time. I called the society together, and asked them to join me in requesting Presbytery to release me from my pastoral relation. They requested me to let the subject rest, and continue my labors with them. I did so. Not long after, a church member sent for me at midnight, to relate some strange feelings which had so overpowered him, that he thought he must be near death. I found him perfectly calm. He gave a particular account of exercises, which were entirely free from enthusiasm, but so strong and evangelical, that I could not resist the conviction that he was full of faith and the Holy Ghost. He spent most of his time afterward in direct efforts to serve Jesus Christ in the things of the kingdom. All alone, he visited several neighborhoods a few miles out of the village, established Sabbath schools, talked to the people, and then "went and told Jesus." *In nearly all of these places, I believe, God has since poured out his Spirit.* It was not long before other Christians began to open their eyes, and one conversion occurred. The brother before alluded to, called on me daily to tell what he had seen, and to bid me in the name of the Lord to take courage. One day he told me there would be a prayer meeting in the evening at a certain house. I resolved in my own mind to attend it. The parents and one daughter were Christians, two of the children were yet impenitent. When I went I found the little circle already assembled and listening to a portion of the word of God which the brother was reading. When he had finished, I turned to the parents and asked them if they were waiting for the salvation of the Lord, and willing that Jesus Christ should *then* come under their roof to save the children. They appeared deeply affected and declared they were. I turned to the youngman, and had spoken but a few words before he kneeled down, gave himself away to God, and began to call for mercy on perishing sinners. A few words only were then said to the sister, when she also gave herself up and professed a hope in Jesus Christ. A short time afterward a similar scene occurred at another house in the neighborhood where two young persons began to hope under like circumstances. About this time many of the church began to awake, and more general seriousness seemed to pervade the congregation. Several conversions occurred. An aged Christian one day requested me to visit him and see his oldest son, who within a short time had appeared more serious than usual. Next day I went to the houses The old man assembled his four sons, all of whom had reached manhood, and were yet sinners against God. In a short time they all gave tokens of repentance, and before I left the room, I heard them all successively confessing their sins to God, thanking Him for his great mercy, and praying for the outpouring of the Spirit on careless sinners.

The Sabbath school which for years had been interesting, was now rendered more so, by frequent conversions among the children. Preaching from house to house was much blessed, and a general solemnity appeared to pervade the village and country around. One of the brethren whose three sons continued impenitent, whilst many of their associates were pressing into the kingdom, became alarmed lest they should be "let alone." His own admonitions seemed to have been almost thrown away, and he resolved to invite his Christian neighbors to help him. Next day, whilst a few words were said to the youngest lad, the Spirit of God came with such power upon him, that his parents were not without fear that his reason would be impaired. As soon as his brothers came in they were visited in like manner, and for several hours the house was a scene of wo. Before night they all began to hope and pray. A lad of their acquaintance was

Central Library of Rochester and Monroe County
Historic Newspapers Collection

also brought in at the same time. Christians now began to think more seriously of the Saviour's saying, "Suffer *little* children to come unto me and forbid them not."—They were persuaded also that he *could* convert children.

On Thursday the 10th February, a Four Days Meeting commenced. Nothing unusual occurred the first day. The second day wore a more solemn aspect. In the evening, a number came out into the aisles to be prayed for, and several conversions occurred. During the day, many of the brethren came in from abroad. About a dozen of the Tuscarora Indians, most of whom were impenitent, came to hear and to see. On Saturday the house was crowded all day, and the number who came forward to be prayed for was constantly increasing. Conversions became more frequent. On the Sabbath the house was yet more crowded, and the power of God more apparent than ever. In the afternoon, 29 persons were admitted for the first time to the church, and the sacrament of the Lord's Supper was administered to several hundred communicants. At the same time the impenitent filled the lower room and listened to a warning voice. In the evening, another sermon was preached—the anxious were again called out into the aisles, and the four days meeting closed.

On Monday morning at 9 o'clock, the basement story of the meeting house was opened for an inquiry meeting, whilst Christians prayed in the upper room. A few only came at first, and such was the power of God displayed in their conversion, that I advised Christians to send or go immediately for their impenitent acquaintance. Messengers went in every direction both through the village and country. Most of them were so distressed with their errand, that when they found their friends they could scarcely speak a word. Some of them could only throw their arms around their friends, and with tears and sobs, say—"go with us to the meeting-house."

Sinners soon flocked in, but they were stricken before they came; and most of them were ready as soon as they entered the room, to kneel down, confess their sins and give themselves away to God. This scene continued with unabated interest all day, and was only interrupted by the preaching of two short discourses, one in the afternoon and the other in the evening. On the afternoon of Tuesday, Wednesday, Thursday, and Friday, the anxious meetings continued. From forty, to one hundred were generally present, and it is believed that from five to twenty daily conversions occurred. On Monday, we suppose that not less than 50 gave their hearts to God. The work has since greatly declined; and unless two of us can agree to *ask*, and *believe*, and *work*, for its continuance, it will soon cease. How many have been converted, God only knows,—but I think that I speak within bounds in naming *one hundred and fifty* as hopeful converts during ten days, commencing with the four days meeting. A large number of these live in distant towns, and some in other counties. In some cases, from five to ten youth, living in the same neighborhood, came impenitent and went home rejoicing in hope. Among these was a band of five or six Tuscarora Indians. All classes and ages have shared in the work. Universalists, deists, moralists, and orthodox sinners of almost every grade, have submitted to the truth. We have on our list of candidates for admission to the church at the next communion, *three generations in the same family*. Several old men and women—many of the middle aged, and scores of youth and children have been brought in. I must now draw this hasty sketch to a close with a few remarks on the *attendants* and *results* of this work.

Its attendants have been, as usual, the plain preaching of the word in the pulpit and from house to house, with *no regard* to the opinions of the impenitent about *expediency, prudence*,&c. [The doctrine of *immediate repentance* was of course constantly pressed]. Much prayer in secret, and frequent meetings for social prayer—a disposition on the part of a few Christians *to take God at his word*, and expect an *immediate* answer to their petitions. The results of the awakening have been, that, Christians have given up many venerable traditions, such as *the necessity of long continued conviction*, before conversion; a long continued praying before it was possible to get an answer. Now, many of them ask for an immediate blessing, and are not *much* astonished if God grants an immediate answer. Christians are beginning to plead for great blessings, believing that God is able to convert whole villages, states, or even *nations* in a day. Young converts are not put upon a three months' trial of their faith before joining a church, but are received with joy and confidence by christians, even on the *same day* of their conversion. And finally, the blessed influence which was shed down upon the crowd who came together, has been carried to other places, where revivals have begun and souls are daily converted unto God.—May God continue his great work both here and elsewhere, till the whole earth shall be filled with his glory.

Yours in the bonds of peace.

WM. F. CURRY,
Pastor of 1st Pr. Soc. Lockport, N. Y.

Lockport, March 18, 1831.

P. S. The brethren in the ministry who assisted during the meeting, were, S. Parsons, of Lockport, H. Halsey, of Cambria, I Elliot, of Tuscarora, —— Page, of Knowlesville, G. Crawford, of Le Roy, —— Hammel, Black Rock, and S. Eaton, of Buffalo. W. F. C.

Fourteen Thousand copies of the Journal of Health are published semi-monthly in Philadelphia. It is one of the most deservedly popular publications of the present day. Every family in the country ought to take it and would find that 10*s.* paid for it would be well laid out.

From the New York Evangelist.

CAUTION TO CHRISTIANS IN A REVIVAL.

Suffer not your feelings to decline.

Christians! are you in a revival now? It is your duty and your privilege to continue in a revival! If you employ the means of God's appointment, in a scriptural manner, to promote your own piety, the piety of other Christians, and the conversion of sinners, the revival will never decline! Conversions may, and in the course of time, must become less frequent, but the work will never decline! Some of that animal excitement, which results from the novelties of a revival, may subside, but the work never will decline! "The Lord is with you while you be with him; and if ye seek him, he will be found of you." This is his word! Therefore if you continue to do your duty the work cannot decline! Listen to what I say then, suffer not your feelings to decline. Do you say? "We never *can* be so cold and stupid as we have been!" Ah! thousands have said so before you; and a few months have belied their declaration! You *can* be more cold and stupid than you ever have been. You ought not, need not be so, but you *can!* Let me then give you some cautions.

1. Be careful that you do not lose your humility.

At the commencement of a revival, Christians are, in some measure humble. But when God answers their prayers, blesses their exertions, and thus evidently acknowledges them as instruments, yea makes them instruments of promoting his work, they are in great danger of losing their humility. They become proud. In their hearts they despise other Christian professors, feel that they are of great consequence themselves, lose sight of their dependance on God. They have as much zeal as ever. Their zeal is often wonderfully heated by their pride and self-complacency! They do not therefore perceive that their spirit of prayer, their revival spirit is declining. Christians, now I have given you a plain warning on this point. Be not proud, be humble!

2. Be careful to avoid a worldly spirit.

Remember that religion is every thing or nothing. See that you daily have stated seasons, in which you read your Bible, examine your heart and life, meditate on eternal things, and pray with faith, fervor, and perseverance. Keep religion and the world apart! Or rather carry religion into the world, but do not bring the world back into religion. Leave your secular business at home when you go to the lecture, and prayer meeting. Do not indulge in worldly and trifling conversation. Strive to quicken and encourage Christians to duty, and to make sinners feel that they are guilty, exposed to hell, and must escape to Christ without delay!

3. Remember if your feelings decline, sinners will perceive the fact and be encouraged to go on in sin.

Obdurate opposing sinners will rejoice, and claim your declension as evidence that there is no reality in the revival or even in religion! Sinners who have lingered in stubborn anxiety will feel that the revival is over, and perversely conclude that they may go back. You will fail to exert on sinners that good influence which you might exert, and more, your influence will be positively hurtful!

4. Remember if your feelings decline, you will exert an unhappy influence on other Christians.

You will be exhibiting your unbelief, opposing the active measures of the faithful, often making heartless confessions of your unfeeling, inactive condition, and inventing excuses for your neglect of duty. Your example by its contagion will pollute others! You will diminish their faith, prayer, and effort! You will do much injury to the cause of Christ, and the souls of men. You will exert a powerful influence in bringing the revival to a close!—Think of it. Be wise. Avoid the evil.

5. Remember, if your feelings decline God will see this declension, and frown.

You never felt, and prayed, and labored *too* much for Christ. You never did it enough! All declension then is sinful, offensive to God. "If ye forsake him, he will forsake you!" He will be angry, leave you to leanness of soul, and to anguish of spirit. Oh! what a dreadful curse will rest upon you, if you suffer the revival to decline! What an awful curse will rest on sinners, who shall remain impenitent, ripen for hell, die in their sins, and go to their own place! What powerful inducements have you, to sustain the revival by your prayers and exertions.—Suffer it not to decline!

For the Observer.

TEMPERANCE AND REVIVALS.

(*Concluded from our Last.*)

In the year 1827 a revival of religion occurred in the town of B. There was then living in that place a man who had once been a professor of religion. For a number of years he had been the companion of fools, had drank, and drank, till he was, in the estimation of his friends a lost man. Many a time has the writer seen him at early dawn, waiting at the tavern for his bitter, and late at night, returned for his closing dram. Sometime after the revival alluded to, had commenced, at a late hour in the evening this man called upon the writer in great apparent distress of soul. After ascertaining that he was sober, the writer dealt faithfully with him, and he promised reformation. He now rebuilt the family altar, attended the morning prayer meeting, and the christian conference; and for a time bid fair to retrieve his lost character. But he went to a military muster—was treated—came home—attended the conference that evening—had a conversation with the writer—and seemed to feel deeply penitent for his past sins. But his breath—yes his breath told a tale not to be misunderstood. In a few more days it was ascertained, that long before sunrise for several mornings he had walked *three miles and back* to a tavern for his bitters. In a little time more he was seen disguised with liquor, at noon day. Of course his family altar was demolished, and all the means of grace neglected.—He is now a member of the Temperance society, and appears to be a devoted christian.

In the town of P. lived and old man, who had often fought in the battles of the revolution. He had now reached three score years, and was a pensioner, and a drunkard. The Spirit of God descended upon the people among whom he dwelt. The old veteran became serious and was urged to leave his bottle—complied—was deeply convicted and after a time expressed a hope that he was converted. He now prayed in his family, and in secret, and was punctual in his attendance upon public worship. Many a time has the writer seen him facing the wintery blast, on his way to the place where God's people meet to keep holy day. But at length *a professor of religion* urged the old man to drink ardent spirit—he complied—drank again, and again till his old appetite returned, his chains were again fastened upon him, and the demon of the bottle claimed him as his own. Disease soon fastened on his body, and despair settled down its raven wings upon his soul. "There is no mercy for me: no mercy for me" was his constant cry. He laid several days, but his first and last cry was the same. That professor who urged him to drink is still living and a bitter opposer to temperance societies.

During the recent revival in B. a man in public business was much opposed to the work of grace. He was known to be in the frequent use of ardent spirit, and though probably no person ever saw him intoxicated, yet it was plain to his friends, that he was fast going the way from whence so few return. He united with the temperance society. In a few days afterward, the Spirit of God came upon him like a strong man armed; he found no peace till he found it as he hopes in Christ. In the same place and a neighbor to the man just mentioned, lives one who for years past, has been considered a hopeless case. Some twelve or fourteen months since, he came to the resolution that he would *try* to live without ardent spirit. He has lived without it to the present time. Some few months since he manifested some alarm for his immortal soul. He and two of his children are now indulging a hope of a change of heart. The house which was once a scene of distress occasioned by ardent spirit, is now a house of prayer; and he who was once the sport of idle and mischievous boys, as he came reeling home through the street, feels that it is good to call upon God.—Several instances some what similar have occurred within the last few months, in the same town; and the writer could, were it expedient detail many more interesting cases, to show the close and immediate connexion between "temperance and revivals," most of which have fallen under his own observation. The good providence of God has permitted him to have an extensive range for remark, and the result is, a deep conviction, that no more effectual method can be taken to hasten on the latter day glory, than *active* exertion in the temperance cause. And duty compels him to add, the equally deep conviction that no method can professors of religion take, more effectual for ruining souls, and hindering the cause of the Redeemer, than in *any* way to encourage and promote the use of ardent spirit. To say the least of such professors, they manifest by such conduct that they follow Christ afar off, and have but faint views "of that glory," which they hope should after be revealed in them. When the writer meets with such, he wonders how they will feel when they arrive at heaven, if they ever do, and look, with an angels ken, upon the course they have been pursuing in this world of probation.

To such it might be useful if they would reflect upon Rev. 13 Ch: 13 v.

For the Observer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No 2.

The American Board of Commissioners for Foreign Missions has now been in existence twenty years, having been organized in 1810. The history of its origin is well known. Four members of the Theological Seminary in Andover, having devoted their lives to the propagation of the gospel among the heathen, sought advice of their fathers in the ministry, convened in an ecclesiastical body, as to the best mode of accomplishing their design. This occasioned the appointment of the Board. But it will scarcely be believed, twenty years hence, that not one leading minister in our churches appears then to have conceived the possibility of obtaining funds enough in this country, to warrant the sending of these four young men to the heathen, without some foreign guarantee! One of the first measures, therefore after the formation of the Board, was the deputing of one of the young men to England' to ascertain, among other things, whether he and his brethren could be supported for a time, if necessary, by the London Missionary Society.

Mean while an effort was made to raise funds in this country, which succeeded beyond expectation; and five missionaries embarked in 1812 for India, at the expense of the American churches.—These have since been followed into the heathen world by not less than *eighty* preachers of the gospel, sent forth by the same Board; of whom about sixty are in the field.—The number of persons sent out as physicians, printers, schoolmasters, etc. besides females, is at least equal to that of the preachers. The whole number of missionaries, and assistant missionaries male, and female, now in foreign service, and dependent on funds placed at the disposal of the Board for their support, and means of usefulness, is *two-hundred and thirty-four*.

Such has been the increase of laborers, in the twenty years, since the organization of the Board;—slow, if compared with the wants of the immense generation of benighted men, two thirds of whom, have passed into eternity since the Board was instituted,—rapid, however, if compared with the most sanguine expectations of the first movers in this holy enterprize.

But what have been the benifical results of this enterprize.

1. *Has there not been a most salutary reaction upon the churches at home?* Could the churches have employed 85 of their sons more to *their own* spiritual advantage? And, in point of fact, *would* the funds, which have been expended on foreign missions, have been employed as usefully for ourselves, if they had been withheld from the heathen? Has all that has been given for foreign missions, been a mere subtraction from the consecrated wealth of our churches—a mere diminution of their means of doing good at home, a mere exportation, without consequent income? Far, very far otherwise. What these missionaries have accomplished among the heathen, what they have written about the heathen, and what they have suffered for Christ, have been sending, all the while, an invaluable influence through our land. It is capable of being shown with certainty, that our churches are better supplied with ministers, that there are more candidates for the ministry, and more persons preparing for the sacred office, than there would have been, if we had kept all our ministers at home. The same investigation would show, too, that we contribute more for the circulation of Bibles and Tracts, and for the establishment of Sabbath schools, and for the institution of Domestic Missions, than we should do in case none of our wealth was devoted to foreign missions. Indeed it is the record of history, that missions to the heathen *led the van*, in the benevolent operations of the day. It was so in England—it was so in this country. With them also commences the history of our modern revivals.—These rose with foreign missions, and have been increasing in power and glory, as missions have been extending among the heathen. And who can tell how much of that divine influence, which is now blessing our churches so marvellously, is connected with our performance though imperfect of our duties to the heathen! "He that watereth, shall be watered himself."

This *reaction* of foreign missions upon the churches at home, is too often forgotten by missionaries and their patrons. The voice of Gordon Hall and Pliny Fisk has been more extensively heard in their native land, coming from the plains of India, or the mountains of Palestine, than it would have been from their own country; and the Sandwich Island mission has been worth many times more to our churches, than it has cost them.

The influence which our missions have exerted upon the *heathen world*, will form the subject of the next paper.

I only add, that our churches cannot afford to do without foreign missions; and it is a fearful experiment to suffer them to decline. We may thus be letting go of the sheet anchor of our prosperity. Regarding only our religious welfare, and the success of those institutions which are designed chiefly for our own benefit, the Providence of God evidently calls upon us to extend our foreign operations. The more we export of our religion, the more we shall have at home. Here we may scatter and yet be enriched. Here, if we withhold more than is meet, it tendeth to poverty. The more missionaries we send abroad, the more ministers we shall have at home. Our domestic missions will keep pace with our foreign missions,. The gospel will rise in our estimation with efforts to send it to other nations, and our disposition will increase to make efforts and submit to self-denials to sustain it among ourselves. And as no command in the decalogue is plainer, or more binding, than that to publish the gospel to the heathen; as none comes to us with a higher sanction, and none (I had almost said) with such affecting motives to obedience;—we may well regard the duty and the interest of churches and individual Christians as eminently harmonizing in missions to the heathen.

From the New York Evangelist.

FROM THE INSIDE OF A ROMAN CATHOLIC COLLEGE?

We received this week an interesting communication, addressed to a clergyman, and furnished by him for publication in the Evangelist. As this communication is too long for insertion in this week's paper, we have divided it into several numbers.

Dear Sir—When I had the pleasure of seeing you some time since, I promised you I would write for your use, as you earnestly requested it, an account of the regulations of the *Catholic* college, at Georgetown, District of Columbia, as they existed when I was there in 1814—15, and also of some of the doctrines and practices of the Jesuits, under whose superintendence the college was, and I suppose still is. Conformably to my promise, I now send you that account. In so doing, I would beg to be understood, as having a higher object in view, than that of gratifying curiosity merely, or of wounding, unnecessarily, the feelings of those whose principles and practices I condemn.

1st. One of the rules of the college, above alluded to, required the parent or guardian, who sent children there, to agree that his children should be compelled to obey *all* the regulations of the college.—This was, and I suppose yet is, a *sine qua non* at this college; and I presume it could be ascertained to be a fact, in regard to every other catholic college or seminary in this country. The parent is informed that this requisition is indispensable to the maintenance of peace and subordination, and the advancement of his children in their *studies*. This appears quite reasonable; the bait is swallowed, and the little children hear from the lips of their unsuspecting parents, that they "must be *attentive and obedient* to what their teachers say;" and thus feeling themselves bound, they go like lambs, daily, through the routine of superstitions prescribed for them, however repugnant they may be to their wishes, or previous instructions in religion. If they would complain to their friends, they dare not—*cannot:* for.

2d. Another rule of the college, made it the duty of the clerk of the same, (and he faithfully executed it,) to *inspect, seal up, and put into the office, such letters only as were compatible with the wishes and views of the Catholics; and, also, to open and read every letter sent to the children, and to withhold from them such as might have a tendency to confirm them in their protestant views, or convince them of the errors of popery!* I am aware of the crime of bearing "false witness," and of my being liable to a heavy fine, besides eternal disgrace, if my witness here were not true. But there are too many living witnesses of these statements, for me to fear that "the teeth of the law" (to use Baxter's words to Dr. Milner) will ever "rankle in" my "flesh."

In consequence of the above mentioned practice of the priests, (or their agent* which amounts to the same,) I did not hear of the death of my poor father until some days after the letter announcing it had arrived. And then the letter was not given to me, (as it contained the information that I was to *return home* during the vacation in the succeeding August,) but the Prefect of the college, communicated the painful intelligence, and after having tried to prepare the way for it by much exhortation, added, that I "ought rather to *rejoice* than weep, as the principal obstacle to my being a *priest was now removed!*" By this time I had become a catholic, and it was known that my father (who was a protestant,) did not send me to college to make a priest of me. What will honorable catholics (and there are many such) who are not priest ridden, say to such rules and such conduct? Will any of them who have read the New Testament say, that the religion of Jesus was ever propagated in this way by him or his holy Apostles?

3d. By another regulation of the college, no child was to be admitted over 13 or 14 years of age. At least, so they informed my father. But I suspect that rule was intended to exclude only the children of *protestants*, over the specified age, as there were a number of young men there, the sons of Catholics, of 18 and 20 years of age. A two-fold object would be secured by this regulation, viz: the *twig* you know is easier bent than the *tree*, and this last, if well cultivated, might exert a *pernicious* influence upon the former.

4. A fourth rule made it the duty of the prefect to accompany, or send a teacher to superintend the conduct of every student who might be allowed to go outside the college enclosure. No student could transcend this precinct without certain detection, and tremendous punishment, if not specially permitted. The object of this rule may be easily learned from the preceding and subsequent parts of this narrative.

5th. The last rule of consequence that occurs to my mind, made it the duty of the clerk, or authorized him to charge the parents or guardians of the children, with a certain sum of money weekly, as *pocket* money. Over this money, (and the children were allowed no other,) the Catholics had complete control, and gave to these *dear* children *ginger bread* for it; or *catholic* books, pictures, crucifixes, beads, &c. &c if preferred. That children will prefer these last, any one may be convinced (if he wish to try an *experiment*) by sending his child to a catholic school for one year. It is impossible for any one, who has not been an eye witness, to form any conception of the *tact* with which a priest will often disarm prejudice, and secure at once the esteem and love, even of his most violent opponent. I assure you they do not *appear* before those whom they wish to conciliate or proselyte with "*seven heads and ten horns.*" More fascinating, amiable men in deportment, (except you impugn their doctrines or church,) than are *some* of them, I never beheld.

Mr. Grassi, an Italian gentleman of great learning, was the President, and Mr. Gobert, a Frenchman, was the Prefect of this college. Attached to it, also, there were some six or eight teachers. Within the college enclosure stands a large edifice, for the accommodation of priests, bishops, and "novices," or students of catholic divinity. Under the observation of these and having their example before them, the children daily lived. And, I will add, a people more devoted and faithful to what *they* believed to be their duty, or more humble and meek in *appearance*, never lived.—These operated powerfully upon my mind, and have often led unwary protestants to disbelieve, or at least to extenuate, their sin of "teaching for doctrines the commandments of *men*," notwithstanding they "do make the word of *God* of none effect" by it, and "worship him in vain."

Under the superintendence of the above named gentleman, the following routine of secular and *religious* duties were daily performed, excepting Sundays, and such othe days as required additional *religious* ceremonies in honor of such saints as had signalized themselves in promoting the *glory* of the Catholic Church, viz:

At 5 o'clock, A. M. winter and summer, the students of the College, (in number about 110,) were required to rise; and, within fifteen minutes afterwards, all were obliged to march, when the word or sign was given by the Prefect, in regular gradation, and in perfect silence to the chapel. This room of worship was in the college, and here, the first fifteen minutes after entering were occupied by the boys and prefect, in "saying beads" *upon their knees*, or repeating the Litany of the Virgin Mary. When the *saint* worship was over, the priest came in to celebrate mass. The celebration of the mass occupies half an hour, during nearly all of which time we had to kneel. This brings us to 6 o'clock at which hour the students went into the "study room" to prepare for recitation after breakfast.

To our meals we had also to march in silence, and to make known our wants by signs, unless we had permission from the prefect to speak. Immediately after dinner, we were marched again to the chapel, where we spent fifteen minutes more imploring the Virgin Mary, upon our knees, to pray for us. Just before bed time, we were again marched to the chapel, to implore her intercession and protection, again. Thus we, *without exception*, spent *daily*, (unless some inexorable saint's day required *more*,) one hour and a quarter, mostly upon our knees in the chapel.

Your friend, SAMUEL C. SNYDER.

*Mr. M'Elroy—now priest at Frederick Town, Md.

From the New York Evangelist.

CONTRAST BETWEEN THE DEATH OF THE SAINT AND SINNER.

Mr. Editor—A pious friend who is often called by his profession, to witness death bed scenes, related two anecdotes to us last evening, which have warmed our hearts, and strengthened us *in the way*. If you think they are calculated *to produce* such effects on others, they are at your service.

The first related to an individual, who had been several years a consistent professor of religion, and died suddenly when about thirty-one years of age, by the blasting of a rock. He parted with his pious companion and dear children in the morning, in full health, and in a few hours was brought home with both eyes put out, and mortally wounded, and died shortly after. His death, notwithstanding these distressing circumstances, was a triumphant scene. Not a cloud concealed his Saviour from his view. His only sorrow was, that he had not loved him more entirely and served him more devotedly.

As a friend sat by his bed, and witnessed the triumphs of a soul about to receive "its eternal weight of glory;" he was impressed with the belief that the room was filled with angels; and that if the veil of flesh were to be immediately removed, those heavenly visitants would be seen. That he should behold them clothed with that unsullied holiness—that dazzling brightness—that perfect blessedness, with which angels and glorified spirits are invested, who are made like God.

Devoted Christian! There is a crown of glory prepared for you. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

Impenitent Sinner! Mark the contrast in the death of one who cast in *his lot* with you. It was one who did not love Jesus Christ, and "would not have this man to reign over him;" and who was left to his *own* choice. He received his mortal wound by a similar occurrence to the one mentioned above, and near the same time. He left home a healthy, careless, thoughtless sinner, and in a few hours was brought thither again a dying, despairing sinner. His mental agony was indescribably great. His exercises were in some respects similar to those of *Francis Newport*; and might have reminded the beholder of the *ever* memorable words of that nobleman. "Tell me not that there is no hell, for I feel it already begun in my soul!"

He said he had convictions of sin in his life, and stifled them as soon as possible. Once he exclaimed that he was going to hell alive. His horror and *despair* continued to the last, and were such as his near friends could not endure to witness, and were obliged to leave the room.

O! "It is a fearful thing to fall into the hands of the living God." Impenitent sinner! If you choose to destroy your own soul, your Maker will do you no injustice in its destruction. If, while your neighbors and acquaintances press into the prayer meeting, and thus strive to put themselves in the way of receiving the influences of the Holy Spirit you crowd the boxes of the theatre, or pursue other worldly courses calculated to grieve him away for ever. If they thus obtain eternal life; and you by your *own free choice*, thus seal your own destruction, depend upon it, the blood of your soul will be upon your own head. "For every mouth will be stopped" when God comes to judge the world in righteous judgement.

S.

DISTINGUISHING GRACE.

The following remarkable ANECDOTE is selected from a late English paper:

The following singular incident we lately narrated by a gentleman of our acquaintance, as an authentic fact which he had the means of establishing; and as we have every reason to put the most implicit confidence in his veracity, we can only express our surprise at never having seen it noticed before. Several years ago there was a charity sermon given out to be preached one Sabbath evening, in a Dissenting

Central Library of Rochester and Monroe County
Historic Newspapers Collection

chapel at a sea port town of the west of England. When the preacher ascended the pulpit he thus addressed his hearers: "My brethren, before proceeding to the duties of this evening, allow me to relate a short anecdote. Many years have now elapsed since I was last within the walls of this house. Upon that evening the pastor of the congregation (of which many now present must have formed a part) addressed his hearers for the same benevolent purpose as that for which I am now about to appeal to you. Amongst the hearers came three evil-disposed young men, with the intention, not only of scoffing at the minister of God, but with their pockets filled with stones for the purpose of assaulting him. After the minister had spoken a few sentences, one of the three said, "D—n him, let us be at him now;" but the second replied, "No, stop till we hear what he makes of this point." The minister went on for some time, when the second said, "We've heard enough now—throw!" the third interfered, saying, "He's not foolish as I expected, let us hear him out." The preacher concluded his discourse without being interrupted, and then went home amidst the blessings of his hearers, and with the approbation of God in his heart. Now mark me, my brethren—of these three young men, one of them was executed a few months ago at Newgate for forgery—the second at this moment lies under sentence of death in the jail of this city for murder—the other" continued the minister with great emotion,—"the third, through the infinite goodness of God, *is even now about to address you—listen to him!*"

ROCHESTER:
Thursday, March 31, 1831.

Fruits of the Revival in Rochester.

It is a subject of deep regret to Christians here, that such statements have gone abroad relative to the number of conversions that have taken place during the revival in this village. It must have been remarked by those who have read this paper, that we have carefully avoided mentioning any number as the hopeful subjects of renewing grace. We have stated that it was impossible to ascertain the number. This is obviously the fact—not only so, even when we have heard those here best acquainted with the progress of the revival from its commencement, attempt to make an estimate, we have found them differ so widely in regard to numbers, that we have been admonished not to presume either in this paper, or even in private conversation, when pressed on the point as we frequently have been, to give any opinion on the subject, but to leave it to the decision of that day when there can be no mistake—when the decision will be made by Him who cannot be deceived by profession or outward appearance. Notwithstanding the caution which we have observed on the subject of numbers we find them given in some of the papers published at a distance, with as much confidence as if there was no difficulty or doubt in the case, and we mention it to acquit ourselves of any participation in originating or in giving circulation to these statements. We ought perhaps to give a word of explanation that the difficulties in the case may be better understood.

In the first place a *great number* have professed to have submitted to God here who were not residents of this village—some from the neighboring towns—some from remote parts of the state, and numbers even from other states. The numbers who have united themselves with the three *Presbyterian* churches in this village since the commencement of the revival, we give below,—but how many have joined the churches of *other* denominations already"—how many there are who entertain hopes and have not yet made a profession (and we know many such)—or how many have united themselves to churches out of the village, near or distant, of course cannot be ascertained.

Upon the whole we have great cause of gratitude for the wonderful displays of the mercy of God which we have been permitted to witness in this place & great cause for humility & self-abasement, as the professed followers of Christ, that we have not been more grateful, more faithful and active in the service of our Lord and Master.

The following are the numbers that have been added to the Presbyterian churches in Rochester since September last:

1st Church	163
and some 20 or 30 more will probably unite at their next communion.	
2d do.	95
3d do.	183

*We have just learned that 130 have united with the Baptist church.

Revival at Clarence, Erie Co.—We learn from a gentleman who was at Clarence last week, that a revival has recently commenced in that place, in the society which enjoys the labors of Rev. Mr. Remmington. A considerable number have expressed hopes of an interest in the Saviour, and the work continues with undiminished interest and power. One fact our informant stats which we deem worthy of especial notice, which is, that in a particular neighborhood in the eastern part of the society, consisting of twenty-five families, in which there was not a praying family (if indeed a praying soul) previous to the commencement of the revival, the family altar has been erected in seventeen already.

Four Days Meeting at Batavia.—A four days meeting commenced at this place on the 17th inst. and such was the interest excited, and such the manifestations of God's Holy Spirit among the people, that the meeting was continued *eight* days. During the above meeting a revival commenced in the Presbyterian congregation, at present under the charge of Rev. Mr. Gray, and it is hoped that all christian denominations in the village and its vicinity may be exhilarated by this refreshing season of Grace.

Four Days Meeting in West Bloomfield.

We learn that a Four Days Meeting was held in West Bloomfield last week.—That the Spirit of God was powerfully manifested in the conversion of sinners. We have not heard particulars, but learn that the work of God which has been in progress there for some five or six months, has received a new impulse.

Revivals in Vermont.—A letter received in this village mentions the commencement of a powerful revival of religion in Addison, Vt. where the Rev. Mason Knappen is now laboring. Also that a revival had commenced in New Haven, at a three days meeting held in that town—that thirty were already the hopeful subjects of renewing grace.

We are requested to give notice that a *Four Days Meeting* will commence in the North Church of Bergen, on Thursday 21st April. Ministers and friends of the Redeemer generally are invited and earnestly requested to attend.

TEMPERANCE SOCIETIES THE FORERUNNERS OF REVIVALS.

As the fruits of a revival enjoyed by the church and congregation under the pastoral care of Rev. David Merrill, in Urbana, Ohio, seventy-five have been gathered into the fold of Christ, and of this number FIFTY were members of a temperance society.

So far as we have been able to gather facts in relation to temperance and revivals, we think we are justified in saying that the former has been to the latter, what John was to our Saviour. If the friends of religion need any other evidence of the blessing of God on the temperance cause, than the ordinary evidences exhibited in the improved state of society, where they have been formed, surely facts like the above must convince them that the smiles of heaven attend them,—must be encouraged to persevere, and must be a warning to the liquor-selling and liquor-drinking professor to look well to the foundation of his hope, lest at the last day he should hear the awful declaration, "I never knew you; depart from me ye *workers of iniquity*."

Hour for commencement of Afternoon Worship.

A correspondent suggests the propriety of changing the time for the commencement of afternoon service in this village from 2 to 3 o'clock. The reasons he assigns are that it would give more time for teachers in Sabbath schools to instruct the children, and would induce those schools that now assemble in the morning to improve the time between the morning and evening services as being more convenient for teachers and children. He thinks too, that it would be an accommodation to ministers, as it would give them a longer time for refreshment, preparatory to the afternoon exercises—that the hearers too would have more leisure to digest the morning discourse. He suggests also, that it would be important for the three Presbyterian churches to come into the arrangement "to avoid the disturbance which would be occasioned by the tinging of a bell in one church, while another congregation were engaged in worship."

We throw out these suggestions in compliance with the wishes of our correspondent, and as being in our opinion, well worthy of consideration.—Whether the proposed alteration will meet with the approbation of those members of the several churches living out of the village, we think very doubtful.

Advertising Wine for sale in temperance papers.

The "*Temperance Advocate*," a spirited temperance paper, published at Sandy Hill, Washington Co., takes us to task for publishing the advertisement of Pomeroy & Bull, extensive wholesale grocers of the city of New York. This firm some time since abandoned the sale of distilled spirits, but deal in wines, which we acknowledge we have not yet learned were classed among distilled spirits, or that it was considered as inconsistent with the generally received temperance principles to use or deal in. We know that some temperance societies have included them in the list of their prohibited drinks, and we are aware that most of the friends of temperance in this quarter have abandoned the use of wine altogether, but more generally, *fermented* liquors are not classed in our temperance constitutions with distilled spirits.—Such is public sentiment on this subject, that we are satisfied the cause of temperance will not suffer from the use of fermented liquors, or from the friends of the cause continuing to deal in them, or from temperance papers inserting such advertisements.

It is true that the wines which are used among us are more or less adulterated by being mixed with alcohol, and we do not advocate their use. Indeed we shall be glad when every drink which can be made to produce intoxication shall be proscribed by public sentiment; but we seriously doubt whether, at pre-ent, an attempt to discountenance the use of wine, beer or cider, will be productive of more good than evil, to the temperance reformation. Perhaps however, we are inconsistent in our course—if so, we are willing to be put right.

It has been suggested to us that we ought to have noticed in our paper the week before last, that Mr. Thompson, whose renunciation of Universalism we published, is the same person who preached in this village some six or seven years since, and was considered one of the most learned and powerful advocates of that system of doctrines. He was the editor of a monthly Universalist publication in this village, and afterwards editor of a similar publication in Utica. Previous to his residing in this place he was somewhat celebrated as a public disputant in favor of the same system in Philadelphia.

The question which "An Enquirer" has sent us, is one of acknowleged importance, but as it will be likely to elicit considerable discussion, and perhaps to stir up and rake open the embers of a former controversy, we think it clearly to be our duty to withhold it from the public. We should always be glad to agree with those who write for our columns, as to the propriety of publishing their communications, but as we must bear the responsibility of consequences, we must act according to our own convictions of duty and expediency.

"Roman Liberality."—Under this head we see it stated in an eastern paper—and we have no doubt of the fact—that the Pope has given ten thousand crowns towards building a Catholic College on the Hudson river—the college, it is estimated, will cost $100,000. Thus we are, by this "*Roman Liberality*," to have another Jesuit Factory established among us to bring back our revolted Protestants to allegiance to the Holy See.—We confess that we had rather see "Roman Liberality" exibited in some other way. Perhaps, as the Papal throne is evidently tottering in Europe, the establishment of this college, and other similar institutions, is preparatory to its removal to this country. If our readers are curious to know how the literary institutions of Roman Catholics are managed, we refer them to an article on our 2d page headed, "*From the inside of a Roman Cathalic College*,"—and we are sure that not only their curiosty will be gratified by its perusal, but they will better understand the manner in which the emissaries of the pope manage to obtain influence among protestants, how they instil their *liberal* sentiments into the minds of youth, and will better know how to appreciate the value of "*Roman liberality*" when applied to the building of their seminaries of learning in America.

A RARE COMBINATION OF TRAITS OF CHARACTER.

We have the following singular and interesting facts from a gentleman of our acquaintance now residing in the city of New York, who was acquainted with the persons and the circumstances mentioned below.

During the past winter, owing to the depth of snow and the severity of the weather, the price of wood reached the enormous sum of Twenty four Dollars a cord, and consequently there was much of severe suffering among the multitude of the poor in that city. A call was made upon the benevolent to contribute for their relief. Individuals had their different districts assigned them and a call was made at every house. So that those who were able might have an opportunity to contribute, and that those who were in want might be searched out and relieved. One of the gentlemen thus employed in the upper part of the city, called at the hut of a man of color who was well known there from the circumstances of his driving a single cow before a cart, guiding her with reins,—obtaining a living by the employment which he found in the business of a carman. The gentleman as he entered, noticed in a back yard a considerable quantity of hickory wood, and enquired of the occupant whether it was his, and being told that it was, proposed to purchase some of it. But he refused to sell. The price at which wood was then selling was offered and urged upon him; but no, he would part with it at no price. The gentleman told him the object for which he wanted it, and mentioned the distress of the numerous objects of charity in the city at that inclement season. The negro after a little conversation told the applicant that if it was to be given to the poor he might send for nine loads for which he should take no pay, and that he might have nine loads more for the same price which he paid for it in the fall—being about one half what it was then bringing in market. The offer was accepted. The surprize of the gentleman may well be conceived—and the negro with the cow and cart, and his donation of forty dollars worth of wood for the relief of the poor, will not soon be forgotten. Instances of great wealth concealed under appearances of abject poverty, have occasionally been found, but never before have we heard of a single case where that industry and frugality which enabled the individual to obtain it, were united with such a noble spirit of genuine philanthropy and charity as was here exhibited.

For the Observer.

At a monthly meeting of the Brighton N. Y Temperance Association, March 28, 1831—

Resolved, 1. That the Secretary of this association furnish those members who may wish it, with a copy of the constitution, with the understanding that each member so furnished, shall use his exertions to procure at least, one additional member in each month.

2. That in the opinion of this association, the efforts now making for the suppression of the use of ardent spirits, are intimately and inseperably connected with the best interests of our country, and the world.

3. That the granting of a license to sell ardent spirits, to so many *petty* groceries and taverns, by our boards of excise, is not only a useless measure, but one directly hostile to the interest and welfare of community, and calculated to increase and perpetuate intemperance, poverty and misery among our fellow citizens.

Resolved, That the editor of the Rochester Observer be requested to publish the above resolutions in his paper.

CHARLES YALE,
Sec. B. T. A.

For the Observer.

Mr. Chipman:—About twelve months ago I commenced laboring in this place, the church was small, professed to be poor, had no meeting house, could not more than half support a minister, and like the virgins in the evangelist, "all slumbered and slept."

In this state of things sinners remained secure, and heresy abounded, hell enlarged herself, and Satan remitted his efforts, because his agents had left him nothing to do.

There were those however, that sighed when they thought upon the past, so dark with guilt; upon the rising generation whose habits were corrupting, and upon all that was dreadful in the reign of infidelity, and in the prevalence of unrestrained sin. And when God sent them a servant they determined to secure his labors, at almost any pecuniary sacrifice. This spirit spread in the church and produced its legitimate results: the Holy Ghost began to descend; and there has been enjoed (ever since) a constant though gradual revival. A meeting house has been completed, and about sixty converts added to the church. On the 10th of this month a four Days Meeting commenced and was conducted to its termination with great order and success. God was at hand to "avenge his own elect who cried day and night unto him," to "avenge them speedily;" and to illustrate (to his Zion here) in a more wonderful manner than ever his readiness to give the increase when Paul would plant and Apollas water. Upwards of a hundred were hopefully regenerated; of this number more than 60 live within our bounds, the remnant were from neighboring towns.

Conversions among children and youth have not been very frequent, the work from the commencement has existed mainly among heads of families; it is still in progress.

Yours truly,
L. CHEESEMAN.

For the Observer.

HOW TO MAKE INFIDELS.

Let a Sabbath School Teacher have just interest enough to attend, and coldly hear his class recite their lesson, and then leave them as sheep without a shepherd, and is it not certain that he knows but little the worth of his own soul, and feels much less for the souls of the children of his class? Let him teach his class a few Sabbaths in this manner, & they will be likely in a little while to become open ridiculers & blasphemers of the very truth that might have been, under a faithful teacher, "the power of God unto their salvation." That there are such teachers, professed christians too, among us, every Sabbath witnesses. That they will have an awful account to render for being the means of hardening their children in unbelief is almost certain, and Oh! if their souls are lost, will not their blood be found in the skirts of such cold indifferent unbelieving teachers.

X.

Manlius Onondaga Co.—A correspondent writes to us from this place, under date of the 11th inst. as follows:—"it will no doubt gladden your heart to hear, that in our three days, meeting held this week, a goodly number of stout-hearted sinners have been made to bow at the foot of the cross, and in the judgement of charity, been born of the Spirit." Another letter, subsequently received, mentions that the meeting was protracted several days longer; and the numbers hoping, augmented to—we dare not at the present time tell how many; but a powerful revival is now in progress.—*West. Rec.*

Syracuse, Onondago. Co.—The work of grace which commenced at this place a short time since, increases, and extends to neighboring towns. It is a time of great interest in that vicinity.—*Ib.*

Utica—is still a place made solemn by the special presence of God. Conversions are frequent; and have been so since the close of autumn. Brethren pray for us.—*Ib.*

REVIVALS ON LONG ISLAND.

A correspondent at Oyster Ponds, under date of March 1st, writes thus: "The revival in South Hampton continues. There is a revival in West Hampton of considerable power. The state of things in Southhold is encouraging, a number of inquirers. In Oysterponds some things to animate—two days meeting here next week.—*Evangelist.*

From the Boston Liberator.

The Sabbath.—The following hand-bill, which was lately issued at New-Orleans, will illustrate to our sober, go-to-meeting folks in New-England, the manner in which the Sabbath is observed in a slave State:

'St. Philip Ball Room, Sunday, January 16, 1831, Grand Masque & Dress Ball, for White Gentlemen and Ladies of Color. Admittance one dollar. The Ball to commence at 8 o'clock.'

But let us not exult. An outrage of an other character, was perpetrated upon the moral sense of this community last Sabbath evening. A Ball was given at the Exchange Coffe House by Mr. Russell, manager of the Tremont Theatre. It is reported that some difficulty was experienced in persuading females to attend. This, we believe, was the first instance of opening a Ball in this city on Saturday evening that has occurred. We trust it will be the last.

Temperance.

From the Genius of Temperance.

FACTS ON THE SUBJECT OF TEMPERANCE.

In the town of——lives a family by the name of——. From generation to generation this family have been drunkards. The father and mother of the present representatives of the family were both sots. The sama may be said of the parents and grand parents of his wife.—When she (his wife) was a babe, her father and mothers together with her grand parents went to a neighboring store, where they became intoxicated. On their return the horses became frightened—the wagon was overturned and the mother was killed. The babe was spared and became the wife of G——, and is now the drunken mother of several drunken children.

A few weeks since in the town of——, a man by the name of——spent the Sabbath at the tavern drinking and making sport of religion. In the evening soon after dark, he started to go home. When within a few rods of his own door he fell down, and rose no more. Next morning he was found a stiffened corpse—his soul had fled. A few years since, his brother in a state of intoxication, put an end to his own life by hanging. The father is a sot.

In the month of November last in the town of——, one Brown was found dead by the side of the fence. He had been to attend a law-suit that afternoon, and was furnished by the justice with liquor, of which he drank freely. Verdict of the jury—"Death by Ardent Spirits."—Two or three years since his son hung himself. He was intemperate.

In the town of——, lives Dr.——who states the following facts. When the Temperance reform first began; he (the Doct.) felt rather opposed to the measures adopted. At that time he was troubled with certain complaints, the usual and certain temporary remedy for which was ardent spirit. At length he signed the pledge except as a medicine. Shortly after he was attacked with his old disorder. As he was conscientious in giving his pledge, he determined to use ardent spirit as his last resort. He persevered under every discouragement, and succeeded in obtaining relief after thirty-six hours of exquisite suffering. From that day to this he has not had a return of the disease, though formerly it generally returned in the course of two or three weeks. He now considers that ardent spirit, although it relieved, perpetuated the disease by weakning the nerves connected with the disordered part.

From the Genius of Temp.

TEMPERANCE ADDRESSES.—We acknowledge the receipt of several Temperance Addresses from different quarters.—The first we would notice is one delivered by Hon. W. Cranch, *Chief Judge of the Dist. of Columbia*, before the Washington City and Alexandria Temprance Societies.

After coming to the alarming conclusion that the annual loss to our country by the use of ardent spirits is upwards of ninety millions of dollars, He says:

"We have now considered the subject only as it regards the pecuniary interests of the country the wealth of the nation. But what would be the moral effect, of total abstuence from the use of intoxicating liquors, upon the character and happiness of the nation?

"In the first place, *three-fouths*, probably *nine-tenths*, of the crimes and offences which now disturb the peace and happiness of society would not exist. We should not be startled by the frequent cry of murder; our gazettes would not be tarnished with the recital of atrocities which disgrace the country. Not a beggar would be seen in our streets; not a tenant in our poor houses. Our midnight slumbers would be sound; our Sabbath hallowed; our Churches filled; and our tribunals of criminal jurisdiction deserted. Our Magistrates and peace officers might rest from their labours, and our prisons, be thrown open to the four winds of Heaven."

ADVANTAGES OF RUM.

Some forty miles from this there was a blast furnace to be put in operation a few years ago. Every thing went on nicely until it was 'heat up' 'and they had made two or three casts.' The 'boss' then, as a source of encouragement to the hands, carried in 'something to drink,' and 'took a little' with them. This but sharpened their appetite; and they sent off for more. The consequence was, they got drunk, the furnace was 'choked up' was 'blowed out'—and at an expense of some hundreds of dollars and a loss of two or three months of the best of the season, before things were restored to the point from which a gallon of whiskey started them!—*Temp. Adv.*

A gentleman of this village, who has travelled extensively in the western part of the state for the last three months, procuring subscribers to a religious publication, informs, that he had no distilled spirits offered to him in any instance, and wine in only *one*; though he generally tarried with respectable private families wherever he made a stop to effect the object of his business. This augurs well for the temperance cause.—*Ib.*

PECUNIARY PROFITS OF TEMPERANCE.

From a Temperance Report published in the Connecticut Observer, we make the following extract:

Among the instances mentioned of reformation from intemperance, one is worthy of particular notice, from the fact that the person so reformed, upon his first resolving to abstain, determined to put the bits of money which he would have paid for drams, as near as he could judge from the past, into a strong box by themselves; and at the end of the year he found the comfortable sum of $40 in safe keeping. But while a few of the intemperate have been reformed, a larger number have fallen victims to their excesses. In one small parish four deaths from intoxication, with the circumstances of them, were related as having occurred the past year.

A fire at Smyrna.—On the night of December 29, an alarming fire broke out in Smyrna, which was extinguished by detachments from two French and Austrian brigs, and from an American sloop of war, who repaired with their engines to the spot. Great praise is bestowed on "these brave sailors," by the Courier, which at the same time reprobated in strong terms the conduct of the men who dragged the engines for the different consulates, who make a speculation of each fire. They hurry to the scene with their engines, but will not work but by the force of money which they extort from those interested, and stand motionless, if silver does not rain upon them. On this occasion, an Austrian merchant whose ware-house was in danger gave them $700 to encourage them; they demanded a $1000 more which was promised put they clamored to have them counted down, and refused to play till they should be. The incensed merchant struck the chief who pressed this imposition on him, and one of the wretches put out the eye of the merchant's brother with the engine. His Excellency Omer Effendi had promised that the offender should be punished, but the Courier calls upon the Consuls to move in the business.

The son-in-law of the Governor was at the fire and distributed money to encourage the people to work.

We do not publish the above as a mere article of news, but that the difference in their effects upon the community may be seen, between the pure principles of the religion of Christ, and that of Mahomet. While the *infidel*, brought up in a Christian country, would spurn with indignant contempt a proffered reward for his services in saving the property of his neighbor from the devouring element, the Mussleman, whose happiness here, and the hope of it hereafter, consists in sensual indulgence, improves every opportunity to extort the last cent which the extent of the threatened calamity, and the exigencies of the case, may embolden him to demand. Reader, look at the above, and then say whether "one religion is as good as another if those who profess it are only sincere.

Ed. Obs.

A CHANGE COMING.

The time was when it was considered *right* and *commendable* for Christian families to furnish their dwellings magnificently, to eat and drink freely, and in all respects to fare sumptuously; but the time is coming when such a course of living must be viewed as *improper* and *reprehensible*, for the people of God. When this change is fully effected, O what a saving there will be of health, time, and expense; what an increase of holiness and benevolent action, and of glory to the church! Let every professor of religion read and ponder well the following all-important text in 1st Cor. x. 31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Let no one complain of drowsiness, or dyspepsia, or disordered nerves, or spiritual apathy, while the above text is openly and habitually violated.—*N. Y. Obs.*

NEW TRACTS.

ISSUED BY THE AMERICAN TRACT SOC.

No. 240. Putnam & the Wolf 24 pages.

No. 241. On the Hope of Future Repentance 4 pages.

No. 242. Hitchcock on manufacture of Ardent Spirit. 28 pages.

243. A Voice from Heaven 4 pages.

No. 244. M'Ilvaine's Address to Young Men on Temperance, 24 pages.

No. 245. Children of the Forest, 20 pages.

No. 246. Joseph Archer, the converted Sailor, 16 pages.

No. 247. Who slew all these? 4 pages.

No. 248. Memoir of Zuinglius, the Swiss Reformer, 36 pages.

No. 249. Dr. Sewall's Address on the Effects of Intemperance, 24 pages.

No. 250. The Scape-Goat, 12 pages.

No. 251. Peter Bayssier's Narrative of his own conversion to the Protestant Faith, 32 pages.

No. 252. Mary La Fluer, 4 pages.

These publications are sold at the rate of 15 pages for one cent each cover being printed, and counted as four pages.

Also 17 new Handbill Tracts; being Nos. 37 to 53 inclusive.

ALSO,

PIKE'S PERSUASIVES TO EARLY PIETY,

Containing 360 pages 18mo. Price 32c bound. This work has been through several editions and had an extensive circulation in England. It is an able and pungent appeal to the understanding, heart, & conscience of the young, urging the importance of an immediate attention to the concerns of the soul; and perhaps no work extant is better calculated, under the Holy Spirit, to secure this important design.

Anti-Slavery Meetings.—Within the last 3 months, forty meetings for the purpose of petitioning against slavery have been held in England and Scotland.

POSTSCRIPT.

Question before the Supreme Court of the U. States on the application of the Cherokees for an injunction against the State of Georgia.

By the New York Observer of the 26th inst. we learn that Supreme Court has refused to allow the injunction asked for in this case—on the ground that the Cherokees cannot be considered in the light of a *Foreign* nation.—But Chief Justice Marshall says that the business does not necessarily end here—that the Sup. Court could "constitutionally try any case between *individual* Indians and the state of Georgia" In this way the Indians may yet obtain redress—if indeed they shall not be exterminated before they can, in this way, bring their grievances before that tribunal.

The Chief Justice, in a fearless and undisguized manner, condemns in private conversation the policy of the government towards the Cherokees.—We shall give our readers more on this subject next week.

TEMPERANCE MEETING.

The Monroe County Temperance Society will hold an adjourned meeting at the Brick Meeting House, in Penfield, on Tuesday the 19th day of April, at 10 o'clock, A. M. An address may be expected from Frederick Whittlesey, Esq. Members of Auxiliray Societies, and citizens generally are invited to attend. ASHLEY SAMSON,
Cor. Sec. Mon. Temp. Society.

March 28.

New Agent for the Observer—Oliver Carey, Jr. Hunts-Hollow.

List of Letters remined during the week.—W. Williams, W. Laughlin, T. Cook, A. Potter, E. H. Walker, L. De Forest, E. R. Beers, A. C. Hall, W. A. Chapman, M. Norris, H. Sweezy, G. B. Rich, A. Ingersoll.

THE TYPE on which this paper is printed is offered for sale very cheap for cash, or a credit of 6 months with good security.
TO PRINTERS.

Married,

In Rochester on the 24th inst. by the Rev. Joseph Penney, Mr. James Wilson to Miss Mary Blair, both of Rochester.

By Rev. W. Wright, on the 23d inst. Mr. Steven Bennet of Pittsford, to Miss Malana Davis of Brighton.

On the 26th inst. by N. Draper Esq. Mr. Charles Haines, to Miss Maryann Herroun.

In this village on Sunday evening, by Lafayette Collins Esq. Mr. Alvarus Gage, of Portage, Allegany co. to Miss Eucla Brigham, of Rochester.

In Danby Tompkins co. by Rev. Solomon Stevens, Mr. James Cotter to Miss Aurelia Patterson.

DIED,

In this village, on the 26th inst. Matthew Brown Sen. at the advanced age of 90 years. Mr. Brown was one of the patriots of the Revolution. He came to this village at its early settlement, and died beloved and respected by all who knew him.

In Gates, on the 17th inst. an infant son of Wm R. Booth.

At Ogden, March 21, Ellen Amanda, aged 8 months, daughter of Charles Church.

In Perrinton on the 21 inst. Harriet Diana Whittlesey, aged three months.

CLOVER SEED,

AT No. 46, Carroll-st. 50 Bushels good clover seed for sale *Cheap*, at my store.
29th March. W. BARRON WILLIAMS.
14tf

CHRISTIAN ALMANAC for 1831 for sale at this Office.

TO MERCHANTS IN THE COUNTRY.—*POMEROY & BULL* have removed from 47 Front st. to the new Store, 64 Water st. (a few doors below Old Slip,) where they will have for sale, on liberal terms, on the opening of Spring business, an extensive assortment of WINES and GROCERIES, (*with the exception of Spiritous Liquors.*) and respectfully invite their friends, and Merchants generally, to call and examine their stock, and prices.
New-York, Feb. 24, 1831. 11 10w

WILLIAMS & MERRILL, *Manufacturers & Venders of Leather*, have formed a connexion in business in the village of Rochester, at the late stand of Williams & Palmer, and now have a good supply of Leather from their yard at this place, and are also receiving from the Tannery of T. Williams, Vernon, Oneida co. an extensive assortment of Leather—all of which will be sold on good terms for the purchaser. Also for sale as above, Oil, Tanners' and Curriers' Tools, &c.
*** All persons indebted to the late firm of Williams & Palmer are requested to call and make settlement with Thomas Williams, who is authorized to settle the same.
THOMAS WILLIAMS,
LINUS MERRILL.
N. B. The highest price in cash paid for Hides and skins. March 9. 3m11

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of **GOODS.** Rochester, June 2, 1830.

EAST ROCHESTER CASH STORE O. N Bush & Burnell are *selling* Goods at the corner of Main and St. Paul Streets, E. Rochester. They desire those who have not called upon them to inquire of those who have, with regard to quality and *prices*—May, 1830. 20tf

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE BIBLE.

They had the Bible—hast thou ever heard
Of such a book? the author God himself;
The subject God and man; salvation, life
And death—eternal life, eternal death—
Dread words! whose meaning has no end, no bounds,
Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on Time,
And, on its dark and troubled billows, still,
As generation drifting swiftly by
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The everlasting hills, pointed the sinner's eye.
This book—this holy book, on every line
Marked with the seal of high divinity;
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stampt
From first to last—this ray of sacred light,
This lamp, from off the everlasting throne,
Mercy took down, and in the night of Time
Stood, casting on the dark her gracious bow;
And ever more beseeching men, with tears
And earnest sighs, to read, believe, and live:
And many to her voice gave ear, and read,
Believed, obeyed; and now, as the Amen,
True, Faithful Witness swore, with snowy robes
And branchy palms surround the fount of life,
And drink the streams of immortality,
For ever happy, and for ever young.—*Pollok.*

THE TWO HOMES.

Oh! if the soul immortal be,
Is not its love immortal too?
Seest thou my home? 'Tis where yon woods are waving
In their dark riches to the sunny air,
Where yon blue stream, a thousand flower-banks laving,
Leads down the hills a vein of light—'tis there!

Mid those green haunts how many a spring lies gleaming,
Fringed with the violet, colored with the skies,
My boyhood's haunt, thro' days of summer dreaming,
Under young leaves that shook with melodies!

My home!—the spirit of its love is breathing
In every wind that plays across my track,
From its white walls the very tendrils wreathing
Seem with soft links to draw the wanderer back.

There am I loved—there prayed for—there my mother
Sits by the hearth with meekly thoughtful eye,
There my sisters watch to greet their brother;
Soon their glad footsteps down the path will fly!

There in sweet strains of kindred music blending,
All the home voices meet at day's decline:
One are these tones, as from one heart ascending.
There laughs *my* home. Sad stranger, where is thine!

Ask thou of *mine?* In solemn peace 'tis lying,
Far o'er the deserts and the tombs away;
'Tis where *I* too am loved, with love undying,
And fond hearts wait my step—but where are they?

Ask where the earth's departed have their dwelling,
Ask of the clouds, the stars, the trackless air!
I know it not—yet trust the whisper, telling
My lonely heart, that love unchanged is there.

And what is home, and where, but with the loving?
Happy thou art, that so canst gaze on thine!
My spirit feels but, in its weary roving,
That with the dead, where'er they be, is mine.

Go to thy home, rejoicing son and brother!
Bearing fresh gladness to the household scene!
For me, too, watch the sister and the mother,
I will believe—but dark seas roll between.

Mrs. Hemans.

From the Charleston Observer.

THE UNFAITHFUL ELDER.

Mr. Editor:—There lived an Elder whose character deserves to be rescued from oblivion, if for no other object, to warn others who hold that responsible office, against an approximation to the fatal spot where he and some of his were wrecked. It is a painful task to go to the sepulchre, and bring up thence a subject of such a description, and submit it to the public gaze. If however, the living can receive benefit, from a suitable representation of the faults of those who have been called to their long account, I cannot see why any false maxim should lead to their concealment. They are as much the property of the world, as are the virtues of the pious dead. Though their bodies mingle with the dust, their words—their actions live, and exert an influence to which no definable limits can be affixed.

The Elder, of whom I am speaking, had sustained a fair reputation as a member of the Church of Christ. He had been cradled in the lap of a religious society, where it was customary for most persons, on their arrival to maturity, to come to the table of the Lord, without being required to offer any evidence of a change of heart. The Gospel net was thus cast, and the good and the bad were not only caught, but kept together. This man was elected to the Eldership at a time when vital piety did not exhibit itself in the lives of but few professors. There was nothing very particular to distinguish him from others, either with regard to the endowments of nature, or the apparent possession of grace. He was known as a Christian merely by his participating in the ordinances of the Sanctuary; and judging from the native strength of his mind, and from the readiness with which he conversed upon the ordinary topics of the day, and also from the discretion with which he seemed to manage his temporal affairs, it was thought that he might fill the office of Elder with credit to himself, and advantage to the Church. Accordingly he was elected, and set apart to this very responsible office, in due and solemn form.

Years rolled away without exhibiting any very visible change in his character. On subjects of a political nature he was fond of conversing, and showed himself the zealous advocate of a party. He was thus thrown into a society where the actuating principle is not always of the purest, most refined, and loftiest character.—Rumor said that he now and then drank a glass too much—and perhaps the foundation of such a report was laid in truth.—As he grew older, he became irritable and passionate, and lost that outward respect for religious observances which many a person shows, who has never entered the pale of the visible church. He withdrew, for some trifling cause, not only from the government of the Church, but from the table of the Lord, and seldom did he sit beneath the droppings of the Sanctuary. His eldest sons had, by this time, reached the years of manhood; and as might have been expected, their minds were fast riveted in the chains of infidelity. And why was such, an event expected? Because they would be naturally led to judge of religion from its exhibition in the person of their Father. As he never prayed with them, nor for them—as he never restrained them from breaking the Sabbath; as he violated, in his own person, some of the plainest dictates of the Bible—and as his conversation savored not of a heavenly spirit, it is not wonderful, that his offspring should renounce a religion that produced such unholy fruit. And it will generally be found that the most inveterate infidelity is that which is nurtured under the roof of a hypocritical, a false hearted professor. Such was eminently the fact in this family. The Elder's first born, more than twelve years ago, pined away with a hectic, produced in part, by violence and dissipation, and manifested to the last his enmity to the religion of the Cross, even in the direction which he gave respecting the disposition of his corpse. He would not be buried in the same manner, nor in the same company with others. The Elder soon followed his son to the grave, but without leaving a shadow of evidence to his surviving friends, that he was prepared for the event. Two other sons are also slumbering in the dust, who died without hope, and of the surviving members of his family there are none, we believe, within the fold of Christ. And yet their lot has been cast in the vicinity of a Church where there has been faithful preaching, and repeated revivals. From this example,—and it is not a fancied picture—let Elders beware lest they bring a reproach upon the cause of Christ. Is there a prayerless Elder—a tippling Elder—a graceless Elder—let him remember that he stands upon perilous ground. He runs the awful hazard of losing his own soul, and of plunging his posterity into the gulf of woe.

Yours, &c. A——Z.——

From the New-York Observer.

FRAGMENTS OF A REDEEMED SINNER'S CONVERSION.

[*From a Pastor's Scrap Book.*]

The story of the Redeemer's mercy is not told, when the simple history of all that is written in the Bible is given.—Not till every name on the pages of the book of life has been read, and the leadings of God's mysterious providence in regard to each one have been unfolded in eternity can the whole history of Redemption be said to have been published. The manner in which God leads a sinner from sin to holiness, and from earth to heaven, is almost infinitely diversified. Dr. Johnson has somewhere said, that the memoir of *any* man, properly written, could not fail of being useful and interesting. I am confident the remark is correct, when applied to the history of a redeemed sinner. And I have sometimes thought it might form a part of the employment of heaven, neither without deep interest, nor great benefit, to receive from the lips of each glorified spirit, a history of his life on earth, especially that part of it which relates to conversion and sanctification; and as those are more and more known, so much louder may be the song, "Great and marvellous are thy works, thou King of saints!"

I have sometimes had my own views of the wisdom and mercy of the Saviour greatly elevated, by hearing individuals relate the dealings of God towards them; and not unfrequently I have noted down the most striking particulars of their relations. The following is from the lips of a young man now fitting for the ministry, as he was recently conversing with me in my study. I have selected only scraps of his history.

Among my very first recollections is the image of my sainted mother. We lived at the West, in what is now the flourishing State of Ohio, but what was then a howling wilderness. My father was a missionary, and my mother was one every way fitted to be his helper. He was gone from home much, in search of the scattered sheep and had less opportunity to impress his character upon me. But my mother! she was an angle to me. We lived in a log house, and had but one large room. Of course she had no closet there. But there was a beautiful grove a little back, and there as early as I can remember, this mother led me by the hand, and made me kneel by her side while she prayed aloud for my father and for me. At first I hardly understood it; but soon learned that God, who dwells far, far above those high trees, could hear her sweet voice, and hearken to her. She used statedly to lead me there and always laid her right hand on my head when she prayed, an awful feeling always came over me. She died when I was nine years old and was buried near by. During the most wicked periods of my life, I have never forgotten these impressions. The grove is cut down now, but the spot seems a hallowed spot. Even since the grove has been gone, and since my mother's grave has become level with the contiguous ground, I have stood on this spot and her meek image seemed to be before me, and her voice tremulous with feeling, seemed to come again to my ears, and I have been chained by the remembrance of her faithfulness and her love. No legacy could she have left me half so precious, nor could her features have been more vividly and accurately impressed upon canvass, than they are upon my memory.

* * * * * * *

Many years after my mothers death, I was in the hey-day of youth, and in a course of sin truly dreadful. The restraints of conscience were broken, and there was little to check me except my early education. My mother had died when I was a child, and I was now too far off from my father for him to reach me, except by his prayers. I remember being one night at a ball, whither I went as I should then have said, for rational and innocent amusement. I was introduced to a partner—a young lady from a distant section of the country. After the dance for which we were partners, I entered into conversation with her concerning the region from which she came. She gave me many interesting particulars of that then newly settled place, and among other things, mentioned the sickness of her father, and the kind and continued attentions of a Mr. B—, a missionary, stating that Mr. B—, had been to see her father very frequently, and that she was much attached to him. She knew not my name. I replied, "That Mr. B. the missionary was my father!" She started as if from an adder. "Your father!" he your father! *What would he say if he knew you were here!*"—Had a dagger been thrust into me, I could not have felt the wound more deep. It spoiled the evening; it ruined my peace; and though I know not that it can be said that it was the means of my awakening, yet I am confident that it planted a thorn in my conscience which was never taken out till I had bowed to God with a broken heart The giving and receiving of this keen reproof were both, as it were, involuntary, and show that neither of our consciences could approve of the business of that evening, if compelled to speak out without restraint.

* * * * * * *

A few days after the ball I was present at a communion. At the table many of my dear friends were found. The scene and the thoughts of a future eternal separation affected me greatly. The sermon too reached my conscience, and I might at the close of the services, be said to have been under strong convictions for sin. The same day a devoted deacon was accidentally, or rather providentially thrown in my way. He began to address me on the subject of my salvation, without knowing any thing of my previous history or of my feelings at the time. Then my heart began to rise with a bitterness never known before. I reproached him, pointed him to inconsistencies in the church, raved like a mad-man, and while my conscience was grinding me like a mill-stone, I still kept pouring out my invectives. He bore it with meekness—perfectly unmoved, and by his gentleness held up a shield which made every dart I threw recoil on myself. His christian meekness was too much for me. If he had only given *one* retort, shewn *one* angry feeling, it would have relieved me; but no: I could find no handle. I went out into the woods smarting under the wounds which I had been giving myself, and when I could stand under it no longer, returned told the deacon my situation—asked his pardon and begged his prayers. Truly, as Henry Martyn beautifully says, "the *power of gentleness is irresistible.*"

* * * * * * *

I had now been under deep and pungent conviction of sin for more than three weeks. I could not pray,—I could not feel sorrow for sin, except as it must bring me to unspeakable ruin. There seemed to be no mercy for me. The heavens were brass the earth was iron, and I was fast preparing to look up and curse God. Perfectly sensible of my situation, perfectly convicted that I deserved hell, I could not feel regret nor be humble. Every feeling of my soul was deep enmity to the character and government of God. At last after strugling with the terrified conscience and the strivings of the Spirit of God, *I determined to take my own life!* It was not the result of a paroxism of despair, but the cool and deliberate determination of one who dares throw himself upon the thick bosses of the Almighty's buckler." After coming to this determination, I selected my time and place.—Not far from me was the river—and a little lower was a great fall. Thither I went resolved to return no more. The waters gathered themselves together into a narrow channel, and after whirling round several times, as if afraid to plunge, they were poured headlong over a time worn rock, and fell forty feet or more, into a large basin beneath. Just by the fall was a rock projecting out and even hanging over the basin. On that rock I placed myself preparatory to the deed. I looked down into the great basin forty feet below me, and there the fallen waters were boiling and foaming up, as if indignant at being thus cast down: —"fit emblem I thought, of the raging—the helpless raging of the wicked in the awful pit beneath!" Above these waters a cloud of spray was rolling itself up towards the heaven:—"fit emblem, I again thought, of the smoke of their torment which ascendeth up forever and ever! *But I will know the worst that God can inflict upon me. I Will* plunge in, in five minutes I shall *know* what hell is, and what is to be my situation for eternity?" I drew myself back to take the plunge. There was no faltering, no shrinking of a single muscle. But just as I wa about to leap the hand of omnipotence seemed to be laid upon me. Every nerve seemed to be paralyzed, and every bodily function to fail. A cold shivering came over me; and I had not the strength of a child. I turned my face; the beautiful sun was shining, and for the first time the thought came, "*perhaps there may yet be mercy;—I will seek it till God takes my life!*"!

* * * * * * *

I can never think of this temptation without felling that I have truly been near the pit, and that man if left by God, will quickly destroy both soul and body.

* * * O. E.

SPIRIT OF PRAYER.

The following statements, illustrating the "spirit of prayer," were presented by a clergyman:

I had a recent opportunity of spending some weeks in a region where the Lord was pouring out his Spirit in copious and refreshing showers upon the churches.—Having never before witnessed a revival of religion which could with any propriety be called *general*, I was exceedingly anxious to share in, and analyze, if practicable, the influences which distinguish such seasons from the ordinary condition of the church. The result was, that although there appeared to be a general quickening of the Christian graces, the *one thing* which more than any other struck my attention, was the *spirit of prayer* which was poured out upon God's people.

1. It was a spirit of deep compassion for sinners. Such heartfelt pity for persons exposed to misery, I never witnessed. I often found the compassion of Christians so excited, that they would pray for a long time, and fervently, for their unconverted friends; and when compelled by the pressure of other duties to leave their closets, and go into the world, they would be constrained by their deep solicitude to return almost immediately, and renew their supplications. They seemed to carry a load upon their hearts, to be pressed down with the burden of souls; and yet such was their own estimate of the value of the soul, that they were in constant fear, lest they should not feel burdened enough.

2. It was a spirit of deep concern for the glory of God. Their constant cry was, "Lord, what will become of thy great name?" To appearance, they seemed to view sinners as constantly encroaching upon the rights of God, robbing him of that which was infinitely due to him. "Not for our sake, nor for their sakes, but for the glory of thy holy child Jesus," was the motive with which they urged the salvation of sinners at the throne of grace.

3. It was an importunate spirit. I saw individuals thus exercised with compassion for souls, and concern for God's glory, at one meeting, and thought they were in a delightful and pious frame of mind; but I must confess I did not expect to see them come to the next meeting for prayer, with as much or more of the same feelings.—But they did come, giving evidence that the interval had all been filled up with the same exercises of pity, love, and faith.—And thus I saw them go on for weeks together, as long as I was in that region.

4. Their prayers seemed to breathe a great deal of confidence. They seemed to come to one whose character they so well understood, whose kindness they were so sure of, whose discretion as to the granting or withholding their requests was so undoubted, that they could leave the matter entirely in his hands, and cheerfully abide by his decision. And what was to me very remarkable, this confidence or resignation did not seem to diminish the intensity of their desires; and on the other hand, their desires did not seem to impede their resignation. I could account for this only by supposing that both exercises came from the same source, viz. the Holy Spirit.

5. It was a spirit of corresponding effort. The *praying ones* were the *working* ones. Their prayers seemed to encourage and give energy to their exertions. What they did for Christ seemed to be done *on purpose*, i. e. with the intention and expectation of producing a favorable result.

6. These prayers were answered. I saw so many instances of this, that I came at length, to anticipate with strong expectation, the conversion of particular individuals, whenever I saw the praying brethren and sisters taking hold of their cases.—*Pastor's Journal.*

From the New York Evangelist.

CAUTIONS TO CHRISTIANS IN A REVIVAL.

Be not too fast—or too slow!

The caution, "don't go too fast," is often given to Christians when engaged in benevolent enterprises. But as both experience and observation have taught me that Christians are generally far more in danger of being *too slow*, I shall give both of these cautions. In doing this I shall show in several respects, when Christians may be said to be too fast and when too slow.

1. In their anxieties for the conversion of sinners.

When Christians feel more for sinners, than the Apostles and primitive disciples felt in their best frames—when they feel more than the entire sinfulness, the awful condemnation, the fearful condition and terrific prospects of the sinner demand—when they feel more than the dying love of Christ, the proffered bliss of Heaven, and the threatened woes of hell can possibly constrain them to feel—then they feel *too much*—they are too fast; but when they feel less than this measure prescribes, then they feel too little—they are too slow!

2. In their efforts for the conversion of sinners.

When they converse with impenitent sinners, in a manner more plain and pointed and condemning and alarming than Christ and his apostles used—when they urge sinners with more tenderness and affection and tears than the great apostle and his greater master did——when they follow this up night and day, from house to house, more unceasingly than they did—when they make greater expenditures of their influence, efforts and property than can be possibly countervailed by the worth of the soul, the worth of many souls!—then they are *too fast*—when they do not come up to this, they are too slow!

3. In their prayers for the conversion of sinners.

When Christians pray with more fervency, more agonizing desire, with more anguished throes—when they have more of that energy which stirs them up to take hold on God—More of that faith, which with unyielding grasp, seizes the promises of God—when they have more expectation that God will answer their prayer, when they are more unceasing in their supplications, and feel their own happiness more identified with the conversion of sinners, and the glory of God, than the Word of God, the glory of his great name, and more than the guilt and peril of the impenitent—more than the worth of the soul more than the bliss of heaven or the damnation of hell demand, then in prayer they are *too fast*, and when they do not come up to this, they are *too slow!*

Christian! you are not *perfectly* right! If not, you are too fast, or too slow? Which? Too fast? Then slacken.—Too fast? I do not believe it!—You do not believe it I fear you are in your feelings, efforts and prayers for sinners *too slow!* Now take the caution which you need. If you are too slow, then quicken your pace, and not think to have others stop for you! If you see others really going *too fast*, then caution them to go more slowly. But I charge you before God—I charge you in view of the awful account you must render Jehovah—I charge you in view of the hazard of your own soul and the souls of those who have no hope in Christ—*I charge you* not to hinder any one, saint or sinner, whose progress is already too slow! I charge you never, never say to the Christian, in a revival, "Don't go too fast," unless you have unequivocal evidence, that he does go too fast! I fear that you have said this! You *thought* it all the other day when the engagedness of that Christian friend reproved you, and wounded your conscience; and when your unhumbled spirit refused to bow! Did you say it? Oh what a guilty plea for your own apathy and inaction! Repent! Christian! Oh! repent! lest God frown—the Holy Spirit depart—the revival decline—sinners die in their transgressions, and your own soul be shut out of heaven!

SEPTEMBER, 1830.

ROCHESTER CASH STORE.

HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are

46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds

Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*

Also a general retailing assortment of *Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.*

Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;

which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

O. HASTINGS, *Attorney & Counsellor* at law and *Solicitor & Counsellor in Chancery.*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

ROSSITER & KNOX,—Wholesale & Retail Dealers in *Groceries Provisions, Paints, Oils, Turpentine. Brushes, Varnish, Glass, Dye Wood, Dye Stuffs, Shaker Wares, Patent Pails, &c. &c.*, at the building formerly occupied by S. MELANCTON SMITH & Co., No. 14, Buffalo-st. Rochester, Jan. 1831. 5tf

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.

ALBERT G. HALL.

Observer Office, Dec. 20, 1830.

VEGETABLE BILIOUS PILLS, a new and valuable compound, invented and prepared without the aid of Mercury or any other mineral substance, by J. S. Ware, chemist, Rochester, N.Y.

In offering these Pills to the public the proprietor feels confident that there is no medicine now in use superior if equal, for the following diseases, than his vegetable Pills:—Bilious and remittent fevers, yellow fever, and in the commencement of ague and fever, jaundice, dyspepsia, dysentery, acidities of the stomach, giddiness of the head, pains of the head breast and back, proceeding from a disordered stomach, obstructions of the bile, costiveness, caused from a diseased liver, colds, coughs, and in the first stages of consumption.

The use of these pills is a great preventive of epidemic complaints, especially of such as prevail in hot seasons, viz: cholera morbus, bilious cholic, bilious and typhus fevers, and dysentery; as these complaints are chiefly excited by a redundant secretion of bile and morbid affection of the stomach.

For Sale, wholesale and retail, by the subscriber, at his office, No. 40 Exchange-st. Rochester, N. Y. Also—by the principal druggists in the illage. J. S. WARE.

N. B. For sale on commission, at No. 4 Exchange-street, a general assortment of Patent Medicines at New-York prices. J. S. WARE.

Rochester, N. Y. Oct. 27, 1830. 44

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.

J. B. BLOSS,
M. A. F. HARRISON.

The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.

February 7, 1831. tf.

HARTFORD FIRE INSURANCE CO. And Ætna Fire Insurance Company, Hartford. he 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.

JANUARY 1, 1831.—The subscriber having determined to discontinue the business of dealing in ARDENT SPIRITS, and not thinking it a duty to "feed the Erie canal" with their property, offer to sell at cost their whole stock of Liquors, consisting of *Brandy, Gin, Rum, Whiskey, &c.* together with the furniture connected therewith. ROSSITER & KNOX.

5tf

CARDING MACHINE BUILDING.—The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. P. SANFORD.

Rochester, Jan. 1, 1831. 5m2

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.

FREDERICK STARR.

To Exonerate from Imprisonment.

LUTHER FISK, of Gates, Monroe county Notice first published 13th January, 1831. creditors to show cause before Moses Chapin, judge of Monroe county at his office in Gates, said county, on the seventh day of April next ten o'clock, A. M.

To exonerate from Imprisonment.

The creditors of Isaac Castle, an insolvent debtor and a resident of the town of Gates in the county of Monroe, are notified to show cause if any they have, before Hon. Addison Gardiner Circuit Judge, at his office in Rochester, in the said county on the 23d day of April next, at 9 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 according to the prayer of his petition.

Dated Feb. 7, 1831. 10w 7.

New Jersey, —— Bergen Common Pleas.

Simon Y. Van Ness
v.
Marselus Van Giesen,
Cornelius Van Giesen,
& Adrian Van Giesen.

In case
Foreign Attachment

NOTICE is hereby given, that an attachment issued out of the Inferior Court of Common Pleas in and for the County of Bergen, against the goods and chattels, monies and effects, rights and credits, lands and tenements of Marselus Van Giesen, Cornelius Van Giesen, and Adrian Van Giesen, non resident debtors, at the suit of Simon Y. Van Ness, in a plea of trespass on the case to the damage of the said Simon Y. Van Ness of twenty one hundred and fifty dollars, was returned by the Sheriff of said County of Bergen, to the term of October, 1830, duly executed according to law.

ABM. WESTERVELT, Clerk.

E. B. D. OGDEN, Att'y. 12w 10.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January, in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardslee of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty-six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less

JAMES W. SMITH,
Assignee of said Mortgage.

ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of two several sums of money, secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars,—the other executed by the same Chandler Farrar to one William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due at this day the sum of two hundred and eighty two dollars and forty two cents,—NOTICE is given that by virtue of two several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Sines in the town of Mendon, in the said County of Monroe, on the 6th day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Rush, aforesaid—to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five.

Dated March 3, 1831. ISAIAH BROWN.

JOHN DICKSON, Att'y.

DEFAULT having been made in the payment of a certain sum of money secured by Indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Bonham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 268—and one hundred and forty nine dollars and eighty nine cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date Notice is therefore hereby given, that by virtue of a power of sale contained in the said Indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land situated, lying and being in the village of Rochester in the County of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section 1, and being twenty three feet front of river street formerly so called, now St. Paul's street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the County of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated January 10, 1831.

H. HUMPHREY, MITCHELL LODER,
Attorney. Mortgagee.

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine executed by Andrew L. Stevens and Lotia his wife, of the town of Perinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 53; and there being due upon the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit: Beginning seven chains and sixty one links north, and fifty links east from the south west corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY,

H. Humphrey, Att'y Mortgagee
for Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, Editor. Thursday, April 7, 1831. Volume V. No. 15.

Rochester, Monroe Co. N. Y.

PUBLISHED WEEKLY.

TYLER & CHIPMAN, Proprietors.

ALBERT G. HALL, PRINTER.

Office in the Globe Building, No. 14, Main-Street

TERMS.—*To Mail Subscribers, after 6 months, $3.00. In advance,* $2.50. *Companies of five or more, where payment is made when the names are forwarded* $2.00.

Village Subscribers, $2 50 *in advance.*

COMMUNICATIONS.

For the Observer.

Mr. Chipman:—

In your paper of the 24 inst. I saw an article on the subject of Temperance and Revivals.—The object of the writer appears to show that temperance measures are pioneers of revivals;" that "active societies, like *active* churches are a blessing to mankind;" and that "the Spirit of God has seemed to follow round the special movements of the temperance society." I know by careful observation that when *temperance men* have been most active, and when the *temperance cause* has been most *successful* then God in a special manner has poured out his Holy Spirit,—and saved souls with an everlasting salvation. During the last winter I attended the quarterly meeting of the P. D. Temperance Society, where I heard an able and eloquent appeal made to professors, and all the well wishers of order, and morality to come over, and give their names and their influence for the advancement of this great and good cause; and although more than a hundred persons were present, only about fifteen could be persuaded to unite with the society. Many members of the Church (we do not say christians) refused to become members of the temperance society, went away advocating the cause of "*Prince alcohol*" —and have they been blessed with an outpouring of God's Spirit since that time? No. The Spirit of God departed as it were from that place, and the lovers of strong drink triumphed—a short time after the society met in another part of the Town; another address was delivered, after which an opportunity was given, for all who *wished* to sign the constitution.—Nearly all came forward with one consent, and united with the society. What was the result? The Lord poured out his Spirit upon that people, and many who deserted the ranks of the drunkard at that time, have since deserted the ranks of the Devil, and come over to the Lord's side, and are rejoicing in the mercy and forgiveness of God.

With these and many other facts which came within my observation, all going to establish the truth of the proposition, *that when the temperance cause prevails and prospers, then God will pour out his Holy Spirit and save souls;* I say with these facts which came within my observation, I have been led to make enquiry of others, which has confirmed me in the belief, that *ardent spirits, and the Spirit of God are incompatible;* and he that makes use of the former cannot enjoy the *latter.* Nay more; he that does not oppose the use of the *former,* with all the powers that God has given him, cannot and will not enjoy the Spirit of God, nor *his* presence, either in this world or in the next.

Ardent spirit is undoubtedly the most powerful agent in the hands of the *Devil* and his followers for the destruction of souls, that they have at their command; and at this time, *they* are bringing all their forces to bear upon this *deadly weapon.*

All the artillery of Hell is set in opposition against temperance societies; temperance means. The lovers of strong drink have filled the world with falsehood, which is intended to destroy the temperance cause. They have said, that it was a political manoeuvre! that it was calculated to unite church and state! and a thousand other things equally foolish. *That* cause must be desperate indeed, which compels its advocates to resort to such barefaced falsehoods when at the same *time* they know them to be such.

Still the friends of temperance have nothing to fear if they will only be faithful. Let them do their duty, and at the same time be on their guard against the wiles of the Devil and his followers, and "*Prince Alcohol*" with all his Kindred Spirits will be compelled to retreat from these United States, to their own place; and we shall yet live to see this Country blessed with a sober population, enjoying all the blessings and privileges which a God can give.

ALONZO.

March 28 1831.

We cannot but express, not only our unqualified approbation of the sentiments contained in the following editorial article from the Boston Recorder, but we would urge them as of the highest importance, and as demanding the most prayerful attention of every professor of religion.

Indeed repentance is as much a duty of the professor as of the impenitent—and we have recently remarked an improper use of language among christians, ministers and laymen, which we think proper to notice here, as connected with the subject of the following remarks. It is the speaking of the great divisions into which mankind are divided as Christians and sinners—in other words speaking of all professors as christians, and all non-professors as sinners. The distinction ought in our opinion to be, *christians,* and the *impenitent.* Christians sin, and are therefore sinners—the difference between them, therefore, and others is, the one *repents* of sin and the other does not.—*Ed. Obs.*

ON THE USUAL MODE OF ADDRESSING *professing Christians from the Pulpit.*

It is customary for ministers, in addressing their congregations, to consider them as divided into two classes, believers and unbelievers, saints and sinners. Such a division corresponds with truth, and is indispensable in order to a faithful application of the gospel; and yet we have thought there is danger of extending it too far, or adopting it too exclusively—at least for the good of those who regard themselves as included in the division of believers.—There is danger that such will come to consider themselves as but little concerned in the usual addresses to the impenitent sinners, and will be satisfied to derive but little profit from them. 'These addresses do not apply to us—were not meant for us—and why should we take them home to ourselves.'

We have yet to learn why the usual addresses to impenitent sinners are not applicable to professing Christians, especially those who are in a cold and declining state. It is usual to urge upon impenitent sinners the importance of *conviction.*—or of coming to a knowledge and sense of their sins. And why should not the same thing be urged upon the declining and backslidden Christian? Has not such an one fallen into a lamentable state of sin? Does he not live in the daily practice of sins, of which he is in a degree insensible? Is not this a principal ground of his stupidity?—How important, then, that he be exhorted to open his eyes upon his own character—to awake to a knowledge and sense of his sins—to be alarmed and pained on account of them—or, in other words, to be *convicted.* He has altogether as much need to be convicted, as the impenitent sinner has. Indeed, he *must be* convicted—deeply, thoroughly, painfully convicted, before he can ever be restored to the love and favor of his Redeemer.

It is usual to urge upon sinners the necessity of immediate *repentance submission, conversion.* They are told, "Except ye *repent,* ye shall all perish." "Except ye *be converted,* and become as little children, ye shall in no case enter into the kingdom of heaven." "As though God did beseech you by us, we pray you in Christ's stead *be ye reconciled* to God." And why are not these directions and exhortations as pertinent, and as important to be applied to the lukewarm, backslidden professor, as to the impenitent sinner? Is not such professor living in habitual sin—sin of a very heinous and aggravated nature? And must not his sins be repented of, before they can be forgiven? Does he expect or hope to be saved in impenitence? Or is repentance a less painful, humiliating process, as performed by the awakened professor, than it is in the heart of the returning sinner? If any are of this opinion, then let them consider the repentance of Peter, who undoubtedly was a pious man before his fall, and see if he did not weep as bitterly, and repent as deeply, as painfully, as thoroughly, as though he never had repented before.

Peter's repentance was predicted by the Saviour himself under the name of *conversion.* "When thou art *converted,* strengthen thy brethren." This shows that *conversion,* too, may be with propriety urged upon the backslider. He has fallen into sin; and must he not *turn* from it in order to be saved? In other words, must he not be converted?

And why should not the stupid, backslidden believer, as well as the impenitent sinner, be exhorted to become *reconciled* to God? Living as he does at present, he certainly is not reconciled to God, nor God to him. There is an unsettled difficulty, a controversy, existing between them; and this controversy must be settled, by submission on the part of the offender, before he can be restored to the affection and favor of his Maker.

The repentance and submission to be urged on the wandering believer, as well as on the impenitent sinner, should be *immediate.* Neither has any reason for delay, and in neither case will any excuse be accepted. No duty can be performed acceptably by either, unless performed penitently, and with a heart reconciled to the character and will of God.

These duties should also be urged on both alike, as the only condition of salvation. There is no decree of God, and no doctrine of the gospel, which secures the salvation of the cold, formal, hardened, backslidden professor, any more than of the impenitent sinner. Both are included alike in the solemn declaration of Christ already quoted, "Except ye repent, ye shall all likewise *perish.*" "Except ye be converted, and become as little children, *ye shall in no case enter into the kingdom of heaven.*"

These remarks must not be understood as implying a departure from any of the doctrines of the Orthodox faith; but only from such *perversions* of these doctrines, as renders them, in too many instances, a quietus for the unfaithful conscience—an opiate drug, by which the soul is lulled into the sleep of death. We hope some professors of religion may learn from them, that they have something to do, besides to speculate and sleep, when impenitent sinners are solemnly addressed from the pulpit—that they have a deeper personal concern in such addresses than they have been accustomed to suppose.

From the N. Y. Observer.

WHAT MUST BE DONE TO EVANGELIZE THE WORLD?

An able and devoted public man, who was inquiring in which of two or three stations to which he was invited he could be most useful, thus wrote to his friend in this city:

'It has been my intention to take that course in which, with all the light Providence should furnish, it should appear that I could, on the whole, do most for *the Evangelizing the World.* In order to this, as you know, every family must receive a Bible, and Religious Tracts; and a minister be furnished to every congregation, and the Gospel preached to *every creature.*

"But all these, and the whole system which God has appointed to illuminate and purify minds will fail of this effect, provided those minds are under the power of *artificial and poisonous stimulants.* Let distilled liquors, and other intoxicating substances be daily and voluntarily used, especially if thought to be needful or useful, and the great mass of minds will continue eternally slaves of sin. There is then a great work to be done, in order to bring every man to serve the Lord Christ. The conviction must become universal, that the making, vending and using of distilled liquors is *antichristian;* and the practice of all must accord with it.

"*One day in seven* all the business and amusements of the world must stop, and all its inhabitants listen to Him who proclaims himself the Lord—the Lord God gracious and merciful, long suffering and abundant in goodness, &c.

"To each of the above departments of labor there *must* be men wholly, and permanently devoted; whose business, in connexion with all other men and means, shall be, with the assistance of the Holy Ghost,

"To banish the use of distilled liquor from the earth;

"To cause the Sabbath day by all to be remembered and kept holy;

"To give to every family from time to time some portion of evangelical tracts;

"To give to every family a Bible; to every congregation a minister; and to every individual the gospel; to lead every individual to *read* the Bible, and according to its direction *do* something to extend its blessings over all the earth. And this course must be continued till every individual feels its saving power, and lives not unto himself but unto him that died for him and rose again."

From the Home Missionary.

HOME MISSIONS.

The abomination of desolation.

Few persons are aware of the deception practised by infidels upon the ignorant, in those portions of our country where the Gospel ministry is not statedly enjoyed, and where there are no pastors to feed the flock of God. The reports of our missionaries contain many intimations of the zeal, assiduity, and deceitfulness with which their labors are opposed by men "of the baser sort," in most of our new settlements, but especially in townships which for a number of years have been destitute of the preaching of the Gospel, and have thus been open to the introduction of every species of error. It is painful to reflect what multitudes, in these circumstances, have imbibed the most deep-rooted prejudices against the truth, and have shut their eyes and ears against its reception.

From a Missionary in Ohio.

The distribution of religous tracts in this place, has caused "no small stir" among those who felt that their *Priestcraft Unmasked,*" the "*Star in the West,*" and "*The Trumpet,*" might be in danger.

From another Missionary in Ohio.

I have been engaged for about three weeks on a circuit, distributing Bibles.—In no way have I become so rapidly and so intimately acquainted with the state and wants of this region. Many families are found, in which one or both of the parents, as well as children from ten to fifteen years of age, cannot read. Many of these families know as little of the wants of *this world lying in wickedness,* as of Christian benevolence. Yet all of this people have heard of the foolish stories of missionary extravagance. They have also heard of the "*Church and State fund,*" accumulated by Missionary and Bible Societies, *already sufficient to pay the national debt!* &c. &c. Many of these ignorant people are alarmed on these subjects, and here is the cause. In most of the houses where there is no Bible, its place is supplied by an Infidel or a Univesalist newspaper.—They are constantly receiving reports of all the movements of Christian enterprise through these foul channels; and the children of this world are wiser in their generation than the children of light.

I was told a few days since, that at the post office in a small village, something more than a dozen copies of these vehicles of defamation were taken, and read by perhaps a hundred families, shedding the mildew of infidelity in the nursery and the school. Many good people, even, being in a degree shut out from better sources of intelligence, have been "*carried away with their dissimulation.*"

From the N. Y. Observer.

INFLUENCE OF THE MONTHLY TRACT DISTRIBUTION ON REVIVALS OF RELIGION.

If no other good were effected by this system of effort than the mere *bringing to light of the moral condition* of the neglected portions of our population, and rendering them the objects of prayer and of Christian solicitude, the end attained would warrant all the efforts made. But God is blessing the Tracts, and the personal labors of the Distributors, wherever the system is faithfully prosecuted. In all those places especially where he is graciously pouring out his Spirit, there are most animating encouragements. In multitudes of instances, the Spirit's influences are found to have preceded the Distributor, and caused a preparation of heart to receive the truth. The presence of God in the churches furnishes a new motive to those who have absented themselves now to attend; the glowing heart of the Distributor will add persuasion to his lips; and his access to the throne of grace, will enable him by faith to bring down spiritual blessings. Indeed this sytem of effort, faithfully performed, is so important a means of promoting and furthering the revival of religion in the churches, and extending its influence to those who have been living far from God, that it would seem that no christian, who is conscious of his duties and his privileges, can fail of giving it his decided support; his prayers; and as the opportunity is afforded, his own energetic personal endeavors.

The labors of a Christian minister are not confined to the Pulpit. And duties other than the mere composition and delivery of a sermon, must be well, faithfully and prudently performed. We present the following interesting narrative for the truth of which we can vouch, to show that the man of God must be thoroughly furnished unto every good work.—*Christian Intelligencer.*

INTERESTING NARRATIVE OF MRS. D

Please to walk in Sir, as soon as possible, said a weeping female to the pastor of a country church, who about half after 11 o'clock in the forenoon was riding past the house of one of his parishioners. Pray, what is the matter? he anxiously inquired —Oh Sir, you never saw such a scene.—Mrs. D., who you know has been complaining a little for a short time past, came here on a visit a few days ago, and night before last was taken very ill. We thought she would have died then; but yesterday she was a little better—this morning she is worse, and now she is dying. She says she shall die at 12 o'clock exactly.—Perhaps not said the clergyman, willing to administer all the consolation in his power—but how does Mrs. D.——know that she shall die precisely at that hour. We cannot tell, was the answer, hastily entering the house absorbed in grief.

From several others who came out of the house bathed in tears, to present their mournful salutations, the minister learned previous to entering the sick chamber, that Mrs. D.——had been taken with a nervous affection,—her limbs cold, and almost paralized, accompanied with many unfavorable symptoms—that early in the morning, her appearance had undergone a very great change, and that she then declared, that a knowledge of the fact that she should die precisely at 12 o'clock, had been communicated to her mind in the plainest manner—that all attempts to convince her that it might be a delusion had failed, and that they were now waiting the expiration of the last half hour in the utmost anxiety.

A scene similar to that which presented itself on entering, has seldom been witnessed. On a bed half supported by pillows lay this interesting female. There was no wildness in her eye, but it sparkeled with animation, and her countenance glowed with a slight flush, which gave the appearance of health, and even rendered her fair features beautiful. The room was almost filled, but not a single individual was seated. She immediately informed her pastor in a clear and distinct voice, that her appointed time had nearly come, and that it had pleased the Lord, to give her the fullest assurance, that he was about to receive her to the Heavens. After stating in rapturous language that her joy was unspeakable, she proceeded in her address to her weeping friends. The language used by her was far above the style of her ordinary conversation, or what her previous education and standing in society would lead one to expect as can well be imagined. Many of her expressions & ideas were exceedingly sublime. There was no rhapsody, but she was in rapture. Beside her was lying a hymn book, from which in the sweetest manner she occasionally read passages applicable to her situation and her hopes of immortality.—Turning to her affectionate husband, who stood weeping near her she inquired, as she had done several times before, how late it is now? On receiving his answer she triumphantly exclaimed, only twenty minutes more and I shall be in Heaven—adding an expression of her unwillingness to part from him, were it not for the great glory she anticipated.

By direction of the clergyman, one of the weights was then removed from the clock, the face of which was not in her sight, and all present were privately enjoined not to answer any inquiries she might make as to the hour of the day.

The minister then suffered her to proceed, and only occasionally assented to her observations, which were extremely judicious. And wishing to ascertain her views of divine truth, under this great excitement, he led her by his remarks, to speak of the principal doctrines of the cross, and especially of those which constitute the foundation of the christian's hope in death. Her views of divine truth were correct; and every word uttered by her served to increase admiration. Methinks the name of Jesus never sounded so sweet from mortal lips—never was the promises of the value of the Gospel declared in such language, or its consoling, cheering influence so felt.

A few minutes before 12 o'clock, her attention was directed to christian duties, and especially to the importance of prayer, in which the minister then engaged, adapting his expression to her peculiar case. In this prayer, and a conversation that followed, more than a half an hour was spent. Thus the appointed moment passed over without the occurrence of a catastrophe which it will readily be admitted might have happened if imprudent measures had been adopted. The friends gradually left the house, and in a few hours Mrs. D.——exhausted sunk into a quiet slumber.—She recovered her health slowly. For many months she remained in a gloomy dejected state of mind, almost despiaring of the mercy of God. After which she and her worthy husband made a profession of their faith, and became members in full communion with the churchr

From the Protestant.

Extract of a Letter.—"T. D. was buried this week. For three nights previous, our family were honored with thirteen or fourteen, Irish friends, to watch by the corpse, illuminated with candles.—And as they all were to keep *awake,* they were necessarily to be treated by the wakeful family with plenty to eat and drink. Thus after a fatiguing sickness, with *watchings* the family were kept awake three nights more, by this kind friendship and hospitality; called Irish *wakes.* The burial has threfore cost considerable.—Opening the ground in the *sanctified* grave yard was *fifty dollars.* The Mahogany coffin cost *twenty-seven more.* The wake and Coach hire added to this amount! Crying we enter this world—sighing we pass through it.

It appeared very strange to me a Protestant, to see the Papal Priest whispering prayers, and sprinkling holy water over a dead body, when at the house and the grave; as if thus doing was of use to it.—What superstition!

I understood that the Priest heard him confess his sins a little prior to his decease; and then gave him, as Priests superstitiously believe; the body and blood of Jesus of Nazareth. When he, or any such are anointed with Olive oil—then Papists believe he is made a Christian.—What an out side washing of the vessels of God's creation! as if it was the *anointing* or *unction* of the holy one, that teacheth all things, and saves from all sins!—Hence his daughter after his burial expressed great consolation to think, that he had thus received *the consolation and benefits of the church.* I doubt his being converted from evil to holiness, without which no man can be saved:—yet he told me two or three hours before he died, he desired to depart for he expected to go to heaven.—Alas! thought I he unhappily rests his salvation on his confession to the priest, and on the priest's anointing him with oil, &c. more than with Jesus Christ within, the only hope of salvation and glory, so long as Christ reigns and rules in us; who saves none in his sins; but who is the *saviour and hope* of all who turn to him from their sins.—But some Papists are to wise to rest in any ceremony: or to believe that any one of them, or altogether are saving.—May religious wisdom increase!" —— MEDICIUS.

Bibles for France.—A benevolent individual has pledged to the American Bible Society, the sum of *one thousand dollars,* on condition that nine thousand dollars more are contributed from other sources, in the course of 1831, for the same object. This gentleman feels deeply, and so do many others, that the present favorable opportunity ought to be improved for pouring the light of revealed truth into that country, which is now in such an interesting and critical situation.

If only *sixty* individuals were to make themselves Life Directors of the American Bible Society, by payment of $150 each, the $9,000 required would be raised, and the tenth thousand secured.

Again, if *three hundred* persons were too make themselves life members of this society, by payment of $30 each, the $9,000 would be raised. Cannot this sum be obtained in all the U. States?—*N. Y. Obs.*

Persecution.—Two native Christians in the suburbs of Calcutta, were lately arrested on a false charge of debt and committed to prison. They had been visited there; but as no visiter can gain admittance even into the prison yard, nothing more could be done than to assure them that endeavors would be made for their liberation. While these poor Christians were in prison from resentment their crops on which they had depended for the sustenance of their families were suffering much. There appears to be an organized opposition to the native Christians. So numerous are the unfounded charges brought against them, that it has been found necessary to incur the expense of an attorney to assist them in their difficulties. This is the "enmity between the seed of the woman and the seed of the serpent.—*Christ. Index.*

Revivals.

In Onondaga Co. N. Y.—The Rev. J. I. Ostrom, Pastor of the Frst Presbyterian Church at Salina, in a letter to the Editors of the New York Observer, dated March 15, 1831, writers as follows:

"Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted." It is truly a day of the mighty power of God in this section of our country. The three days meetings which have been held in this county during the past winter, have, without exception, been owned & blessed of God, to the quickening of saints, and to the converting of sinners. In most of the congregations where these meetings have been held, revivals have commenced at the time, some of which are now in promising progress. I attended one last week at *Manlius.* Between 20 and 30 were hopefully converted during the meeting. The number has since considerably increased. Of these converts, some were already *members of the church.*

Among the wonders which God hath wrought, I would now mention his goodness to the church of *Salina.* Ninety-eight have been added to this church since July, 1827, eighty-three of whom were received from the world. We enjoyed a season of refreshing from the presence of the Lord in March and April last, which added to our communion thirty. In November last this church agreed to hold a four days meeting among themselves, that is, without help from abroad. During that meeting, a revival commenced, which has continued through the winter, and at some few periods very powerfully. Fifty-three have been added to this church, as the fruits of this work; and a number stand propounded.

These revivals have also added a considerable number both to the Methodist and Baptist churches in this place. A number of Universalists, and other infidels have here given up their delusive dreams, and embraced the firm hope of the *gospel of truth.* It deserves to be mentioned that our bible class, and Sabbath school, have been especially blessed of the Lord. A number of the scholars, and some of the teachers, have been hopefully converted, some of whom have already united with the church, and others probably will at a future period. It is still a time of considerable interest, and we hope God will make yet greater displays of his power and glory among us.

In a U. S. Sloop of War.—A letter from a young gentleman, dated "United States Sloop of War Erie, Pensacola, W. Florida, 23d Nov. 1830," to his brother, near Lexington, Ky. says:

"We have had some, and still continue to have some glorious times on board of our ships, 7 or 8 men, (sailors) have been hopefully converted, and have come out boldly on the Lord's side. We have no chaplain—but I have six volumes of Tracts—Baxter's Saints' Rest—Hervey's Meditations—Meikle's Journal, besides several other pious books that I gave out for them to read some months ago, and thro' the help of them (besides the sudden death of some of our men) they have been enabled by the mercy of God to see the awful condition they were in, so long as they were out of the ark of safety. There seems to be a great change in the men. Some that used to be engaged in singing lewd songs of nights, are now to be found *every night* seated on their mess-chests singing praises to God and praying, exhorting and begging their shipmates to flee from the wrath to come. It is as astonishing as it is glorious to hear them pray and exhort. They hold meetings every night until 8 o'clock; at that hour all lights are put out on the birth deck. There are about 25 or 30 sailors that attend regularly every night. I have conversed with them, and have found some truly sincere pious men."

From the N. Y. Observer.

The Ministers of the three Presbyteries of New York agreed in recommending Tuesday of the present week to their churches, as a day of fasting and prayer for the increase of grace among themselves and the advancement of the good work of God among the people. The churches assembled in concert at the Murray-street Church, in the morning and afternoon; the meetings were well attended, and were highly encouraging and deeply interesting. It was a day which the clergy anticipated with some concern, because the early commencement of the business season gave ground for fear that the meetings would be small; but these fears were happily disappointed. "The people had a mind to work" for the Lord. In the evening, the churches met at their several places of worship, and the Murray-street Church was opened for a sermon to those who were not members of the church. And it is believed that a meeting of higher interest and more deep solemnity, has not taken place in the last two months.

There are cheering indications that the work of the Lord is going on with power in the city among the various denominations heretofore mentioned; and the people of God seem to feel, that religion need not decline on account of their pressing and extensive commercial employments.

Let Christians in all parts of our land remember us at the Throne of Grace, and let Christians who flock into the city from abroad encourage us by their faithfulness.

Gratifying Intelligence from Boston.—Our readers will be gratified to learn from the following letter just received in this city from Boston, that a revival of religion appears to have commenced in that city:

"I am sure that you will be glad to hear that we are hoping and expecting a powerful Revival of Religion in Boston. Three of the churches observed days of fasting and prayer last week, and three others do the same this week,—taking as many successive days as there are churches. And while we are speaking and praying the Lord hears. On Sabbath evening, the number of Inquirers in the different Inquiry meetings was about 450; of whom about 200 were in Rev. Mr. Green's vestry and its avenues.

"The intelligence received from time to time from N. York has contributed greatly to these results. We hope and pray that your great metropolis will renew its efforts exceedingly, as the season opens which brings thousands to the city from all parts of the land. And while we thus feel for New York, we solicit an interest in your prayers for Boston."—*Ib.*

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the New York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS.—No. XIV.

They are determined to have comfort before others.

I have repeatedly mentioned the case of inquiring sinners, who linger under deep anxiety, because they constantly fear that some particular persons of their acquaintance will be cheered by joys of forgiving mercy before themselves. They do not wish to become pious before others that they may first humble themselves before their offended sovereign and return to sincere allegiance. They wish to gratify pride. They have long cherished the desire of pre-eminence in earthly good, thro' their pride of heart. This same emotion is now diverted into another channel, but does not cease from its unhallowed flow.—My object now is to notice the influence of this in preventing inquiring sinners from submitting themselves to the righteousness of Christ. It often exerts this influence unnoticed by themselves or friends; and even when they are conscious of it, they are often reluctant to state what they are fully satisfied prevents their reconciliation to God. Respecting the influence of this I remark,

1. *It leads them to examine the appearance of others, more than their own hearts.*

If sinners would have a thorough sense of their lost and perishing state, their need of salvation in Christ, and their utter ruin unless they share in his merits, they must examine themselves, with the infallible standard of divine truth. But instead of this they compare themselves with others. It is not so much their object to feel *right*, as to feel more than others. They are therefore constantly testing their hearts and lives by a false standard. This prevents their conviction, for "by the law is the knowledge of sin."

2. *It leads them constantly to seek after a state of feeling which they have prescribed for themselves.*

They do not come to the Bible with the inquiry, "what must we do?" But endeavor to shape their views and feelings by what they percieve in these very persons, who they fear will be brought to rejoice in a Saviour before themselves. They therefore go through a course of self-righteous efforts. They strive to raise their feelings to a state above that of others, expecting that they shall by this means *first* rejoice in pardoning love.

3. *It diverts them from the purpose and effort to submit immediately to God.*

Their object is not to submit to God now, but before some other persons. They are willing to continue in sin, so long as they can do it, and still be bro't to rejoice before others. Although it is distressing to remain in their anxious state, still this distress is almost lost in the fear that some others will be brought before themselves to rejoice in the love of Christ. Instead then of suffering the claims of the law and gospel to press with all their tremendous power upon their hearts; instead of feeling their obligations to immediate repentance, they seem to imagine that they have nothing to fear, so long as these persons, whom they view as rival candidates for conversion, continue distressed and without the joys of salvation. Their constant effort then is to watch these persons, to feel more than they feel, to become deeply anxious when they are so, and to be relieved as their distress subsides. They are therefore continually kept back from that purpose and effort without which they cannot submit to God.

4. *It excites those emotions, which directly oppose submission.*

The views and feelings which such cherish, fully imply, that themselves are worthier objects of divine regard than the others, who are viewed as rivals; that God cannot, without great injustice, pass them by, and bestow on the others his pardoning love; that they have a right to expect at the hand of God, deliverance from the ruling power of sin—a deliverance wrought in them, by the Holy Spirit without their agency—and also exemption from its dreadful curse. Such feelings of pride and self-righteousness are wholly incompatible with a deep sense of sin and desert of hell, incompatible with sincere self-loathing for sin, and full submission to the righteousness of Christ.

These views and feelings excite their jealousy towards those, who they fear, will become sooner than themselves, the subjects of pardoning love. They cherish wrong feelings towards such. They are unwilling that such should forsake their sins, return to God, and be cheered by his forgiving smile, till after their own souls have been rejoiced by the pardoning mercy of God. If others therefore rejoice in Christ before themselves, a dreadful opposition is awakened in their bosoms towards these persons! They envy them, while they perceive their happiness! They are rendered completely wretched, because others are happy. Often they cherish the secret hope that these conversions will prove to be spurious. They even say, and *that truly*, that they have "no charity" for such converts. And not unfrequently they feel an inward exultation, when these converts become disconsolate, and mourn the hidings of a Saviour's smiles.

They also feel a dreadful opposition to God, who hath made others to differ from themselves! Had they power commensurate with their malignity, they would tear such a God from his throne, and overwhelm in wo, the souls that he had just filled with bliss! They labor hard to prove, that God is towards them unkind, unmerciful, unjust, and that he is unfit to rule the intelligent universe. This is not theory, nor imagination. Thousands have felt their bosoms agitated by the malignant rankiings of this fearful opposition! And when the forbearing mercy of God has spared them; and the enlightening power of his spirit has caused them to look within; and they have caught a glimpse of this malignancy, they have stood fearfully aghast at themselves, and have trembled, lest the immediate vengeance of Heaven should strike them dead! How totally inconsistent, with submission to God, is this cherished enmity against their fellows and their Maker! It may by reaction, by alarm, break down their spirit, and thus inflict its own death wound, but while it reigns, it will effectually prevent their submission to God.

A. R. A.

From the Philadelphian.

RELIGIOUS CONVERSATION.

Rev. Sir.

I listened with pleasure, and I hope (I beg pardon—I *trust*) with profit to the remarks made by Dr. Ely on Thursday afternoon on the subject of *religious conversation*, but was sorry that the Dr. did not go further, and say what is meant by religious conversation. Many good people think that it is spiritual conversation to discourse on the general merits of a sermon, to compare the "sweetness" of different persons in prayer, or to discuss hair-splitting questions respecting the theology of a sermon. Indeed some honest persons seem persuaded, that they come up to your injunction if they pass the half hour after religious services in settling the color of a minister's eyes, or deciding whether he used notes or not, whether his speech betrayed him (if a stranger) as a Yankee or a Southron; and they include among religious topics all the statistics of each meeting—who were there—where they sat—why —— and —— were not there—that Mrs. A. is out of black, and Mrs. B. had a new Dunstable.

I am sincere in these remarks, and believe them to be true. The opportunities of a layman are perhaps more favorable for making these observations than those of a minister. The Editor of the Philadelphian would probably be the means of doing much good, by furnishing an article on *genuine religious conversation*, showing what is and what is not worthy of the name, and, if possible, giving some hints for the proper introduction of religious topics; 1, into ordinary conversation with the world, and 2d, with christians. Many profess a desire to amend their conduct, and cease to treasure up their religion as if it were a mighty secret, not to be whispered except with oracular solemnity from the pulpit, who are at a loss how to begin the novel procedure. To such some judicious practical hints would be very acceptable, and the counsel of the Editor of the Philadelphian is thus respectfully desired.

DIDYMUS.

March 17, 1831.

REPLY BY THE EDITOR.

Those who converse on religious subjects in the manner above described, resemble persons who pretend to enjoy a social visit, when they have been stationed for several hours beside a cold window, or before a blazing fire, in the presence of a dozen living mummies, and have been edified with,—"It's a very pleasant evening, ma'am:"—"Yes, a very pleasant evening;"—"How beautiful the moon is!"—"Yes, very beautiful, indeed!"—"We've had a very cold winter, this winter:"—"Yes, indeed, we have:"—and such sort of communications.

If two warm-hearted friends should meet they would find no difficulty in passing over common topics of formal introduction, to speak freely on any subject of mutual interest.

If two opponents should meet with a desire to convince or persuade each other, they would have definitions, explanations, illustrations, and arguments, without delay.

If men meet on exchange who are devoted to the acquisition of wealth, they are not backward to discourse on every subject which affects their favorite pursuit.

If politicians get together in a circle, their tongues move in obedience to their ruling affection. In short,

Out of the abundance of the heart the mouth speaketh. A person's conversation will be regulated by his predominant feelings. Hence, were I to give directions for promoting religious conversation, I would say,

1. Let your mind be well informed on religious subjects; that you may have something to think, feel, and, speak about. The ignorance of many persons, who have a valuable treasure of knowledge on other subjects, would be the best excuse which they could offer for rarely saying any thing about christianity.

2. Meditate upon the truth of God and pray over your Bibles, until you have some deep and lively impressions of the dread, the joyous realities of eternity fixed upon your hearts; so that you will wish to communicate your views and feelings to those with whom you hold intercourse in life.

3. Be in earnest to be saved yourselves, and remember that if your neighbors, acquaintance, and relatives are ever to be sanctified, you must expect them to be sanctified only through the truth, brought home to their serious consideration, by such means as God will bless.

4. Realize that for your words, and even for your silence, you are to be judged, and to be justified or condemned.

5. Remember that your *tongue*, or the gift of speech, is *the glory of your frame*; and that the power of life or of death may be in your mouth.

6. Take pains to have some pleasing thoughts, or interesting intelligence to communicate.

7. Propose questions on the important subjects of religion, to your associates, which you can answer, if they do not.

8. Avoid in your manner, as far as possible, every thing which is calculated to disgust men of taste and sensibility.

9. Kindly induce your acquaintance to disclose to you the state of their own minds on the subject of personal piety.

10. Read attentively every week, at least one religious newspaper, to furnish your minds with topics for discourse.

11. Determine to speak for the glory of God, and the salvation of sinners.

12. Think what you would wish you had said to your nearest friends particularly, had you come in the full exercise of reason to your death-bed.

If these twelve rules are considered and applied by any person of true piety and common sense, he will soon find that he may excite others to religious conversation, and participte in to his own edification.

Every doctrine of the Bible, every duty of religion, every operation of mind, every object of creation, every event which occurs in divine providence, may be an interesting subject of religious discourse.

As the bee sucks honey even from the poisonous flower, so a sanctified person, of good taste, sound judgment, and ardent feelings, may give a religious turn to conversation about the follies, heresies, and vices of mankind.

The example of Christ was perfect on this point of Christian duty. With inimitable tenderness, delicacy, and benevolence he took occasion to utter something profitable to his hearers from every remark which was made in his presence: and with the design of making men wise unto salvation, he spake with familiar dignity, at the feast of the publican, at the wedding in Cana, at the sea side, on the Mount of Olives, in the humble abode of Martha and Mary, at the tomb of Lazarus, and in the temple at Jerusalem.

Revivals.

From the Religious Intelligencer.

REVIVAL OF RELIGION IN NEW-HAVEN.

The four days devoted to religious meetings last week, has given a new impulse to the revival in this city. The services commenced on Tuesday at 2o'clock in the new meeting-house near the market, sermon by Dr. Fitch. Such was the anxiety to hear, that the house was filled before the bell rang; and Christians were requested to repair to the large room underneath, where they spent their time in supplicating the out-poring of the Holy Spirit on the crowded assembly over their heads. This was a solemn meeting. At evening of the same day a sermon was preached in one of the churches on the public square, by Rev. Dr. Taylor, which was crowded in every part. On Wednesday, Thursday and Friday, meetings for prayer were held at 6 o'clock in the morning, in three different places. Preaching at 9o'clock, A. M., at 2 in the afternoon, and at 7 in the evening in two of the churches at the same time. And we believe that in almost every instance, the houses were filled till no more could be admitted—and generally before the hour of meeting had arrived there was not an empty seat in the house, and often before the bell rang there were hundreds standing in the aisles and porch.

We shall not undertake to give even a digest of the different sermons that were preached on the occasion. Several clergymen who had been invited from abroad were not able to attend on account of the interesting state of things among their own people There was some apprehension at first that this would lessen the interest of the meetings. But we have no doubt that it was over-ruled for good. We believe that the effect is better on such an occasion to have as few preachers, if they are of a right stamp, as can perform the labor without injury to themselves. The attention of those who hear is less liable to be diverted from the power of the truth, to the manner of the preacher, than when there is a variety of talents displayed. In the present case, the ministerial labor was performed (with the exception of one sermon by Rev. Mr. Mead,) by Rev. Mr. Parker from New-York.—Rev, Dr. Taylor Rev. Dr. Fitch, and Rev. Dr. Dwight of this city, whose voices we often heard. Their sermons were judiciously timed and well adapted to the occasion, and being accompanied by the Holy Spirit, they were like the "fire and the hammer that breaketh in pieces the flinty rock."

We feel warranted in expressing the lasting gratitude of our churches, and many ransomed sinners, to Rev. Mr. Parker, for the short time that he was with us.—Without any disparagement to the able & powerful discourses delivered by the other gentlemen, nothing could have been better adapted to the wants of his hearers than his plain apostolic manner of exhibiting truth. It seemed as it was once said of Mr. Nettleton, that he studied to stand back himself that God might be seen.—We verily believe that the able, eloquent and pungent sermons delivered on this occasion, will prove to be the power and wisdom of God to the salvation of many—and all who took a part in the services, will have many souls, as crowns of rejoiceing in the day of the Lord.

There was no falling off of interest in the meetings, but a continual increase to the last. There was no unreasonable excitement and enthusiasm. Some who had *no part nor lot in the matter*, would stand & look, and wonder what it all meant. Others seemed to feel when they saw the multitude travelling towards Zion, that now is the day of salvation. While some who were idling away their time thought "that Christians broke the fourth commandment by not working six days, as much as *they* did, in not keeping the seventh."

On Thursday and Friday mornings there were probably from twelve to fifteen hundred people assembled for prayer at the 6 o'clock meetings. This was the main spring that moved the whole machine.

On the last day of this "feast of fat things," an invitation was given from the pulpit, to those and those only, who were resolved to make the salvation of their souls a subject of earnest inquiry, to tarry after the congregation had retired. And then we could truly adopt the language of unbelieving Thomas, for we saw and felt God was here. We beheld between six and seven hundred awakened sinners pressing forward anxious to learn what they should do to be saved—while a multitude of professing Christians repaired to a Throne of Grace to ask God to have mercy upon them.

During the present week there appears to be no abatement of the work. Many have laid down their arms and submitted to the Prince of Peace. We can form no estimate of the number. On the last Sabbath those who were hoping that they had recently experienced a change of heart, and those who had resolved to seek the salvation of their souls, were invited to meet the Pastors of the Congregational Churches on Monday evening. The place appointed for the meeting, will seat we are told about 500 men. But could not admit all who came, although one or two hundred stood up in the aisles, and many went away who could not obtain admittance.—There was also at the same time an anxious meeting at the African church for the colored people, who are sharing equally, we believe, according to their numbers in this glorious work. And we rejoice to learn that the Episcopal church and congregation are also partaking of this blessed revival of religion. How far the Baptist and Methodist brethren share in the blessing we are not informed. We understand the latter are to have a similar meeting.

Revival in Erie.—Our readers will remember, that the Rev. Randolph Stone* was appointed Agent for the Seamen's Friend Society, a few weeks since, with a view to raise funds for the support of a permanent Agency. In the prosecution of his object, among other places, he has recently visited Erie, Pa where, we understand a Revival has commenced under his preaching, of a character so deeply interesting, that it is judged best for him to remain there for the present.

We understand also that there are places between this and Erie, where the Lord is manifestly at work. The glorious Revivals, which have overspread Western New York, appear to be advancing towards us. Are Christians on the Reserve prepared for such scenes?—*Obs. and Tel.*

*Mr. Stone is the same person who recently visited this village as agent of the Seamen's Friend Society.—*Editor Roch. Obs.*

Revivals.—At no period for many years have so many revivals existed at the same time in our country as now—and perhaps they never existed at once in so many different parts. Showers of grace more or less copious, are now descending on *eleven* of our colleges. This state of things must be very unexpected as well as unwelcome to the enemies of religion. It is not long since they were exulting in the fancied belief that revivals were leaving our land and the world;—and boasting that men of the present age are too enlightened to be the dupes of such artifices as are used to get up revivals. This same boast has been made once and again—and one would suppose the enemies of revivals would at length be convinced that they cannot prevail against the truth, and against God.—*Con. Obs.*

The following is taken from a letter of a gentleman in Utica to his son in Massachusetts, published in the Boston Recorder.—

The high school in this village is sharing largely in the work of redeeming grace. The principal was called up in the night by two of the students, who requested him to pray for them. He left his room and found a number more in the same situation, and before morning 30 were found under conviction. Mr. Akin and Mr. Lansing were called in the morning. It was a time of awful solemnity: 30 proud hardened lads from 15 to 19 years of age were asking prayers, 13 are indulging hopes. Some ungodly fathers are likely to be disappointed in their calculations respecting the future profession of their sons; and if the Lord continues to cast the salt of divine grace into the fountains, many more fathers will be disappointed.

Oh, how I should have rejoiced if you could have been in the meeting of young converts, Wednesday evening, and heard some of them pray for their young companions and others, and seen them on their knees with their suppliant hands and supplicating eyes raised to the mercy seat in behalf of their dying companions. Mr. Akin and his session were present and were all astonished.

Meetings last evening were very solemn, about 100 were in the inquiry room, (about the same in Dr. Lansing's) among them were some hardened grey headed infidels, and universalists. Two prayer meetings were held at the same time, males and females apart. Dr. Lansing has this morning received a letter from the minister in Auburn, saying that a four day's meeting has been held in that village, and that a more powerful revival is now in progress than has ever been witnessed in that place, and that it is extending to the neighboring towns.

"FOUR DAYS MEETING."

A four days meeting was lately commenced at Granville in this county, which continued for *thirteen* days; and upwards of *fifty* persons have professed conversion.—Meetings are yet continued with great benefit. It is to be hoped, the temperance efforts will *now* be attended with better success in that town.—*Sandy Hill Temperance Advocate.*

A law has been passed by the Council of Savannah, laying a fine of one hundred dollars on every free colored person visiting the place after the 10th inst.

Temperance.

For the Observer.

YOUNG MEN'S TEMPERANCE SOCIETY OF ROCHESTER.

The third semi-annual meeting of this Society was held at the Baptist Church, in this village, on Monday the 4th inst.

J. M. Schermerhorn, President of the Society took the chair.—The throne of grace was addressed by the Rev. Mr. Dunham.—The minutes of the last meeting were read by the Recording Secretary.

On motion, the Society proceeded to the election of an orator for the next meeting. The ballot resulted in the choice of *William S. Bishop.*

Grover S. Comstock, agreeably to his appointment, then delivered an address on the subject of intemperance.

The Recording Secretary read his quarterly report, as follows:

The Recording Secretary of the Young Men's Temperance Society of Rochester, begs leave to present the following

REPORT.

The signs of the times augur well for the cause of temperance:—but while we congratulate the friends of that cause upon the success which has thus far crowned their efforts, the awful fact, that in this country, 25,000 mortals annually fill drunkards graves and receive drunkards retributions, admonishes us, that we have but just begun in the great work of reform.

The condition of this society is prosperous. Since the meeting in January last, it has had an increase of 293 members.

We would take this occasion to admonish the curators of their obligation to procure subscribers to our constitution. This work should be prosecuted vigorously, and without delay.

Since our last meeting, some important movements have been made by the friends of the temperance cause in this village; among which we notice the following:

Some of our largest dealers in the article of ardent spirits, have totally abandoned the deleterious traffic. Others have resolved to relinquish it, when they shall have disposed of that which they now have on hand.

It is with pleasure we notice the fact, that one of the largest and best regulated Hotels in this village, has entirely banished the article from its dining hall and bar-room.

Now, the question arises, Will the friends of temperance sustain and encourage such movements? We answer, the *real* friends of the cause, will never shrink from assuming any responsibility, or discharging any duty that shall tend to promote the benevolent objects of the temperance reformation, from the fear of encountering the charge of proscription and intolerance.

How shall this encouragement be extended? Let reason and conscience dictate.

Mr. Stanton presented the following resolutions, which were adopted.

Resolved, That the friends of temperance have great reason for encouragement from the success which has thus far attended their efforts—but are admonished, in view of the evils of drunkenness which still exist in our land, to more prompt and vigorous exertion.

Resolved, That we recommend to the young men of this state, the immediate formation of temperance societies in their respective counties and towns.

Resolved, That the young men of the several towns in this county, who have not yet organized themselves into temperance associations, are requested to form such associations without delay, and forward the names of their officers to Everard Peck, Esq. Secretary of the Monroe County Temperance Society.

Resolved, That we highly approve of the course of those merchants who have relinquished the traffic in ardent spirits; and of the keepers of those public houses, who have excluded the article from their tables and bars.

On motion of Mr. Sprague, it was

Resolved, That hereafter the meetings of this society be held quarterly; and that the next meeting be on the fourth day of July 1831.

Henry B. Stanton resigned the the office of Recording Secretary, and George H. Mumford was chosen to supply the vacancy.

Ordered, That the proceedings of this meeting be published.

The Society then adjourned to the 4th of July next. H. B. STANTON,
Rec. Secretary.

Extract from a Temp. Address delivered by Ben Johnson Jr., before the "Ithaca Youth's Temperance Society."

Again, there are those who profess themselves friendly to Temperance, but object to pledging themselves to a society, for, say they, "There can be no harm in drinking a little, *occasionally*, provided one keeps within MODERATION." This is the most fatal snare of all. It is when vice assumes the lovely garb of virtue, and wolves put on sheep's clothing, that walls and iron gates are of no avail. Hume and Epicurus have probably not done the world more harm by the looseness of their doctrines, than by the purity of their lives—and the Spartans no doubt owed their virtuous sobriety to the disgusting spectacle annually exhibited by the drunken Helots, in presence of the Spartan youth, on purpose to incite in them a horror of intoxicating liquors. If all the temperate drinkers in our country were "Drunken Helots," the sober would continue so. It is not the example of such beasts that spreads like the contagion of a pestilence. It is the example of those white-washed sepulchres, the *moderate* drinkers, which has made all the drunkards in the land, and if another generation of those Egyptain plagues is to come upon us, it will from those embryo-sots, the tea drinkers, and no toper can tell but he will belong to it. There is no for him but in *total abstinence*. It prerogative of God alone to say, shalt thou come, but no farther." of *moderation* in this matter, reminds of a very *moderate* notion in Middle life of Cicero—says he, "To enter house, and kill him, his wife, and in the night, is certainly a most crime and deserving of death. break open his house to murder wife, and all his children in the still be very right *provided it is moderation.*"

Another very common objection "That if a man can't keep from drinking without pledging himself to a society will drink after joining one." In to this objection, I beg leave to few observations from Dr. Philosophy, and it will be that that distinguished Phil— write under the influence excitement which it is some— been produced in our country— ance Societies. Speaking of the— ty of arming one's self with 'some emptory rule' in order to eradicate first symptoms of a *growing* inclination intemperance, he says, "I own myself friend to the laying down rules to ourself of this sort—they may be exclaimed against as stiff, but they are often salutary. definite resolutions of abstemiousness apt to yield to *extraordinary* occasions, *extraordinary* occasions to occur frequently—whereas the stricter the rule more tenacious we grow of it, and a man will abstain rather than break rule, who would not easily be brought exercise the same mortification from other motives; not to mention that when rule is once known we are provided an answer to every importunity." we then have an answer to *every* importunity. No person who makes the slightest pretence to truth or decency of character dare urge another to violate his honor. may ejaculate his spleen against the *water society*, but he will let the *cold drinker* alone.

In reply to the charge that members Temperance Societies drink in *secret* will be sufficient to observe that the charge of *secrecy* implies that it is *known* to be true. But allowing it in case to be so—is it fair, I ask, to urge hypocrisy or treachery of a few professed friends of Temperance, against the cause of Temperance itself? If so, what would you say of the cause which Judas Iscariot betrayed, or that which Benedict Arnold bartered for British gold?

The fifth, and last objection, which I shall notice, is, that "Temperance Societies do not exclude the rich from enjoying their costly Maderia and porter, while the poor are deprived of their cheap potation of whiskey." The principle of total abstinence from ardent spirits is probably the only safe one in the present state of public opinion. When that shall be fully enlightened, an advance on first principles will then be practicable. We must creep however, before we can run. Had Martin Luther, in commencing his work of reform, attempted the total subversion of Popish mummery, his eyes had never witnessed the dawn of that glorious sun of intellectual liberty which encircled the moral horizon of Europe with an indescribable halo of glory. But it ought to be known—and may as well be first as last that there is no *safe* substitute for ardent spirits but pure water—and that the correct principles of Temperance give no license to use wine, or malt liquors, of any kind. It is alcohol which is the poison and these contain it as well as ardent spirits. The difference is, that the latter contain it in the greatest proportion—and the pampered rich who sip their Port and Lisbon from the glittering vase, drink perdition to their souls, as well as the squalid poor, who swill their vulgar 'democratic whiskey' from the venerable earthen jug. Water is the only proper drink for *rich* or poor, man or beast. "Without peradventure," says Dr. George Cheyne, F. R. S. "water was the original primitive beverage, and it is the only simple fluid fitted for diluting, moistening and cooling—the ends of drink appointed by nature—and happy had it been for the race of mankind if other mixed and artificial drinks had never been invented." "Water alone is sufficient and effectual for all the purposes of human wants and drinks." And the day is drawing nigh, and its twilight is already beginning to glimmer above the horizon, when it shall not be considered as mean or disgraceful for the *creature* to follow the counsels of the *Creator*, and use the wholesome beverage of nature, in place of the noxious products of human stills.

Awful.—A correspondent on the River Thames communicates the following appalling circumstance.

"Two men in this part, the one having a family, the other a transient person, (their names I forbear mentioning on account of their relatives,) recently commenced drinking *Whiskey bumpers*, on a wager. They drank *five quarts*, and both of them died on the self same day!

"How awful the reflection! 'No drunkard shall inherit the Kingdom of God!' Yet professed well-wishers of their fellow men—professed friends of God of holiness, will tamper with the accursed thing, and plead that a *little* will do you good!" As though a little death were necessary to promote life."

From the Obs. & Telegraph.

Mr. Isham:

Sir—your valuable paper has come to this office for Mr A——. I am much pleased with the matter it contains. There

Central Library of Rochester and Monroe County
Historic Newspapers Collection

are but few immediately in this neighborhood who attend to Religion, but some are very zealous in the cause of temperance. I will give you a small narrative for publication. I forbear mentioning names.

'In one of the towns in this County, an old man sent his son to the still-house, with some grain to trade for a barrel of whiskey, to sell out to his neighbors. On returning home his wagon ran over a chunk, while going up hill; the barrel rolled out and stove to pieces, without leaving the driver as much as a dram. An old trader in whiskey remarked that in days of ignorance there was no such accidents happened; but now when so much light was cast on the subject, a man that would trade in whiskey must expect to be visited with judgment. The days of ignorance God winked at, but now calls all men to be temperate.

'Sir, persevere in the good way thou hast begun, for in due time we shall reap if we faint not. —— ——, P. M.

Brandy.—"Doctor," said a gentleman who had recently joined a Temperance Society, to his family physician, "I have been in the habit of taking brandy at my dinner for a number of years; but I lately for the sake of my neighbors, and by way of example, have quit it altogether, suddenly, and I am afraid it will injure my health. What do you think of it?" "Sir," said the doctor, "I never saw you look better than you do now." I am not sick exactly; but I feel an uneasiness in my stomach, something like the dispepsia." "Then would I advise you to take an emetic," said the physician." O! Sir I am not sick enough for that, but I was thinking a tea-spoonful of brandy or gin might relieve me as I stopped it all at once." "Indeed, Sir" said the uncomplying physician, "I cannot give you this advice. for having made so many drunkards in the former part of my practice, I have determined never to advise ardent spirits as a medicine so long as I live.

ROCHESTER:
Thursday, April 7, 1831.

NEW ARRANGEMENT.

The editor of this paper, having found it impossible to attend to its pecuniary concerns and do justice to the editorial department, has formed a copartnership with Mr. Silas G. Tyler, who will be considered the business partner of the firm, while the management of the paper will continue in the hands of the present editor. He hopes by this arrangement to be able to devote more of his time to his editorial duties, and thus render the Observer worthy of more extensive patronage.

A NEW FOUNT OF TYPE is ordered, which is expected in the course of two or three weeks. The heavy bill of expense thus incurred will, we trust, remind *delinquent* subscribers of the necessity of making immediate payment. Our determination is to render the Observer every way worthy the patronage of the friends of religion, and if it does not receive it, the blame must rest on those whose parsimony and indifference to the great interests of religion, in this age of light and action, and reviving and enlargement of the church of Christ, leads them to be satisfied to remain in ignorance, and to prefer hoarding the trifling sum required for their yearly subscription, to the gratification of learning weekly what is doing in our own and in foreign lands, for the advancement of the Redeemer's kingdom.

To our subscribers, and especially to a number of them who have lately taken so deep an interest in obtaining new names, and who have, in this way given such substantial evidence of their good will, we tender our sincere thanks.

LOTTERIES.

We ought to have called the attention of our readers to the article which we published on this subject last week. The subject of lottery gambling is one in which this community has a deep interest, and we are pleased to see that it is calling up the attention of those who are in possession of facts in relation to it, and can make calculations showing the folly of those who venture their money, or rather throw it away, in the purchase of tickets. We are aware that those who have a pecuniary interest in sustaining this system, may feel rather sensitive at any attempt made to put the people on their guard; this however is of little consequence if our object can be attained.—The excuses of the lottery dealer and the vender of ardent spirits, for continuing in a business, the morality of which they will not in some cases, even attempt to maintain, are very similar. People are not compelled to buy ardent spirits, yet a display of elegant bottles & glasses filled with them, it is conceded, is very apt to tempt the beholder to taste their contents—and moreover the very display speaks in a language that is quite too well understood, that he who makes it expects that those who call will be civil enough to pay for, and taste that which is thus exhibited, whether it will benefit them or not. The lottery dealer, who acknowledges that the purchasers of his wares, stands twenty chances to lose his money where he does one to gain, even the smallest prize, still takes every means in his power to decoy into his toils, by his pompous advertisements and fair promises, the ignorant, and persons of desperate fortune, & we are prepared to believe what we have recently seen asserted, by those who *must know*, that even professors of religion do not always escape the snares thus artfully spread for them. Yes, it is too true that some professors of religion have not such command over their appetites as to resist the temptations of the bottle, or moral courage to refuse the splendid promises of the lottery dealer. We are glad that we have thus come to the knowledge of the fact, (if it is indeed true,) that some of the members of our churches encourage these leeches on the purses and morals of the community, and we hope that the names of such professors may yet, unless they repent, be made to stare as conspicuously before the public, as do the advertisements which thus allure them to become partakers in, and dupes to, this system of legal gambling. We want to see the evils of this business laid more fully before the people, and in order to do this, we are willing, if necessary to suffer all the obloquy which the individuals who are interested in keeping up the deception, may choose to heap upon us. It is not with them individually that we have any controversy.—It is with the moral tendency of the business in which they are engaged. The worst that we wish of them is, that they may gain an honest living in some employment which they may dare to say is honest and honorable, and in which they may be able to say to their customers, "we give you the worth of your money."

PREMIUM FOR A TRACT ON LOTTERIES.

We are pleased to learn that a premium of $50 for the best Tract on the *Evils of Lotteries* is offered—the tract to be presented before the first of June next. The committee to decide the relative merits of the tracts offered, consists of Rev. B. B. Wisner, D. D. Mr. John Tappan, and Mr. S. T. Armstrong, of Boston.

We hope that a tract will be offered whose merits shall bear some proportion to the evil effects of the lottery system, and that it may be so compressed as to admit of its republication in the columns of our newspapers, so that the whole system may be laid, in all its length and breadth, before this community.

REVIVALS.

A revival of religion is now in progress in Geneseo, Livingston Co. in the church and society under the pastoral care of Rev. Norris Bull. We cannot give particulars—but we are authorised to say that a number of cases of conversion have occurred, and that the work is extending and becoming more deep and powerful.

In Henrietta also, (in this county) a revival commenced some time since, and has recently received a new impulse. A considerable number who have long been prominent advocates for the doctrine of Universal salvation, have renounced this system and have accepted of mercy on the terms offered in the gospel.

Four Days Meeting at Ogden.

We are requested to say that a Four Days Meeting will commence at Ogden on Thursday the 14th inst. A general and earnest invitation is given to clergymen and laymen to attend and assist in the exercises.

A large number who have recently obtained a hope in Christ, are expected to be admitted to the communion and fellowship of the Church, during the meeting.

BERGEN FOUR DAYS MEETING.

The Four Days Meeting which we noticed in our last to take place at Bergen on the 21st, we are informed takes place *to-day*. The mistake is wholly owing to the illegible manner in which the *figure* giving the day of the month was written in the manuscript from which the notice was set. We take no blame to ourselves in this case. The copy is preserved and will speak for itself.

We would here remind those who furnish such notices, of the great importance of writing them—especially dates and names—so plainly that they cannot be mistaken.

Another effect of Temperance.—A person who has been engaged in trafficking through this part of the state, and was in the habit of receiving old copper as one of the best articles he could take in exchange for his ware, came into the village not long since, with a quantity and found that it had considerably fallen from its long established price, and on inquiring the reason, was told that it was on account of the stopping of so many distilleries He was informed that *stills* which were sound and fit for use, were brought in and sold here, at 10 or 12 cents per pound. Our informant being a friend of temperance, said that when he found the reason of this diminution in the price of copper he submitted to a little loss on what he had for sale without a murmur.

LYME, March 29th, 1831.

Mr. Chipman—Will you please to insert the following notice in the Observer.

The Conference of the Churches within the bounds of Rochester Presbytery, will meet at this place on Tuesday the 19th of April, three weeks from the above date, agreeable to adjournment at the time of their last meeting in Scottsville.

Our Christian brethren, both ministers and laymen, are earnestly and affectionately requested to attend. I hope it will be borne in mind, especially by the ministering brethren, that at a meeting of the conference some time since, we were not favored with the attendance of one minister belonging to the conference, and that it was in consideration of this failure that the expected meeting was appointed here. We hope the ministers will not disappoint us at this time.

Yours respectfully,
RALPH CLAPP.

For the Observer.

BRUTALITY.

Mr. Chipman—If you think the following account will cause grocers to *think*, or the friends of temperance to *act*, please insert it in your paper.

A few days since, a colored man in one of the wards of this village, lost a child. His wife, a decent woman, and I think a Christian, died a short time before. She was removed from home during her sickness to avoid the brutality of a drunken husband. When the child lay dead in the house, two girls who were left to watch the corpse, procured some rum by pawning a towel at a grocery that they took from the house. They became intoxicated, fell to beating each other, and in the quarrel, knocked the child from the table where it lay, stepped on it & broke its hip, besides doing much other injury. Who will be found at the judgment to have been the cause of this?

A TRACT DISTRIBUTOR.

For the Rochester Observer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

NO. 3.

The *reaction* of our foreign missions upon the churches which sustain them, (considered in my last paper,) is itself a sufficient compensation for the cost of those missions. It is more than that: the return has been "good measure, pressed down, shaken together, running over."

We now pass to the *direct influence of the mission of the Board upon the heathen world.*

A moment's reflection will teach us, that but a part, and probably a small part, of this influence is open to distinct human observation. Who can look into the thousands of minds and hearts, to which our missionaries have access? Who can observe the happy changes and modifications in the thousands of family circles, effected by their conversations, preaching, and publications, and by the sight or report of their holy lives? Who can relate the particular histories of all their tracts, and of all the portions of God's word, which they have put in circulation? Some of the more obvious facts are these:—

Fifteen distinct missions have been established, some antipodes to others.

Fifty missionary stations, each of which the gospel is regularly preached.

Three languages, before unwritten, have been reduced to writing by persons in the employment of the Board.

The New Testament, and parts of the Old Testament, have been translated into three languages;—that of the Sandwich Islanders, after reducing the language to writing; that spoken by the great body of the Armenians, and that used by the 12,000,000 of the Mahratta people.

One of the Gospels has been translated into each of three Indian languages of North America.

These translations have been made from the original languages of the holy scriptures, and by persons competent to the task.

Numerous other words have been prepared in *eleven* different languages—four spoken chiefly in Asia, one in Europe and Asia equally, one in Europe, one in Polynesia, and four in the forests of North America.

A printing establishment, with two presses, has been set up in the Sandwich Islands; another, with three presses, in the Mediterranean; a third, with two presses, in India; and a fourth is about being sent to China.

More than ten millions of pages have been printed at Bombay; a greater number at Malta; and a still greater number at the Sandwich Islands. The whole number of pages in the eleven languages, filled with matter prepared chiefly by our own missionaries, and printed at the expense of the Board, is nearly *forty millions*, most of them stored with divine truth.

Full 70,000 learners have enjoyed the benefit of our mission schools; and now, there are at least 50,900, the greater part adults.

Fifteen years ago, the populous northern district of Ceylon had not a single Christian school. Now, through the agency of the Board, more than 600 girls and more than 2700 boys are in schools designed primarily for teaching the rudiments of Christian knowledge, and 215 are boarding scholars in more advanced studies under the immediate superintendence of our missionaries; viz. 115 in academies, 80 in a college, and 20 in a theological seminary, all of which institutions originated in the mission, and are sustained by it.

Ten years ago, there were no books in the Sandwich Islands, and there was no demand for them. Now, two presses cannot supply the demand, though they print 600 reams of paper in a year, equivalent to 22,000 volumes of 300 pages each, or 800,000 tracts of eight pages.

Ten years ago, there was not a school in all the Sandwich Islands. Now, *six hundred* of the natives, instructed by our missionaries, are employed in teaching schools on the islands.

Ten years ago, the whole nation of the Sandwich Islands were ignorant of God, his law, and gospel—pagans—addicted to infanticide, intemperance, lewdness, and all the abominable vices of the lowest savage life—the whole mass of the people so corrupt, as to be rapidly diminished in number. Now, the moral law, contained in the ten commandments, is the law of the land; the nation is professedly Christian; the order, decency, and comfort of civilized life are rapidly gaining ground; multitudes are exemplary in their morals, and not a few are truly pious.

It may be doubted, whether a strictly moral man or woman could have been found on the islands, ten years ago. Now, on Oahu alone, there is a society of *thirty-five hundred* natives, men and women, designed to meet weekly for prayer, the rules of which allow no immoral person to be a member. On the same island, too, there is another association of a *thousand* members, formed for religious inquiry and the suppression of vice; and all its members solemnly engage not to distil, or buy, or sell, or drink any kind of ardent spirits, or offer them to their friends, or give them to their laborers. In one district of another island, a society, requiring good morals as a condition of membership, has upwards of *five thousand* members.

Looking on the Sandwich Islands alone, see we not enough of benign and heavenly influence, to serve as an offset to all our expenditure?

But taking the whole field again into view, we count more than *twelve hundred* converts from heathenism, in consequence of our missions, coming up every communion day, to the Lord's Table, glad with the hopes of heaven.

A great and indispensable *work of preparation* has been accomplished. Much land was to be possessed, and most of it was unexplored when the Board was instituted. Large tracts have since been surveyed, and some forests cleared, much ground broken, much good seed sown. In several, the time of harvest is not yet come; but here and there, over hill and dale and plain, the harvest waves.

Of late years there has been an apparent acceleration in our work:—

More than half the converts in our mission churches were admitted within three years past.

Within the same time, more than a third of our learners came into the schools.

More than a fourth part of our printing has been done within two years.

The demand for missionaries has increased rapidly within a few years;—not so much from new developements of the baleful influence of heathenism, as from the increasing facilities, the brightening prospects, for missionary exertions, in some of the fields we have providentially been led to occupy.

In most of these fields a missionary can now enter sooner on his work, and can do more work in the same time, and to better advantage, than he could some years ago. ners, customs, prejudices, and necessities of the people. He learns to converse and preach sooner; and the press with the increasing ability and disposition to read among the people around him, increases his power amazingly. There is, therefore, not only an increase in the demand for missionaries, but in the value of missionary service. A missionary is worth more, and there is more inducement to become a missionary.—But the demand for missionaries, as well as the prospect of supply, must be reserved for a future time.

Meanwhile it may be asked, Whether, in view of the beneficial influence of these missions at home and abroad, the churches will not consent to sustain and enlarge them? Is there any way of spending a portion of our wealth to better advantage? Is there any way, in which we can, by our prayers, our wealth, and our labors, bring more glory to God, and more good to man?

The following was formerly published in the Boston Recorder, and was written, as we understand, by a young lady now residing in this village. —*Ed. Obs.*

A CALL FOR VOLUNTEERS.

Inaction away—begone all delay,
The season of conflict is come,
The summons is given, the Lord calls from heaven,
Let no one now tarry at home.

But if we decline his standard to join
Our slackness will meet its reward,
A woe they will find who tarry behind,
Nor come to the help of the Lord.

Then cast off delay—to arms and away—
To arms—'tis the Lord gives the word,
Gird on sword and shield and away to the field,
Away to the help of the Lord.

The Lord in his might is gone to the fight
And if we should shrink from the toil,
The work will be done, the day will be won,
And others will gather the spoil.

"It makes no difference what a man believes, if he is only sincere."

Here is a man who believes sincerely that all men will go to heaven. Will *his sincerity* alter the express declaration of the word of God, that "The wicked shall be turned into Hell?" Will it raise lost spirits from the dungeon of eternal darkness, and place them at the right hand of God? Will it open the doors of Hell, and bid the "weeping and wailing" multitude to come forth "with songs and everlasting joy upon their heads?"

Sincerity is not always the result of candid inquiry after truth. Men are often sincere in the belief of things totally absurd. Solomon has said, "There is a way that seemeth right unto a man; but the end thereof are the ways of death."—A man's belief, therefore, can never alter the purposes of God. What God hath spoken respecting the finally impenitent, will surely come to pass. "Though hand join in hand, the wicked shall not go unpunished."—*Christian Soldier.*

From the Observer and Telegraph.

"A GOOD CONFESSION."

A gentleman, who has recently passed through the Western part of New-York, gives us, in substance, the following account. A minister in a certain town where wickedness abounded, fearing that the blood of souls would be found upon his skirts, solemnly resolved before God, to give himself more entirely to the great business of his mission, than he had hitherto done. This was a new era in his public ministry. From this time, he commenced a course of plain-dealing with the consciences of his people. The change was visible alike, in his public discourses, and his private visitations. To promote the Glory of God in the salvation of souls, was the all absorbing object with him.—Soon a powerful revival commenced, (the glorious work in the town of S—— of which we have all read;)—the Sword of the Spirit, cutting its way through the ranks of the ungodly, laid multitudes in the dust, before God. It was an awfully wicked place. Public works employing hundreds of hands, were carried on as briskly upon the Sabbath, as on other days of the week. An individual of large property, was extensively engaged in these works. The revival entered his dwelling, and set its seal upon one of its inmates.—This threw him into a dreadful rage. He sent for the minister to meet him at his store—charged him with having made personal allusion to him in his prayers, and in his public discourses; and told him, that he might make a suitable confession, or be horse-whipped, at his option. 'O,' said the minister, nothing daunted—'if a confession will satisfy you, very well: I am willing to make a full confession, and ask pardon. But, as you contend that the offence was of a public nature, it is but justice, that the confession should be public also; and if you say so, on the next Sabbath I will make my confession before the whole congregation.' 'Very well,' said the man, 'that will do.' The thing was soon noised through the town; the enemies of God shouted their triumphs, while his friends scarcely knew what to think of this strange affair. The Sabbath came; an immense crowd early assembled, to hear the confession. Every slip and aisle was filled to overflowing. At length the preacher rose in the pulpit, and in a solemn tone, remarked, that 'his own conscience condemned him; he had done very wrong; he ought to have commenced upon them two years ago, when he first settled among them,—and he hoped the Lord would forgive him.' 'See,' said he, 'the fruits of my labors for a few months past,—and O, if I had been thus faithful from the commencement of my ministry among you, what might not the Lord have accomplished, in this wicked place!'—The revival still continues with great power in

CITY BANK ROBBERS CAUGHT.

[From the New York Evening Post, March 29.]

The gratifying intelligence of the apprehension of the persons who robbed the City Bank, a week ago, of upwards of two hundred thousand dollars, and of the recovery of the greater part of the money, has been already spread far and wide by the morning papers. The following narrative embraces all the circumstances which have come to our knowledge:

On Monday last, a person calling himself Jones, applied for board at a respectable private boarding house in Elm-st., corner of Broome, kept by Mr. Bangs. He asked for a private room, stating that he had writing to attend to, and, being a stranger to Mr. Bangs, offered to pay his board in advance. He had been at this house but two or three days, when the suspicions of his landlord were excited by the conduct of his boarder, and particularly by his evident anxiety respecting the smallest of three trunks which he had brought with him. The removal of one of these trunks on Saturday evening, and preparations noticed by Mr. Bangs for the removal of the others, induced him to communicate his suspicions at the Police Office, in order that proper steps might be taken to ascertain if they were well founded. Three police officers, Mr. Hays, the elder, his son, and Mr. Homans, were despatched to the place, which they reached between eleven and twelve o'clock, and proceeding to the room of the suspected individual, found there two trunks which he had brought with him. The man himself was not in at the time; but feeling warranted by the circumstances, the officers opened his trunks with keys taken with them for the same purpose, and discovered that the smaller one was packed full of bank notes, which were at once known to be the very ones stolen from the City Bank.

On making this gratifying discovery, they all returned into an adjoining room to await the return of the boarder. He at length came in, was seized, and carried to the Police Office, where Justice Hopson was in attendance. He was immediately recognised as Edward Smith, the person who was implicated with Henderson in the daring robbery of Mr. Schenck's store in Brooklyn some time ago, but was acquitted from the legal insufficiency of evidence against him. It is said that Mr. Smith was suspected by the police officers from the first—a suspicion to which his known course of life, indeed, rendered him very obnoxious. He has for some time past kept a small shoe shop in Division street, to which place a visit was paid by Mr. Hays early last week; but his examination detected no circumstances calculated to confirm his suspicions.

After being brought to the Police Office, and recognised, proper persons immediately proceeded to his residence in Division street, where they arrested his wife and two children. She is represented as an interesting looking young English woman, and her two daughters intelligent children, one about eight, and the other six years of age.

We understand that certain notes among those found in the trunk were positively identified and sworn to by the officers of the City Bank as the property of that institution—whereupon Smith was duly committed for trial. On being first arrested, he manifested some trepidation, but immediately recovered self-possession, and accompanied the officers of the police with seeming willingness. Nothing escaped him in the course of his examination calculated to strengthen the evidence against him. He appeared to be on his guard, and acted with much shrewdness. To unimportant questions he answered freely, but refused to reply, in any way, affirmatively or negatively, to such as might have a tendency to criminate him, saying he should not answer without advice of counsel. He protested, however, we understand, in strong terms, that his wife was innocent, and that as no ground of suspicion appeared against her, she ought to be released. The magistrates thought otherwise. She was committed to prison, accompanied by her children, who were suffered to remain with her at her own request.

It is said that this Smith, some six or eight years ago, perpetrated an extensive robbery in England—"the great robbery," according to the Mercantile, of "£27,000 from a mail coach in England, and compromised with the Bank for £9,000 with which ill gotten gain he arrived in this country." He is also supposed to be the person who took the money from the iron chest of the steam boat Chancellor Livingston, last autumn, on her passage to Providence, which was afterwards discovered secreted among the baggage.

A person who was arrested for being concerned in riot somewhere in the neighborhood of Smith's shoeshop, and was in the police office when the latter was brought in, was noticed or supposed to exchange glances of recognition with him, on which ground he was detained for examination. Nothing confirming the suspicion of his being an accomplice or accessary was elicited; but he is still retained for further examination. He states his name to be Pye, son of a distiller of that name, and himself a brass founder.

From the N. Y. Commercial Advertiser.

Yesterday morning at 10 o'clock, the officers of the City Bank attended at the police office, to count and receive the recovered money, which is now re-deposited in their vaults. It consists of the following bills:

$57,328, City Bank Notes.
26,000 Morris Canal.
8,272, uncurrent—belonging to S. & M. Allen.
40, counterfeit.

It will be seen that the whole amount belonging to the Lansingburgh and Morris Canal banks has been recovered.—$63,000 are still missing—including the 308 doublons, and $2500 of the money belonging to S. & M. Allen.

There can be no doubt that there are other accomplices, and that the manner in which this daring felony was perpetrated, will in due time be brought to light.

FOREIGN.

By the arrival of the Clematis at Boston, French papers have been received to the 9th Feb.

From these papers nothing can be derived calculated to decide what may be the ultimate course of European politicks. Indeed, the intelligence rather seems to increase than allay anxiety on that subject.

The Duke of Nemours, after a contested election, has been chosen king of Belgium, by a majority of two votes.

On the first ballot the votes stood for

The Duke de Nemours	89
" " of Lauchtenburgh	67
" Arch Duke Charles of Austria	35

No one having a majority, the Congress proceeded to a general ballot, when the Duke of Nemours received out of 192 votes, 97, which gave him a majority of two, and he was immediately and formally pronounced King of Belgium.

His election appeared to give unbounded satisfaction at Brussels, and the cry of *Vive le Duc de Nemours*, was loud and continued.—The Duke is only 17 years old.

The Belgian papers speak highly of the election, and declare unequivocally, that the opposition to the Duke grew out of other causes than a dislike.

The British Ambassador immediately despatched couriers to London. The other competitors for the crown appear to have acquiesced without any visible signs of dissatisfaction.

There are strong intimations in the French papers, that the King of France will not consent that his son should accept the crown.

In France there is but little variation in the public feeling, and a pacific disposition seems to prevail.

In Paris all was quiet. No further fears of popular ferments are entertained. At *Itz* placards have been posted calling on the people to revolt, and a *Curate* had gone so far as to publicly preach against the government, and to invoke the divine wrath against the reigning family.

THE BOSTON TELEGRAPH, DR. BEECHER, AND DR. CHANNING.

Ten numbers of a religious newspaper have been publised in Boston, entitled, "Boston Telegraph," which is edited by the Rev. Moses Thacher. If we have any print which ought to be called *Hopkinsian*, or "Calvinistic up to the hub," this is the one. It is conducted with ability; and seems calculated to present the system of gospel truth in the most offensive light possible.

The No. issued on the 12th of March contains a communication from "SCRUTATOR," in which he eulogizes Drs. Beecher and Channing greatly to the injury of the former; for the men are no more alike than a lump of virgin gold and a polished pewter cup. It is a cunning device however, which we have before observed, in a similar publication, to exalt Dr. Channing by yoking him to Dr. Beecher; for a writer who can praise an orthodox divine must surely be very candid and worthy of credit when he extols the little champion of Unitarianism. The Telegraph seems to think it not much amiss, however, to represent these two Doctors as very similar in their powers of mind, theological prowess, and popular influence.—*Philadelphian.*

POSTSCRIPT.

The Missionaries Arrested—by the Georgians!!!

The Cherokee Phœnix of the 19th ult. gives the intelligence that on the preceding Sabbath, Rev. Samuel A. Worcester, missionary of the Am. Board, Mr. John F. Wheeler one of the printers of the Phœnix, and Mr. Thomas Gann, were seized by the Georgian G'rd and marched off by this Escort.—The work goes regularly on. We shall probably know by and by, whether the Government of the U. States or that of the Kingdom of Georgia shall rule.

Letters received since our last.—A. C. Hall, J. Pierson J. Darkee, J. P. Sill, J. D. Hawley, J. Wadsworth Jr., W. S. Hubbard, O. M'Clure, M. B. Warming, W. M'Gown, J. Shannon.

DIED,

At Seneca Falls, on the 5th inst. Mr. JOSIAH BISSELL, Jun. of this village.

☞*Funeral this afternoon at 3 o'clock from his late Residence in this village.*

In Riga on the 3rd inst. of a lingering consumption Miss. Adaline Hubbard eged 21 years daughter of Deacon Abel Hubbard.

IN CHANCERY—Isaac T. Storm & Charles Storm Complainants, vs. Richard Gorsline, Aurelia Gorsline, John Harris, Simeon P. Allcott, Ebenezer Watts, Charles J. Hill, Lewis L. Peet, John V. R. Schermerhorn, Joel K. Salmon, David S. Boyd, Benjamin F. Phelps, Azer S. Marvin, & Marvin Mc Neita—Defendants.

In pursance of a Decretal Order of the Court of Chancery of the State of New York made in this cause at a court there of held at the Court House in the village of Batavia, the 30th day of March 1831, I shall sell at public auction to the highest bidder, at the Eagle Tavern in the village of Rochester in the county of Monroe on the 19th day of May next at 10 o'clock A.M. of that day the following described premises, viz.—"All that certain piece or parcel of land in Rochester in the town of Gates in the county of Monroe and State of New York, and bounded on the south by the north line of Buffalo street, on the west by the east line of Elizabeth street, and on the north by the north line of lot number one hundred and fifty one, and on the east by a line drawn parallel to the said east line of Elizabeth street and seventy two feet therefrom; from the said north line of the said lot number one hundred and fifty one to the said north line of Buffalo street aforesaid, and being seventy two feet in front on Buffalo street, and one hundred and fifty feet in front on Elizabeth street; which said premises will be sold in two separate parcels, the one of which to be taken off of the rear of said premises commencing at the north west corner thereof and extending south fifty feet on Elizabeth street, thence east the width of said premises parallel with their southern bounds

Central Library of Rochester and Monroe County
Historic Newspapers Collection

CHARLES LATHROP, ESQ. OF NORWICH, CONN.

[A brief obituary of this lamented and exemplary Christian, endeared to us personally by more than one kind of affinity, was published in the Intelligencer at the time of his death—page 559 of this volume. His character and life present points that may profitably be set forth for imitation, and we have therefore made the following extracts from a more extended obituary published in the last N. Y. Observer.]—*Relig. Int.*

CHARLES LATHROP, Esq. was born in Norwich, Conn. Jan. 11, 1770. At the age of 19, he graduated at Yale College, and soon after entered into the profession of law. Though attentive externally to the duties of religion, he had no evidence of vital piety, until about the year 1807, when he was led to feel its importance, by the loss of some very dear relatives, and, more than all, by perceiving in his oldest daughter, now Mrs. Winslow, of the Ceylon Mission, a serious concern for her soul's salvation. In April, of 1808, on the day when this daughter was 12 years old, both parents were enabled, with her, publicly to consecrate themselves to the Redeemer, by a profession of their faith in Him.

In 1809, Mr. L. was appointed to the Clerkship of the Courts for New London County, which office he held until his death.

Near the close of 1814, he was called to a scene of affliction well calculated to break his attachment to the things of earth, and teach him to live by faith on the Son of God. He was suddenly summoned to the sick bed of his first-born, Charles Christopher, then a member of the Senior class in Yale College, New Haven, where he died, Dec. 30, aged 28. He had, while in New Haven, united with the College church, after some years of alternate hope and conflict, and sometimes very deep depression; and intended to have devoted himself to the Gospel ministry, and, as he had frequently intimated to his father, to the work of Foreign Missions. Mr. L. was greatly afflicted in his death and the sudden termination of the hopes he had entertained of his usefulness; and for years afterwards, rarely spoke of him, but with a tear starting in his eye.

When the desire of his daughter to become a missionary to the heathen was communicated to him, in 1816, he was at first by no means prepared to sanction the proposition. But he soon determined to lay before her the various obstacles to a missionary life; and that, if she should then feel it to be her duty thus to consecrate herself, it would be inconsistent to oppose it, lest he should be found fighting against God. As he reflected on the subject, he could see no reason why he should not be called to such a sacrifice, that would not apply to all parents; he gave his cordial consent to the enterprise, and was till his death an unwavering friend and supporter of Foreign Missions. The parting with this daughter, who sailed for Ceylon, June, 1818, was indeed a sore trial; but it was ever the opinion of Mr. L. that his family had been on the whole more blessed and happy, on account of this separation of one of their number for the heathen.

Mr. L. now became deeply interested in the monthly concert for prayer, to which he gave his constant and decided support. He felt his obligation to contribute a portion of his earthly substance (though his means were small) to the aid of Foreign Missions, and the other benevolent institutions of the age; he was influential in establishing and sustaining the weekly prayer meetings; and for several years previous to his departure was one of the Superintendents of the Sabbath School, which greatly engaged the feelings of his heart.

In 1824, he was publicly set apart to the office of Deacon, of the first Congregational Church in Norwich, an office which he filled with a continual sense of his unworthiness, but with increasing satisfaction, so long as he had strength of body to perform its duties.

The illness which occasioned his removal to another world was long protracted, causing him to live for several years, in expectation of a speedy departure, and giving him an opportunity enjoyed by few to "set his house in order," and prepare for his great change. As early as 1823, or 1824, his health began to decline, and in August, of the latter year, he was brought apparently to the very borders of the grave. Again, in the summer of 1827, his disease assumed a more threatening aspect, but he was kindly restored to partial health.

He esteemed it one of the blessings resulting from the connexion of one of his family with Foreign Missions, that it brought under his roof, from time to time, many Missionary, Ministerial and other Christian friends. Among these friends was the Rev. Pliny Fisk, late missionary to Palestine, to whose parting blessing Mr. L. used often to refer, as containing a prayer that God had graciously answered. The visit of Mr. Fisk was made soon after the departure of Mrs. Winslow for India. He had preached on the Sabbath and attended a crowded religious meeting at Mr. L's, both on Sabbath and on Monday evenings. Their interview had been eminently spiritual and full of desire for the conversion of the heathen, and the honor of Christ. On the following morning, after family worship, a little family religious meeting was held, as they were about to separate. Mr. Fisk in prayer seemed to plead with strong faith for spiritual blessings on the family; and as he bade them farewell, taking Mr. L. by the hand, he said, "The Lord bless you," and then with a renewed and ardent grasp, added, as if with much assurance, "He *will* bless you—yes, He *will* bless you." The words sunk into the heart of Mr. L. and when, conversion of all his children by the Holy Spirit, he would relate the anecdote to Christian friends, and add, with eyes filled with tears, and words struggling for utterance, "Yes, and He *has* blessed us. We *all* hope in His mercy."

During the spring and summer of 1830, his health was scarcely sufficient for the performance of his duties at Court, and before the close of autumn, it became apparent to all that the time of his sojourn here must be very short. He felt it to be of great importance that his mind should be prepared to receive the summons whenever it might come; and he wished also to omit nothing in reference to the concerns of this world, which might be a blessing to those he should leave behind. With this view, he dictated to an amanuensis, whatever remained to be entered on his records; had all his papers arranged as he wished to leave them; gave his family advice as to the course it would be wise for them to adopt in various respects after his decease; expressed his wish that they should not incur expense for mourning apparel; gave directions respecting his coffin, which he desired should be plain and without a plate, and thus did all which it seemed he could do, in preparation for the event.

His friends have been led to feel deeply how great was the blessing on being permitted to hold a free and unreserved communion with him on the subject of his departure; and how much those survivors lose who for any reason are denied such a privilege. It greatly assuages the grief of parting; and renders death more like a translation, than the sudden avulsion of a friend from the earth in an unexpected moment.

Mr. L. had continued to ride out until Jan. 11th, the day on which he was 61 years old; but on Friday, the 14th, his respiration became so difficult that his physician feared an immediate departure. He revived, however, and, as his strength permitted, continued to converse freely on the great change which awaited him.

To a daughter who looked anxiously upon him during this distressing season, he said, "Do not look sad, I trust you have no occasion to sorrow on my account. I am sorry to leave you so; but I am comforted that I leave you all with such a hope. This is a source of unspeakable comfort to me."

The Rev. Mr. Everest, the colleague pastor with Rev. Dr. Strong, coming in soon after, he said to him, "I have no hope from any thing I have done or can do, all my hope is in Christ. I do not feel assured that I am accepted in him—I cannot say with Job, "I *know* that my Redeemer liveth;" but I can say, I *hope* I know, &c."

To the same individual he said a few days previous, "I have not those great spiritual joys which some have; but I *have* a comfortable hope. I am one of those who believe that there is no man that liveth and sinneth not—that in all things we come short, and in most things offend altogether; and that it is only through the righteousness of Christ, we can find any acceptance with God."

On one occasion he said, "When thinking what my family will do without me, the answer of Abraham to Jacob when he asked his father, 'where is the lamb,' often occurs to me, 'God will provide.'"

On another occasion he said, "For myself, I don't know why I should wish to live. If I have ever done any good, (and I have never felt as though I had done any, though others talk as though I had been the instrument of good) I shall not probably, even if my life should be spared, be very useful in future except to my family; and to human appearance my life is important to them. But I leave them with One who will take better care of them than I can. I shall not leave them houses and lands; but I rejoice in the hope that God has given them all a better portion.

Being asked on Saturday evening, what message he would send to his daughter in India, he said, "Tell her the time of my departure is very near. Tell her I die with a comfortable hope—hoping to meet her before long, where there is no more parting and sorrow; I hope to meet you *all* there."

Speaking of not resting so well for several nights as he had previously, he said, "Wearisome nights are appointed unto me; but the Lord doeth all things well, and in infinite loving kindness to those that put their trust in Him."

On Monday morning, Jan. 17, at eleven o'clock, he dictated and signed a short article of business, and the Rev. Mr. Everest soon after coming in, he held with him the closing religious interview of his life. He requested Mr. E. to pray with him.—After prayer he took his pastor's hand and thanked him. Mr. E. said to him, alluding to some expressions in his prayer, I suppose it does not alarm you to have the subject of death mentioned. "Oh no, sir," he replied, "not at all." He then raised his hands and looked at them as though he would have those around observe that his disease was extending over his body, and he could not long survive. Mr. E. remarked, "What a blessed thing it will be, if any of us ever get to heaven." "Yes," said Mr. L., "it will be blessed, with respect to the change which will be wrought in us, and with respect to the society and employments of heaven.—'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him,'" and added, "The blessedness and glories of heaven are such as we can form no conception of here."

Finding him nearly exhausted, his minister left him, when he fell into a peaceful slumber, from which in a few moments he awoke, at half past 12, and requesting to be helped from his bed to his chair, immediately after he was seated, his head fell forward, as if in a gentle sleep. Mrs. L. approached him, as she frequently did, to let his head rest on her shoulder, when she discovered that his eyes were set and his spirit had departed, to enter into those joys which his tongue had just been laboring in weakness to describe. He gently gasped once as he was laid on his bed, three or four pulses continued to beat, and he was gone. His family knelt around the bed of death, and united with a Christian friend who had just come in, in prayer and thanksgiving to God for all the spiritual consolations with which the cup of affliction had been mingled.

On Thursday following, a prayer having been offered at the house by Rev. Dr. Nott, his funeral was attended by a numerous assembly in the church, with appropriate exercises, from the Rev Dr. Strong and Rev. Mr. Everest.

"Precious in the sight of the Lord is the death of his saints."

REMARKABLE POWER OF GRACE.

Our readers are always pleased with communications from the Rev. Mr. Knill, of St. Petersburg. His influence in Russia is invaluable. In the last New York Evangelist, we find the following article, inserted as "Intelligence from Russia." It will be read with delight.—*Bos. Rec.*

Rev. Mr. Knill gives some interesting anecdotes relative to a distinguished Christian in England, Mr. John Paget. Among them are the following, which will doubtless be perused with deep interest. They show the characters our Redeemer aimed to form, and the standard *every* Christian should attain, and even exceed.

Mr. Paget is a young gentleman whose father left him an estate, the annual income of which is fifty thousand dollars. His mother is living, and possessing also a large fortune, which she devotes to the glory of God. She is distinguished for her piety and liberality. Her son has an intimate friend Mr. Parnel, son of Sir Henry Parnel, who possesses considerable property. These persons were intimate friends, and companions in profligacy and vice. They have been converted, and now devote their time and property, without reserve, to promote the cause of the Saviour. Mr. Parnel, after his conversion, reduced his expenses to a very small sum, and expended the remainder of his income for Christ. He also commenced a course of active duty as a Christian, going into the most abandoned parts of London, and exerting himself for the spiritual good of the wretched inhabitants. Last year he offered to accompany two missionaries to assist and reinforce the Persian mission.—Mr. Paget was an officer in the guards, was much addicted to dissipation. In Paris, by reading and meditating on the Bible, he was brought to consideration, and his convictions did not leave him until the Holy Spirit had guided him to the Saviour.—He thinks the prayers of his pious mother, (who was importunate with God for the conversion of this her only son,) were the principal means of his conversion. So much is he impressed with the efficacy of believing prayer, that he says he not only hopes but *knows* that his wife will also be brought into the kingdom. As soon as he was converted he broke off all acquaintance with old associates. By his instrumentality, the above mentioned Mr. Parnel was converted. Mr. Paget commenced a course of usefulness in Paris, distributing tracts and other publications, until he was arrested by the police and imprisoned. When liberated he returned to England.

"After Mr. Paget became pious he was residing in Paris, when one of the brothers of his wife, hearing that he had turned Methodist, went over to endeavor to divert him from his new course, and to endeavor to get him back to reason again.—On the first evening, just before 9 o'clock, the usual hour for family prayer, Mr. Paget spoke to his brother, and told him he would now see things very differently from what he had formerly seen at his house.—"But," says he, "I must request you to respect my family regulations, and recollect that I have established them for the government of myself and family, and I wish all who visit me, if they cannot join, at least to respect them." The family, including all the servants, were then called in, and Mr. Paget himself led in the devotions. After the family had retired, the brother says, "Well, Paget, this may do well enough for you, but I am not to be caught by it: you will not make a Methodist of me." But in a week he said to Mr. P., "Well, I now see that you are right, and I am wrong." The result was, that he became a Christian, and returned to his residence in England, near Scotland, where he had great possessions, and was the lord of the manor—commenced the most active career in the service of his Master, and soon persuaded the parish vicar or curate, who was an easy sort of man, not caring much for these things, to let him occupy the pulpit in his stead, and he preached in earnest the doctrines of the cross. It was soon objected, that it was not orderly to suffer a regular clergyman to relinquish his pulpit to a lay preacher, and the gentleman was therefore deprived of the precious opportunity. He could not, however, be silenced. He built a chapel on his own grounds, where he commenced preaching, and still continues it, and his chapel is crowded, while the parish church is forsaken.

"It did not end here. Another brother of Mr. Paget, (I believe both brothers went over on purpose to reclaim Mr. P.) a Colonel of the army in India, at home on leave of absence, was converted by the instrumentality of this brother, when on a visit to his house. He was filled with ardor in his Master's cause, and lately returned to the army, where his first endeavor was to obtain permission to preach to the soldiers, and there can be no doubt that in this work God will bless his labor, and give him an extended influence that any ordinary character could not reach. The last that Mr. Paget heard from him was on board a steamboat, exhorting the passengers on the great concerns of religion."

PRAYER MEETINGS.

Prayer meetings, when properly conducted, are useful and necessary auxiliaries to the preaching of the gospel—but it is feared their usefulness is, in many cases, grately prevented by various errors connected with the conducting of them. For the removal of these errors, the following rules are recommended:

1. Begin the meeting *precisely* at the time appointed.

2. Let the meeting be opened by singing two or three verses; and afterwards let not more than one verse or two short ones be sung at a time.

3 Let every prayer leader have his memory stored with a variety of suitable verses of hymns, that there may be no necessity to have recourse to a book after the meeting is commenced.

4 Let the tune be suited to the hymn. For solemn subjects let the tune be *grave*, but not *drawling*. For cheerful subjects, let the singing be *lively*, but not *light*.

5 If any one give a word of exhortation, let him not exceed from 5 to 10 minutes.

6 Let no individual pray long. It will be found much better for one person to pray twice or thrice in the course of the meeting, than to pray once a long time. *Long* praying is in general both a *symptom* and a *cause* of spiritual deadness. If you cannot pray short, be silent

7 Let no time be lost. If *one* person *will* not, let another begin. Two or three, at least, should pray between the time of singing.

8 While one is praying, let all others be silent.

9 Let not the meeting, in ordinary cases, exceed an hour. Pray with *humility*. Remember you are sinners approaching a God of infinite holiness.

Pray with *simplicity*. What! will you attempt to captivate the ear of the Almighty by elegant sentences, and high sounding diction? "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few," Eccl. v. 2.

Pray with *earnestness*. "And he said, I will not let thee go, except thou bless me." Gen. xxxii. 26.

Pray *in the name of Christ*. "Whatsoever ye shall ask the Father in my name, he will give it you." John xvi. 23.

Pray in *faith*. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark xi. 24.

Memoirs of David Stoner.

The following account, which is given in the Centerville Times, Indiana, we hope is exaggerated.

Distressing.—"We were informed a few days since, by a gentleman traveller, from the west, that during the severe weather, a man about 45 years of age, his wife, six children, and four horses, were frozen to death on the great prairie, in Illinois. When discovered, the mother lay with a small child in her arms—5 other children around her—the father, with an axe and flint in his hands, as if he had been trying to strike fire—a part of his wagon was cut into small pieces for kindling, and all the horses in a heap, stiff in the harness. The name of the unfortunate family, or where they were from, was not ascertained when our informant pssed along."

Whiskey vs. the Bible.—The following story was related to us by a person, who was acquainted with the circumstances detailed, and in whose fidelity we have entire confidence.

'An Agent of the Bible Society, who was exploring the township of C—— with a view to ascertain the number of families destitute of the Bread of life, found a professor of religion, Mr. T——, a farmer, worth, say $2000, destitute, and supplied him with a Bible. He was ashamed to receive it as a gift, and was unable, he said, to pay for it at that time, but would pay soon. Last summer, the Agent, before making returns to the Society, called upon him for it, and still found him unable to meet the demand—but ascertained that he had commenced drawing upon the *third barrel of whiskey*, which he had dealt out to his family and workmen in the course of the season.'

It is but justice to state, that he was not a Presbyterian.—*Obs & Tel.*

Restitution.—One of the first things that Zaccheus, after his conversion, engaged to do, was to make restitution for the wrongs he had previously committed. "If I have taken *any thing*; from *any man*, by false accusation," said he, "*I restore him fourfold.*" Among the thousands in the western districts of the state, who have recently been converted to God, there are some who follow Zaccheus' example, at least so far as to restore what does not of right belong to them. Are there not many others who have the work of Zaccheus to do? Or who have formerly ground the face of the poor, still remain for the most part unconverted? The world is ever prone to overlook and undervalue the christian graces; but the work of restitution is something that every one will readily understand and appreciate. Christian reader, reflect. Look to the bible. The example of Zaccheus is not a solitary one.—*Ib.*

Book & Job Printing
Neatly done at the Observer Office.

CLOVER SEED,

AT No. 16, Carroll-st. 50 Bushels good clover seed for sale *Cheap*, at my store.
29th March. W. BARRON WILLIAMS. 14tf

TO MERCHANTS IN THE COUNTRY.—*POMEROY & BULL* have removed from 47 Front st. to the new Store, 64 Water st. (a few doors below Old Slip,) where they will have for sale, on liberal terms, on the opening of Spring business, an extensive assortment of WINES and GROCERIES, *(with the exception of Spiritous Liquors,)* and respectfully invite their friends, and Merchants generally, to call and examine their stock, and prices.
New-York, Feb. 24, 1831. 11 10w

New Catalogue—Prices Reduced.

LINNÆAN Botanic Garden & Nurseries, Flushing, near New York.—WM. PRINCE & SONS, proprietors of this establishment, now announce that the great extension made on their establishment, which now covers nearly 50 acres *compactly filled* with the choicest Trees, Shrubs, &c. has enabled them *to reduce the prices* for various kinds; and their *new Catalogue* with the *reduced prices* will be speedily presented to the public when it may be obtained of the various Agents, or by application to themselves direct by mail.

The greatest attention and the strictest scrutiny have been exercised in regard to the quality and accuracy of their trees, and they are of a larger size than at any previous period. Aware that the establishment of Nurseries in every part of our country would be a national advantage, they will furnish all supplies in such cases at a liberal discount and at a credit to comport with the convenience of the purchasers. Any information desired will be furnished by return of mail to those who desire it, and all orders &c. will receive the accustomed attention and despatch.

Those who desire any additional information respecting the establishment, or who wish to send orders for trees, shrubs, &c. are requested to call on A. Reynolds in the Arcade, first door below the Post-office, who is an authorized Agent of the establishment. Rochester, March 11, 1831. 3w 12

SEPTEMBER, 1830.
ROCHESTER CASH STORE.
HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are
46 pieces Cloths, from coarse to extra-superfine
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds
Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*
Also a general retailing asortment of
Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.
Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

O. HASTINGS, *Attorney & Counsellor* at law, and *Solicitor & Counsellor in Chancery.*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

ROSSITER & KNOX,—— & Retail Dealers in *Groceries Provisions Paints, Oils, Turpentine, Brushes, Varnish, Glass Dye Wood, Dye Stuffs, Shaker Hares, Patent Pails, &c. &c.* at the building formerly occupied by S. MELANCTON SMITH & Co., No. 14, Buffalo-st.
Rochester, Jan. 1831. 5tf

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.
ALBERT G. HALL.
Observer Office, Dec. 20, 1830.

VEGETABLE BILIOUS PILLS, a new and valuable compound, invented and prepared without the aid of Mercury or any other mineral substance, by J. S. Ware, chemist, Rochester, N.Y.

In offering these Pills to the public the proprietor feels confident that there is no medicine now in use superior if equal, for the following diseases, than his vegetable Pills:—Bilious and remittent fevers, yellow fever, and in the commencement of ague and fever, jaundice, dyspepsia, dysentery, acidities of the stomach, giddiness of the head, pains of the head breast and back, proceeding from a disordered stomach, obstructions of the bile, costiveness, caused from a diseased liver, colds, coughs, and in the first stages of consumption.

The use of these pills is a great preventive of epidemic complaints, especially of such as prevail in hot seasons, viz: cholera morbus, bilious cholic, bilious and typhus fevers, and dysentery; as these complaints are chiefly excited by a redundant secretion of bile and morbid affection of the stomach.

For Sale, wholesale and retail, by the subscriber, at his office, No. 40 Exchange-st. Rochester, N. Y. Also—by the principal druggists in the village. J. S. WARE.

N. B. For sale on commission, at No. 4 Exchange-street, a general assortment of Patent Medicines at New York prices. J. S. WARE.
Rochester, N. Y. Oct. 27, 1830. 44

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.
J. B. BLOSS,
M. A. F. HARRISON.
The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.
February 7, 1831. tf.

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance Company, Hartford.* he 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.

CARDING MACHINE BUILDING.—The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*
Rochester, Jan. 1, 1831 5m2

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.
FREDERICK STARR.

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of **GOODS**, Rochester, June 2, 1830.

JANUARY 1, 1831.—The subscribers having determined to discontinue the business of dealing in ARDENT SPIRITS, and not thinking it a duty to "feed the Erie canal" with their property, offer to sell at cost their whole stock of Liquors, consisting of *Brandy, Gin, Rum, Whiskey, &c.* together with the furniture connected therewith. ROSSITER & KNOX. 5tf

WILLIAMS & MERRILL, *Manufacturers & Venders of Leather*, have formed a connexion in business in the village of Rochester, at the late stand of Williams & Palmer, and now have a good supply of Leather from their yard at this place, and are also receiving from the Tannery of T. Williams, Vernon, Oneida co. an extensive assortment of Leather—all of which will be sold on good terms for the purchaser. Also for sale as above, Oil, Tanners' and Curriers' Tools, &c.

*** All persons indebted to the late firm of Williams & Palmer are requested to call and make settlement with Thomas Williams, who is authorized to settle the same.
THOMAS WILLIAMS,
LINUS MERRILL.
N. B. The highest price in cash paid for Hides and skins. March 9. 3m11

New Jersey —— Bergen Common Pleas.
Simon Y. Van Ness v. Marselas Van Gieson, Cornelius Van Gieson, & Adrian Van Gieson. } In case, Foreign Attachment.

NOTICE is hereby given, that an attachment issued out of the inferior Common Pleas, in and for the County of Bergen, against the goods and chattels, monies and effects, rights and credits, lands and tenements of Marselas Van Gieson, Cornelius Van Gieson, and Adrian Van Gieson, non resident debtors, at the suit of Simon Y. Van Ness, in a plea of trespass on the case to the damage of the said Simon Y. Van Ness of twenty one hundred and fifty dollars, was returned by the Sheriff of said County of Bergen, to the term of October, 1830, duly executed according to law.
ABM. WESTERVELT, Clerk.
E. B. D. OGDEN, Att'y. 12w 10.

To Exonerate from Imprisonment.

The creditors of Isaac Castle, an Insolvent debtor and a resident of the town of Gates in the county of Monroe, are notified to show cause if any they have, before Hon. Addison Gardiner Circuit Judge, at his office in Rochester in the said county on the 23d day of April next, at 9 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 according to the prayer of his petition.
Dated Feb. 7, 1831. 10w 7.

LUTHER FISK, of Gates, Monroe county Notice first published 13th January, 1831. creditors to show cause before Moses Chapin, first judge of Monroe county at his office in Gates in said county, on the seventh day of April next, at ten o'clock A. M.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardslee of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less.
JAMES W. SMITH,
Assignee of said Mortgage.
ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of two several sums of money, secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars; the other executed by the same Chandler Farrar to one William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due at this day the sum of two hundred and eighty two dollars and forty two cents.—NOTICE is given that by virtue of two several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Sines in the town of Mendon, in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon of that day, the premises in the said mortgages described, viz: all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Rush, aforesaid—to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five. ISAIAH BROWN.
Dated March 3, 1831.
E. B. D. OGDEN, Att'y.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Lodge, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 265—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage to be paid, still remaining due at this date. Notice is therefore hereby given that by virtue of a power of sale contained in the said Indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land, situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section 1, and being twenty three feet front of river street formerly so called, now St. Paul's street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 10, 1831.
H. HUMPHREY, Attorney. MITCHELL LODGE, Mortgagee.

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew L. Stevens and Lotia his wife, of the town of Perinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 52, and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perinton aforesaid, being a part of the subdile division of lot number forty one in said town, bounded as follows, to wit, Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY, Mortgagee
H. Humphrey, Att'y for Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, Editor. | Thursday, April 14, 1831. | Volume V. No. 16.

Rochester, Monroe Co. N. Y.

PUBLISHED WEEKLY.

TYLER & CHIPMAN, Proprietors.

ALBERT G. HALL, PRINTER.

Office in the Globe Building, No. 14, Main-Street

TERMS.—*To Mail Subscribers, after 6 months, $3.00. In advance, $2.50. Companies of five or more, where payment is made when the names are forwarded, $2.00. Village Subscribers, $2 50 in advance.*

From the London Missionary Chronicle

ACCOUNT OF PAUL, WALTER VENNINGS-READER.

His Idolatrous Practices as a Heathen.—I was born at Etambally, district of Nanjanadoo in the year 1800. I, as well as my parents, were worshipers of idols, viz. Sheven, Vishnoo, Brummah, and Suprasmanien, and the evil spirits connected with them, viz. Ochnemagaly, Patheracally, and Moctoomaly; we worshiped also departed spirits. Our sacrifices consisted of goats, pigs, fowls, cocoa-nuts, plantains, flowers, and incense. At the time of offering these oblations we used to fall and prostrate ourselves before them; from this act we rose under the persuasion that the spirit had taken possession of us, and then we used to reel about as those who were deranged. At such seasons many diabolical deeds were performed, which were fast leading us to eternal destruction. We had never had the least sense or fear that the result of these offences would plunge us into hell fire; but we were still active in the love and performance of them, and delighted in these exercises. By the perusal of the Shasters, we were well informed of the conduct of the gods we worshiped; their history consists of the most disgraceful passions and vices imaginable, such as war, strife, pride, malice, revenge, falsehood, whoredom, theft, &c., and we took it for granted that if we were to commit the like heinious crimes, we would not be under the displeasure of our gods, and accordingly we followed their example without the least fear or remorse.

His attention is drawn to Christianity.—While we were in this way pursuing the paths of destruction, Rev. Mr. Ringletaube arrived in South Travancore, and preached the gospel, and five or six chapels and schools were erected, where the people attended to instruction and divine worship. A chapel and a school room being erected in the town where I resided, named Etambally, several embraced the truth and a congregation was formed. As I had been taught in a heathen school, I thought that insufficient, and seeing that a charity school was established in my native place, I lost no time in repairing to it. Here I not only received useful knowledge, but also Christian instruction. The teacher also supplied me with the gospel of Matthew, which I took home and daily read to my parents and relations. Looking at them, I one day addressed them thus—"O my father, I read in this gospel that all mankind are sinners, and that in order to save them, God sent his only begotten Son to be the Saviour of sinners.—This Saviour, out of his infinite love to perishing man, became incarnate bore divine vengence due to sin, suffered, shed his precious blood, died; that he rose again and ascended into heaven, and sitteth on the right hand of God, and thence he sends the holy spirit to influence the hearts of his people to convert them and bring them to God. Shall we not also come to the conclusion that it is folly to trust and worship devils? May we, then, receive the loving and true Saviour of sinners, be instructed in his gospel, and walk in the true way; then we may be confident that we shall indeed be saved from sin and eternal death!" From the day that I thus addressed them, and discovered the state of my mind, I put away heathenish practices, and attended worship on Sabbaths and religious instruction. I was at this time fifteen years of age. A short time after, my parents seeing that I was earnest in attending Christian instruction, became convinced of their error likewise, and my father made this remark in his family—"How shall we escape eternal damnation, who have once heard of a true and saving way, if we do not repent and seek salvation of our Saviour? Come, then, we shall all be taught in the way of salvation and it will be a great advantage to our souls." They afterwards attended worship on Sabbaths, received instruction and embraced Christianity. While I and my parents were thus becoming the worshippers of the living and true God, who is holy, wise, just, and merciful, we not only abolished the images, the representatives of the vicious gods, and evil spirits, which we adored in the time of ignorance, but also destroyed them, their altars, and their houses: the truths which we derived from the pure gospel were also imparted to our relations, four families consisting of twelve persons; these, by the grace of God embraced the true religion, and are enabled to this day to stand steadfast in their calling. Mr. Ringletaube, hearing of our walk and conversation, inquired the more minutely into our conduct, and being satisfied baptized me, my parents, my sister, my brother, and uncle.

His employment in the service of the missions.—On my being examined by him in my reading and writing, he placed me as a monitor in Etambally school. Afterwards the school-master became a reader and I took his place. A few years after, Mr. Ringletaube left the mission in the charge of the late Vadamanikom, catechist of Malaudy, and returned to Europe, from whence it pleased the Lord to send us another pastor in the year 1817. On his arrival I was employed as a reader in the congregation of Etambelly, to read the Scriptures, catechise, conduct divine service. The number of persons which attended in this place then, was from fifty to sixty. In the year 1826 I was sent to labor in a village called Titlevilly. As the Lord was pleased gradually to enlighten my understanding I was strengthened to go on in my work in a strange village, so that within a year God blessed my labors, and added to the congregation two heathen and Roman a Catholic with their families. In the year 1827 I was removed from this place to Manalikaudoo, a village belonging to Neyoor station. Here the number of persons that used to attend was from fifty to sixty. I did not confine my labors to that place, but also went about the villages adjacent reading the Scriptures to the heathen and instructing them from the tracts. It pleased the Lord to bless my labors in these villages also, and at the end of six months a new congregation was raised at Saynamvilla, where I now labor with great encouragement.

From the American Pastor's Journal.

A MOTHER'S PRAYERS, THE TRACT, AND POCKET BIBLE.

(Furnished by a Clergyman.)

Mr. L. is a young man of uncommon abilities. With much of that enthusiastic temperament, peculiar to the southern constitution, he possesses a disposition frank, generous, and social. Few young gentlemen have entered the world with advantages equal to his. A mind highly cultivated, a conversational talent of a commanding order, together with family connexions of extensive influence, gave him a decided superiority over many of those with whom he associated. His amiable disposition, particularly, secured him an interest in the friendship of the youth of the neighborhood.

It may easily be imagined, that the influence of such a youth is almost as extensive as his acquaintance. Young men will have companions for their sports and their social hours; and the individual, in whom genius, acquirement and manners unite, generally gives tone to the feeling, and direction to the conversation—his opinions are received and repeated, and his spirit imbibed.

Mr. L., in the early part of youth, had drunk deep from the stream of infidelity. Pursuing his studies at a distance from home, beyond the immediate control of parental authority, and surrounded with circumstances rather hostile to the influence of parental advice, he gradually forgot the pious lessons received from a godly mother, and finally succeeded in persuading himself, that the bible is *priestcraft*, and the holy tendency of its doctrines, delusion. He returned to the parental roof, a fine looking, well educated young gentleman, but a confirmed infidel.

He illy concealed from the solicitude of a mother, the change of his opinions on the subject of religion. She trembled at the discovery. They mingled their tears; but while they wept together, pity for her weakness and superstition, and indignation for the means which had first led her into the delusion, were the prominent feelings of his bosom.

Months passed on. How he figured among the gay and the vain, how his sentiments were received and respected by both male and female, need not here be mentioned—the extent of the injury which his infidelity has occasioned, can never in this life be unfolded. Yet in all this, he was an affectionate son, and an amiable man; beloved and caressed by all who enjoyed his acquaintance. The mother could not but rejoice in having a son, so high-minded and honorable, yet she could not but weep, that his heart was wedded to infidel principles. This one thought embittered all the joy—her son scornfully rejected her blessed Saviour. The midnight hour witnessed her tears and prayers for the conversion of her ungodly child. Never did she forget, before the throne of grace, her infidel son. But it seemed that God would not answer her prayers. Frequently her heart almost yielded to despair, for fear that her son was given up to a rebrobate mind.

Mr. L., after having been at home a few months, married and settled on his own plantation, near the residence of his mother. He now became more domestic in his habits, more grave and serious in his deportment, but continued an avowed advocate of infidelity.

One day, in a musing frame of mind, walking around his mill pond, his glance fell on a leaf of paper near the edge of the water. He carelessly picked it up, and a few steps further he picked up two or three more. He now had in his hand a *complete tract*, which, perhaps, the winds of heaven had blown to that spot. Having arranged the separate leaves, as he walked he read. Becoming interested, he read the tract through. The little thing spoke of God, it spoke of the bible, it spoke of eternity. Again he read it—and feelings awoke in his bosom, which he thought had been annihilated. Having arrived at his house, he again read the tract. He paused and thought—deeply thought,—If this be all true, what ——? The idea was too awful, he would not pursue it; he rose and paced the floor. Now for the first time, perhaps, in his life, he felt an anxious desire to look into a bible. But in his well furnished library, that precious book was not to be found. The pocket bible, which he called his own when a boy, was now in the book case at his mother's residence. His mother had often urged him to take it home, but no! he had no use for such books. "I will send," said he, quite aloud, "and borrow one. But no! that will expose my weakness. Yes," catching at the thought suggested by the word last uttered, "yes, it is weakness, I will not submit to it. Have I not lived satisfied with my principles? What reason have I now to distrust them? Strange that reading this tract should so disturb my composure! I see how it is, I am indisposed—have been unwell all the morning—I will throw the tract aside, and think no more of these matters."

But the tract was not to be put off in this manner—it had seized on the spirit of a stubborn sinner, it grappled with his infidel principles. It gave no ground; the contest was long and serious. The tract was read over once more, and it triumphed. "Yes," said he, "I will have a bible."

He recollected the pocket bible at his mother's. He thought, too, that it was possible to obtain this bible, without exciting suspicion in his mother's family. For this purpose, he stepped over to her residence.

The perturbation of mind discovered itself in his countenance, which alarmed the fears of the mother for the health of a son, who had caused her so much solicitude. Eager were her inquiries as to his health; and his replies, that he was well, had no tendency to remove her fears.—The sole object of Mr. L. in paying this visit, was secretly to secure the pocket bible; several anxious glances, therefore, were directed toward the book case.—These glances, observed by the mother, gave a different turn to her thoughts. She looked, for a moment, intently at his countenance—could it be possible? The idea did force itself upon her mind, and she almost sunk under it. Could it be possible, that the spirit of God had found her lost child; and that he was now operating upon his heart! Hope and fear were too strong in her bosom. Like Joseph, she left the room, in order to give way to a burst of feeling. Pious mothers of infidel sons alone are capable of judging of her emotions at this time. She knew that her son had refused to have a bible in his house. Those anxious glances did give rise to the idea that he had came for the bible, which she had many times urged him to take.—There it now stood,—the pocket bible from which, in his boyhood, he had so often read to her.

After giving vent to her tears,—the tears of hope and fear, and after having poured out her soul before God, she recovered in some degree her composure. Again, like Joseph, she entered the room—her son was gone—she sprang toward the book case—the pocket bible was gone.

I have the happiness of adding, that Mr. L. is now a member of a gospel church. He repented in sack-cloth and ashes his former hostility to Jesus of Nazareth; and in the course of some weeks, he found peace in believing in the Saviour, whom he had so scornfully rejected. If he was once zealous in scattering the poison of infidelity, he is now doubly so, by his walk and conversation, in advocating the doctrines of the gospel.

From the Same.

"By their fruits ye shall know them."

A CASE OF SICK-BED REPENTANCE.

(Furnished by a Clergyman.)

In the year 1823, I was stationed as a missionary in the vicinity of a town, not favored with the regular dispensation of the Gospel. In that town, there occurred an instance, fraught with instruction, in regard to the little dependance which can be placed on that species of repentance, which is first exercised on what is apparently a bed of death.

A young man, about twenty years old, a member of a respectable family in town, received an injury upon his side, which threw him into a fit of sickness, brought on a lingering disease, and threatened his life. He had been reputed on the whole a moral young man, though *occasionally* he could go a hunting or fishing on the Sabbath, for there was a little or no preaching in the place; and he could, when provoked, burden his lips with a profane oath; he possessed intelligence and discrimination, on many subjects, beyond many of the youth around him. For some weeks after his confinement, his recovery was considered very doubtful. During a part of this time, while very low, and on the borders of the grave, he was greatly indifferent, and unconcerned respecting his soul; there was no anxiety expressed, and apparently none felt, relative to the future condition of his immortal part. After he had thus lingered on the confines of the eternal world for some weeks, thoughtless of the prospect before him, his mind was suddenly arrested by a consideration of his condition, as a sinner against God, and of his exposure to endless ruin; he became greatly alarmed for himself. In the course of a few days, he sent for me to come and see him. I obeyed his request. I found him apparently deeply convinced of his wretched state, as an enemy to God, and convicted of his sinfulness. He appeared sensible of his vileness, but cherished no hope, as I could discover. With the strong impressions which I had long felt, on the subject of sick-bed exercises, I felt it my duty to set before him the divine law,—the character of sin,—the necessity of true repentance for sin,—the nature of that repentance, and the danger of self-deception, not only as it respects a change of heart, but also, of genuine conviction of sin. He continued in this state of mind some time. I saw him frequently. Visiting him one day, I found him feeling quite comfortable, and, as I inferred, cherishing a hope; he had no great joy, but appeared humble.—The subject of self-deception, and the difficulty of knowing the heart, was introduced. He seemed to feel the danger of being deceived, and, as he had hitherto done, wished me to talk and pray with him.—His sister, a pious female, told me he had appeared different for a few days: talked as though he felt interested in the subject of religion, and conversed with the members of the family, warning them to flee from the wrath to come. He appeared penitent, said he had a wish to recover, if it was the will of God; but was willing to be in His hands. Notwithstanding previous views, I am free to say, that had he died of that sickness, I should have felt very comfortably, relative to his future state. Others, who knew the case, had a similar hope for him. It was the will of Heaven he should recover from that sickness. He gradually gained his strength, and in a few months, was restored to health; but what, the reader may be disposed to inquire, became of *his piety?* It did not leave him immediately, for his backward steps were gradual! He continued sober for some months, till just about the time that his health was fully restored, when he gave full proof that he was a stranger to the transforming power of the religion of Christ. He had deceived himself, and others were deceived in him.

How valuable, how worthy of remembrance, the rule of Christ: "By their fruits ye shall know them."

From the Same.

THE LOST FOUND.

(Furnished by a Clergyman.)

During my late residence in the city of New-York, I became acquainted with a remarkable instance of God's faithfulness towards one of his poor despised followers. On a cold wintry morning, a little girl in her dirty and tattered apparel came to my habitation, and asked for some food for herself and her parents. The lady to whom she presented this request, followed her home, and she there found her parents, living in dirt and intemperance, and destitute of the comforts of life. In the corner of the wretched cell, she saw seated another woman, of about the age of forty, whose mean attire, emaciated form, and depression of spirits, indicated great poverty and affliction. The lady having administered to her wants, introduced the subject of religion. The countenance of the poor sufferer immediately lighted up, and she stated, that fifteen years before, under the preaching of the Rev. Mr. B—— of Connecticut, she indulged a hope of her interest in the gospel, but that ever since, her life had been filled up with adversity and sorrow. The relation of God's dealings with her, and of her own exercises, convinced the lady, that she was a real Christian.

After returning home, and informing me of this visit, by my solicitation, she went back, in company with me, to this habitation of indigence. I found the pious sufferer just sinking into the grave with the consumption. Her bed consisted of a small pile of rags, and a coarse blanket. The people with whom she lived, were Roman Catholics, and had for some time maintained themselves by begging. After ascertaining her feelings on religious subjects, I obtained from her a brief delineation of her life. She was a native of L——, a town in Connecticut. With her uncle, who resides in that town, I am well acquainted. While living with her mother in the year 1809, amid a general revival of religion, she became as she thought, a subject of grace; and in a short time she connected herself with Mr. B's church. It was not long, however, before a stranger from Ireland paid his addresses to her, and secured a place in her affections; and the result was their marriage. To this union her relatives made objections, and did all that they deemed practicable to prevent it.

A few months after Providence had committed to her care an infant daughter, she left it in the hands of her mother, because she and her husband wished to go into some other part of the country in search of employment. They came directly to New-York, and moved into a street which had long been noted for scenes of profligacy. Her husband, mingling in these scenes, became indolent, lewd, intemperate, and finally deserted her; and she never heard any thing more from him. She was immediately seized with rheumatism, and was unable to walk. Indigent, unprotected, and among strangers, she was pitied by this low Roman Catholic family, who for nearly twelve years, kindly, though poorly, provided for her wants. During the whole of this period, she had been confined to the house, had seen no bible and no Christians, and had had no opportunity to keep up intercourse between herself and her mother. After presenting her with a bible and decent apparel, I saw her conveyed to a pious family, where she received medical aid, and every requisite attention. When she parted with the family in which she had lived, the woman said "she was glad that she was going away, for she had done nothing but pray and keep them awake every night." By my suggestion, she wrote to her mother; and in a few days she received a letter from her, intimating that she had previously no idea that she was alive, and that if she would come to her, she should always have a home. She also obtained a letter from her daughter, whom she gave to her mother when an infant. The daughter commenced her letter by saying, "Little did I think that I had a mother; I thought that she had been dead years ago." The poor sufferer told me more than once, that she had prayed, for more than a year, that if it were God's will, that she might not die among those people, with whom she had so long been living, but if it were his will that she might be resigned. When any thing was given her, the tears rolled down her cheeks, and she exclaimed, "This is too good for such a vile sinner." She conversed respecting her anticipated dissolution with serenity, and with a firm confidence that she had surrendered up herself and her interests to Christ. She viewed our finding her as a remarkable interposition of Providence, and expressed much gratitude.

Several pious people called upon her, and were satisfied that she was a humble penitent follower of Christ. When alone, she employed most of her time in prayer. As she was solicitous to see her mother and daughter once more, we made arrangements to have her conveyed home. As she was leaving us she wept, gave thanks, and promised that she would write us if she lived to see her mother. But this promise she never lived to fulfil. While on her passage, her spirit deserted its ruined tabernacle, and returned unto God who gave it."

From the N. Y. Evangelist

NO. II.

From the inside of a Rom. Catholic College.

Just before Easter, every year, the Catholic church requires every one of its members to go to confess on, and, I think, communion. A heavy penance or penalty is incurred, if it is not attended to; while they regard as *venial* sins, such things as idleness, gambling, horse racing, cock-fighting, malevolence, and bad words, &c. Upon reflection, however, I do not think that *horse racing* is considered a sin by the Catholics, as the students were taken to the race ground near Washington by the *prefect and teachers* of the college, several times when I was there. And, indeed, I do not see how they can consistently contemn it, as they (teachers and boys) played ball and nine pins every Sabbath afternoon unless prevented by the weather.—And, farther, it is well known that in Catholic countries and even in New-Orleans, the Catholics *dance* away the holy Sabbath evening without any compunction of conscience, or reproof from their priests.—And yet, notwithstanding they make the way to heaven almost as broad and easy as the way to hell, they call their church the the only "*holy* church." Is this doing them injustice? How much easier and broader would any man ask it than to refrain from murder, adultery, and such beastly sins: to believe in the Catholic church, and to go to confession and *communion* once a year; with the privilege of playing cards every day, attending races, bull baits, cock fighting, &c. &c.? I would like here to dwell on some of our Saviours, words as "Be ye not conformed to this world; but be ye *transformed* for whosoever is a friend to this world* is the *enemy* of God. Crucify the flesh with the lusts thereof. He that will not deny himself and take up his cross cannot be my disciple. If any man have not the spirit of Christ he is none of his.," &c. But I must return to the college and proceed with my narrative.

About Easter, then the prefect went round among the students who were assembled in the study room, to ascertain whether all who were Catholics, had obeyed this mandate of the church. In his examination he found a delinquent named. Jameison, a lame young man, from Charles or St. Mary's county Maryland. As the young man seemed averse to it, and did not rise quickly to go to confession, the perfect struck him with his hand, or the ferule in his hand, I am not certain which, (he being between me and the young man at the time,) and compelled him to go.

You know, perhaps, that the priest rubs ashes in the form of a cross upon the foreheads of those under his control, every Ash-Wednesday, and pronounce some words simultaneously over them as they kneel before them. This day and its ceremonies occurred not long after I entered the college and *before* I became a Catholic. Being marched into the chapel with the other children I thought I would only be a spectator. But I had not long been in my place before one of the teachers (Mr. Boling the prefect, was absent at the time) came to me and gave me a pull to go up and kneel before the altar with the other boys, and have the ashes rubed on my forhead. It was a ceremony not understood by me, and my conscience would not allow me to go, until Mr. Boling returned the second time and would not let me off.

Upon entering, or crossing the aisle of a chapel which fronts the altar or "tabernacle" in which the host is kept, Catholics always make the *genuflection*. As nothing but an altar with candlesticks† and a cross and image upon it were visible, I did not bow down at first willingly, as the other children did, who had been longer drilled, or who had become proselytes. I never failed, however to receive a severe rep-

* Its principles and licentious practices.

† It is worth observing that what appears to be candles, generally are tin tubes pointed. Into these, candles are put, and under them are coiled spirally. The wick comes out at the top through a small opening, and as the candle burns the wire keeps it up. So that after gazing for hours on the supposed candle, and seeing no reduction of it by the flame, a superstitious person might suppose that a miracle alone could thus preserve it.

From the Same.

"By their fruits ye shall know them."

A CASE OF SICK-BED REPENTANCE.

(Furnished by a Clergyman.)

In the year 1823, I was stationed as a missionary in the vicinity of a town, not favored with the regular dispensation of the Gospel. In that town, there occurred an instance, fraught with instruction, in regard to the little dependance which can be placed on that species of repentance, which is first exercised on what is apparently a bed of death.

A young man, about twenty years old, a member of a respectable family in town, received an injury upon his side, which threw him into a fit of sickness, brought on a lingering disease, and threatened his life. He had been reputed on the whole a moral young man, though *occasionally* he could go a hunting or fishing on the Sabbath, for there was a little or no preaching in the place; and he could, when provoked, burden his lips with a profane oath; he possessed intelligence and discrimination, on many subjects, beyond many of the youth around him. For some weeks after his confinement, his recovery was considered very doubtful. During a part of this time, while very low, and on the borders of the grave, he was greatly indifferent, and unconcerned respecting his soul; there was no anxiety expressed, and apparently none felt, relative to the future condition of his immortal part. After he had thus lingered on the confines of the eternal world for some weeks, thoughtless of the prospect before him, his mind was suddenly arrested by a consideration of his condition, as a sinner against God, and of his exposure to endless ruin; he became greatly alarmed for himself. In the course of a few days, he sent for me to come and see him. I obeyed his request. I found him apparently deeply convinced of his wretched state, as an enemy to God, and convicted of his sinfulness. He appeared sensible of his vileness, but cherished no hope, as I could discover. With the strong impressions which I had long felt, on the subject of sick-bed exercises, I felt it my duty to set before him the divine law,—the character of sin,—the necessity of true repentance for sin,—the nature of that repentance, and the danger of self-deception, not only as it respects a change of heart, but also, of genuine conviction of sin. He continued in this state of mind some time. I saw him frequently. Visiting him one day, I found him feeling quite comfortable, and, as I inferred, cherishing a hope; he had no great joy, but appeared humble.—The subject of self-deception, and the difficulty of knowing the heart, was introduced. He seemed to feel the danger of being deceived, and, as he had hitherto done, wished me to talk and pray with him.—His sister, a pious female, told me he had appeared different for a few days: talked as though he felt interested in the subject of religion, and conversed with the members of the family, warning them to flee from the wrath to come. He appeared penitent, said he had a wish to recover, if it was the will of God; but was willing to be in His hands. Notwithstanding previous views, I am free to say, that had he died of that sickness, I should have felt very comfortably, relative to his future state. Others, who knew the case, had a similar hope for him. It was the will of Heaven he should recover from that sickness. He gradually gained his strength, and in a few months, was restored to health; but what, the reader may be disposed to inquire, became of *his piety?* It did not leave him immediately, for his backward steps were gradual! He continued sober for some months, till just about the time that his health was fully restored, when he gave full proof that he was a stranger to the transforming power of the religion of Christ. He had deceived himself, and others were deceived in him.

How valuable, how worthy of remembrance, the rule of Christ: "By their fruits ye shall know them."

From the Same.

THE LOST FOUND.

(Furnished by a Clergyman.)

During my late residence in the city of New-York, I became acquainted with a remarkable instance of God's faithfulness towards one of his poor despised followers. On a cold wintry morning, a little girl in her dirty and tattered apparel came to my habitation, and asked for some food for herself and her parents. The lady to whom she presented this request, followed her home, and she there found her parents, living in dirt and intemperance, and destitute of the comforts of life. In the corner of the wretched cell, she saw seated another woman, of about the age of forty, whose mean attire, emaciated form, and depression of spirits, indicated great poverty and affliction. The lady having administered to her wants, introduced the subject of religion. The countenance of the poor sufferer immediately lighted up, and she stated, that fifteen years before, under the preaching of the Rev. Mr. B—— of Connecticut, she indulged a hope of her interest in the gospel, but that ever since, her life had been filled up with adversity and sorrow. The relation of God's dealings with her, and of her own exercises, convinced the lady, that she was a real Christian.

After returning home, and informing me of this visit, by my solicitation, she went back, in company with me, to this habitation of indigence. I found the pious sufferer just sinking into the grave with the consumption. Her bed consisted of a small pile of rags, and a coarse blanket. The people with whom she lived, were Roman Catholics, and had for some time maintained themselves by begging. After ascertaining her feelings on religious subjects, I obtained from her a brief delineation of her life. She was a native of L——, a town in Connecticut. With her uncle, who resides in that town, I am well acquainted. While living with her mother in the year 1809, amid a general revival of religion, she became as she thought, a subject of grace; and in a short time she connected herself with Mr. B's church. It was not long, however, before a stranger from Ireland paid his addresses to her, and secured a place in her affections; and the result was their marriage. To this union her relatives made objections, and did all that they deemed practicable to prevent it.

A few months after Providence had committed to her care an infant daughter, she left it in the hands of her mother, because she and her husband wished to go into some other part of the country in search of employment. They came directly to New-York, and moved into a street which had long been noted for scenes of profligacy. Her husband, mingling in these scenes, became indolent, lewd, intemperate, and finally deserted her; and she never heard any thing more from him. She was immediately seized with rheumatism, and was unable to walk. Indigent, unprotected, and among strangers, she was pitied by this low Roman Catholic family, who for nearly twelve years, kindly, though poorly, provided for her wants. During the whole of this period, she had been confined to the house, had seen no bible and no Christians, and had had no opportunity to keep up intercourse between herself and her mother. After presenting her with a bible and decent apparel, I saw her conveyed to a pious family, where she received medical aid, and every requisite attention. When she parted with the family in which she had lived, the woman said "she was glad that she was going away, for she had done nothing but pray and keep them awake every night." By my suggestion, she wrote to her mother; and in a few days she received a letter from her, intimating that she had previously no idea that she was alive, and that if she would come to her, she should always have a home. She also obtained a letter from her daughter, whom she gave to her mother when an infant. The daughter commenced her letter by saying, "Little did I think that I had a mother; I thought that she had been dead years ago." The poor sufferer told me more than once, that she had prayed, for more than a year, that if it were God's will, that she might not die among those people, with whom she had so long been living, but if it were his will that she might be resigned. When any thing was given her, the tears rolled down her cheeks, and she exclaimed, "This is too good for such a vile sinner." She conversed respecting her anticipated dissolution with serenity, and with a firm confidence that she had surrendered up herself and her interests to Christ. She viewed our finding her as a remarkable interposition of Providence, and expressed much gratitude.

Several pious people called upon her, and were satisfied that she was a humble penitent follower of Christ. When alone, she employed most of her time in prayer. As she was solicitous to see her mother and daughter once more, we made arrangements to have her conveyed home. As she was leaving us she wept, gave thanks, and promised that she would write us if she lived to see her mother. But this promise she never lived to fulfil. While on her passage, her spirit deserted its ruined tabernacle, and returned unto God who gave it."

From the N. Y. Evangelist

NO. II.

From the inside of a Rom. Catholic College.

Just before Easter, every year, the Catholic church requires every one of its members to go to confess on, and, I think, communion. A heavy penance or penalty is incurred, if it is not attended to; while they regard as *venial* sins, such things as idleness, gambling, horse racing, cock-fighting, malevolence, and bad words, &c. Upon reflection, however, I do not think that *horse racing* is considered a sin by the Catholics, as the students were taken to the race ground near Washington by the *prefect and teachers* of the college, several times when I was there. And, indeed, I do not see how they can consistently contemn it, as they (teachers and boys) played ball and nine pins every Sabbath afternoon unless prevented by the weather.—And, farther, it is well known that in Catholic countries and even in New-Orleans, the Catholics *dance* away the holy Sabbath evening without any compunction of conscience, or reproof from their priests.—And yet, notwithstanding they make the way to heaven almost as broad and easy as the way to hell, they call their church the the only "*holy* church." Is this doing them injustice? How much easier and broader would any man ask it than to refrain from murder; adultery, and such beastly sins: to believe in the Catholic church, and to go to confession and *communion* once a year; with the privilege of playing cards every day, attending races, bull baits, cock fighting, &c. &c.? I would like here to dwell on some of our Saviours, words as "Be ye not conformed to this world; but be ye *transformed* for whosoever is a friend to this world* is the *enemy* of God. Crucify the flesh with the lusts thereof. He that will not deny himself and take up his cross cannot be my disciple. If any man have not the spirit of Christ he is none of his.," &c. But I must return to the college and proceed with my narrative.

About Easter, then the prefect went round among the students who were assembled in the study room, to ascertain whether all who were Catholics, had obeyed this mandate of the church. In his examination he found a delinquent named. Jameison, a lame young man, from Charles or St. Mary's county Maryland. As the young man seemed averse to it, and did not rise quickly to go to confession, the perfect struck him with his hand, or the ferule in his hand, I am not certain which, (he being between me and the young man at the time,) and compelled him to go.

You know, perhaps, that the priest rubs ashes in the form of a cross upon the foreheads of those under his control, every Ash-Wednesday, and pronounce some words simultaneously over them as they kneel before them. This day and its ceremonies occurred not long after I entered the college and *before* I became a Catholic. Being marched into the chapel with the other children I thought I would only be a spectator. But I had not long been in my place before one of the teachers (Mr. Boling the prefect, was absent at the time) came to me and gave me a pull to go up and kneel before the altar with the other boys, and have the ashes rubed on my forhead. It was a ceremony not understood by me, and my conscience would not allow me to go, until Mr. Boling returned the second time and would not let me off.

Upon entering, or crossing the aisle of a chapel which fronts the altar or "tabernacle" in which the host is kept, Catholics always make the *genuflection*. As nothing but an altar with candlesticks† and a cross and image upon it were visible, I did not bow down at first willingly, as the other children did, who had been longer drilled, or who had become proselytes. I never failed, however to receive a severe rep-

* Its principles and licentious practices.

† It is worth observing that what appears to be candles, generally are tin tubes pointed. Into these, candles are put, and under them are coiled spirally. The wick comes out at the top through a small opening, and as the candle burns the wire keeps it up. So that after gazing for hours on the supposed candle, and seeing no reduction of it by the flame, a superstitious person might suppose that a miracle alone could thus preserve it.

His principles and licentious practices.

† It is worth observing that what appears to be candles, generally are tin tubes pointed. Into these, candles are put, and under them are coiled spirally. The wick comes out at the top through a small opening, and as the candle burns the wire keeps it up. So that after gazing for hours on the supposed candle, and seeing no reduction of it by the flame, a superstitious person might suppose that a miracle alone could thus preserve it.

Burning of the steamboat Mobile.—We regret to learn that this splendid new boat was totally destroyed by fire on Thursday morning last, between 4 and 5 o'clock. She was taking in cotton at Wiggin's Landing, when the fire was discovered. It was probably communicated from the furnace to the deck, and thence to the cotton in the hold. There were 840 bales on board, about 500 of which were destroyed.—The boat was scuttled, but the buoyancy of her cargo prevented her sinking. The passengers, 33 in number, all escaped with their baggage.—*Mobile Register.*

A most destructive fire occurred in Easton (Pa.) on the night of the 19th inst. It originated in the store of Messrs. Miller & Von Tagen, which was entirely consumed, together with two very large three story brick houses. The stock in the store was valued at about $12,000—and the whole loss is estimated at $30,000.—*Lycoming Gaz.*

The lip of truth shall be established forever: but a lying tongue is but for a moment.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the New York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS.—NO. XVII.

WE CAN NEVER HAVE A REVIVAL, TILL THE CHURCH ARE UNITED.

When a church is torn with dissensions, when brother is opposed to brother, the remark is very frequently made: "We cannot have a revival till the church are more united. As I have repeatedly heard this remark, and seen its correctness denied by facts, and examined its influence on those who believe it, I have several remarks to offer.

1. *This assertion is not correct.*

I admit there may, I have evidence that there often is, among the members of a church, that opposition which really prevents a revival. Still it need not be so, they can give up their opposition, can do their duty, can have a revival. If there is a church on earth that cannot have a revival, then that church is not, and cannot be blameworthy for failing to possess all that spirit of prayer and obedience and activity, and usefulness to sinners, which would constitute a revival. Our ability is commensurate with our duty. While therefore disunion in a church is often, the very thing that prevents a revival, it *need* not *should* not be so. But those who are real Christians, and who love revivals, I have no doubt, often think that the church of which they are members, cannot have a revival immediately, on account of their unhappy contentions. I would therefore relate the following facts, which have fallen under my own observation. Several years ago, a church and Society in H—— became divided, and dismissed their minister. They were disunited in consequence of individual animosities, and the strong party feeling which existed for and against their preacher. Destitute of a pastor, and in this divided state, they employed a minister. He told them at the commencement, that he could not enter into their difficulties, or talk them over; he urged upon them the duty of loving those whom they viewed as their enemies. This made them careful of what they said to him about the faults of others. When they began to state the faults of others, he said to them: "I fear you do not love them as you ought—I fear that you have not prayed for them as you ought." I need not remark that this treatment caused their complaints to be few. In the commencement of his labors, he urged on sinners the duty of immediate repentance towards God, and faith on Christ, and pressed Christians to the duty of fervent prayer, and faithful efforts for a revival. While pursuing this course, and visiting from house to house, he called on a family, the heads of which were respected for their undoubted piety. As this duty was brought to bear upon the conscience of the father, he said: "We can't have a revival till there is more union in the church." The preacher replied, "you must give up these feelings and pray for a revival. I wish to see your children." The children were called and conversed with by the minister. They were deeply impressed by the conversation. The father began to feel. In a few days one of his children was brought to rejoice in Christ. A very interesting revival followed, the divisions were healed, and in a few months the church and Society were happily united in their very first candidate, who became their pastor.

2. *This remark is made without a thorough investigation of the subject.*

Often have I heard the remark: "We are in a very favorable state for a revival, there are no difficulties in the church."—Often too, I have witnessed while such places were passed by, with little or no refreshing from the presence of the Lord.

Now a careful examination of the subject, I think would lead us to expect, that a church which is distressed with trials and afflictions will be revived sooner than the church, which enjoys unmingled prosperity. Past experience has ever testified that external prosperity is unsafe for the church, and is the seed time of those errors and corruptions and dissensions, which often well nigh prove her desolation. In prosperity Christians forget their dependence on God, rest satisfied in their union and strength, and repose their confidence in an arm of flesh, and in their fair prospects, which continue to brighten. They therefore neglect the appropriate means which they should employ, and the immediate efforts which they should make for a revival. And what is worst of all, they neither deeply feel their need of the Spirit's aid, nor fervently invoke his gracious presence. Several years ago the church and society in C——— which had seen days of affliction, became more prosperous and united, and felt that their prospects were brightening. While in this state a revival commenced in a very interesting manner, and excited the hope that it might become extensive and lasting. But the church evidently did not cherish a lively sense of the importance of a revival.—They did not come up to the work, and it soon declined. The Lord of the vineyard seemed to leave this branch, and for a season it withered dreadfully under his parting frown.

When a church are in affliction, when they are torn by contentions, there are some who are grieved for the affliction of Joseph, and in consequence of these prominent evils, they know *how* to pray and what to pray for, they are driven to God for succor. They feel so deeply, and pray so fervently, and use the means of God's appointment so faithfully, that they obtain from God the precious gift, a revival of religion.

In G———, while there were great difficulties in relation to the pastor of the church, an aged mother in Israel said to her family, "you must tell me all about these difficulties, that I may *know how to pray*." Others, doubtless, in consequence of these difficulties, were led to seek Jehovah's aid by fervent prayer. A revival soon followed, and the families, with which this aged matron was connected, shared abundantly in its precious blessings.

3. *When this sentiment is cherished, its influence is awfully pernicious.*

Let Christians fully believe that they cannot have a revival now, and they will neither feel their obligations, nor put forth efforts to be revived. The most that they can be persuaded to do, will be to make what they view as a preparation for a revival. They will exhaust all their efforts to produce that state in which they *can* have the reviving influence of heaven. Consequently, they will make no direct, immediate effort to obtain a revival. But will they ever attempt this work of preparation? There is much reason to fear that they will not. If they attempt it there is reason to fear that it will be so unskillfully done, that the very effort will drive them still farther from the desired state. Many churches make these efforts to prepare for a revival, but never make efforts to produce a revival. They do not discriminate on this subject. They leave undone that work, which would secure a revival, and consequently no revival follows. They think they have done what they could to obtain this blessing, and therefore conclude that they cannot now be cheered by the special presence and power of the Holy Spirit. Spiritual unconcern and inactivity are the results. The church settle down in despairing indolence, and flatter themselves that they are waiting God's time to be revived!

If such churches would be refreshed by the returning smiles of God and the reviving influences of his Spirit, if they would be built up in beauty and honor and strength, let them give up this view and feel that it is their duty and privilege to be immediately revived; let them faithfully employ the means, which God hath appointed for revivals; let them bring all the tithes into the store house, and prove the faithfulness of Jehovah to his promises, then shall he pour them out a blessing, till there shall be no room to receive it!" A. R. A.

From the N. Y. Evangelist.

HINTS TO A MINISTER IN A REVIVAL.

Enter more fully into the work.

In reply to your remarks, dear brother, I observe, that your present situation is peculiarly critical and responsible. If other churches around you, are more deeply interested in the revival, than your own church; if the most zealous and active members of your church, are leaving their own meetings, and flocking to those places, where there is the most evident display of God's power and grace; if they appear in a measure censorious towards those members who have not entered into the revival, and towards their minister, too, you certainly need much of that wisdom which is from above, and which is profitable to direct. There are several ways in which you might exert an influence over your people, in some measure, controlling. It is very probable, that you might speak, with so much decided disapprobation of the course which these quickened members of your church are pursuing, that they would be put down. Probably the body of your church would back you up in this. But I should fear that Christ would frown, and that those members of your church would be grieved, who *help you most, by their prayers*, though they are now the occasion of your distress; and that your Church would be left in a cold and barren state, and sinners around, unconverted, press irrecoverably on in the road to death.

You might go to these individual members and tell them that you are grieved to have them leave their pastor, and thus weaken your hands and dishearten your spirit. In this way you might check them. But still, the probability is, that, though you might retain your place in their kind affections, you would in a great measure destroy their confidence in you, as a disinterested and faithful minister of Christ. These members may now err in some respects, but you know that you have justly considered them as the salt of the earth. Be careful not to grieve them. If *they* do not hold up your hands, by affectionate prayer and faithful co-operation, who will? Again, you might, by request, have some brother in the ministry preach to them, and hint to them that they ought to build on their own part of the wall,—ought to stay at home, and awaken, and encourage the sleeping, and drooping members of their own church. By this means they may be kept at their own meeting for fear *you will be grieved*, but you will retain them, only by constant and ruinous expenditures of your influence over them as a Minister, and of the good opinion which they have cherished towards you. There is one, and only one remedy. This remedy is simple and safe. If you try it, you will find it satisfactory to yourself, to these members of your church, and I have no doubt to the great head of the Church also. It is this, in your prayers, conversation, and preaching, enter fully into the work! Do this, and you will retain these ardent members within their own fold! Neglect this, and they may stray. FRATER.

Power of Prayer.—A few years ago, a pious and eminent minister of the Baptist denomiantion was performing a preaching tour in the State of Rhode-Island. Calling at the house of a pious deacon, where he tarried a night, he was informed that a young lady, on a visit at that time in the same family, was the subject of serious impression, and had a desire, on the Sabbath, to submit to baptism. The preacher examined her, was satisfied with her experience, and it was resolved that on the following Sabbath the rite should be adminstered.

The father of the young lady, a farmer possessing considerable property, but an enemy to religion, heard that she was about to be baptized. He came to the house with the determination to beat her, and brought with him a weapon for the purpose. The females of the family dissuaded him from his unnatural and ungodly undertaking. He could however, become appeased only by their suffering him to take Catherine home with him.

At a meeting of the church a short time afterwards, the venerable deacon arose, and spoke to this effect: "My brethren, when Peter was confined in prison, 'prayer was made without ceasing, of the Ch'h unto God for him;' and he was delivered. Now, my brethren, our sister Catherine is already bound, as though she was in a prison house; I therefore recommend that a day be set apart on which we may assemble, and pour out our hearts unto God for her release."

The proposal was heartily approved, and the day determined. When the brethren met, their hearts were unusually drawn out. It seemed as though the heavens were opened, and a direct access to the throne of mercy. The services ended the brethren separated for their respective homes.

But who was it opened the door to welcome the Deacon's return?" exclaimed the astonished Deacon," why how came you here?" "I can scarcely tell you," replied she; "but while you were at meeting this afternoon, my father whose heart had appeared to me hard and relentles, came up from the field, and looking in at the door, said, "Catherine, if you wish to be baptized, you may go and be baptized."

AFFECTING INSTANCE OF CHRISTIAN LIBERALITY.

Extract of a Letter to the American Tract Society, dated Prarie du Chien, November 24, 1830.

There are probably not more than six or eight professing Christians in this place.—The few that are here are cut off entirely from preaching, and have latterly tried to improve the Sabbath day and Thursday evenings in prayer meetings at each other's houses. A few evenings past a religious paper, containing a statement, showing that the receipts of the American Tract Society for the present year had fallen short of the receipts of the preceding year nearly $10,000, was handed in by one of our number, and read to the persons present.

We hope that, following the spirit that dictated that article, we endeavored to consider it prayerfully, spreading it, like Hezekiah, before the Lord, desiring that he might indicate what he would have us to do. Our meeting was refreshing, and at the conclusion I was directed to inclose you the within *twenty dollars*, as the amount of their subscription to the American Tract Society.—*American Tract Magazine.*

From the Liberator.

A FACT.

It is the custom of many slave owners in the state of Missouri, to let their slaves as servants to transient residents in the state. About ten years since, an army officer of high rank, then stationed at Belle Fontaine, Hired a negro woman of Mrs. St.——, of St. Louis. The woman not proving a good servant was soon discharged, and the officer immediately after missed certain silver spoons and other articles of value. Circumstances concurred to fix the guilt on the woman, and the officer wrote a letter containing a statement of facts to her mistress. The next morning the slave appeared at the gentleman's quarters, denuded of all clothing but a thin petticoat. She was followed by a male slave, who held in one hand a tremenduous raw hide whip, and in the other a billet. The officer opened the note and red to this effect:

Mrs. St.——'s compliments to Col. ——. She sends him the thief and a cowskin, and desires him to make use of the latter, so as not to leave an inch of her skin. But she requests that he will spare her breast, *as she is giving suck to a very young child.*'

'Tell your mistress,' said the Colonel, to the black man, 'that she is a brute.' Then turning to the delinquent he added, 'Go woman, and sin no more'

The above may be relied on as a fact. If I refrain from giving the name of this abominable mistress, it is for the sake of her very respectable family. V.

From the N. Y. Evangelist.

INTELLIGENCE FROM RUSSIA.

In a previous number mention has been made of Mr. Groves, an English missionary to Persia. The case of this intrepid and self-denying soldier of the cross is so remarkable, that some account of him will doubtless be interesting. Mr. Groves was a pious layman whose heart burned within him to devote his life to evangelizing the world. For many years the subject occupied his thoughts. About seven years since he published his book on Christian Devotedness, and soon after made up his mind to devote himself to the cause of missions. He was three years in disposing of his property, and in studying for the mission. During this period, for two years, his wife occasioned him much trouble, on account of her opposition in feeling and principle to her husband. At length she too became pious, and Mr. Groves made preparations to go to Persia as a missionary. The proceeds of his property yielded an annual income of one thousand pounds sterling. He offered the option of the whole of this, or himself and family, to the Church Missionary Society. They chose the latter. And Mr. G. resolved to go on the mission at his own cost.

The father of Mrs. Groves disinherited her. An elder brother, who was to receive a double portion, sent for Mr. and Mrs. G. and offered to give them a large present sum, and all his property if they outlived him, if they would promise to give up what he called their vagaries, and consent to live rationally like other people. Mr. Groves told him he knew no other use to be made of money, than to expend it for the good of souls; that he should certainly expend in that way all he might have; and as he really had no other use for money he should not make any such promise. The brother called them fanatics, but it is conjectured that he has settled his fortune on Mr. G's children.

Entertaining some scruples about matters connected with Episcopal ordinations, to which he could not conscientiously subscribe, he returned to his family to consult them in this exigency. He had, it seems, reserved money enough for his expenses for the last term, which he had put up in a parcel and marked it *expenses*—and also enough to pay his taxes, of which he had made another bundle and marked *taxes*. A robber broke into the house and stole the first mentioned parcel and left the other. Mr. Groves considered this as an indication of Providence that the time had arrived for him to commence his mission, relying on the strength of the promises to go without any dependance but upon his God and Saviour.

Mr. Groves went to the India House, to make inquiries about a passage to India. A gentleman, who heard him, eagerly asked if he had thoughts of going there; and said, Sir, you can do me a great favor; my brother is the Agent of the British Government in Bussorah; his wife and children are anxiously waiting to return to India under the care of some one. It was immediately settled that they should go by land, via St. Petersburgh. Thus an importance and security were given to the missionary travellers, which they could not have enjoyed in any other way. Mr. G. left England in June, 1830, with his wife and two sons, and proceeded by way of St. Petersburgh to Tifflis, in Georgia, from whence the letter from Messrs. Smith and Dwight, published in the Missionary Herald for January, was written.

On arriving at Tabris or Taubris they received letters that advised them of the lady's husband, Major Taylor's, removal from Bussorah to Bagdat, on the Tigris, but beyond the western boundaries of Persia, a most favorable and providential change for Mr. Groves, as Bagdat was the very station he wished to occupy, because the Persian, Turkish, and Armenian languages are there spoken. Mrs. Taylor was a native of Bombay, and had become pious during her visit in England. Major Taylor showed much kindness to the mission family—pays respect to religion, and has written to England suggesting many modes of doing good in Persia, particularly of sending out to him pious mechanics for whom he engaged constant and profitable employment. Mrs. Taylor, previous to visiting England, had been captured by pirates in the Persian Gulf, on a passage from Bombay to Bussorah. They were Mahommedans, and threatened to behead her (and she was placed on the block for that purpose) unless she would renounce her Saviour. Although a delicate and timid woman, and not then pious, she declared she would rather die than renounce Christianity. The monsters spared her life. She afterwards persuaded an Alexandrian merchant to ransom her for a considerable sum, assuring him that her husband would gladly reimburse him, which he did.

Mr. Parnel, who is mentioned in No. III., son of Sir Henry Parnel, offered himself last autumn to go with two missionaries and a sister of Mr. Groves, to assist and reinforce the Persian mission.

ELDER R. B. SKINNER.

We mentioned the other week the safe arrival of this brother. A letter from him dated Monrovia, December 10, 1830, to Messrs. William and James C. Crane, has just come to hand—we extract the following items:

"We arrived at Monrovia, December 4. Our voyage was not very unpleasant. The measles and whooping cough were brought on board, my little one had the measles though very slightly. We attended worship on the Lord's day whenever practicable. We were treated kindly, and found comfortably on our way.

"I am happily disappointed in the general appearance of the colony. But they have many difficulties to encounter; and at the present time the majority are mostly too poor and too ignorant to encourage education. Mr. Revy is now teaching in Monrovia. There ought to be schools at Cary Town, Cauldwell and Millsburg.

"I have not yet been to Millsburg, but have visited Cary Town and Cauldwell. In those three places and in Monrovia are about 150 Baptists. They have meeting houses in Monrovia and Cary Town—and have commenced one at Cauldwell. They need a larger supply of Watts and Rippon's hymns.

"There has been no revival here lately. Six persons were baptized on the Sabbath after I arrived. One of them was a daughter of the lamented Carey. I think that there is a fair prospect for usefulness, and hope that we shall not be forgotten by our friends in Virginia.—*Religious Herald.*

PRESBYTERY OF BALTIMORE.

At a meeting of the Presbytery of Baltimore, held October 6th, 1830, the following preamble and resolution were *unanimously* adopted:

Whereas, in the view of this Presbytery, the Presbyterian Church with which we are connected, in general, and we, as a Presbytery in particular, have to a most inexcusable degree, neglected the claims of Foreign Missions; and whereas the present state of the heathen world, as well as the last command of our Divine Redeemer, most urgently calls us to exert ourselves in this noble cause, therefore,

Resolved, That we, *as a body*, will make the attempt from this time to support *at least one Missionary*, from year to year, in the *foreign field*.

The Editors of religious newspapers and periodicals, friendly to Foreign Missions, are respectfully requested to give the above an insertion.—*Presbyterian.*

Virginia and North Carolina.—According to a late estimate made by the Sunday School Union of Prince Edward county, Va. there are in these two States 1,618,000 non professors of religion, and nearly 135,000 without the advantages of relgious instruction. In these States there are 370,000 children of suitable age to receive Sabbath School instruction.—In Virginia, which contains more than a million of inhabitants, there are but 25,000 professors of religion including all members of all orthodox churches.—From such statements as these, we learn what efforts are necessary to bring even the Atlantic States under proper Christian cultivation.—*Charleston Obs.*

Although in giving the following articles from the Canadian Watchman, we depart from our usual practice of excluding subjects of local controversy, yet we cannot but think we are excusable in inserting these, as they go to show the true spirit of Catholicism, where it dare speak out. Such will be the treatment that *protestants* will receive at the hands of the "*Infallible Church*," should its adherents become sufficiently numerous in these United States to render it in their opinion, politic to lay aside the mask of quiet forbearance, which they know so well how to assume.

From the Canadian Watchman.

The libellous attack upon the Dorcas Society, published in the Catholic of the 4th inst. and afterwards republished in several other newspapers, is an apt illustration of the true spirit of modern Romanism. The Kingston public, and especially that portion of it connected with the libelled Society, is indebted to the inquisitorial editor for this honest and open, though somewhat uncorteous, avowal of his sentiments. It is not my design at present to offer many remarks upon the learned editor's newly coined phraseology, which I take to be a specimen both of his taste and of the feelings of his heart;—but such expressions as these, "Evangelical gospellers," "godly miscreants," "cat paw tools of orthodoxy," "self-sainted hypocrisy," &c. to my ears sound rather unappropriately in the mouth of one whose office demands meekness, forbearance, and charity. Such language in the mouth of an infidel, would show a consistency of language and character, and excite no surprise. It is the very language of an opposite character, he might justly be chargable with inconsistency, if not with hypocrisy. Now Mr. Editor, you will understand me. I do not say the editor of the Catholic is an infidel. I say no such thing. I merely say that such expressions as the above would better become an infidel, than a minister of Jesus Christ.—I leave him to explain the consistency of such language with his office, and proceed to examine the correctness of his statements. The Dorcas Society, which the courteous editor is pleased to designate as a "set of silly women," is composed of ladies belonging to the Episcopal, Presbyterian, and Methodist denominations—and of course, "*their illiterate exhorters*" must mean the ministers of those denominations. Their object is to furnish clothing to such poor children only as regularly attend a Sabbath school. They do not go "from house to house" to offer clothing to children as an inducement to attend a Sabbath school, nor have they authorised any one to do so. Their method of distributing their charity is to request the teachers of Sunday schools to send such poor children as are in regular attendance upon Sabbath schools in Kingston, to be examined by persons appointed for that purpose, on a certain day every fortnight. If, on examination, they are found to be destitute, and at the same time, in regular attendance upon any of the Sunday schools in Kingston, they are furnished with warm and comfortable clothing during the cold season of the year. The inquiry is rarely made, and it is seldom known, whether the applicants belong to Catholic or Protestant families. The clothing furnished consists of shoes and outside garments, all new, and, with the exception of the shoes, made by the ladies themselves. No provisions of any kind have ever been furnished by the Society. So much for matter of fact. A few remarks and I have done

It is well known that in all the Sabbath schools in this town, it is a prominent object to teach children the Bible simply; and it is worthy of remak, that the chief, if not the only objection urged against the Society, is, that the children of Catholics are taught "the sectarian [Protestant] principles of the donors"—or in other words, which I take to be the true meaning, that they are taught to read the Bible. This, if I mistake not, is the grand objection. The well known hostility of the Romish priesthood to the Bible, is a confirmation that this is the true explanation. They know full well that if the members of their church should have free access to the Bible, the delusions which have so long enchained their consciences, & which they have managed with a zeal and subtelty, unsurpassed in the annals of ancient or modern times would be swept away, and with them no small part of their gains. They will therefore, neither come to the light themselves, nor suffer others to come—and every attempt to impart a knowledge of the Bible either by means of Sabbath schools or Bible societies, is denounced and anathematized as an intent to ruin the souls of their people.

Should the sharp-sighted editor discover any further attempts on the part of the Society, "to decoy the hopeful progeny of the Irish Catholics into the Sabbath schools;" and should he think proper to execute his threat "to publish their names to the *merited scorn of the liberal and enlightened portion of the community*," he is requested also to publish a few of the names of "the liberal and enlightened," not forgetting to place his own name at the head of the list. DORCAS.

In explanation of a fact alleged above, we state that there are *two* female societies for assisting the poor in Kingston. The Dorcas society supplies children with clothing. The Female Benevolent Society bestows food to the needy and destitute; medicine and medical attendance upon the sick.—The food is always of a savory kind. The charge of bestowing it with "conditions," is utterly unfounded. The latter Society includes a number of the most respectable ladies in town. The misstatements & misrepresentations which the Catholic has thrown out against these engaged in doing good to all, Roman Catholics not excepted, discover the dire enmity and hateful jealousy which prompts them.

SPIRIT OF ROMANISM.

From the Catholic of March 11.

"The zeal which each of these have to augment his little flock, may account for the exertions used by some of our simple town's women, (their easy dupes and cat paws) to make proselytes to their whimsical sects of the bribe-won Irish innocents: though, by what I understand in the teeth of want, and threats of no charitable description, the poor, but conscientious and high minded descendants of Saints and heroes: the humble professors of that same Catholic faith, which was preached to their ancestors by the great Saint Patrick; have afforded small encouragement to our sectarian kidnappers to renew their base bribing efforts of seduction."

"When, I say, with all this, were Catholics ever seen, like our screaming enthusiast, petticoat missionaries, obtruding themselves upon their Protestant neighbors; taking advantage of their necessitous circumstances; and tempting them, as the Devil did the Saviour, when he was hungry; to give up their children to their fanatical training, for a *bit of bread or some worn out shreds of needful clothing*; charging them otherwise in all their wants and distresses never to look up to them for the smallest assistance?"

ISRAEL LEWIS.

Justice to this man, as well as to ourselves, require that we should give to the public the recent information which we have received in relation to him. A few weeks since we published a communication in which it was stated that Mr. Lewis had violated the trust which had been reposed in him, and in consequence had been denounced by the society whose agent he had acted, and had been branded as an impostor. Knowing the source from whence the communication came, we placed the most implicit confidence in the narration, and gave it as we received it. Since that time Mr. Lewis has called on us, and exhibited such documents and facts, as to satisfactorily convince us that that statement was *wholly untrue*. Even the gentleman who furnished the communication, and who furnished it from the best motives, is now satisfied that the source from whence he derived his information was erroneous, and that he has unintentionally given publicity to a misstatement.

To conclude, from the testimony to us we are well satisfied that Mr. Lewis is now the accredited agent of the *Wilberforce* Colonization Society, and is entitled to the public confidence as such.—*Roch. Rep.*

Georgia.—We are told in a New-York paper, that the City Council of Savannah has passed a law imposing $100 fine on every free person of color coming to that city after the 10th inst. Were I a free colored citizen of Massachusetts, I would immediately wend my way to Savannah, to test the validity of this law. It is declared in the second section of Article 4 of the Constitution of the United States, that the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States.' Is the City Council of Savannah to nullify this constitutional clause with impunity? Let it fine or imprison, if it dare, a free colored citizen of a free State, who is charged with no other crime than that of having a black skin, and presuming to emigrate to the south.—*Liberator.*

PREMIUM.

For the best plan of a School Room.

AMERICAN INSTITUTE OF INSTRUCTION.

The Directors of this Institute, desirous of drawing attention to the subject of the construction of school-houses, and of presenting to the public the best ascertained and most valuable facts in regard to it, have passed the subjoined votes.

Voted, That a premium of twenty dollars or a medal of that value,—at the option of the writer,—be presented for the best Essay on the construction of school-houses; in which attention shall be given to the location of the houses, to their dimensions, arrangement, best modes of lighting, warming, and ventilating them with particular reference to the common schools, and to economy in space, material, and furniture.

Voted, That the Editor of the Education Reporter be solicited to publish the foregoing notice in his paper, with a request that other papers should publish it.

The premium is not such, as of it self, will induce attention to the object in view; but it is hoped and believed, that any person who can aid in this important object will be willing to accept even this small premium, and a better reward in the satisfaction of contributing to the advancement of public interest.

Communications may be addressed to the Secretary of the Institute, to any time previous to the last of July, that the successful Essay may be laid before the Institute, at the annual meeting in August.

GIDEON F. THAYER, *Rec. Sec'y.*

Boston March 23, 1831.

Ingenuity Rewarded.—A Mr. Reynolds of Bristol, R. I. has invented, after much laborious research, and under that worst of all discouragements to ingenious mechanics, poverty, a machine for manufacturing wrought nails. Mr R. under all his embarrassments, by dint of study and perseverance has brought his machine to such perfection, that it will take from the rod and deliver 200 wrought nails in a minute superior in every respect to nails wrought on the anvil. The ingenious inventor and his associates have sold the exclusive right of the machine to a company in Philadelphia and have received as a compensation the liberal sum of $100,000. Mechanics take courage. Labor and ingenuity do not always go unrewarded.—*Connecticut Observer.*

Who are the Savages.—A gentleman was recently passing through the Indian country in company with several others.—In crossing a river, his pocket book, containing $5000 in bills was soaked through with the water. On arriving at the Indian dwelling he stopped, and the men & women carefully spread out the bills, and when they were thoroughly dry returned him every dollar. Soon after, the company came near the white settlements, and were attacked by a gang of white persons, who attempted to take their horses from them: and it was only by deceiving the whites by a stratagem, till they got past them, and putting spurs to their horses, that they escaped.—*Gaz.*

Achievements of Prayer.—There resides in Brown township O. an aged mother in Israel and a member of the Presbyterian church, of more than thirty years standing. About two months before the revival commenced her heart was pained at the indifference to religion which generally prevailed in the neighborhood, and the lukewarmness of Christians. She mentioned her fears to a pious neighbor, who agreed

Central Library of Rochester and Monroe County
Historic Newspapers Collection

to unite with her the following evening at her house, in special prayer for a revival of religion.

This was a season of refreshing to those who attended, in all five or six persons.—They agreed to meet again, and at the next meeting several others attended.—The meetings were attended weekly and increased in numbers and interest. Shortly after this prayer meeting commenced, the only daughter of this mother in Israel, was brought under conviction for sin, and in the fifth or sixth prayer meeting from the time above mentioned, obtained hope in Christ; and shortly afterwards the youngest son. This woman has three sons and one daughter. Two of the sons and the daughter are married. The two sons obtained hopes a year or two ago. But the wife of each and the husband of the daughter, as well as the youngest son, are subjects of the present revival. Thus her whole family, (for she is now a widow,) are hopeful subjects of renewing grace. Nor is this all—the revival in Brown township commenced at the little prayer meeting already described, and from forty to fifty will in all probability have cause to bless God forever on this account.—*H Miss.*

Revivals.

From the New York Evangelist.

REVIVAL IN NEW YORK CITY.

We are not able to give intelligence of a revival here, so powerful as is witnessed in some other populous places. Still we are happy to state, that the work of Divine grace continues to advance; and in some churches, and among some class of persons, with new and peculiar interest.

The Three Days Meeting, of which we gave notice last week, commenced in Mr. Patton's church on Wednesday, at half past ten A. M. and was still in progress when our paper went to press on Thursday, P. M. From attending one of the public services, and from information respecting the others, we state that they were seasons peculiarly solemn and precious.

In addition to the churches already mentioned as sharing in the work, we are happy to state that the colored Presbyterian church and congregation under the pastoral care of Rev. T. S. Wright, are remembered graciously by the Great Head of the church. Several of their congregation have become hopeful subjects of the work, a considerable number attend the meeting of inquiry, and their place of worship is crowded to overflowing. We feel that there are many facts, in relation to the revival in this city, which should awaken in the Christian community, a spirit of ceaseless, agonizing prayer.

Delhi.—We have received a letter from Delhi, Delaware county, N. Y. dated March 22d, from which we make the following extract: "Truly this is a day of God's power. He is doing great things for Zion. He began to revive his work here several months ago. Ever since it has steadily progressed, about thirty have become the hopeful heirs of Heaven. Many are yet anxious."

Granville, Washington co N. Y.—We received, too late for insertion this week, an interesting account of a Four Days Meeting in this place, commencing March 10th, from which a revival originated; which is progressing there, and spreading into other places. Further particulars next week.

Berkshire county, Mass.—A gentleman from this county has this week informed us, that interesting revivals, originating in three and four days meetings, are now prevalent in Williamstown, Lanesboro, Pittsfield, Peru, and Gt. Barrington, and that many other towns are about adopting similar measures. There are cheering prospects of a general revival through the County.

Wonderful Revival at New Haven.—The following in an extract of a letter from a gentleman in that city, dated March 24th:

"One hundred and twenty in College now hope they have truly given themselves to the service of God. Every thing is yet promising for the farther progress of the work.

"In town, at the meeting of inquiry last evening, the whole floor of Mr. Merwin's church was completely filled, say 900 or 1000 were present. In our schools there is much feeling. Never has the town been so powerfully moved."

Great Barrington, Mass.—About four weeks ago, a four days meeting was held in Great Barrington, which was the commencement of a powerful revival. There are now in that place about fifty rejoicing in hope, and many more inquiring.—*Albany Telegraph.*

Revivals in Virginia.—The Richmond Telegraph states that a revival has commenced in the vicinity of Hampden Sidney College—and many in that place feel a deep interest in it. A large number are anxiously inquiring what they must do to be saved. The same paper states that in Powhattan county, the power of divine grace is signally manifested in the conversion of sinners.—*Connecticut Observer.*

Amherst College is now to be added to the number of favored institutions; twelve in all. Six of the students are hoping; and more are deeply impressed.

Respecting *Hamilton College*, we would here say that about twenty have been mentioned as indulging hope; while others are inquiring.—*Western Recorder.*

Geneva in Ontario County.—We are informed by a private letter from this village, that it still continues to be blessed by a "powerful revival." Ninety-seven united with the church, on the 20th ult.—*Ib.*

Revivals.—Columbus and Circleville are now enjoying seasons of refreshing from the presence of the Lord. The revival in Circleville has been in progress for five or six weeks; thirty have already been added to the Presbyterian church there, and about as many more, it is hoped have experienced a saving change. At Columbus, also the Lord is reviving his work; at a three days meeting held there, which the Lord was pleased to bless, the seriousness which before existed, was much increased. Religious meetings were frequent, very full, and solemn. Between fifty and sixty have been ascertained to be more or less serious.—*Hom. Mis.*

From the Telegraph and Register.

State of Religion in Albany.—We have said nothing for several weeks past on this subject, but conceive it now to be our duty, and perform it with heartfelt satisfaction, to announce to our friends at a distance, the continued and abundant blessing of the Most High that has rested and now rests upon several of the churches in this city. In all the Presbyterian churches and some others with which we are not so well acquainted, there has existed, for several months, a more general and solemn attention to the things of religion, than during any former period of the same duration. Larger accessions have been made to some of them, than ever heretofore at one time. To the 1st Presbyterian Ch. there were added last Sabbath, 57 persons; 52 of them on examination. The services on that day appear to have given a new impulse to the revival, so that upwards of a hundred individuals are professedly seeking salvation. In the second Ch., the inquiry meeting is usually attended by from 80 to a 100 persons, a considerable portion of whom within a recent period consider themselves converts. The 3d Church received an accession of 15 Sabbath before last; its prospects are encouraging. A few weeks since, upwards of forty were added to the 4th Church, and we understand that about 70 more are to connect themselves with it to-morrow; 55 of them on examination.

Such are some of the happy results of God's gracious presence in this city for a few months past. His doings in other churches call likewise for fervent gratitude. But let not the people of God be satisfied with what has been done. Rather let them not rest till the hundreds and thousands of our city, who are still impenitent and far from God; shall also be led to seek and obtain salvation.

Revival in New Haven.—The friends of the Redeemer will no doubt be glad to learn from time to time, the progress of the revival in this city. The days of miracles are past, when God by his Almighty power, wrought wonderous things, in order that we who live in these latter days might believe. We are not permitted now to see the Holy Ghost descending like a dove, or hear the noise like a rushing mighty wind, when He fills the place. Yet we as firmly believe as if we did, that "Jesus being by the right hand of God exalted, and having received of the Father the power of the Holy Ghost, hath shed forth this, which we now see and hear."

We can make no estimate of the number who have closed with the offers of salvation. But whenever an invitation is given for the young converts and the anxious sinners to assemble, we can see them flocking together, in reality, "like a cloud and as doves to their windows;" and no place less than the body of our largest churches, with seats in the aisles, can accommodate the crowd.

The revival in College is still a subject of prayer. Those who are watching its progress *begin* to count the *number that is left.*—*Religious Intelligencer.*

Revivals of Religion.—We have been permitted to publish the introductory remarks to a series of sermons on revivals of religion, which have just been delivered by the Rev. Dr. Bedell, of this city, to his own congregation. We were present at three out of four discourses, which made up the series, and trusting that it might be interesting and instructive to our readers to have their thoughts turned to so important a subject, ventured to solicit the favour of placing on our pages the extract, which will be found under the head "Revivals," &c.

Every paper brings us interesting accounts of the progress of the great work of religion, from one end of our land to the other. In New York, and at Rochester, the Episcopal churches have been in some degree blessed wit the refreshing influence of the Holy Spirit. In St. Luke's Church, in the latter place, we see that there have been one hundred and twenty additions to the communion. These are calls for joy and exertion on the part of the ministers of Christ.

In this city, nothing yet has occurred of a very remarkable character. The churches of all denominations seem in some degee aroused. There are daily meetings for prayer at6 o'clock in the morning at St. Paul's and St. Andrew's churches, and in both these congregations, there seems to be an awakened attention to religious interests and duties, and serious inquiries for salvation, among many persons. We are waiting for that blessing from on high, which alone can crown the efforts and prayers of God's people, and feel more than ever, the importance of a spirit of prayer among the professing followers of Jesus. We earnestly commend to the attention of our clergy, the commencement of the morning concert of prayer in all the churches. "O, that the Salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.—*Epis. Recorder.*

Revivals are in progress in Butternutts, Cooperstown, and some other places in Otsego county, New York.

ROCHESTER:
Thursday, April 14, 1831.

REVIVALS.

The blessed operations of the Holy Spirit in the awakening and conversion of sinners which have been so signally displayed in this region, are extending into New England, and recent accounts from the south assure us that the good work is also commencing in many churches there. We cannot even pretend to mention all the places where revivals exist. Four Days Meetings are every where blessed to the refreshing of the churches and to the conversion of multitudes of sinners. It is found to be true in relation to the subject of religion, as we all know it is in relation to every other subject, that to make an impression, either to convince the understanding, or to affect the heart and produce corresponding action, it is necessary to bring it before the mind and to *keep* it there as a prominent object, until its claims and its consequences in all their tremendous reality are fully weighed; that the more the mind is diverted, the oftener the attention is called off to other matters, the more faint will be the impression and the less likely is it that any one subject will receive the consideration which it merits. Philosophy, no less than common sense and experience, recommend the course which has of late been so extensively adopted of making the subject of religion the prominent, and as far as possible, the only object to be presented to the minds of the impenitent, until a decision is deliberately made, and they resolve to act for the Lord, and have strengthened their resolution by making public their determination to act wholly for Him.

No course either, can be so likely as this, to expose the preposterous, the soul destroying and prevailing error, that although the scriptures are true, as generally understood by orthodox christians, although Heaven and Hell, with all their infinite consequences depend upon our own choice—altho' the delay of a day, an hour, or a moment, may occasion the loss of the one and fasten upon us the flames & torments of the other, yet that it is an evidence of weakness and folly to attend to the subject of religion to the exclusion or neglect of other concerns. The mind must be kept in close contact with the subject of the soul's salvation, or it will not be understood—will not be realized, and of course the heart will not be affected, or compliance with the directions of God for its attainment, secured.

We do not expect to succeed in an attempt to enlist any one in our worldly schemes or to secure his co-operation, while we perceive his thoughts are diverted and his attention called another way. But our hopes of success depend much upon the fact whether we are or are not, able to secure a patient hearing, and on our being able to occupy the whole mind so as to exclude from it all other subjects.

It is on this principle that the great effects of our four days meetings have been produced.—It is here that Christians have stolen a march of the adversary of souls and have thus done something towards wiping away the standing reproach recorded against them, on the pages of inspiration, that "the children of this world are in their generation, wiser than the children of light."

Revival.—A powerful revival has commenced on the Ridge Road in the town of Greece, extending also into the town of Parma, under the preaching of Elder Kinney of the Baptist denomination. Some of the most influential men and those who have long gloried in their infidelity, are among the number that have submitted to God.

REVIVAL AT ERIE PA.

We are informed by the Erie Observer that a Four Days Meeting has recently been held at that place—that a Revival is in progress and that sinners are submitting to God. From the location of Erie, which gives it necessarily a commanding influence over an extensive and populous section of country, we cannot but rejoice to learn that the Spirit of God is awakening sinners there from their slumbers and putting a new song into their mouths. We hope to learn, ere long that from this point revivals have extended to all that district of country—that its inhabitants may be as highly distinguished by their piety as they now are by the fertility of their soil and the temporal blessings which God has bestowed upon them.

'Protius' is received, but he is advised to wait until by time and experience he shall be better qualified to edify the public before he attempts it through the columns of a newspaper. We do not say this to repress the aspiration of genius, or to discourage a laudable ambition for the acquisition of knowledge—we would advise him to persevere in his endeavors to learn how to communicate his ideas on paper, but not to be in *haste* to see himself in *print.*

We are informed that a communication signed Alonzo, has been sent to this office,—it has not been received.

QUALITY OF OUR PAPER.

We have lately heard much complaint about the quality of our paper,—that it will hardly hold together until it is once read. We are sensible that there is some cause for complaint and shall endeavor to avoid giving occasion for it in future It is not always easy to judge correctly of a lot of paper until we commence working it, and when we have once made a purchase, we cannot afford to lay it aside. We are greater losers in such cases than our readers.

We intended to have given a short obituary notice of Mr. J. Bissell jr. whose death it was our melancholy duty to notice last week, but press of business and want of usual health compel us to defer it until next week.

MISSIONARY REINFORCEMENT.

From the Missionary Herald for April, we are informed that Messrs. Mason and Kincaid, who sailed from Boston in May last to reinforce the Burman Mission, arrived at Calcutta the latter part of September. They expected to proceed to Maulmein, in Burmah, without delay. Mr. Boardman's health was in a decline, and it was feared that his earthly labors would soon be at an end.

SPORTING INTELLIGENCE.

A Southern paper says "There has been a great deal of negro shooting here of late." If our readers wish to understand the full import of such a paragraph we would inform them that appearances were such as to excite a suspicion that the blacks had formed some plan to assert their freedom. It was for exhibiting these symptoms of liberty that this "negro shooting" has of late been, it is said, pretty extensively practised—in "this land of the free and home of the brave." These things sound very strange to northern ears. How undesirable is that society where the relation of Master and Slave exists, where the former are continually in a state of fearful apprehension lest they should be massacred by the latter, and where to avoid this apprehended danger, human beings are hunted down and shot with as little compunction as if there was no such command as "Thou shalt not kill."

Temperance Papers.—We always rejoice at every new and judicious effort that is made for the promotion of Temperance. We are pleased to see as we occasionally do, the establishment of new papers devoted to the advancement of the cause. Their multiplication augurs well for temperance—shows that the friends of the cause must be increasing, and that the means for effecting a still greater increase, are multiplying.

We have given some very good articles on this subject, from the Temperance Advocate, lately established at Sandy Hill. In the last one we notice a request that those who feel interested in promoting the circulation of such papers, should assist in adding to their list of subscribers, as its present patronage is insufficient for its support. The price of the Advocate is only $1,50 in advance, and we would suggest to our Temperance Agent and others, whether they may not render essential aid to the cause by obtaining subscribers to that paper in this region. There is perhaps no way in which so much good may be done, at so trifling an expense, as by the circulation of Temp. papers, which every week bring up new facts and arguments and come with fresh interest, and are sure to secure an attentive perusal. The Advocate is not as large as some other papers of this description, but its price is proportionally low, and it contains, probably, as much as will usually be read by most families, with attention and profit.

THE MAILS AGAIN.

One of our subsribers at Black Rock writes that our package for that place has been received of late, very irregularly—that three papers for March have not reached that office, and wishes to know whether they have been regularly mailed. In reply, we can say with perfect confidence, that they have been put into the office in this village every week, and that we are utterly at a loss to conjecture how they should have been lost on the route.

We regret their failure the more, as we are unable to furnish the missing numbers. And here we would observe, that he have been requested by individuals to forward extra numbers to persons whom they have named, on account of particular articles contained in the numbers requested to be sent—but in every instance we have been unable to comply with the request, owing to additions to our subscription list at the times referred to. In some instances we have not been able to supply all our subscribers.

The Four Days Meeting held at Bergen last week, we are informed was one in which the power of God in the conversion of sinners was most strikingly manifested. A number of those who had been strong advocates of Universalism have been made trophies of redeeming love.—Some individuals of this class are doing great good in their labors with those who had drank with them deeply at this fountain of delusion and death. The powers of darkness appear to have brought out all their forces at this meeting—and have suffered a signal defeat. The Lord has triumphed! Glory be to the riches of his grace!

A letter just received says:

The Meeting in Bergen was a powerful one. Not far from sixty conversions during the meeting. Preachers, Messrs. Sedgwick, Crawford, Cheeseman, Mead, and one or two others.

EXPLANATION.

As there appears to be some carping about an expression we used in the Observer of the 7th inst. in regard to Lotteries, we have no objection to explain. We said that the purchaser of tickets stood twenty chances to loose his money where he did one to gain even the smallest prize. We have no doubt that the expression was understood by our readers generally as we intended it—that is, that there was not one chance in twenty for the purchaser of a ticket to receive back from the lottery vender—as much money as he had paid for it. *This will not be denied.* Let those disposed to adventure their money in this way bear this in mind—TWENTY CHANCES TO LOOSE WHERE THERE IS ONE TO GAIN. What encouragement this, for a man of sense to enter into a *speculation!* We are upon the whole pleased that an opportunity is afforded for making an explanation. It brings the subject again before the public.

The following article, from the Washington Spectator, is well adapted to call into action the *guessing* propensities of our yankee readers.—*Christian Mirror.*

Great Prospects of the Colored People.—There is a man, whose name has rung throughout the country, especially as the devoted and magnanimous opposer of schemes for concert among religious people, who is married to a colored woman, we know not whether "on the book," or by the northern mode of "jumping the broom," and who is the father of a colored family. He has also been nominated to the Vice-Presidency, and even to the Presidency of the country. In case he should become President, and in case also it should become, *by usage,* the prerogative of that Officer to rule and modify, and violate the constitution and laws of the Government, the colored people will have an Esther at the foot of the throne, who may not only dictate modes and fashions to the female community, but may deliver her people from civil disabilities, break down the barriers of prejudice which separate the two races, and produce an amalgamation, by the power of party spirit, which no other spirit, demon or angel, could carry into effect. Such a consummation would be the means of an African Jubilee throughout the country.

As to who the individual is that is alluded to in the above we cannot exercise the privilege of "*guessing*" because we have long known from what we deemed unquestionable authority the facts thus hinted at. We have been asked why we did not publish them—our answer was that the immoral or moral conduct of an individual did not add to, or diminish aught from the arguments he might advance, but when we have seen the *moral* and even *religious* character of this person brought forward to give weight to his reasoning we have been strongly tempted to speak out. But who will be surprized that an advocate for the public violation of the Sabbath, who is the idol of every infidel and profligate in the land, should also elevate to the high honor of being the mother of his children, a lady of sable hue, with protuberant lips and nose not exactly of the true Roman stamp? Sabbath breaking is not often a solitary vice of the individual guilty of it.

From the Western Luminary.

MELANCHOLY STEAM BOAT DISASTER.

Extract of a letter from Rev. O. S. Hinkley, to his wife, in this place, dated

Steam Boat Volant, 20 miles below Frankfort,

Friday March 20, 9o'clock, A. M.

Dear Wife.—You will fell great anxiety about us in consequence of the news of the burning of the Sylph; which will reach you before this. We have indeed had a narrow escape, and have great cause for thankfulness to God for our preservation from the devouring elements.

I wrote you from Frankfort that we had taken passage on board the Sylph, for Louisville, with the pleasing expectation of landing there before breakfast time this morning. But by how many instances in life are we taught, "not to boast ourselves of tomorrow." We reached the Ceader Ripple about 3o'clock P. M. and stranded in the middle of the river. The Volant was lying just below the shoals unable to get up. With the assistance of their crew we got over the ripple about d rk. As the Sylph is lighter than the Volant it was determined to exchange passengers and freight, and that each boat should return to the port from which it had started. The exchange was effected about 8o'clock and such passengers as were disposed retired to rest about 12 o'clock on our boat. I am sorry to say, however, that several men were still engaged in gambling when I retired.

About 4o'clock this morning we were aroused by the cry of Fire! Fire! Fire!—I sprung from my birth and soon ascertained that the Sylph was on fire, which was fastened to our boat, our's being next to the shore. The little girls were greatly alarmed. As soon as I had pacified them I ran down and met the ladies from the Sylph, in their night dresses, just coming along side our boat in the yawl. I assisted in handing them up and took them to our ladies cabin. The Sylph was soon let loose from our boat and floated a few rods below and fastened to the shore.—Great efforts were made to arrest the progress of the flames. The fire consumed the upper deck and ladies cabin before it was extinguished. It was a scene of great confusion and distress was increased when it was found some passengers were missing. It has been ascertained that one white woman unmarried, one black woman and one small child were consumed in the fire. Their remains have been found in the ruins. They were deck passengers. All the baggage of the ladies was lost, or nearly all. In the trunk of one of the ladies has been found since the fire a small pocket book. One half of it was burnt and some money in it, in the other half bank notes to the amount of $70 were safe, though considerably scorched.—The gentleman's cabin was not injured. The escape of some individuals was very narrow. One lady had her cap and hair very much burnt. A gentleman from Lexington jumped overboard and swam to our boat. The cries and moans of the mother whose child was burnt, were truly heart rending.

A Mrs. Robert Crittenden with two childern, from Arkansaw, was one of the ladies whom I led up to our cabin with her children. She has friends in Lexington.

Columbus, (Geo.) March 19.—Most of our readers have heard of the death of the unfortunate Major Brady, formerly a member of the Legislature from Randolph County, who was killed by a ball discharged from a rifle at Hitchete creek, about a month ago. The assassin was discovered to be an Indian of the Oswitche tribe living among the Creeks, by the name of Tom, a perf ct outlaw in character even among his own people, and the desperado who had previously killed Mr. Mayo, and shot at, and wounded Mr. Thompson. We are happy to say he has paid the penalty of his bloody crimes, and fallen by the same fell weapon with which he had done such dreadful execution upon his innocent victims.

LATEST FROM FRANCE

The packet ship France, Capt. Funck, brings Paris and Havre dates to Feb. 11th; a day or two later than before received. The principal item of intelligence which they contain, is the news of REVOLUTIONARY MOVEMENTS IN ITALY.

A second edition of Galignani of the 10th Feb. announces the receipt, per telegraph, of despatches from Lyons, communicating the news of a serious insurrection in Italy, It broke out at the same time in Reggio, Modena, and Bologna. The insurgents had adopted the tri-colored cockade. At the departure of the Courier the troops of the Duke of Modena were fighting in the streets with the insurgnets.

News from Constantinople shows a disposition on the part of the Grand Seignor to avail himself of the embarrassments of Russia to evade the execution of the recent treaty. The cholera morbus had broken out in Austria.

Cardinal Capillari had been elected Pope.

A private letter from Madrid, of the 1st February, states that the Spanish Government had been driven to hostile measures by the intrigues of the apostolical party. All the provincial regiments, 42 in number, were put under arms.

POLAND.—The Polish Diet have issued a long answer to the proclamation of General Count Diebitsch, which is a spirited document, and which concludes as follows. "The Polish nation, united in its Diet, declares, that for the future, it constitutes an independent people, which has the right to confer the Polish crown upon him whom it shall deem worthy of it. Upon him whom it shall judge capable of observing faithfully the principles which he shall have sworn to, and of preserving untouched the National liberties." The declaration was signed unanimously by the members of the Diet.

The Polish Diet, by a vote of 83 to 13, had placed the Executive Power in a Commission of Members, composed of Adam Czartorouski, President; Vincent Menjowski, Th. Morauski, Stan. Bazzykowski and Joachim Lelewel.

List of Letters received since our Last.

L. Bughey; J. Faulkner N. B. Halstead; S. Shannon; H. McCurdy; C. N. Boot. F. Chipman 2 T Cook; L. Daniels; J.Dixson. J. K. Krow; N. Lewis, C. Loomis, J. Richmond

---

☞ *A Four Days Meeting* will commence in the Lyme society (Bergen) on Thursday, 28th April. This meeting will take the placeof the Conference of Churches, which was to have been held on the 19th inst.

TEMPERANCE MEETING.

The Monroe County Temperance Society will hold an adjourned meeting at the Brick Meeting House, in Penfield, on Tuesday the 19th day of April, at 10 o'clock, A. M. An address may be expected from Frederick Whittlesey, Esq.

A special meeting of the Niagara Presbytery will be held at Albion, Orleans Co. on Tuesday the 19th inst. at 8 o'clock A. M. for the purpose of receiving Rev. Messrs. Lane, Halsey, and Page, and will proceed to install Rev. B. I. Lane as pastor over the church and society at Albion.

WM. F. CURRY, Mod Niag. Pres.

(COPY.)

Lockport, April 7th, 1831.

☞ A Four Days Meeting, will commence on Tuesday as above. Ministering brethren and others are earnestly invited to attend. H. G.

Married,

On Wednesday morning, the 6th inst. in St. Luke's Church, by Rev. Dr. Rudd, Rev. *Francis H. Cuming,* Rector of Christ's Church, Reading, Pa. to Miss *Charlotte Hart,* daughter of the late Roswell Hart of this place.

In this village, on the 5th inst. by Rev. Mr. Fillmore, Mr. James H. Darrow, to Miss Julia Emeline Cooley.

DIED,

Very suddenly on Wednesday the 6th inst. at Hanford's Landing, Mr. Marcus Foster.

At her residence in Woodland, near Moscow, on Tuesday morning, April 12th, Mrs. Charlotte Cuyler, in the 26th year of her age, wife of Col. Wm. T. Cuyler, formerly of this village. To use her own words, "She felt that she was going to her Heavenly Father's Kingdom."—"O let me die the death of the righteous—let my last end be like his."

In Canandaigua, on the 2d inst. Mrs. Hannah Sibley, mother of Mr. James S. in the 83d year of her age.

ROCHESTER HIGH SCHOOL.

English Department.

THE Summer Term of this institution will commence on the 10th of May next, where all the various branches of English Education will be effectually taught by competent and experienced teachers, at the reduced prices of from $2 to $3 per quarter, on the second floor, for Male and Female classes. The Classical Department still continues, under the tuition of Mr. John Hutton, from Vermont University at Burlington.

Rochester, April 13, 1831. 4w16

The People of the State of New York, by the grace of God free and independent:

TO all to whom these presents shall come, or may concern, and especially to William Groves, guardian of the infant heirs of William P. Starks, deceased—to Mabel Starks, widow, and to the creditors of the said deceased, send, Greeting: You and each of you are hereby cited and required personally to be and appear before our Surrogate of the county of Monroe, at his office in the village of Rochester, on Monday the 9th day of May next, at 10 o'clock in the forenoon of that day—to attend the final settlement of the accounts of Joshua Field and Joseph Ganson, administrators of the estate of William P. Starks, deceased, which will then and there be presented, and to abide by and perform such orders and decrees, as shall be, by our Surrogate made in the premises.

Witness, Orrin E. Gibbs, Surrogate of said county at Rochester; this 4th day of April 1831.

O. E. GIBBS.

NOTICE.—The copartnership under the firm of O. N. Bush & Burnell was dissolved by mutual consent, on the 20th March 1831. Debtors to said firm are requested to make immediate payment to Mr. O. N. Bush, at their late stand, Main-St.

O. N. BUSH,
April 14, 1831. LEVI BURNELL.
16 tf

1831.

ALLEN, WHEELER & CO.
OF THE

HUDSON & Erie, and Oswego Lines, have their arrangements completed, and are now ready to forward goods from Boston, Philadelphia and New York, to Oswego, Buffalo, or any part of Ohio, Michigan, or Upper Canada.

They have on the New York and Ohio Canals, thirty first rate Boats, all manned, by practical Boatmen, and with frequent relays of Horses, they are able to promise the transportation of property, with the utmost care and expedition.

On the New York Canals, their Boats will leave Albany, Troy, Oswego, Rochester and Buffalo, and the intermediate places, daily,. On the Ohio Canal, they will run a regular line, between Cleaveland and Newark, or the southern termination of the canal, all running *Night and Day,* except the SABBATH.

Their arrangements with owners of Tow Boats, and Line Sloops on the Hudson River, and owners of Steam boats and Vessels on Lakes Erie and Ontario, will enable them to forward property on any of these waters, without detention. Property shipped on the Hudson River, fully insured.

ALLEN, TIBBITS & Co. *Troy,*
ALLEN, WHEELER & CO. *Rochester,*
JOHN C. DAVIES & Co. *Newark, O. Hudson & Erie Line Owners.*
ALLEN, TIBBITS & CO. *Troy,*
J. T. TROWBRIDGE & CO. *Oswego, Oswego Line Owners.*

The following persons will receive property, and forward according to the direction of the owners.

HILL, FISH & ABBEE, } *Philapelphia,*
T. M. SOUTHWICK, }
BIGELOW & BANGS, *Boston,*
W. HUBBELL, 29 *Coenties Slip, N. Y.*
E. COOK, 66 *on the Dock, Albany,*
ALLEN, TIBBITS & Co. *Troy,*
BUTLER, M'DONOUGH & CO. *Utica,*
JOSEPH SLOCUM, } *Syracuse,*
JAMES MOORE, jr. }
JOHN RICE, jr. *Weedsport,*
J. A. CLARK, *Montezuma,*
J. T. TROWBRIDGE & Co. *Oswego,*
ALLEN, WHEELER & Co. } *Rochester,*
O. N. BUSH. }
J. COGSWELL, *Brockport,*
WILLIAM ALLIS, *Holley,*
N. INGERSOLL & Co. *Albion,*
E. FOLSOM, *Lockport,*
E. F. NORTON, *Buffalo,*
KELLEY & WALWORTH, } *Cleaveland, O.*
JOHN S. HUDSON, }
JOHN C, DAVIES & Co. *Newark.*

☞ They also continue to occupy the two Store Houses on Sophia-street, in Rochester, which will enable them to store any kind of property, on the lowest terms. 8tf

Central Library of Rochester and Monroe County
Historic Newspapers Collection

A SLAVE MARKET.

The following affecting sketch of a Slave Market, extracted from Dr. Walsh's Views of Slavery in Brazil, we think is calculated to make a deep impression upon the minds of our juvenile readers.

'The place where the great slave mart is held, is a long winding street called Vallongo, which runs from the sea at the north extremity of the city. Almost every house in this place is a large wareroom, where the slaves are deposited, and customers go to purchase. These warerooms stand at each side of the street, and the poor creatures are exposed for sale like any other commodity. When a customer comes in, they are turned up before him; such as he wishes are handled by the purchaser in different parts, exactly as I have seen butchers feeling a calf; and the whole examination is the mere animal capability, without the remotest inquiry as to the moral quality, which a man no more thinks of, than if he was buying a dog or a mule. I have frequently seen Brazilian ladies at these sales. They go dressed, sit down, handle and examine their purchases, and bring them away with the most perfect indifference. I sometimes saw groups of well-dressed females here, shopping for slaves, exactly as I have seen English ladies amusing themselves at our bazaars.

'There was no circumstance which struck me with more melancholy reflections this than market, which I felt a kind of morbid curiosity in seeing, as a man looks at objects which excite his strongest interests, while they shock his best feelings. The warerooms are spacious apartments, where sometimes three or four hundred slaves, of all ages and both sexes, are exhibited together. Round the room are benches on which the elder generally sit, and the middle is occupied by the younger, particularly females, who squat on the ground stowed close together, with their hands and chins resting on their knees. Their only covering is a small girdle of cross-barred cotton, tied around the waist.

'The first time I passed through the street, I stood at the bars of the window looking through, when a cigano came and pressed me to enter. I was particularly attracted by a group of children, one of whom, a young girl, had something very pensive and engaging in her countenance. The cigano, observing me look at her, whipped her up with a long rod, and bade her with rough voice to come forward. It was quite affecting to see the poor timid shrinking child, standing before me, in a state the most helpless and forlorn, that ever a being, endued, like myself, with reasonable mind and an immortal soul, could be reduced to. Some of these girls have remarkably sweet and engaging countenances. Notwithstanding their dusky hue they look so modest, gentle and sensible, that you could not for a moment hesitate to acknowledge, that they are endued with a like feeling and a common nature with your own daughters. The seller was about to put the child into all the attitudes, and display her person in the same way as he would a man; but I declined the exhibition, and she shrunk timidly back to her place, and seemed glad to hide herself in the group that surrounded her.

'The men were generally less interesting objects than the women; their countenances and hues were very varied according to the part of the African coast from which they came; some were soot black, having a certain ferocity of aspect that indicated strong and fierce passion, like men who were darkly brooding over some deep felt wrongs, and meditating revenge. When any one was ordered, he came forward with a sullen indifference, threw his arms over his head, stamped with his feet, shouted to show the soundness of his lungs, ran up and down the room, and was treated exactly like a horse put through his paces at a repository; and when done, he was whipped to his stall.

The heads of the slaves, both male and female, were generally half shaved; the hair being left only on the fore part. A few of the females had cotton handkerchiefs tied round their heads, which, with some little ornaments of native seeds and shells, gave them a very engaging appearance. A number, particularly the males, were affected with eruptions of a white scurf, which had a loathsome appearance, like a leprosy. It was considered, however, a wholesome effort of nature to throw off the effects of the salt provision used during the voyage; and, in fact, it resembled exactly a saline concretion.

'Many of them were lying stretched on the bare boards; and among the rest, mothers—with young children at their breasts, of which they seemed passionately fond. They were all doomed to remain on the spot, like sheep in a pen, till they were sold; they have no apartment to retire to, no bed to repose on, no covering to protect them, they sit naked all day, and lie naked all night, on the bare board or benches, where we saw them exhibited.—

'Among the objects that attracted my attention in this place, were some young boys, who seemed to have formed a society together. I observed several times, in passing by, that the same little group was collected near a barred window; they seemed very fond of each other, and their kindly feelings were never interrupted by peevishness; indeed, the temperament of a negro child is generally so sound, that he is not affected by those little—morbid sensations, which are frequent cause of crossness and ill-temper in our children.—I do not remember that I ever saw a young black fretful, or out of humor; certainly never displaying those ferocious fits of petty passion, in which the superior nature of infant whites indulges. I sometimes brought cakes and fruit in my pocket, and handed them to the group. It was quite delightful to observed the generous and disinterested manner in which they distributed them. There was no scrambling with one another; no selfish reservation to themselves. The child to whom I happened to give them, took them so gently, looked so thankfully, and distributed them so generously, that I could not help thinking that God had compensated their dusky hue, by a more than usual human portion of amiable qualities.

'A great number of those who arrive at Rio are sent up the country, and we every day met cofilas, such as Mungo Park describes in Africa, winding through the woods, as they travelled from place to place in the interior. They formed long processions, following one another in a file; the slave merchant, distinguished by his large felt hat and puncho, bringing up the rear on a mule, with a long lash in his hand. It was another subject of pity to see groups of these poor creatures cowering together at night in the open ranchos, drenched with cold rain, in a climate so much more frigid than their own.'

INFANT SCHOOLS.

We commence to-day the publication of a series of extracts on the subject of Infant Schools. They have been compiled with care and attention, by a gentleman every way qualified for the task, and who, feeling a great interest on that subject, has requested their publication. With those at all conversant with those schools, their utility is no longer considered problematical. By them the great waste of time to which small children have heretofore been subjected is now obviated, and infants, while they learn to lisp their native language, are also acquiring the first rudiments of education. These *extracts* are deserving of a careful perusal, and we confidently hope will be productive of great good in bringing these schools into notice and general use.—*Rochester Daily Advertiser.*

INFANT SCHOOLS.

The following little compilation is from various publications, chiefly however from extracts published in the Journal of Education. No recent statements concerning the progress and improvement of infant schools in our eastern cities and across the Atlantic, were at hand. Such scraps as were obtainable are thrown together in their present form, in the hope that, should they engage the attention of any of the benevolent, the wise, and the wealthy, who have not hitherto given the matter much attention, they may serve as an incitement to exertions in some measure proportionate to the importance of the object.

The increase of infant schools, since their commencement in 1819, has been so great, and their success so perfect, that their practicability or their usefulness is no longer problematical. They are already classed among the improvements of the age, and make a new era in the history of education. Men of the highest attainments, and sustaining with distinguished honor the first and best offices of responsibility, are giving them their patronage in various forms of encouragement. Among those whose names are already identified with the interests of improvement, is the distinguished Henry Brougham, whose talents and philanthropy claim the higher admiration from the circumstance of being exerted in the establishment of infant schools. By his agency, and that of others imbued with the same spirit, more than two hundred of these schools have been opened in England; and their number is still increasing. Within the last two years they have been introduced into this country. In Philadelphia, there are now three schools of this character in successful operation—two in New York—in Boston two have been opened within the last three months—and others in many of our towns and cities. In all the happiest results have been developed. Enough has been done to suggest the highest anticipations.—*Journal of Education. Oct.* 1828.

If the influence of our primary schools is but too often ineffectual for moral and religious culture, may it not be attributed, in part, to the long pre-occupation of the field of contest? The correction of bad habits is proverbially more difficult than the formation of new ones; the eradication of vicious propensities infinitely more arduous than the implanting of right dispositions. But the power of evil has for years been gathering strength, before ordinary means of public education are directed against it. Yet surely the serpents that invade the cradle of infancy are not as formidable as the hydra that attacks the manhood of life. Let charity commence its Herculean toils at an earlier period; then will its victories be its best omen of future triumphs.—Benevolence has long appreciated the value of that field which the childhood of the poor has opened to its cultivation. Infancy is a rich but unclaimed waste: it is a soil capable, when watered with the dews of heaven as well as cultivated by the hand of man, of producing the fairest blossoms and bearing the richest fruits. If he who causes two blades of grass to grow where only one has grown before, has been thought worthy the patriot's name, with what title shall he be honored under whose hand, not unblest, the wilderness of the infant mind is made to blossom as the rose, and the waste places of human life to bloom with moral beauty and teem with moral fragrance.—The christian philanthropist has no need to lament that the victories of his predecessors have left him no room for triumph; here opens to him a fair and fertile world, and a crown that fadeth not away is the guerdon of the fight.

* * * * *

An infant's school, then, must be an institution essentially moral; that is, it must seek moral ends by moral means. Its first *aim* must be the developement of moral and religious sentiments, and the inculcating of the elementary truths of religion. The means which it employs are the influence of the master, grounded on the affections and esteem of the children, and the mutual sympathy of the children themselves. Subordinate to this *moral* end, is the developement of the *intellectual faculties* and the imparting of useful *knowledge*; and lastly the improvement of the *physical powers* and the *bodily health*, follow in the train of other advantages. *Wheresoever the moral end is not regarded as the primary object, wherever the acquisition of knowledge is practically made of the first consequence, then a fundamental deflection from its principles has appeared. Wheresoever reliance is placed on other means than the moral influence of the master on the children, and the moral influence of the children on each other, then the infant's school system is abandoned.*—Lecture by the Rev. Charles Mayo, L.L.D. London, 1827.

QUERIES.

What is the immediate use, and what are the subordinate uses, of an infant school? Its immediate use is to put the infant heart under the influence of an awakening process, and then to direct its understanding to useful, intellectual and moral pursuits, by the most easy and natural gradations, and the most endearing methods.

Its subordinate uses are to relieve and assist industrious mothers, by easing them of the burden of their young children during the hours of gainful exertions, thereby affording them the means of pursuing their various avocations without any family drawback, while the children themselves are rescued from the *neglect*, the *personal danger*, and the influence of *pernicious examples* and *misdirected attachments* to which they would otherwise be exposed.

What are its first requisites, as regards efforts and means? To awaken a desire in the infant heart to seek moral and intellectual improvement; by early and lasting activities to excite virtuous attachments, and inspire an utter detestation for immorality; in short, to quicken in the rising generation the universal desire productive of a serious and rational education, by inviting them to go forward in the unsophisticated paths of nature, aided by the force of conscience, and the unerring lights of divine revelation.

How does it differ in spirit and practice from the common schools? By a deviation from all apparent coercion and restraint; by promoting a spirit of cheerfulness, reciprocal kindness, and mutual affection; by causing a self suppression of every symptom of invidious emulation; and by observing real objects as the best and most demonstrative means of conveying solid instruction; in fact by an adherence to external and internal nature.

What good consequences can result to the parents from it in a moral or physical respect? In a physical point of view, their being relieved from the care and charge of their younger children, gives them leisure freely to attend to their domestic duties, to go out to labour, or gainfully pursue in-door employments, and thereby add to their family comforts. In a moral point of view, the relief thus afforded divests parents of that petulance and irritability produced by the children's interruptions and teazing importunities during the working hours of the day, and the children, instead of experiencing scowling looks and being greeted with harsh tones, are received with smiles of pleasure and accents of renewed affection, on their return from school. Finally, and I affirm it from actual experience, the religious culture they receive is indirectly given to, and operated on the older branches of the family, who deeply feeling the artless censure of innocent lips, are deterred from uttering or doing any thing of an immoral tendency in their presence.

Is it possible to awaken in the soul, in its first opening, the moral bias, the human sympathy? Most undoubtedly, the earliest age is the period most acceptable of right impressions, and affectionate actions.

What have been the moral consequences in the schools already established? The encouraging growth of mildness, tractability, cheerfulness, obedience, mutual forbearance, and of every virtuous propensity.

Is the infant school open to children of every denomination? Yes; and as the object of the infant system is happiness, by the expansive growth of all sources of physical, intellectual, and moral pleasure, why should it be exclusively enjoyed by any one sect or party.

Is it a preparation as well for religion as for useful knowledge and practical industry? It certainly is the first and ultimate end of infant education, being the prevention of evil propensities, the elicitation of virtuous feelings and the practical exercise of industrious habits.

Is the system only for the children of the poor? By no means; it may be rendered of the utmost benefit to the children of the rich, under whose auspices, and in the hands of affectionate and intelligent men, it may be carried to the highest degree of perfection.—Let the opulent and great, not as mere speculators, but as attentive and contemplative observers, visit a well regulated and well conducted infant school, and they will not only perceive the force, beauty, and importance of the system, but will in all probability feel convinced of the error of much of their own education, and the consequent impropriety of the mode of tuition to which they have subjected their sons and daughters.

Is the memory the faculty that is to be chiefly employed? The affections first, as they alone are the cause of all knowledge, and through them the understanding, next the memory, and lastly, the senses, the heart, the head, and hand, must, by slow, or rather imperceptible degrees, be brought into action.

Is the system intended to educe both a moral and an intellectual good? These are the two springs of the system, as will, I think, appear evident from the foregoing and following answers.

Are such schools to realize in the child as much as possible the best and deepest feelings of happiness? Certainly; and such feelings are best awakened and confirmed by the encouraging growth of affectionate and virtuous attachments, which effectually prevent moral defects.

Why have they not been established before? Either through the prejudices of education, the bias of false attachments, or the jealousy of ignorance; or because the benefits likely to result from them were not generally known or duly appreciated.

Why are the rational faculties of observation, thought, and expression, to be cultivated before those artificial ones of reading, writing, and cyphering? Because more natural, and of course more immediately connected with and conducive to the expansion of all the powers of the infant heart and mind. It would be in vain to urge a child to the goal of knowledge or self perfection, as long as there are brambles that obstruct, and thorns that encompass the road; clear away the one, and blunt the poignancy of the other—he may then be wooed forward, because he himself will begin to perceive the beauties of the scene that lies before him.

Should the natural formation of the powers precede as much as possible artificial instruction? Most assuredly; if the soil be not well and sufficiently cultivated before the seed be committed to its bosom, it will be in vain to expect an abundant harvest.

Why has there been so little attention paid to the natural expansion of the powers, and so much to the artificial description of them? This may have been the consequence of an erroneous education, the ends of which have been either partial or mistaken. It is very natural to give our pupils a repetition of the lessons ourselves have heretofore received.

Does one kind action influence a child more than volumes of words? Yes; because he can much more readily and clearly comprehend actions, which are unerring demonstrations, than understand words, which are mere signs and may be fallacious.

Does the good effects of the system, in its effect on children, depend more on habits than on rules? On habits, which become permanent; whereas rules may be forgotten or disregarded.—*English Pamphlet.*

An infant school society was formed in New York in May, 1827. Last winter I had the pleasure to visit their school No. 1. under the immediate direction of Mrs. Bethune, a lady who walks in the same paths that her sainted mother Mrs. Graham trod before she went to receive her reward. One hundred and seventy children were registered in this school—average attendance, sixty to one hundred. Beside the superintendant, there are two teachers and one assistant all females. My visit was on a day of public exhibition, and if ever my heart beat as though it would burst from its narrow tenement—if ever I had difficulty in preventing my tears from overflowing my eyes; it was then. To see these infants raked from lanes and alleys, cleanly though coarsely clad, seated in an amphitheatre, on benches raised one above another, with joyful and intelligent countenances, watching every motion of their teacher, none over six years of age, from that age down to eighteen months, reading, spelling, answering questions in arithmetic, geography and astronomy; repeating a chapter in the Bible, and giving the sense in a plain, perspicuous, and intelligent manner, which would put to shame many of our grown persons, even professors, of religion, and singing hymns with astonishing harmony and melody, I could but exclaim, surely 'out of the mouths of babes and sucklings thou hast perfected praise.'

Apprehending that this might be stage effect, got up for the occasion, I determined to investigate the facts, which had not my eyes seen, and my ears heard, I should have thought incredible; and I resolved to visit the school at some other time, and see it in its every day dress. Accordingly, without any form of introduction, a few days after, I rapped at the door, and easily gained access. Here I beheld the same lady, surrounded by her infant charge, whom she was busily instructing. To my mind she appeared more noble, more entitled to veneration, than Napoleon on his throne, surrounded by kings, princes, dukes, and marshalls of his own creation, who strutted their little hour upon the stage, and then passed over it like a gaudy pageant, and returned to the obscurity from whence they came.

I found her as willing and as able to instruct adults as children, and spent an hour delightfully in witnessing the ever varying evolutions of the school, and the happy countenances of the delighted children, who received their instruction as pastime rather than a task. I do not remember that more than one child cried while I was there, and she was soon pacified. There was no rod: the children were governed by love, not by fear.—*Mr. Ladd's Address.*

We must not be told that children cannot be taught without perpetual stillness: this is proved to be a mere assumption, by the regulation of every monitorial school, and most of all by the schools for infants.

In these it is shown that children may learn and say their lessons, too, in a vast variety of attitudes and movements, without any other consequence than that of enlivening the mind as well as the body; and cheerful and constant activity is perhaps a better early discipline for most kinds of business, than all the learning of a college. An excellent arrangement in the method of managing the infant schools, is that of allowing a change of place and a little exercise or recreation at short intervals throughout the school hours.

The great attention paid to moral improvement is another distinguishing feature in the infant school plan. This is made, in fact, the great business of the instructors; and it is carried on in a variety of ways appealing to all the faculties in turn, and securing the whole attention of the children, by the interesting and ingenious methods in which it is conducted. Moral instruction, in these schools, comes with more frequency and with greater impressiveness than in others; and it is wrought up with every lesson and every exercise which is performed. Its chief excellence is the mild and affectionate manner of teaching and directing on the part of the instructors proceeding from their entire devotedness to the happiness and improvement of their charge.

The intellectual instruction communicated in the infant schools suggests several improvements, which might be easily transferred to others. In most elementary schools teachers are content to confine their exertions to mere tuition in reading and spelling. But the infant schools have satisfactorily shown that there are many subjects level even to the capacity of infants, which may be introduced in early education, and many ways in which the minds of young children may be employed to great advantage as well as with much pleasure. Exercises in counting, in reciting arithmetical and other useful tables, hymns, and moral verses,—exercises on the appearances, qualities and uses of objects, the history of plants and minerals, the habits of animals are all occasionally employed to interest and instruct the mind.

The very toys used in play are rendered serviceable to instruction; and the practice of singing is in some schools regularly attended to.

The best arguments, we think, in favor of infant schools, will prove to be those which present experiments are furnishing. Opposition to these establishments cannot long exist in the face of facts such as every observer may witness in these schools. We hope they will continue to offer to the children of all classes of the community the great boon of a useful early education. We should regret their being restricted to any condition in life. They offer benefits highly desirable to all,—healthful exercise, useful occupation, innocent enjoyment, and good instruction.

They come to the aid of mothers in their arduous charge, and where maternal care is wanting, they do much towards supplying it.

They lay in season the foundation of elementary discipline and moral improvement, and contribute effectually to form that character which, when it becomes general, constitutes the true and permanent prosperity of nations.—*Jour. of Education.*

The following is from suggestions respecting improvements in education by Miss Beecher. Hartford Conn. 1829.

Another deficiency in past modes of education has been the neglect of using *objects of sight* to aid in illustrating and communicating ideas. It is stated by philosophers as a fact that impressions made by the organ of *sight* are much more vivid and abiding than those made by any other sense, and therefore that all ideas connected with such objects are much more readily recalled by the principle of association. Teachers also can testify to the fact, that whatever can be explained and illustrated by pictures, diagrams, or other apparatus is much more readily comprehended, and more faithfully retained than if mere language be the only method of communication. In our infant schools, which are probably founded on more philosophicol principles than any other establishment for education; this principle is extensively adopted.

CLOVER SEED,

AT No. 46, Carroll-st. 50 Bushels good clover seed for sale *Cheap*, at my store.
29th March. W. BARRON WILLIAMS.
14tf

TO MERCHANTS IN THE COUNTRY.—*POMEROY & BULL* have removed from 47 Front st. to the new Store, 64 Water st. (a few doors below Old Slip,) where they will have for sale, on liberal terms, on the opening of Spring business, an extensive assortment of WINES and GROCERIES, *(with the exception of Spiritous Liquors,)* and respectfully invite their friends, and Merchants generally, to call and examine their stock, and prices.
New-York, Feb. 24, 1831. 11 10w

O. HASTINGS, *Attorney & Counsellor* at law and *Solicitor & Counsellor in Chancery.*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

ROSSITER & KNOX,—Wholesale & Retail Dealers in *Groceries Provisions, Paints, Oils, Turpentine, Brushes, Varnish, Glass, Dye Wood, Dye Stuffs, Shaker Wares, Patent Pails, &c. &c.*, at the building formerly occupied by S. MELANCTON SMITH & Co., No. 14, Buffalo-st.
Rochester, Jan. 1831. 5tf

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.
ALBERT G. HALL.
Observer Office, Dec. 20, 1830.

SEPTEMBER, 1830.
ROCHESTER CASH STORE.
HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are
46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds.
Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*
Also a general retailing asortment of
Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.
Among our Heavy Goods, we offer very low—650 boxes assorted sizes and qualities Window Glass
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.
J. B. BLOSS,
M. A. F. HARRISON.
The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.
February 7, 1831. tf.

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance Company, Hartford.* he 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.

CARDING MACHINE BUILDING.—The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*
Rochester, Jan. 1, 1831. 5m2

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.
FREDERICK STARR.

JANUARY 1, 1831.—The subscribers having determined to discontinue the business of dealing in ARDENT SPIRITS, and not thinking it a duty to "feed the Erie canal" with their property, offer to sell at cost their whole stock of Liquors, consisting of *Brandy, Gin, Rum, Whiskey, &c.* together with the furniture connected therewith. ROSSITER & KNOX. 5tf

WILLIAMS & MERRILL, *Manufacturers & Venders of Leather*, have formed a connexion in business in the village of Rochester, at the late stand of Williams & Palmer, and now have a good supply of Leather from their yard at this place, and are also receiving from the Tannery of T. Williams, Vernon, Oneida co. an extensive assortment of Leather—all of which will be sold on good terms for the purchaser. Also for sale as above, Oil, Tanners' and Curriers' Tools, &c.
*** All persons indebted to the late firm of Williams & Palmer are requested to call and make settlement with Thomas Williams, who is authorized to settle the same.
THOMAS WILLIAMS,
LINUS MERRILL.
N. B. The highest price in cash paid for Hides and skins. March 9. 3m11

Book & Job Printing
Neatly done at the Observer Office.

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a *full supply* of **GOODS.** Rochester, June 2, 1830.

IN CHANCERY—Isaac T. Storm & Charles Storm Complainants, vs. Richard Gorsline, Aurelia Gorsline, John Harris, Simeon P. Allcott, Ebenezer Watts, Charles J. Hill, Lewis L. Peet, John V. R. Schermerhorn, Joel K. Salmon, David S. Boyd, Benjamin F. Phelps, Azer S. Marvin, & Marvin Mc Nelta—Defendants.

In pursuance of a Decretal Order of the Court of Chancery of the State of New York made in this cause at a court there of held at the Court House in the village of Batavia, the 30th day of March 1831, I shall sell at public auction to the highest bidder, at the Eagle Tavern in the village of Rochester in the county of Monroe on the 19th day of May next at 10 o'clock A.M. of that day the following described premises, viz.—All that certain piece or parcel of land in Rochester in the town of Gates in the county of Monroe and State of New York, and bounded on the south by the north line of Buffalo street, on the west by by the east line of Elizabeth street, and on the north by the north line of lot number one hundred and fifty one, and on the east by a line drawn parallel to the said east line of Elizabeth street and seventy two feet therefrom; from the said north line of the said lot number one hundred and fifty one to the said north line of Buffalo street aforesaid, and being seventy two feet in front on Buffalo street, and one hundred and fifty feet in front on Elizabeth street, which said premises will be sold in two separate parcels the one of which to be taken off of the rear of said premises commencing at the north west corner thereof and extending south fifty feet on Elizabeth street, thence east the width of said premises parallel with their southern boundary, and the other parcel to embrace the residue of said premises. HORACE GAY, *Master* in Chancery.
Dated April 5, 1831. 6w13

New-Jersey——Bergen Common Pleas.
Simon Y. Van Ness vs. Marsalas Van Giesen, Cornelius Van Giesen, & Adrian Van Giesen. } In case, Foreign Attachment

NOTICE is hereby given, that an attachment issued out of the Inferior Court of Common Pleas, in and for the County of Bergen, against the goods and chattels, monies and effects, rights and credits, lands and tenements of Marsalas Van Giesen, Cornelius Van Giesen, and Adrian Van Giesen, non resident debtors at the suit of Simon Y. Van Ness, in a plea of trespass on the case to the damage of the said Simon Y. Van Ness of twenty one hundred and fifty dollars, was returned by the Sheriff of said County of Bergen, to the term of October, 1830, duly executed according to law.
ABM. WESTERVELT, Clerk.
E. B. D. OGDEN, Att'y. 12w 10.

To Exonerate from Imprisonment.

The creditors of Isaac Castle, an insolvent debtor and resident of the town of Gates in the county of Monroe, are notified to show cause if any they have, before Hon. Addison Gardiner Circuit Judge, at his office in Rochester, in the said county on the 23d day of April next, at 9 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 according to the prayer of his petition.
Dated Feb. 7, 1831. 10w7.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January, in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardslee of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty-six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less
JAMES W. SMITH,
Assignee of said Morigage.
ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of two several sums of money, secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars—the other executed by the same Chandler Farrar to one William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due at this day the sum of two hundred and eighty two dollars and forty two cents,—NOTICE is given that by virtue of two several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Sisson in the town of Mendon, in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Rush, aforesaid—to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five. ISAIAH BROWN.
Dated March 3, 1831.
JOHN DICKSON, Atty.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 265—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date. Notice is therefore hereby given, that by virtue of a power of sale contained in the said Indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land, situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section 1, and being twenty three feet front of river street formerly so called, now St. Paul's street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 10, 1831.
H. HUMPHREY, Attorney. MITCHELL LODER, Mortgagee. 3

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew T. Stevens and Lotlia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 53; and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit, Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY, Mortgagee
H. Humphrey, Att'y for Mortgagee.

CHRISTIAN ALMANAC for 1831 for sale at this Office.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, Editor. | Thursday, April 21, 1831. | Volume V. No. 17.

Rochester, Monroe Co. N. Y.

PUBLISHED WEEKLY.

TYLER & CHIPMAN, Proprietors.

ALBERT G. HALL, PRINTER.

Office in the Globe Building, No. 14, Main-Street

TERMS.—*To Mail Subscribers, after 6 months, $3,00. In advance, $2,50. Companies of five or more, where payment is made when the names are forwarded, $2,00.*

Village Subscribers, $2 50 in advance.

For the Rochester Observer.

LOTTERIES.

Mr. Editor:—I have observed within a few weeks, by communications in your paper, that the Lottery venders of this village are somewhat alarmed for the reputation of their business, and the honor of their character, alleging that several "gross perversions and misstatements" have been uttered and published, to the great injury of the cause of truth, and their own good name. Now, Mr. Editor, since this subject is before the community, and as facts are the only touch-stone of character or occupation, permit me to put a few together, by which we may determine the claims of Lottery venders to the patronage of an enlightened community.

I have before me a scheme of the "New-York Consolidated Lottery," (which by the bye, appears to be a very fair one.) But let us examine it. It contains 17,296 tickets, 5,816 of which must draw prizes, which amount to $138,368. This looks very fair indeed. What! says the lottery gambler, 5816 tickets draw prizes!—surely I shall stand a good chance to get something now. But stop, let us see.—There are 17,296 tickets, and but 20 prizes over $100. Now it is plain that 17,196 adventurers must be disappointed in their hopes, while only 20 out of the 17,296 *can* draw any prize over $100. This certainly must be sufficient to deter any, but those of desperate fortune, from venturing their money against such fearful odds. But still, says the gambler, have I not a pretty fair chance of drawing at least $100. Let us look again. There are 62 prizes of $100 & upwards, so that the individual has the "forlorn hope" of drawing a prize over $60, with only this damper upon it—17,234 tickets are against him.

But if we look at this a little more minutely, we shall discover that 5166 of these prizes are only $10 each, the price of the ticket. That is, if an adventurer's lot, with three chances to one against him, should fall on one them, the price of the ticket is restored—*minus 15 per cent.* This drawback of 15 per cent. is not mentioned in the scheme before me, but as this percentage is always exacted, I suppose the omission of it to be a "*trick of the trade.*"

Let us now go upon the supposition that every thing in the matter is conducted scrupulously *honest*, and see if we can come to some estimate of the profits resulting from this mode of gambling, to those who manage the machinery of the "*Big Wheel.*"

As I have before stated, this scheme contains 17,296 tickets, which at $10, the price of each, amount to $172,960, from which deduct $138,368, paid to the fortunate ticket-holders, we have remaining $34,591; to which add $20,755 20, the 15 per cent. on the $138,368, and we have the profits at $55,347 20. It will be observed, that in this calculation there is no estimate made of the gain arising from the "*highly improved method of drawing,*" which is effected by the combination, permutation, or transmutation of figures, or by some other mathematical or geometrical fraud.

The *Seventh extra class* of the New York Consolidated Lottery for 1831, was drawn on the 7th inst. Now suppose we go upon the exceedingly *low* calculation that there are only 28 drawings of this Lottery in one year, each yielding a profit of $55,347, we find the enormous sum of $1,550,716 *honestly, legally, and fairly won* by the "*institution.*"

If this expose of the subject be correct, to what does all this high-sounding parade of prizes and fortunes amount? For what purpose is all this glaring show of "*high prizes for sale*"—this "*glorious luck at Fortune's Home*"—this catalogue of "*immense number of Capital prizes sold at the Mint?*" Plainly for this, to induce individuals to the purchase of tickets.

I recollect noticing in your paper not many days since, the sentence of a man in New York to state prison for three years,—convicted on the charge of having obtained a certain sum of money by "*false pretences.*" I know, Mr. Editor, there is a great difference in doing some things in different ways. I know if I get my neighbor's money by "*shaking the elbow,*" or by *il*-legal fraud, I am not only not respected by any honest man, but I am shut up in prison! But if I do identically the same thing, legally, (which I can do by becoming a Lottery vender,) I can boldly demand the approbation of community, and if from the honest part I do not receive it I can largely talk of "*slander.*"

Now if life is only to be valued as it is usefully employed, of what worth must that life be, though doubly guarded by legislative enactments, which is employed in allluring many needy and ignorant, to their ruin? Were it not for trespassing upon your patience, I would here relate instances, not a few, of ruin and misery and vice, illustrative of the tendency of this iniquitous traffic. This licensed cheat should be understood by community. Truth prohibited for the purpose of caution is

NO SLANDER.

Virtue is a jewel of great price.

A note appended to the following communication says "This is the fourth effort at composition, of a pupil of one of the schools in this village—and its publication, it is supposed, would tend to encourage the efforts of many among the younger classes of our readers"

For the Observer.

ON FORTITUDE.

True fortitude is a strength of mind, which cannot be overcome by any trials or any sufferings.—It consists not in being insensible of them; for there is no real fortitude in bearing what we do not feel; but it renders us superior to them, and enables us to act as we ought to do in every different situation in life, in every change that can affect our external circumstances or our own internal feelings.

There is a kind of fortitude which proceeds from natural constitution. Some are less affected by trials than others; and some from strong health and spirits, are able to go through a great deal without sinking under it. But this can only extend to a certain degree. Afflictions may come to such a height, that the most insensible must feel them, and then their apparent fortitude is overcome; and the strongest health and spirits can only resist a little longer than the weakest. They must give way to a certain degree of force, and therefore can never be the source of true and lasting fortitude. How blest are all those who are in possession of fortitude. It is that which makes us steadily and constantly pursue the great aim we have in view; it is drawn aside by no pleasure, it shrinks under no difficulty, it sinks under no affliction; but resolutely goes on, whatever be the path assigned to it, and though it may suffer, it never yields. It enables us to acknowledge our errors and our faults; instead of having recourse to any artifice or misrepresentation to disguise or justify what the heart, on a fair and impartial consideration disapproves. The want of fortitude to bear the mortifying view of our own imperfections is often one of the greatest hindrances to our giving them proper consideration.

In great afflictions, fortitude is exerted not only in suppressing complaints and murmurs, but in rendering us superior to them, by enabling us to take an enlarged view of things; to consider the hand from which they flow, and the advantages which may be derived from them; and it inspires not merely a tame submission, but an active resolution, which in every trial exerts its utmost powers, and excites us to do the best we can, whatever that may be, and whatever struggle such exertions may cost us. How happy then is the situation of him who is armed with this true and lasting fortitude, which rests with full confidence on Almighty Power, and is supported by it in ever trial; who is thus prepared for whatever events may occur, and is able not only to suffer, but to act as he ought, in every situation. The nerves may tremble at the approach of pain—the spirits may sink beneath a load of grief, but the resolution remains unmoved; and pain or afflictions however strongly felt, are boldly encountered, whenever they are inflicted by the dispensation of Providence, or when the consideration of duty makes it necessary cheerfully to endure them.

From the New-York Journal of Commerce.

Church Reform.—A very animated debate took place in the British House of Lords on the evening of February 10th, relative to church tithes, non-residence of clergy &c. It would seem from the number of petitions which are pouring into Parliament on this subject, that the people of England are growing weary of the abuses which so extensively prevail in this department of the *public services.*

We have a statement before us from which it appears that the clergy of England and Ireland (meaning those of the Established Church) receive annually £8,896,000 from a 198,000 hearers! A petition recently presentend to his Majesty from a clergyman in Somersetshire, states, "that whilst the average income of the Bishops is ten thousand pounds a year in addition to great patronage, there are nearly three thousand curates whose stipend is less than £90 a year, and more than four hundred receive less than £50 a year. That, whilst certain offices of Deans, Canons, Prebends, &c. not found in Scripture and unknown to the ancient Christian Church but which are of Popish origin, and deemed useless by almost all persons, are receiving annually many thousands from the funds of the Church for no adequate service, there are many of the working clergy reduced to abject poverty obliged to subsist on charity, and even to receive the cast off clothes of their compassionate neighbors." And in respect to non-residence, Lord King remarked in Parliament on the occasion above referred to, that in 1813, as appeared from official returns, "there were only 4,183 residents, out of 10,558 clergymen."

The amount of tithes belonging to livings in the gift of the Crown, the Bishops and the Ecclesiastical Corporations, is estimated by an English writer at £81,250,000; and of tithes belonging to livings in the gift of individuals, at £48,000,000.—Total tithes £129,000,000. Estates in England 31,000,000 pounds; in Ireland, 18,200,000. Total value of Church property in England and Ireland, 177,450,000!.

Can it be wondered at that such a train of evils should awaken the earnest solicitude of those who daily suffer by them? In any other country but England, they would create a revolution. And even then, it is impossible to say that the patience of the people will endure much longer.—Both the Government and higher Clergy seem to be aware of this; and a partial reform will be undertaken immediately. It is stated that the Archbishop of Canterbury has prepared a bill to regulate the tithe system, and render the distribution of ecclesiastical revenue more equal. "We trust," says that paper from which we quote this remark, "that his Grace will not stop here. The most crying evil in the Church is the system of pluralities; and we would recommend petitions to His Majesty, as head of the Church, to abolish them altogether. This would not be revolution, but reform; for in the early ages of the Church, in Popish times, be it remembered, the abomination of pluralities was loudly condemned, and, in many instances absolutely resisted by the Primates."

Second Presbyterian Church, Troy.—The following is from a letter from Rev. Mr. Tucker, pastor of the Second Presbyterian Church in Troy, and the Rev. Mr. Weed, to the editors of the New York Observer: "We have delayed sending you an account of the good work of God in the Second Presbyterian Church in Troy, because we were unwilling to excite expectations that might not be realized, and because we have reason to fear that the glowing accounts often given to the public do injury, by weakening the confidence of matter of fact men in published statements. Facts are what is wanted. And we have very little confidence in those conversions that do not lead to a confession of Christ before men. When converts are numbered by hundreds and thousands, we naturally inquire how many walk with Christ, how many are willing to come out on the Lord's side. A great part of the rest are usually blasted fruit. Yesterday was a solemn day with us. Besides twelve on certificate, one hundred and forty-three had been propounded for a fortnight, and had been received by the session, and with one or two exceptions (on account of illness) they came before the altar of God, and with three worlds looking upon them they avouched the Lord Jehovah, Father, Son and Holy Ghost, to be their God.—Seventy-eight of them are heads of families. Sixty-four of them were baptized.—The administration of the ordinance to so many was peculiarly solemn. The church humbled and revived, could not but ask, *Who are these that fly as a cloud and as the doves to their windows?*

From the Same.

CAUTIONS TO CHRISTIANS IN A REVIVAL.

Do not encourage that anxious sinner to remain impenitent.

In my last number I pointed out several ways in which Christians might inadvertently do this. Pursuing the same subject I remark they may do it,

5. By telling him; "You must wait God's time."

It is no uncommon thing for professed Christians to tell the impenitent this. It is both unscriptural and dangerous. The Bible, in the fullest and plainest possible manner, commands the sinner now to repent, believe, and give God his heart.—Nothing can be more evident than the duty of immediate compliance with this command. Till the sinner does comply, he remains an enemy against God. He rebels against Heaven. The above direction implies that God commands the sinner to repent, sooner than he really wishes him to repent. It throws the sinner into this dilemma. If he repent now, God will be displeased, for *his time* is not yet. If the sinner does not repent now, God must be displeased, because his plain command is disobeyed. It implies moreover the monstrous absurdity that God *prefers* that the sinner should rebel rather than submit, disobey rather than become obedient! If a parent reasonably commands his child to do a certain action immediately, what would he think, to hear the child reply? "I'll do it, father, when your time comes, as soon as you are ready"? Would he not feel insulted? Is not God insulted when such views are cherished, and such instructions given? Sinners so love their sin, so hate to forsake it and turn to God, that they will very gladly wait, especially if those who are esteemed eminent for piety, tell them to do this. This direction opposes the work of the Spirit. The Holy Spirit is leading the sinner to feel the evil of his heart and life, the duty and practicability of immediate repentance, and the guilt and danger of delay. Such directions then oppose the Spirit of God! Christians may prevent the sinner from coming to Christ,

6. By setting aside the terms of the Gospel, and substituting their own.

To accommodate their limited and erroneous views of election and divine Sovereignty, they have indulged the belief that the sinner cannot repent and turn to God. The Bible teaches that he will not. They do not discriminate on this subject. They do not perceive the wide difference in the case, between a *cannot* and a *will not.* In order to guard the sinner against self-righteous efforts, and self-dependence, they tell him that he "cannot repent, cannot turn and give God his heart, but that he can pray to God to enable him to do this."—What utter absurdity! He cannot repent, but can pray—pray with a rebellious heart, which refuses to repent, which is totally unwilling to repent, with this very spirit of voluntary unyielding impenitence he *can* pray God to enable him to repent!

Many sinners have had their consciences quieted, their fears allayed and their repentance deferred if not prevented for ever, by such wrong advice. We should tell sinners to do now what God commands them to do now. If we suppose that there is any difficulty in the way, it is a difficulty arising not from God's truth, but from our philosophy ("falsely so called") of that truth. We should give them God's directions, and by fervent prayer look to him to render them effectual by his spirit. When we set these directions aside, and substitute our own, we take the sinner's part against God—we withhold the means that he would bless, and employ those which he cannot bless, the legitimate tendency of which is to prevent the sinner's immediate reconciliation to God! Christians may prevent the sinner from coming to Christ,

7. By their exhibition of false tenderness.

Some are so fearful that the burdened sinner will despair and that he will be discouraged, that their constant effort is to keep him from being overburdened by sorrow. The sinner sees this. It prevents his deep conviction, makes him think he is not very wicked, and leads him not to trust in Christ, but to fly to these fostering friends for succor, and to soothe his anguished spirit by their kind, yet injudicious sympathies! While he can trust to an earthly arm—while he can cherish the expectation of help from them, he will never so humble himself as to cast his guilty, helpless soul at the foot of the cross as a mere beggar for the unmerited grace of life.

Christians may prevent the anxious sinner from coming to Christ.

8. By encouraging him to be satisfied without sufficient evidences of regeneration.

Many professors of religion, through the want of thorough experience themselves, partiality to their friends, false tenderness, undue reliance on their own prayers and efforts in behalf of the sinner, or a desire and pride to increase as fast as possible the number of converts, encourage the sinner to consider himself as an undoubted subject of regeneration, simply because *some* change has taken place in his mind and a relief of some kind has followed. They do this without inquiring themselves or directing him to inquire into the nature of that change which he has sustained, or of the subsequent relief. They address him as a convert, and feel assured that he has an unfailing title to the treasures of heaven. By this he is confirmed in the opinion that he has been born again, and is prevented from coming to Christ by his cherishing a hope that shall perish, when God taketh away the soul!

From the N. Y. Observer.

JUDGE KENNEDY ON THE SABBATH.

The last number of the Register of Pennsylvania, contains the charge of Judge Kennedy, of that state, in the case of the Commonwealth, vs. Kean and others, for riot in attempting to prevent the Rev. Mr. Connelly from preaching in the Wiccaco church on Sunday. In relation to what had been advanced by one of the defendants respecting the obligation of citizens of Pennsylvania to observe the Sabbath, Judge Kennedy observed:

I also consider it a great mistake to say that you may do in Pennsylvania on the first day of the week, or more commonly called Sunday, whatever you may do on any other day of the week. Without waiting to inquire whether or not God has, as Mr. Dupuy, one of the defendants, said, made all days alike, and whether the distinction be of divine appointment or not, it is sufficient to know that the Legislature of Pennsylvania have passed acts restraining and prohibiting the doing of certain acts, and pursuing a certain course of conduct on that day. It is forbidden that we should engage in, and follow our useful occupations, unless indeed, it should be that our daily labor was that of performing acts of necessity or mercy, which are lawful at all times and seasons. The policy of these acts, I think, ought not to be questioned. I presume it will be admitted, by any intelligent mind, that religion is of the utmost importance to every community. The history of the past furnishes abundant evidence of the truth of this proposition. It is the basis of civilization. Without it we should be in a state of moral darkness and degradation, such as usually attend the most barbarous and savage states. It is to the influence of it, that we stand indebted for all that social order & happiness which prevails among us. It is by the force of religion more than by that of our municipal regulations, or our boasted sense of honor, that we are kept within the line of moral rectitude, and constrained to administer to the welfare and comfort of each other. In short, we owe to it all that we enjoy either of civil or religious liberty. Blessings which certainly cannot be too highly appreciated, but ought not, as the defendants are said to have done upon this occasion, to be used as a cloak to cover a design, to disturb the public peace, and to promote a sinister end. Here then give me leave to say, that the institution of the Sabbath is, in my humble opinion, not only admirably adapted to promote and establish religion among us, but to secure and preserve our physical as well as moral health, and strength.

The following is from a very full and interesting account of a revival in Manlius, Onondaga county, written by a member of the Episcopal church in that place to a relative in this village.—*Ed. Obs.*

"There has been an unusual outpouring of the Spirit of God in this place this spring,—meetings have been frequent and of long continuance. The Methodists have rather taken the lead in the length of their meetings—they held three a day for seventeen days in succession. But all denominations have participated in the glorious work,—even the *cold calculating Churchmen* here have "come up," in some good degree, "to the help of the Lord against the mighty." It has been remarked here by some, that "even the Church folks are beginning to wake up." There have been 14 added to our communion, and there are some eight or ten more who I think will fall in, when they have thought well on subject.

"The revival still continues in town, but meetings are not as frequent as they have been. Among the subjects of the revival in this place, are a number who were Universalists, some of them men of respectable standing in society, and some drunkards, who have, as yet, manifested a radical change of heart and life, and I hope and pray that it may be as lasting as their lives."

An Earthquake.—The Peking Gazette of June 26 and 29, announce officially the occurrence of most destructive earthquakes a few days before, on the frontiers of Peche-li and Ho-nan Provinces. In latitude 36 1-2 and lat. 36, where the provinces seem to splice by two dove-tails, the region of the earthquake which overthrew the walls of towns, public offices, prisons, and private houses. The distance from east to west and from north to south is about 200 English miles. The shocks continued several days.

About a dozen towns and cities were involved in this awful catastrophe, and the Emperor is said to have shed tears, not only of commiseration, but also of anticipation, as the occurrence not being more than 200 miles from the throne, is thought to be terribly ominous. A native cannot think of the fact without mixing up at the same time the inference above alluded to. Already are the rumors afloat that the aerial armies have been exercising in the expanse of the atmosphere, &c.

The Gazette which notices the earthquake remarks, at the same time the destructive effect of a hail storm which occurred in Chingting-fou, lat. 38 20 N. and the neighborhood; and also of an inundation, or flood, which occasioned great mischief somewhere between the region of the earthquake and that of the hail storm.—The popular belief in Canton is, that 500,000 to 1,000,000 of human beings must have perished by these natural calamities. The scene of these events is about 200 or 300 miles from the Gulf of Chin-le, and from the Eastern Ocean, commonly called the yellow Sea. Tay-min-fou is about 60 miles north of the yellow River. Accurate accounts of this great calamity are not to be expected, but there is every reason to believe that the earthquake, flood and hail have exhibited a most awful visitation of an inscrutable Providence.

From the Missionary Hearald.

EXTRACT FROM THE REPORT OF AN EXPLORING TOUR ON THE NORTH-WEST COAST OF NORTH AMERICA IN 1829, BY REV. J. S. GREEN.

[*Concluded.*]

General Results.

In concluding my report, I cannot refrain from expressing an ardent solicitude that the labor and expenses which have been inseperable from my agency, may not be altogether in vain. My investigations and inquiries have embraced the western coast of America, from California to Norfolk Sound I did hope to place my feet on the spot, in reference to which I might say to my benevolent patrons, "Send hither the messengers of the churches, and let them plant the standard of the cross." But though I am unable to say thus with my eyes upon a definite spot, yet I rejoice that something has been attempeted in behalf of these perishing pagans. For more than forty years, our enterprising countrymen have coasted these shores, and realised immense profits from their commercial intercourse with the natives. Surely the American church will not regret, *even should nothing more be done,* that a few hundred dollars have been expended to investigate the moral condition, and to ascertain whether any thing can be effected, to remove the moral necessities, of a multitude of their fellow men, for whom the Saviour died. An honest statement of the condition and prospects of these men, dear Sir, I have endeavored to lay before you. With respect to the Indians whem I have visited, it will be seen there are great obstacles to be surmounted, before they receive so precious a benefit as the gospel of Jesus Christ. The waht of country susceptible of cultivation, the small number of Indians who speak the same language, and the existence of almost constant bloody wars among the different tribes, are discouraging circumstances. But the greatest of all obstacles is found in the strong feelings of animosity, which they have to foreigners. This nothing will overcome but an acquaintance with men, who, in their intercourse with them, shall be governed by higher motives, and pursue a different course. Here are fifteen thousand pagans, men possessing an unusual share of intelligence, capable of being benefitted by Christian instruction, of being blessings to the world—now the slaves of every lust groping in unbroken darkness their way to ruin, and who, unless they soon receive the gospel, will inevitably perish. Their wants are pressing, and they appeal to the hearts of all who know the worth of the soul, the evil of sin, the preciousness of Jesus Christ, and the insufficiency of all means to subdue the heart, save the preaching of the cross. This would certainly melt their hearts of stone—would tame their bloody dispositions. For, after all that I have said of these men, I do not believe that they are as degraded, nor as savage, as the natives of New-Zealand and the Marquesas Islands. The introduction of the gospel among them would not only bless the tribes, but by the smiles of the Saviour, the Indians in the interior would be savingly benefitted. A flame might thus be kindled, which would penetrate the surrounding darkness and dispel the mists of superstition and ignorance, which for ages have brooded over all this part of the earth. What might not men of the faith and activity of a Brainard effect, in behalf of these dying pagans?

To the south, many tribes of Indians are scattered along the coasts of cape St. Lucas, the southern point of California. Of many of these tribes nothing definite is known. Nootka Sound about latitude 50°, was formerly much visited by traders, but as furs have been scarce, vessels have not been there for many years. The natives had become hostile long before their trade ceased. The straits Juan de Fuca, latitude 48° 30, minutes, are becoming a place of resort for the purpose of trade. They are easily entered, and the country about them is said to be an excellent one. The natives are unacquainted with the use of fire-arms and ardent spirits. About the Columbia river and its branches, the Indians are exceedingly numerous. From a Mr. Mc Kay, who has resided in that country seventeen years, I have the names of thirty four tribes, many of which he represents as powerful. They are siad to be a superior race of men and though savage, are less bloody than the tribes further north.—One of the Chonook tribe, who resides near the mouth of the Columbia, I saw on board captain Dominis' brig. I was pleased with his appearance. He gave me several words of his own language, but I had no medium, through which I could converse with him. These Indians have suffered from their intercourse with foreigners. Captain Simpson an officer of the Hudson Bay company, assured me that they had learned every system of vice, but not a single virtue, of their white neighbors.

Indeed, to seek a place on the coast where the Indians have not suffered in consequence of their intercourse with foreigners, will be I am persuaded, a fruitless attempt. The Russian-Fur, the North-West and the Hudson-Bay companies and traders from the United States, have occupied every post of importance from Norfolk Sound to the Columbia river.—The love of gain brought these men hither, and, to secure this object, all their movements have concentrated. It is useless to inquire, what might have been done here forty years ago? What can be done, or what should be attempted, now? And there can be no doubt, I think that a counteracting influence might and should be exerted. The natives of the North-West coast are an intelligent race of men:—they certainly have perceived the spirit, by which men who have visited them have been influenced. This spirit they have caught, and this spitit they now breathe. But let them have an illustration of that charity, "which seeketh not her own"—let them become acquainted with those who breathe the temper of the gospel, and they would learn and acknowledge its heavenly origin, and by the blessing of God become subjects of its purifying and saving efficacy.

But, for the commencement of operations which shall ultimately bless the whole coast, a regard to Christian economy would urge to the selection of the most favorable situation. On making this decision it would be exceedingly pleasant, were the limits of the United States upon this coast permanently defined.—For, though your benevolent wishes and efforts embrace all lands, yet, as we have territory on this coast it seems desirable that missionary efforts should commence here. This would be especially desirable, should the mission be connected with a small colony.

Somewhere in the vicinity of Columbia river such a colony, I doubt not, would find a salubrious climate, a fertile soil and ultimately a country of great importance. Mr. Smith, an American hunter, of whom you have probably heard, on his way from California to the Columbia last winter, discovered a considerable river in the latitude of 40° 30 minutes. This he judged to be navigable at the mouth. Should his opinion prove correct, the country about this river would probably be most favorable for such an object.

An establishment here in addition to the good which might be effected in behalf of the native inhabitants, would have a happy influence on the interests of the Sandwich Island missions. Timber, fish and other necessaries, could be obtained for the islands, while it would afford a better than New-England climate for those, whose strength had withered beneath the influence of a tropical sun.

With regard to the country at present included within the limits of California, every thing, so far as Christian enterprise is concerned will depend on the question, "What shall be the southern limits of the United States?" If these are permanently established where they now run, nothing can be done in california, unless indeed the Mexican government should tolerate the Protestant religion. But should the division be made so far south as to include within the limits of the United States the bay of St. Francisco, as it is rumored, I should regard this as a post of great importance. The bay is a beautiful one, affording safe anchorage for ships of any burden, and, with the river which falls into it, facilitating intercourse with various parts of the country. An arm of the bay extends in a southeasterly direction and is navigable for boats to the missions of St. Clare and St. Josephs. The country about these missions is said to be beautiful and fertile. Another part of the bay extends in a northeasterly course a considerable distance into the country, and receives the Sacramento, said to be a fine river navigable for small vessels more than one hundred miles. At St. Francisco I saw a Mr. Sternes, a gentleman from New-England, who was then returning to Monterry from a tour, the object of which was to explore the country on both sides of the river. Under the Mexican government he has a grant for a large tract of land in California, on which he is obliged to settle twenty families. He gave me a favorable account of the country. It is occupied at present

Central Library of Rochester and Monroe County
Historic Newspapers Collection

by a native population alone. This is great and these Indians are probably less inimical to foreigners than any on the coast. It is the opinion of Foreign residents of St Francisco, and Monterry, that, should, the United States' government have possession of this country, settlements would be rapidly formed. In California, and indeed in Mexico, there is a great want of enterprise. The Indians, miserably deficient as they are in industry and skill, performed in the country. The Mexicans will neither work themselves, nor are they willing that foreigners should be more industrious. They are exceedingly jealous of all foreign powers, particularly of the United States. An illustration of American enterprise they greatly need, and if the line of division fall as I have now supposed, they will shortly have it. Should God in his holy providence order it, I indulge the pleasing hope that the American church would without delay send hither, and, in the name of Zion's King, take possession of some portion of this goodly country. The influence of the Protestant establishment on the Mexicans in the neighborhood, might be exceedingly happy; if not, access to the minds of the native population might be secured before it should be possessed by unprincipled, vicious men.

Shall not then, the eye of Christian benevolence be directed to this portion of the world? Will not prayer to God be made, that he would order things in infinite mercy with respect to it, that he would give this country to those who will labor to enlighten and bless the perishing inhabitants, or dispose those who now govern it to permit the gospel in its purity to be proclaimed? Will not all who watch the dawn of millennium day, pray and labor, that on these shores, and upon these hills, the voice of the Christian ambassador may be heard, and meet the echo of his who, warmed with the same benevolent desires, is now proclaiming Christ and redemption to the wanderers on the other side of the Rocky Mountains?

*On my return to Oahu, I saw captain Thompson, of the bring Convoy, who left the Columbia river about a month since. He confirmed the account of the river and country about it of captain Dominis. He regards the Indians as *friendly*.—Respecting the loss of an English brig there, last March, captain Thompson says, there is no evidence that a solitary individual reached the shore, or that the Indians had the slightest agency in their death; on the contrary, that the probability is, that all the crew perished in the river. Capt. Thompson saw the brig soon after she struck the bar, and he immediately sent a boat to his assistance. The crew of the boat went as near the brig as safety would permit, they saw no one on board, nor could assistance be afforded. The English from evidence circumstantial and slight, came to the conclusion, that a part of their friends were murdered by the Indians, and, according to their uniform custom determined to seek redress. They applied to a captain Dominis (this he told me,) for men to chastise the Indians. He humanly refused to aid them. After several weeks, they obtained a large party of men and marched to the Indian village occupied by the tribe whom they charged with the murder of their countrymen, and demanded the goods which had been taken from the wreck of the brig. The Indians brought out a few articles and delivered them up. The English were dissatisfied and demanded a large quantity of goods, which they averred the Indians had taken, and they declared that unless their demands were speedily complied with, death was their portion? what could be done? The poor savages were in the power of the English. In vain did they plead their innocency, many of them were massacred, their village burned, and the head of a chief taken as the memento of their love of justice. This was brought to Honoruru not long since and exhibited. Cap. T. who made most of the above statements to Mr. Chamberlain, assured him that, after the murder of these Indians he spent a *considerable time*, several weeks Mr. C. thinks, on shore among the Indians with perfect safety. I have made these remarks that no apprehension of danger may be felt in consequence of the loss of the English brig, and of the statement which will doubtless be made of the bloody dispositions of the Idians.

SANDWICH ISLANDS.

EXTRACT OF A LETTER FROM THE MISSIONARIES ON THE ISLAND OF OAHU, DATED MARCH 20, 1830.

CALAMITOUS ENTERPRISE OF BOKI.

The following account is from Mr. Chamberlain's letter already quoted.

I do not know that you have been informed of a very singular expedition fitted out from these islands last December. If you have not some account of it may not be unacceptable.

By a ship from Port Jackson in New-South Wales which anchored in Honoruru in November 1829, notice was communicated to governor Boki, that, somewhere in the South Pacific Ocean, an island had been fallen in with, abounding in sandal-wood. A person, who arrived in the ship, and who had made some observations as to the situation of the island, proposed to lead an expedition thither. The bait of sandal-wood in abundance* proved too tempting to be resisted. The governor immediately formed the plan of an expedition. The brigs Tamehameha and Becket were forthwith put in readiness. Each was supplied with a considerable quantity of ammunition and two hundred soldiers were equipped for the former and one hundred for the latter vessel.

Besides the soldiers there were shipped quite a number of the chief's people, for attendants, and for cutting Sandal-wood. The exact number in the Tamehameha, I have not learned, but on board the Becket there were as follows:—100 soldiers; 40 men belonging to Boki; 20 for the management of the vessel; Manuia, his wife, and particular attendants, making nine persons; and ten foreigners, for sailing master, navigators and officers; in all 179 persons.

Manuia was an officer of government, and an agent for Boki in all his plans. He had command of the Becket.

On Board the Tamehameha, of which Boki had the charge, there were probably not far from 300 people, including the soldiers.

Hastily equipped and insufficiently victualled the expedition sailed on the 2d of December. Kahumanu was absent at the time from this island; had she been present she would [illegible] protested against the mad expedition, and prevented its sailing. Infatuation seemed to be marked on the very face of it, and many of the merchants and residents strongly remonstrated against it, and advised Boki to abandon it; but he was determined on carrying it into execution, and sailed.

The first notice received respecting the fate of the expedition, was in July, by a vessel from Canton. This vessel had been fitted out here in connection with the ship before mentioned from Port Jackson, for a trip to the newly discovered island, for the purpose of obtaining sandal-wood—had visited the island; and fallen in with the Becket, and reported that the expedition was likely to be closed with disaster.

On the third day of the present month, the Becket arrived and communicated intelligence of the most distressing kind.—Out of the 179 persons, which left in this vessel only 20 returned, and eight of these were foreigners. All that the survivors could relate respecting the other brig was, that the two vessels anchored together at the island of Rotama, one of the New Hebrides,* from which Armango, the sandal-wood island to which they were bound, was distant only a few days' sail. Here Boki stopped four days, and took on board a considerable number of the natives of the island to assist in cutting sandal-wood and then set sail for Aramango. The Becket stopped about ten days longer, and then followed. Owing to light winds and and calms she was ten days making the passage. When she arrived nothing was to be seen or heard of the Tamehameha, except that a small vessel recently arrived, reported having seen, in the neighborhood of the island, some pieces of a wreck. A boat was dispatched to make a circuit of the island, in search of the wreck, in case the vessel had been cast ashore, but nothing was found, which they conld identify as belonging to the brig.

The Becket remained at the island about five weeks but owing to the hostility of the natives and sickness among the people on board, they were entirely defeated in the object of the expedition.

Nothing more was heard concerning the Tamehameha, and the conclusion was, that she had either been wrecked on some small island that lay in their way, or had been blown up at sea. The latter opinion is entertained by some of the foreigners, as there was much powder on board, and very little caution observed in regard to fire. A very dark clowd rests upon the fate of the vessel, and of all on board.

There is no doubt entertained by judicious persons who have heard the circumstances, that the vessel is lost, and that all on board have perished.

There were on board both vessels a number of valuable persons; two members of the church in each, who joined the expedition from a sense of duty. Of one in the Becket, who died of disease, we have received a very pleasing account. While he had strength he labored for the good of those around him. He remonstrated strongly against the measures of Manuia, who undertook to chastise the natives of the island for what he regarded improper conduct, and he caused to be released seven out of eight, whom Manuia had confined. When Manuia was taken ill, (of which illness he died,) the church member labored for his spiritual good; and when taken ill himself, and able to do nothing except pray, he persevered in acts of devotion to the last.

This is the account which the survivors gave of his conduct; and they say, also, there was much praying on board the vessel.

The sufferings that were experienced on board the vessel were very great, not only from sickness but from want. The natives who survived speak of the conduct of some of the foreigners towards the sufferers as barbarous in the extreme, but they endeavor to justify themselves. The heart recoils from a contemplation of their sufferings, occasioned by disease and famine.—Heart-rending to look upon such a mass, crowded together in a small vessel under a burning sun, on an allowance of water and provisions, without medicine, or skill to take care of the sick, and with the groans of the dying and the wails of the survivors all around. Besides the native Sandwich islanders that were on board, there, were according to the report, 47 natives of the island of Rotama, who fell a prey to disease and famine!

It seems probable then that Boki, to whom ciscumstances have given considerable notoriety, has been suddenly removed from the world. He was in the Tamehameha, the vessel which is believed to have been lost. Manuia, who commanded the Becket, also died during the voyage.

Both Manuia and Boki accompanied Rihoriho to England. Boki was brother of the excellent Karaimoku, but did not attract attention until after the death of the king, and then as a consequence of that event. It seems that he and the other surviving attendants of Rhioriho were admitted to an audience with the king of England before their embarkation, in the Blonde frigate, for the native islands. Boki reported on his return to the islands, that the British king spoke favorably of the missionaries, and told him that he and his people must take good care of them, and learn to read and write. His return was in May 1825. Up to this time, he appears to be friendly to the missionaries, and their object.

His visit to England gave him greater consequence in the eyes of his countrymen, than he had before, or was entitled to by birth, or talent. He became the governor of the island of Oahu, and being flattered by unprincipled foreigners, and falling himself as is said, into intemperance and other immoral habits, he became to some extent the tool of wicked men, ei- [illegible] the islands. A letter in broken English, calumniating the missionaries, was published in the English Quarterly Review in 1826, as from Boki, and made a great deal of noise among the enemies of missions.* There was this good reason, among many others for believing at the time, that this letter was a forgery—*that Boki could neither speak nor read, nor write the English language* and the short sighted folly of the fabricators, (to say nothing of their baseness,) was not less wonderful, than the culpable credulity of the Quarterly Reviewers, who pledged themselves for the genuineness of the document. When the letter reached the Sandwich Islands from England, it was shown to Boki by the missionaries, and he was unable to read it.—They made, therefore, a translation of it into his native tongue, and Boki after having perused it, appended a certificate, in which he affirmed that the letter was none of his. This translation with the original certificate, written by Boki in the Hawaiian language, is now at the Missionary Rooms.

The moral character of this chief was such, that his sympathies were rather with the wicked, than the good. He wished to preserve appearances, however, with the missionaries, but they did not repose much confidence in his professions of friendship. He was even supposed to be inclined to favor the Jesuits, who were endeavoring to gain a footing on the islands, and some of his superiors in the government were said to be distrustful of his political integrity.

It is to be noticed how divine providence saw fit to give him up to pursue infatuated counsels, as it would seem to his destruction.

* Nearly 3,000 miles S. W. from the Sandwich Islands.—*Ed.*

† See this letter in vol. xxiii of the Missionary Hearald, p. 274.

From the N. Y. Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS. XVIII.

INQUIRING SINNERS PUT CHRISTIANS IN THE PLACE OF CHRIST.

Every attentive observer in revivals has noticed the fact, that not unfrequently sinners, who are heavily burdened with their guilt, trust to their Christian friends in preference to their Saviour. They *know* that Christians cannot convert, cannot save them. Still their practical feeling is that these friends can afford them some relief. They put them in Christ's stead and rely on them as their saviors. There are many reasons, why they do this.

1. *They can do this, and still retain their pride of heart.*

The haughty spirit of the unregenerate disdains to be dependent, especially on an independent being. This spirit cannot brook the idea of being wholly dependent, for pardon and life on a self-existent and independent God. The very idea that their fellows may in turn need their kindness and relief is a redeeming consideration to their pride of independence.—Hence they prefer to trust in man, rather than in God, in the professors of Christianity rather than the Saviour of sinners.—This they can do and retain their pride. If they trust in Christ they must own their guilt, and helplessness, their utter ill desert and complete inability to atone for their sins. Their proud imaginations must be brought low, and Jehovah alone exalted. They can trust in Christians, and

2. *Retain all their opposition to God.*

We do not like subjection to those whom we hate. Sinners hate God and Christ. Hence the idea of subjection to God is painful to their minds. Pride and fear and self-righteousness and love of sin, all make transgressors unwilling to submit themselves to God. When therefore they are burdened with sin—when they are deeply anxious for relief, and still unwilling to relinquish their rebellion against Jehovah; when they feel their distressing need of some friend, on whom they can rest their sinking souls, and find it utterly impossible to repose with confidence in the arms of him, whom they hate, they look to Christians for succor, because they can in this way find some relief and still retain all their opposition to God.

3. *In this way they obtain some relief without complying with the terms of the gospel.*

These terms they hate, because they are too holy, humbling, and self-denying.—All the efforts of delaying inquirers are expended to provide relief, while they continue impenitent and rebellious. Hence their self-righteous efforts, hence their refuges of lies! When their own resources fail, their distresses increase, their impenitence and rebellion continue, they flee to Christians for succor, and cheerfully substitute this trust for obedience to the gospel of Christ.

4. *They are often led to do this by injudicious statements of Christian responsibility in the conversion of sinners.*

Sinners are converted through the instrumentality, through the prayers and efforts of God's people. An awful responsibility rests upon them. If they are faithful, sinners will be converted, Zion will be built up. But a distinct and solemn and awful responsibility rests upon sinners, especially on awakened sinners. If they do not come to Christ it is because they will not. True, if Christians were faithful these sinners might submit to God; still the cause remains, they do not, because they will not. Sinners should feel this, and nothing should be said which tends to impair their sense of guilt, and obligations to repentance. But when in revivals the obligations of Christians in relation to this point are constantly pressed, and even to the exclusion of those obligations which bind sinners to the duty of immediate repentance, inquiring sinners lose sight of [illegible] and the necessity of effort on their part, and view their conversion as depending on Christians irrespective of their own exertions. By this means they are insensibly drawn away from duty, from those efforts which they must make to be savingly converted—drawn away from Christ and led to rely on Christians for their salvation. They feel that if Christians were faithful they should be converted. They leave their duties undone, they reject Christ and trust in an arm of flesh.

5. *They are frequently led to this by injudicious exhibitions of Christian tenderness.*

Christians should feel deeply for sinners, should pity them. But they are often so injudicious in the exhibitions of their tenderness, that sinners view them as taking their part against God. They consider these Christians as more kind and more willing to do them good than even God himself. In such cases Christians are really substituted, by anxious sinners, in Christ's stead. These anxious sinners rely, not on the mercy of God—not on the love of Jesus and his atoning blood, but on the anxieties, sympathies, and efforts of Christian friends. How carefully should Christians guard against exciting such trust and expectation in the sinner's breast!—However distressing it may be to the anxious sinner, or to his Christian friends, they must break off his hold on them, and let him feel that he must trust in Christ or sink for ever! So long as he can find any other refuge, so long as he can shelter himself under the sympathies and kindness of Christian friends, so long as he can indulge the delusive hope of receiving from them that aid which may sustain his sinking soul, he will not flee to Christ. Multitudes have doubtless trusted to an arm of flesh, until Christ and his proffered love have retired, until the Spirit of grace has left them to final obduracy and ruin!

A. R. A.

ROCHESTER:
Thursday, April 21, 1831.

OBITUARY.

The distinguished part which Mr. Bissell has, in the providence of God, been called to act especially in promoting the great plans of christian benevolence which distinguish the present age, appears to demand something more than a mere notice of his decease.

As Mr. Bissell was from principle, extremely averse to eulogies upon the dead, we shall endeavor scrupulously to avoid, in the few remarks we have to make, every thing that may have this appearance, any farther than a mere mention of some of his peculiar traits of character, and a record of some of the leading acts of a few of the last years of his life, may appear to be a departure from the course thus marked out.

But for the deep gloom which his death has cast over this community—a gloom which we have never seen so general or so apparent, at the death of any other individual—and the desire so often expressed, to learn something of the exercises of his mind during his sickness, and in the near prospect of death, and the hope that the gratification of this desire might benefit the cause of Christ, we should not now assume the responsibility, or impose upon ourselves a task to which we feel so entirely incompetent.

Mr. Bissell's business talents, his activity, system and energy, and his untiring industry are generally known. All these qualities were carried by him into the business of religion. Indeed it was a maxim of his, the force of which he seemed to feel and by which he appeared to be governed, that the true christian ought to consider himself engaged in the Lord's business, as well when occupied in the ordinary avocations of life, as when engaged in those duties more directly appertaining to the church of Christ.—In short he appeared to feel and act as if he was a Steward of God—and while most pressed with his worldly business, not only was always punctual in his attendance upon meetings for conference and prayer, and upon those of the session, but often, for months, would regularly spend two hours each afternoon, in visiting from house to house, in conversing and praying with, the members of the church. Whenever any meeting was called, for deliberating upon some proposed plan for benevolent enterprize, or for raising funds to sustain societies already in existence, he was always in his place, ready to counsel and act. His influence in such meetings is well known.

Among the other means for the advancement of the Redeemer's kingdom which received his hearty co-operation, that of Sabbath School instruction held a prominent place. Since the organization of the 3d Church he has a considerable part of the time been the Superintendent of its S. School, and always evinced the deep solicitude which he felt for the souls of those committed to his care, not only by the prayers which he offered, and the warning and counsel which he gave them, but by his readiness to perform the drudgery which must be performed in collecting the children, in procuring clothing for the poor, and in making the arrangements indispensable to the very existence of these nurseries of the church. He was among the first to visit the parents, especially of the poor, and solicit the attendance of their children, or to bring back delinquents whose places were found to be vacant in the several classes.

Believing that children who were old enough to sin, were old enough to repent, he always addressed them as if they had souls to be saved or lost—always pressed upon them the duty of immediate repentance—the duty of giving their hearts to God. In his manner of addressing them, there was an energy, an earnestness and facility in adapting his language to their capacities, well calculated to secure their attention.

It is well known that the plan which is now in successful operation for supplying every destitute family with the Bible, originated in this village—That the county of Monroe was the district in which this plan was first carried into effect, and that in defraying the expense, and in performing the labor which the accomplishment of this enterprize involved, his money and his personal services were both unsparingly given. The glorious results which have already flowed from this pioneer effort of the Bible Society of the county of Monroe, for the distribution of the word of Life, must have been extremely gratifying to him as it is to all who love the prosperity of Zion. He was not permitted indeed to see the accomplishment of the noble undertaking of the Am. Bible Society, to supply every destitute family in these United States. He has been permitted only to see the dawn of that day of jubilee of the church of Christ. Its full blaze will shine upon his survivors, while to him types and shadows have ceased, and he understands the mysteries that "angels desire to look into."

The interest which he has taken in Foreign Missions, is too well known to require any thing more than a bare reference to the published reports in which his name appears and the efficient influence he has exerted in their favor in this section of country. He prayed and acted as if he believed that our Saviour's command to "preach the gospel to all nations" was obligatory on all who professed to obey Him. His donations to this object evinced the sincerity of his attachment to the cause.

At the Monthly Concert his place was never vacant, unless called abroad by business, or confined to his house by sickness.

The efforts which he made, and the deep feeling which he manifested on those occasions—the enlarged and scriptural views which he had in relation to evangelizing the world, and the anxiety which he expressed that some of the brethren and sisters of the 3d church should devote themselves to this work by becoming Missionaries, will not be soon forgotten. In this, as in every thing else, he abhorred those prayers and expressions of feeling and good wishes, the sincerity of which were not evinced by corresponding exertions. In short while he utterly renounced every other ground of hope of acceptance with God except that of his mercy as manifested through a Saviour, yet he gave no credit to the genuineness of that faith or the efficacy of those prayers for the advancement of Christ's kingdom on earth, which were not followed by the discharge of christian duties.

He considered *works* as the only evidence which the Christian could give of the *motives* that influenced his conduct, and often said that all the justice or favor he asked for, from his fellow men, was the strict application of this rule to himself.

His efforts to redeem the Sabbath from public profanation is a subject of general notoriety, and has, more than any other one enterprize of his short but active life, brought upon him the reproach and excited the bitterest maledictions of his opposers. His motives have been impeached by the enemies of the Sabbath, and the wisdom and policy of his measures have been questioned by many who, in the other great enterprizes for the promotion of religion, cheerfully and efficiently co-operated with him. It is not our province nor our wish, in this brief notice, to enter into an examination of the merits of this subject, or to vindicate the wisdom of the course adopted by the friends of the Sabbath.

That Mr. Bissell's motives were such as he publicly avowed, the great sacrifices of time, and the very great pecuniary loss that he sustained, can leave no doubt in any unprejudiced mind. *We know* that he entered into this business with the expectation of making a sacrifice of property to some amount—what that amount would be, human prescience could not have calculated. But great as it was, we have never believed that the undertaking was, for a moment, with Mr. Bissell, a matter of regret. He believed that an incalculable amount of good had already resulted from it, in calling public attention to the claims of the Sabbath, in leading christians to examine the subject, and of course, to greater circumspection in the manner of observing that day.

As Mr. Bissell, in all his business transactions, appeared to those most intimate with him, and who knew most of his daily walk, to have the good of the cause of Christ in view, so he was daily in the practice of "commiting his ways to the Lord," and of seeking the guidance and blessing of the Holy Spirit, in his daily business. It is believed that he never undertook any thing of importance without first seeking counsel of the Lord.

In addition to the vast amount of secular business which he did, and his active services in every thing relating to the church of which he was a ruling elder, he had for the ten years since he made a profession of religion kept a Diary, in which he made some entry, every day, whether at home or abroad. In this may be seen the feelings of his heart. Here from day to day a record is made of the particular business which occupied his time—the success or failure which had attended it—and in every thing the hand of God is distinctly recognized.

When abroad, although engaged in making the most important pecuniary arrangements—such as would have engrossed the whole mind and occupied all the time of most other men—he somehow could find leisure to attend religious meetings and take part in the exercises, with as much apparent spirituality as if nothing but the subject of religion had during the day, occupied a place in his tho'ts. Indeed he appeared in an eminent degree to be able to abstract his mind from all other subjects at pleasure, and to place its whole energies upon that one to which the occasion might seem to direct. In this, and his great industry, together with the system and accuracy observable in all that he did, probably lay the secret of his power for the accomplishment of so much business. His words were few, but definite and full of meaning. Few men have possessed more power to influence the minds of others—and this was not the result of smooth or chaste language, or fluency of utterance.—There was point and pertinency, and force of argument, and even his opponents were generally compelled to give him credit for purity of motives and sincerity in his belief of the goodness of his cause. Although his natural temperament was ardent, he was rarely, (never within our knowledge), betrayed into any thing like petulance or anger, in public discussions, and even when defeated, appeared as perfectly undisturbed and free from irritation, as if he had obtained a triumph.

One remark which our own acquaintance with Mr. Bissell will fully warrant us in making, will we trust, be understood and appreciated. It is this. That those who were most intimately acquainted with him, who knew most of his daily walk, were his warmest friends, and placed the highest estimate upon his powers of mind.

Notwithstanding his liberality, he was, as will be admitted by all acquainted with him, a pattern of frugality. Believing that food as well as the other necessaries of life were to be used to the glory of God, and believing that plainness of living, and a sparing diet, were conducive to health and bodily vigor, and consequently to usefulness, his food was plain and his table expenses were within the limits of the strictest economy. Not only spirits and wine, and all fermented liquors, but even tea and coffee were proscribed as injurious to health and comfort, and the money paid for them as a waste of the bounties of Providence.

But we have already drawn this article to a much greater length than was intended, and will in a brief a manner as the subject will allow, give a few of the circumstances attending his sickness and death.

The sickness which occasioned his death, commenced on the 23d of February. The first attack was considered as a case of slight inflammation of the lungs, but in a few days his disease assumed a more serious aspect. It however gradually yielded to medical treatment, and he continued to convalesce until the eighth of March, when his health was so far established as, in the opinion of some of his friends, to justify him in leaving home for Seneca Falls, where his own private business, as well as business connected with the 3d Church of this village, appeared to require his presence. The journey there did not seem to have had an injurious effect, but on the day after his arrival at the Falls, by his anxiety to attend to business which led him to expose himself to cold and dampness, and to considerable bodily exertion, he brought on a hemorrhage of the lungs. The bleeding, however, was not copious, and no danger was apprehended until the 22d, two weeks from its commencement, when the bleeding returned, and recurred again on the following day. From this time until the 31st, no immediate danger was apprehended and no symptoms appeared to forbid a strong hope of his ultimate recovery. At this time he was suddenly seized with great debility, and his physician informed him that he might not live until morning. He however revived and for two days some hopes were entertained that the disease would yield to medical treatment, and the remaining energies of a naturally vigorous constitution. On the 3d of April it however became apparent that he was rapidly approaching the termination of his earthly course, and on that and the two following days he continued to sink, and on the afternoon of the 5th, he ceased from his earthly labors and entered into his rest.

Although he had through his sickness evidently expected to recover—although his attendants and friends had fondly flattered themselves with this hope, yet when told, five days previous to his decease, that his recovery was hopeless, he appeared perfectly undisturbed, his mind tranquil and prepared for the event. He said, "all is right," and immediately gave directions for the final arrangement of his worldly business, and sent for a person to make out the necessary papers.

The state of his lungs had been such during his sickness, that he had said very little, but when he became satisfied that no human means would arrest the progress of the disease, he appeared anxious to depart, and at one time expressed a deep conviction that he had sinned in indulging this feeling, instead of waiting with patience and resignation the will of his heavenly Father.

The same decision of character which he had exhibited through life, chararterized him on a bed of sickness and in the dying hour.

At one time, when a christian friend came in to pray with him, as he was about to kneel down, he asked Mr. B. what he should pray for. The reply was "Pray for my speedy recovery." But said he "shall I not pray that you may have resignation to the will of God?" To this the prompt and laconic answer was returned, "I have that already."

The following is a short memorandum made by one in attendauce upon him during his last days.

When told that he probably had not long to live he said, "Why should I be afraid to die—the Lord knows I have loved his cause more than all things else—I have wronged no man—I have defrauded no man—I possess no man's goods—I am at peace with all men—I have peace and trust and confidence—I am ready, willing yea, anxious to depart." The next day he was better and was told he might recover, he said, "I desire to go, my face is set" After a little while he said, "perhaps I may live and I pray for submission—it seems hard for me to go back into the world and endure all its trials, but I will glorify God in any event." He said, "tell my children to choose the Lord Jesus Christ for their portion, and live near to him every day and every hour, and serve him better than I have done—say to the church—go on gloriously—say to impenitent sinners, if they wish to know the value of religion, look at a dying bed."

Although Mr. Bissell had just entered upon his *forty-first* year, in that brief space, he had passed through a great many interesting scenes and been a prominent actor in them. Posterity will do him justice.

Apology.—It is matter of deep regret to the editor, as it will be to the friends of Mr. Bissell, that the writing of his obituary notice, should not have fallen into other hands. In justice to himself the editor would remark that he had the promise of its being prepared by a gentleman of this village, abundantly able to do justice to the subject, but the ordinary labors of this individual at the present time, are peculiarly arduous, in addition which we happen to know that he was unexpectedly called on pressing business out of town for days the present week, which, we presume, is the reason he has not complied with our request. The expectation of its being furnished from this source led the editor to delay to a late hour the attempt to comply with the promise be made last week, and the very short time thus left to prepare, must be our apology for the imperfect manner in which it is done.

Prayer Meetings.—We would particularly call the attention of christians to the article which we publish on this subject from the New York Evangelist

Mackinaw Mission.—We have just received a letter from Mr. Loomis, formerly one of the editors of the Observer, giving a gratifying account of the state of this mission family, of which Mr. and Mrs. L. are now members. Mr. Loomis' friends will be gratified to learn that his health is much improved since he left here. He expresses himself much pleased with his present situation. Instead of returning this spring as he contemplated when he left for Mackinaw, he now expects to continue another year, in the business of the Mission.

Rev. Mr. Ferry has written to Miss Eliza Chapel of Geneseo, to come there for the purpose of establishing an Infant School for the instruction of the children of the *white* inhabitants, and such of the families of mixed* blood as may choose to send. We understand that she will accept of the invitation, if the friends of education and of Missions, will raise a small sum, ($20 or $30) for the purchase of the necessary apparatus for the School and also defray the expenses of her passage to that place.

TEMPERANCE HOUSES.

It is suggested by a gentleman at the east that our Temperance houses would probably be better patronized were the more extensively known that they have excluded spirits from their Bars.

We are of the same opinion, and are inclined to think that they would find their account in taking measures to make their good resolutions more public. Would not the keeper of the Rochester House in this village, do well to advertize in the *Temperance* papers?—The Journal of Humanity, the Genius of Temperance, and the Temperance Advocate of Sandy Hill Wash. co., we have no doubt would be glad to insert their advertisement, and we are sure that the Rochester Observer would like to give it a *conspicuous* place in its advertizing columns.

State of Religion in Livonia Livingston County.

We are informed that in this town although there has not been a powerful revival, yet an increased interest on the subject of religion commenced last fall and still continues—The church is in a good degree awakened, and a considerable number have hopefully submitted to God. Thirty have been added to the church and others indulge hope who it is expected will unite with it at another day.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

We learn from the Seneca Falls Advertiser that the revival at that place which has been in progress some months, still continues with unabated interest and power.

Revival in Boston.—The Boston Christian Hearald says with reference to the work of grace that is going on in that city. "On Sabbath evening last after a most solemn discourse, at Mr. Green's Church, an invitation was given for those who wish to converse on the salvation of the soul, to retire to the vestry, and immediately 200 went there: many under deep conviction of their lost state, and desirous to know what they should do to be saved. Such is the enquiry in all the churches in our connection in this city.

The Observer and Telegraph (Hudson Ohio) says that the revival in Green Trumbull county, still continues.

A letter just received by the Editor from a clergyman in the city of New York says the revival in that city goes forward with unabated power.

Buffalo.—A gentleman from Buffalo who passed through this village last evening, gave us the gratifying intelligence that the work of the Lord is going on there with increasing power and interest.

Mr. Chipman,—

Much has been said of late years, of books designed for children, and for them many books have been written; some of which, to speak plain about them, are merely religious novels; the writer of which, after having finished his book forgot to take a subject. They are mere trash and are not fit to put into the hands of children. The American Sunday School Union have sent forth from their press a great variety of books and some few are of a similar character to those mentioned above; while the great mass of their publications are calculated to benefit the rising generation.

Allow me to recommend, through your paper, a book which above all others commends itself to the heart and conscience of every person who will read it. It is entitled, An Address delivered to the Sabbath School children in Aberdeen, by Rev. Duncan Grant, revised by the American Union. It is indeed a sterling book. The language is brought down to the capacities of children, and therefore can be understood. I have read it every Sabbath in course to our school, and never shall I forget the interest it excited among the children. It ought to be in every Sabbath School Library, and in every family, where its truly interesting pages might be perused by every child. Allow the book to speak for itself by a short extract:

Text—*I love them that love me; and those that seek me early shall find me.*

The words of the text are sufficient to show you that those who seek Jesus early shall find him, though there should be no other promise of that nature in the Scriptures; but there indeed are many other promises of the same kind made in the Bible. You know the beautiful words spoken about Jesus, "He shall feed his flock like a shepherd, he shall gather the *lambs* in his arms, and carry them in his bosom." Now, the lambs are the young, and the weak, and the ignorant. Some of you may have never seen a lamb, but I can assure you that he is a very weak, and foolish, and wandering creature, he runs away from the fold and the grass, and goes astray, and would often perish with the cold, or be killed by the wild beasts, or die for want of food, if the shepherd did not go after him. And very often when he sees the shepherd, he is afraid and runs from him, and thinks he is an enemy. But the kind shepherd is fond of the little wandering creature, and goes after him, and catches him, and leads him back to the fold. If he cannot keep up with the rest of the flock when they are going out to pasture, or coming home to the fold, then the shepherd kindly helps him forward; and if he is so weak as not to be able to walk, then the shepherd takes him in his arms and carries him; and if he be cold and ready to die, then the kind shepherd folds his cloak about him, and lays him in his bosom, and carries him with the greatest gentleness and care. Now, you know that Jesus says, "I am the good Shepherd;" and he is kinder to children who seek him, than any other shepherd is to his lambs. Though the children who are beginning to seek him are still very ignorant, and weak, and can go but slowly, he does not neglect them; he takes them up in his arms that were once nailed to the cross, just as he did when he was in this world—"He took them up in his arms and blessed them;" and when they are very weak, and ready to die with cold and hunger, he places them in his bosom. When they are placed in that bosom, they cannot be hurt by cold, or by hunger, or by wild beasts.

This shepherd is also called the Lamb of God, because he is so kind, and so gentle, and so full of love; and can you think that he will forget little children, and the lambs of his flock? No; he cannot, indeed he cannot do this; he will guide them, and defend them, and feed them; he will carry them in his arms and bosom, over hills and valleys, over rivers and deserts, and at last over the valley of the shadow of death and he will then open the door of his large, and eternal fold, and take them in, and feed them, and lead them by fountains of living water. Jesus says to you, "How shall I put you among the children?" He has already a large and happy family, and he wishes you to become members of that family, and asks yourselves how he can place you among his children: You cannot tell how this can be done; but he says, "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" Do you not see, then, that he knows that young persons need a guide, that he offers to be their guide, and wishes them to take him for their guide from this very moment. But I cannot tell you all the promises made by Jesus to children, to those that seek him early. Every one of these promises shows us, that if you seek him he will be found of you. Believe then his word, and seek Jesus who speaks so kindly about you.

A REVIVAL *commenced at a* TEMPERANCE *Meeting.*—The following letter was yesterday received by a gentleman in this village and politely handed us for publication.

Evans April 6th. 1831.

Dear Brother:—You may probably have heard of the mighty work of God's power in this town, which has very recently commenced among brother Beardsley's people. It commenced last week on Tuesday, immediately after the return of brothers and sisters from Buffalo. A temperance meeting was the time when God came down by his spirit, in a most wonderful manner, very similar in its effects to [illegible] times. Brother Parmale preached the discourse, and perceiving some little tenderness in the assembly, he suggested to brother B. the propriety of calling upon sinners to immediately come out upon the Lords' side. Brother B. with great unbelief and trembling anxiety consented, and the request was put in the usual way—One poor sinner after a little came forward—The effect was electrical—the place was a Bochim almost in an instant.—Parents were seen as in the twinkling of an eye, beseeching their ungodly children to repent and make present business of the subject of religion, they were soon seen coming forward for the prayers of christians, in a drove, with sobs, and tears saying "what shall I do to be saved." A four days meeting was immediately appointed, which has now been continued six days, when it will be closed we know not. The whole town seems to be shaken—The Lord seems literally to have poured down upon this divided, distracted people, a shower of blessings so large that there is not room enough to receive it. No place is sufficiently large to accommodate the audience, and we are obliged frequently to send the church and young converts to pray by themselves while we preach to sinners, and besseech them to become reconciled to God.

The church have resolved to build an addition to the school house immediately, and intend to have it fitted up and ready by the next Sabbath. We say to them "rise up and build," and while I am writing, the deacons and others are around us with broad axes, squares, and compasses, preparing the way of the Lord, and endeavoring to make his paths straight, while others are pressing into the kingdom of God.

Being sent for by brother B. I immediately came to his help, and my soul is greatly refreshed in this mighty work of grace.

I write you in great haste, for I go to preach to dying sinners this moment.

Yours in Christian love.

REVIVALS.

In N. Y. City.—We are still permitted to state, that the work is advancing here with interest and power. Many of the churches, it is believed, more fully perceive and more deeply feel the importance of persevering prayer and effort to sustain the work.

A public meeting commenced Thursday, A. M. in Dr. Spring's church, we understand to continue two days.

We are not prepared to give a full statement of the number, who have professed their faith in Christ, since the commencement of this revival. From information received, we would state the following

ADDITIONS TO THE CHURCHES IN THIS CITY.

Reformed Dutch Churches.—In the South Church 39 have been received on confession of their faith in Christ. In the associate Churches, 19. In the Church, under the care of the Rev. Mr. Dubois, 50. Several other Churches, in this connexion, have shared in the revival, but we have no definite knowledge relative to their accessions.

Presbyterian Churches.—These, so far as our information extends, have received additions as follows:—The Laight street Church, under the care of Dr. Cox, 123, Rev. E. W. Baldwin's Church, 53. Rev. Mr. White's Church, (Allen street) 50—40 of whom by confession. Rev. Mr. Ludlow's Church (Spring street) 40.—Free Presbyterian Church, under the care of the Rev. Joel Parker, 40. Rev. Cyrus Mason's Church, (Cedar st.) 50. The Union Presbyterian Church, under the care of Rev. Mr. Norton, 18. Rev. Mr. Patton's Church, 31. Rev. Mr. M'Cartee's Church, 20.

Protestant Episcopal Church.—The Church, under the care of Dr. Milnor, has received to its communion 34 members—32 of which by confession.—*New York Evangelist.*

In Cambridge, Wash. Co., N. Y.—We are informed that a revival has for some time been in progress in this place.—*Ib.*

In Greenwich, Wash. Co. N. Y.—We learn that a revival commenced in this place in January last, which is still progressing.—*Ib.*

From the N. Y. Evangelist.

FOUR DAYS MEETING AND REVIVAL IN PLEASANT VALLEY, N. Y.

Mr. Editor—Your readers will remember seeing a notice of a four days meeting in your paper, a few weeks since, at Pleasant Valley. This meeting has just closed, and we believe left our village and town full of the presence of God.

The services commenced on Friday.—Nothing special occurred during the day. In the evening the request was made if any wished the prayers of Christians, that they would rise. None rose.

No evidence of the special presence of God till Saturday afternoon, when at the close of divine service 15 rose up and requested the prayers of the church.

In the evening, 26 came forward, knelt down before the congregation, and solicited their prayers. We now began to feel that God was present. The church began to agonize for sinners.

The solemn scenes of the Sabbath I cannot describe. In the evening, 50 came forward, knelt down, and requested prayer.

On Monday, the anxious were requested to remain in the church to be conversed with, while the people of God retired to the Sabbath School room for prayer. About 80 remained.

In the evening, between 80 and a hundred came forward for prayer.

The exercises were closed in a most solemn and impressive manner, by committing [illegible] hands of God.

Never do I, Mr. Editor, expect to witness a more solemn scene, till I stand with my people at the judgement seat.

The number who indulged hope in Christ during the meeting is between 30 and 40. The number of anxious not less than *one hundred.*

Pleasant Valley, April 5, 1831.

Framingham, Mass.—During the past year, forty-five have been baptized, and joined the Baptist Church in this place.—We learn that there is, at this time, an increasing attention to the subject of religion. Morning prayer meetings have been established, to implore God that he would continue his smiles upon them by the outpouring of the Holy Spirit.

Anti-Temperance Church.—The Editor of the Christian Index has been informed, and credits the information, that a distinct church has excluded several of its members for joining *Temperance Societies!*

Revival Era.—We know of one hundred and twenty churches, besides many in the Baptist and Methodist connections which are now witnessing the power and grace of God in reviving his saints and in convincing and converting sinners.—*Philadelphian.*

They go for the whole in Washington.—Entire abstinence, without any exception, is the principle adopted there. The exception in case of medicine, it is said, has been abused, and advantages taken of it to indulge still in the injurious use of ardent spirits, under a false pretence of their necessity to alleviate disease. Major General Macomb, who is at the head of the Army, is a bold advocate of this noble cause.

From the Boston Recorder.

AGENCIES.

Mr. Editor:—The communication of Rev. William Cogswell, on *Agencies*, in your paper of the 16th, appears worthy of special consideration by all who mourn over the small sums annually contributed by the American churches for the cause of Christian benevolence. In mentioning *small sums*, I allude both to the disproportionate benefactions of individuals, according to their means, and to the aggregate amount yearly poured into the treasury of the Lord. I presume there are as many professing Christians in the United States as in England, and that their aggregate wealth is as great. And yet, the amounts annually contributed there, to the public religious charities, compared with ours, bears about the proportion as a pound sterling does to a dollar, or more than four times as much.

Mr. Cogswell complains that agents tread fast upon one another's heels, in our churches, so that some get the *cream*, and others the *skim milk*, some the *first crop*, and others the *rowen*. He recommends that an agreement be made between the principal Societies to allow the grass to grow between each mowing. This is a better plan than the present, but I wish to show that respectable agent, and your readers, that he *has not struck at the root of the evil*, and that there is a plan that will ensure two desirable things; first, a welcome reception of agents,—and secondly, larger amounts from the churches. I hope the facts and suggestions will be seriously and prayerfully considered by all the friends of the Lord Jesus Christ, for it is disgraceful to professing Christians to forsake the assembling of themselves together, as far as they decently can, when an Agent comes among them to solicit funds for the institutions which are the honor and glory of our land, and to hear them complaining that they are too often solicited "by these beggars" for contributions.

The Rev. Joel Parker's congregation, in the city of New York (a small and feeble but increasing band) have adopted a *plan of systematic benevolence*, founded upon the acknowledged principle that every Christian is a steward, and bound to contribute of his influence, time and property, as God has prospered him. A catalogue is made of every member of the church, and of the congregation, who is able to contribute any thing; it is divided into portions; and a collector is appointed to each. Each individual informs the collector what he or she is willing to contribute *weekly* for the support of public worship, and *monthly* for the cause of Christian benevolence at large. The names, with the sums annexed, are inserted in the collector's book, no person knowing the sum contributed by individuals but the collector of his or her division or class; and every one being at liberty to increase or diminish the subscription, on giving due notice. Every Lord's day each contributor puts his *weekly contribution* into a box placed inside the church door, with a piece of paper on which is written his name, and at every Monthly Concert he deposits his *monthly contribution* in boxes which are passed round in the usual manner.

The treasurer ascertains the delinquents, and reports them immediately to the collectors, whose duty it is to go to them and remind them of the omission. The contributors meet once a month, and by vote make appropriations of the money collected.

At the meeting in February it was ascertained that the contributions at the Monthly Concert averaged about fifty dollars; and the following appropriations were made. To the Pres. Branch of the Education Society, for three scholarships $225 annually; to the A. B. For. Missions $175; to the A. Sun. School Union $50; to Bible Soc. Tract Soc. and Colonization Soc. $50 each. To the Home Mis. Soc. $200 had been previously given. It is hoped that the appropriations will soon be doubled and trebled. The Society do not boast of their donations. They are poor and small[illegible] number and means, they hope to increase their appropriations. They are rejoiced to see Agents in the desk, and to hear their interesting statements. They do not care how often they come, nor how urgently they press their claims.

L. T.

From the Cherokee Phoenix.

New Echota, March 26, 1831.

The Georgia Guard who arrested Mr. Worcester and others went by way of Hightower and arrested the Rev. John Thompson.—they also took Mr. William Thompson. The latter had resided for the last few years at that place as a blacksmith, but had removed on the first of March, and was at the time of his arrest a citizen of Carroll County. The prisoners, six in number, were now conducted to the place of encampment, five miles further. Next morning the Guard, instead of going directly into Georgia, turned their course towards their head quarters, where they arrived the day following, in true military stile, under the sound of fife and drum. Here Col. Nelson delivered the prisoners into the hands of the Governor's agent, Col. Sanford, who took them under his special charge. Perceiving that Mr William Thompson was one of the number, he immediately ordered to have him put in jail. However, by means of the intercession of his companions and the officers who arrested him. Mr. Thompson was discharged and permitted to return home, after lying in jail but a short time. Four of the others, viz: Messrs. Worcester, Thompson, Wheeler and Gann were, on Thursday morning, marched towards Laurenceville with a sufficient Guard under the command of Sanford himself. They arrived there on the same evening, the court being in session. On the next day they were brought before his honor Judge Clayton by a writ of Habeas Corpus for examination. The case was continued to Saturday, on which day his honor discharged Messrs. Worcester and Thompson, because the first was a *Post master* and the other a *missionary*, considering both in the light of *Agents of the Government.* It is proper to observe that the counsel for the prisoners did not make a plea to that effect, but studiously refrained from it. The other two, Gann and Wheeler, together with Messrs. J. A. Thompson and B. F. Thompson, who were arrested on the same charge in Laurenceville on Thursday evening, were bound, in the sum of $250 each, to appear at Court in September. It is thought there is very little hope of their escaping the penitentiary, for the Judge decided that the law is constitutional, and there is no clause in it which can except them from its operation, as in the case of the missionaries. We are yet unwilling to believe that such an unrighteous law can be executed in a Christian land.

The foregoing is the history, told in a few words, of this affair, as far as it has proceeded. We were very much surprised to hear that the misssionaries were discharged on the ground of their being agents of the government. Who ever thought of such a thing before? It shows that a Judge may twist a law into what shape he pleases, if policy makes it necessary, for we are confident the greatest hostily was directed against the missionaries, and that the law was intended particularly to embrace them. We know it was so understood in Milledgeville and elsewhere. If the missionaries are agents of the Government, as Judge Clayton has decided, then the public may rest assured Gen. Jackson will *reform* them out. If he could he would like to do it very well; but it is a matter of thankfulness that they are not his agents, and are still out of his hands.

From the Same.

PONEY CLUB.

This is the name given to an association of thieves scattered along the frontier in Carroll and other new counties in Georgia. It is this club which Brooks, Commanding the Georgia Guard, said in a circular he would root out of the nation, and not permit to live within the limits of the Cherokee country. This promise was very good, but like all other promises of the white man lately, it meant exactly the reverse of what it was supposed to mean. The club, instead of being expelled, has been introduced by authority. Some of the leaders and the most abandoned members, and a few who were accessary in the murder of Chuwoyee are authorized to settle in this nation, and are permitted by Georgia to occupy some of the improvements abandoned by emigrants. We understand all the Philpots and others of their connections are thus snugly brought into the nation. It is certainly mortifying to see such people receiving encouragement and protection from laws, when at the same time men of undoubted virtue—men fit for any Society in the civilized world are dragged about as felons. In what a humiliating position are placed the honor and virtue of a state when such things are permitted.

The 'poney club' has been a great pest to those Cherokees living near the frontier. They have stolen property to large amount from them, we presume not less than five hundred head of cattle and horses. It is said there are now very few left for them to steal. But when they have nothing to steal, they easily find other methods to harrass the Cherokees. The following is but an instance among many.

A few days since two of these white men came to a Cherokee house, for the purpose, as they pretended, of buying some provisions. There was no person about the house but the woman of whom they inquired for some corn, beans &c. The woman told them she had nothing to sell. They then went off in the direction of the field belonging to this Cherokee family, they had not been gone but a few minutes when the woman of the house saw a heavy smoke rising from that direction. She immediately hastened to the place and found the villians had set the woods on fire but a few rods from the fence, which she found already in a full blaze. There being a very heavy wind that day the fire spread so fast, that her efforts to extinguish it proved utterly useless. The entire fence was therefore consumed in a short time. It is said that during her efforts to save the fence the men who had done the mischief were within sight, and were laughing heartily at her! To permit all this we are told is *honorable.*

Temperance.

The following from the Temperance Advocate on the subject of advertising wines in temperance papers, we republish, that the arguments against the practice may be examined by our readers.—They are written in a proper spirit, and are certainly well worthy of examination. We are not ourselves convinced that it is best to connect abstinence from wine and fermented liquors with that of abstinence from the use of ardent spirits. We are however open to conviction, and when convinced, shall cease to advertise them.

ADVERTISING LIQUORS.

In a recent number of this paper, we took occasion to make some remarks on an advertisement of wines published in the Rochester Observer; which has called forth from that Journal a short but *temparate* reply, in which they say, "they have not yet learned that wines were classed among distilled spirits." The arguments by which they defend themselves against the charge of inconsistency, are not sufficiently strong to remove our fears, that much hurt may be done the temperance cause by such an advertisement. If it is doubted whether an open opposition to the use of wines would prove beneficial; we think it cannot be doubted that an attempt to defend or even sanction its common use must prove injurious. And is it not sanctioning their use to publish an *invitation* for persons to call and purchase, or examine [TASTE] them? We did not class wines among *distilled* spirits; but that does not prevent them from being "intoxicating liquors," as we did style them. Rum, according to Mr. Brande, contains 35 per cent. of alcohol.—What proof the rum was, which Mr. B. analyzed, we cannot say; But if it was the same as when imported, it was but a little more than twice as strong as some of the wine analyzed by him. It follows, that if a man drinks half a pint of rum per dey, of the strength usually sold at the shops, mixed with the same quantity of water, he takes less alcohol than he who drinks his pint of wine per day. With what propriety, then, can the person who drinks that quantity of wine be denominated a sober, temperate man, when he drinks as much alcohol as the one that drinks the rum and water, and who would doubtless be called a hard drinker and an enemy to temperance.

Perhaps it is true, that there are few men who get drunk on wine; but wine lays the foundation of intemperance: and the reason that men do not get drunk on it is, that when the habit is confirmed, it requires so much to produce the desired effect, or not being strong enough to reach the *spot*, distilled spirit is resorted to. In wine countries there is some intoxication produced by wines—and at the close of the vintage, in France, among the lower classes, there is a great deal. Let them be as cheap in this country as our cider and beer, and there would be much intoxication on wines. Wine is not a necessary article for general use, any more than distilled liquors. There is now some intemperance occasioned by use of malt liquors—and let it be as fashionable to drink them as it is in England, we should behold our cities and villages like those of that country—every corner occupied as a beer shop; in which there would be as many broils and quarrels as are now produced by *distilled spirits.*

The fact that many temperance men have abandoned the use of wine and ale, does not help the matter. They are intoxicating liquors: and with the Observer, "we shall be glad when every drink which can be made to produce intoxication shall be proscribed by public sentiment." There is no way of learning public sentiment, but by trying it. It was as much against public sentiment five years ago to oppose rum as it now is wine.

The editors of the Genius of Temperance, (than whom no men have been more decided advocates of temperance—than whose opinions none, perhaps, are more deserving of consideration)—in remarking on a society recently formed at the *New Market Street (Baptist) Church* in Philadelphia, the object of which "shall be to annihilate the use of strong drinks, wines, and malt liquors, in the smallest quantities of their use whatever," say, "We *now* believe that societies would gain in NUMBERS as well as efficiency by 'going for the whole.'"

It is a true saying, that "if six glasses of rum will make a man drunk, when he has taken one glass he is one sixth drunk."—If it takes twelve glasses of wine to make a man drunk, when he has taken *two* glasses he is precisely as near drunk as if he had drank one glass of rum. We know it is unpopular with some folks to disapprove the use of wine, and at least has lost us *one* subscriber; and as we are "set for the promotion of temperance," we must combat not only its use, but any act that sanctions it.

Letters received since our last.—T. Thwing; L. Brown; *W.* S. Hubbell; A. C. Hall; T. M. Bower; Marshall Foreman & Co.; H. Jowler; M. Adams; D. McNeil; J. S. Dodge; J. Holton; J. Parker.

For the Observer.

Mr. Editor:—A three days Meeting will commence in Rush, on Wednesday the 27th inst. at 2 o'clock P. M. Ministers and Lay members of the neighboring towns, are affectionately invited to attend. Indeed, we would raise the Macedonian cry, and say, Brethren come and help us.

Rush April 14th, 1831. C. COOK.

New Agent for the Observer—Doct. L. G. Shephard, Allensville.

Contents of the Museum of Foreign Literature, Science, and Art, for March 1831. *Published by E. Littell, N. W. of Seventh and Chesnut Street.*

Thomas Moore Esq. Sir Walter Scott. Antediluvian Sketches. The young Matron. Aphorisms on Man. The Dispensation. We Return no more. The Greek Question. Lord Byron to his Sister. Stanzas. Petersburgh, Moscow, and the Provinces. Burkhardt on the Bedouins and Wahabys. The Chamois Hunters. Suwarow's Instruction to his Soldiery.—Voyages and Discoveries of the Companions of Columbus. Life and Adventures of Giovanni Finati. The Pirate of the Mediterranean. The Early Lost. An Adventure on the Mer de Glace. Passages from the Diary of a late Physician Literary Intelligence.

Married,

In St. Luke's church, on the 18th inst. by Rev. Mr. Whitehouse, Mr. *Theodore P. Clark,* to Miss *Frances Olmstead,* all of this village.

DIED,

In the triumphs of the Christian faith, at Walworth, Wayne county, on the 14th inst. Mrs. Frances Ann Tucker, aged 26 years, wife of Luther Tucker Esq. and sister of Mr. J. D. Smith of this village.

FOUND, in this village, a few days since, a Promissory Note for thirty three dollars and seventy five cents; signed by Joseph Whitmore, Wm. C. Wilson, and Benjamin Whitmore. The owner can have said note by calling at this office.
April, 21.

PAPER HANGINGS.
A complete assortment of Splendid Paper Hangings and Borders, now opening, and for sale by E. PECK & Co.
April 21, 17 3w

TO PRINTERS.
THE TYPE on which *this* paper is printed is offered for sale *very cheap* for cash, or a credit of 6 months with good security.

FANCY WEAVING.
THE subscriber continues the above business in a number of its various branches, at Mr. Curtiss' Factory, opposite the Globe Building, Main Street, where he will weave *Carpet, or Double List* COVERLETS, with the owner's name in fair letters Floor Coverlets, Single Carpeting, Floor Carpeting, Table Linen, &c. &c.—all of the newest *fashions,* and *first rate* workmanship, and as cheap as any man will do work in the same style.
☞ Coverlet Yarn dyed an Indigo Blue.
M. F. WHITNEY.
N. B. Carpet Yarn dyed in the same building by Mr. Kinchella, Fancy Dyer. 6w17

HARDWARE.
99 *Pearl Street, nearly opposite the Pearl street House, N. Y.*
FOLGER LAMB & CO.
ARE now receiving a large and superior assortment of Hardware and Cutlery, purchased with cash, and selected with care, which they offer at wholesale, at low prices, for cash or approved credit.—Among which are—Ivory, real stag, fancy fortuck, hornlip and white bone table desert knives and forks, and carvers, table and butchers' steels, butcher, bread and shoe knives, a great variety of pen, pocket and two blade knives, in dozens and on cards, sportsmen's piece knives, sheepshears, scissors and razors, shoe pincers and nippers, plyers, carpenters', lath, shoemakers', and saddlers' hammers, coopers' and carpenters' compasses, corn mills, patent coffee mills, bench and hand vices, bright thumb and japanned norfolk latches, fitting handles, nail and spike gimblets, sickles, rat traps, warfle irons, welded and rivetted table hinges, H and HL hinges, pew hinges chest hinges, cast butt hinges, flat and round bolts, woodscrews, iron and steel knitting pins, mouse traps, gridirons, iron candlesticks, pod and screw augers, steelyards, single and double handscrew plates, scale beams, knob latches, bed screws, bellows pipes, axes, carpenters' and coopers' adzes, mincing knives, trowels, bees, chisels and gouges, plane irons, drawing knives, saws of all kinds, files and rasps, tea kettles and sauce pans, short and long handle frying pans, cow bells, cooks' ladles, brass kettles, house and alarm bells, curry combs, english and american scythes, straw knives, slates, inkstands, awls, shoe tacks, coach wrenches, stump joints, whitewash, paint, shoe, scrubbing, furniture, clothes and dusting brushes, cut and wrought tacks, brass and ironhead shovels and tongs, iron wire, braces and bitts, tap borers, iron weights, sad irons, toy irons, pins and needles, fish hooks, snuffer trays, bread baskets, tea pots, tea trays and waiters, gun flints, oil stones, gun locks, powder flasks, shot bags, whipthongs, ivory combs, coumonte knobs and rings, curtain pins, escutcheons, bed cups, brass butts, brass nails, brass locks, window pullies, anvils and vices, trace chains, sand paper, inkpowder, specticles, rules, slate and lead pencils, brass bracket and chamber candlesticks, bone coat and vest moulds, suspender buttons, gilt white metal, and yellow metal coat and vest buttons, pearl buttons, tobacco boxes, curtain rings, lamps, cap wire, iron, tutania, britannia, and plated table and tea spoons, corkscrews, hair and tooth brushes, beads, snuff boxes, iron and brass knockers, joiners' squares, spoke shaves spurs, brass thumb latches, pocket books, knob, mortice closet, chest, cupboard, trunk, pad and till locks, spades and shovels, blacking, halter chains, pocket and dressing combs, tailors' and women's thimbles, tenter hooks, patent metal cocks, razor strops, cotton and wool cards, horse cards, trace and leading line rope, bed cords and clothes lines, copper tea kettles, guns, rifles, pistols. They also keep constantly on hand, a complete assortment of cut and wrought nails and spikes, wagon and cart boxes, english (L) blistered, german and cast steel, nail and spike rods, hoop iron.
New York, Feb. 26. Lam3t—11

1831.
ALLEN, WHEELER & CO.
OF THE
HUDSON & Erie, and Oswego Lines, have their arrangements completed, and are now ready to forward goods from Boston, Philadelphia and New York, to Oswego, Buffalo, or any part of Ohio, Michigan, or Upper Canada.
They have on the New York and Ohio Canals, thirty first rate Boats, all manned, by practical Boatmen, and with frequent relays of Horses, they are able to promise the transportation of property, with the utmost care and expedition.
On the New York Canals, their Boats will leave Albany, Troy, Oswego, Rochester and Buffalo, and the intermediate places, daily. On the Ohio Canal, they will run a regular line, between Cleaveland and Newark, or the southern termination of the canal, all running *Night and Day,* except the SABBATH.
Their arrangements with owners of Tow Boats, and Line Sloops on the Hudson River, and owners of Steam boats and Vessels on Lakes Erie and Ontario, will enable them to forward property on any of these waters, without detention. Property shipped on the Hudson River, fully insured.
ALLEN, TIBBITS & Co. *Troy.*
ALLEN, WHEELER & CO. *Rochester.*
JOHN C. DAVIES & Co. *Newark, O. Hudson & Erie Line Owners.*
ALLEN, TIBBITS & CO. *Troy.*
J. T. TROWBRIDGE & CO. *Oswego, Oswego Line Owners.*
The following persons will receive property, and forward according to the direction of the owners.
HILL, FISH & ABBEE, } *Philapelphia,*
T. M. SOUTHWICK, }
BURLOW & BANGS, *Boston,*
W. HUBBELL, 29 *Counties Slip, N. Y.*
E. COOK, 66 *on the Dock. Albany,*
ALLEN, TIBBITS & Co. *Troy,*
BUTLER, M'DONOUGH & CO. *Utica,*
JOSEPH SLOCUM, } *Syracuse,*
JAMES MOORE, jr. }
JOHN RICE, jr. *Weedsport,*
J. A. CLARK, *Montezuma.*
J. T. TROWBRIDGE & Co. *Oswego,*
ALLEN, WHEELER & Co. } *Rochester,*
O. N. BUSH, }
J. COGSWELL, *Brockport,*
WILLIAM ALLIS, *Holley,*
N. INGERSOLL & Co. *Albion,*
E. FOLSOM, *Lockport,*
E. F. NORTON, *Buffalo,*
KELLEY & WALWORTH, } *Cleaveland, O.*
JOHN S. HUDSON, }
JOHN C. DAVIES & Co. *Newark.*
☞ They also continue to occupy the two Store Houses on Sophia-street, in Rochester, which will enable them to store any kind of property, on the lowest terms. 1tf

Central Library of Rochester and Monroe County
Historic Newspapers Collection

RECOLLECTIONS OF PALESTINE.

The Hebrew muse has been called the denizen of nature: with equal propriety may she be termed the denizen of histoy. She draws much of her sublimest inspiration from the instructive record of God's dealings with his people. Even the Psalms are full of the finest imagery gathered from historical events; but the prophetic poetry is by far the most copious in its sublime and beautiful allusions. The history of the Jews in its spirit is all poetry; their poetry is almost a history, both of the past and the future. For the Prophets, what could be more appropriate, in exercise of their functions as the messengers of God, than to paint their warnings with an unceasing and energetic appeal to the well known experience of the nation! Such an appeal was not addressed to a people ignorant of their own history. It was the pride of a Hebrew, as well as his duty, to have the law and the testimony inscribed upon his heart. A Jew, well instructed, could almost repeat the contents of the sacred Books from memory. On their study the utmost expenditure of wealth and labor was lavished. They were copied with the richest penmanship; they were incased in jewels; they were clasped with diamonds; they were deposited in golden arks. The whole of the one hundred and nineteenth Psalm is composed in praise of their wisdom, and to inculcate their perusal. How striking was the last charge of Moses to the people; "and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up—thou shalt say unto thy son, "We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand!"

Powerful indeed must have been the influence of such familiarity with those sublime compositions! The unceasing frequency with which their remarkable passages are referred to by the sacred poets show with what prevailing power they dwelt in the popular imagination. How could it be otherwise? Almost every rite in the ceremonial of the Hebrews was founded upon or in some way connected with the remembrance of supernatural interposition. Almost every spot in the land of the Israelites was associated with the history of those glorious events. Three times a year, the whole Jewish multitude went up to the tabernacle or to Jerusalem at the feasts. Did they pass through the valley of Hebron? There lay the bones of the patriarchs, Abraham, Isaac and Jacob. Did they stand on the plains of Mamre? There Abraham erected an altar to Jehovah, and entertained the angels. Did they visit the borders of the Dead Sea? Its sluggish waves rolled over the cites of the plain, and they traced the ruins of the fire-storm from heaven. If they looked towards Nebo, it was the sacred and mysterious burial-place of Moses. If they passed near Gilgal, there the sun and moon stood still at the command of Joshua. If they rode on the mountains of Gilboa, there the glory of Israel was slain upon their high places. Such thrilling recollections must have met them at every step, besides being often mingled in the memory with some vivid burst of poetry. An event, like that of the passage of the Red Sea, commemorated in a song such as that of Moses, was a treasure in the annals of the nation, whose worth in the formation of the national spirit we cannot adequately appreciate. Nor can we conceive the depth of emotion which must have dilated the fame of a devout Jewish patriot, every time he remembered that sublime composition.—*North American Review.*

From the N. Y. Evangelist.

PRAYER MEETINGS.

There is heavy responsibility on Christians who attend prayer meetings. This responsibility should be deeply felt. Instead of this, how much heedlessness is there; and how great the guilt contracted by this heedlessness! Will not Christians be persuaded to think *deliberately* concerning this matter? Incalculable evil arises from want of deliberate thought.—"My people will not consider," is alledged by God as the ground of their unnatural rebellion. Let us *consider* a few things respecting prayer meetings. Suppose that a single prayer meeting is rendered less efficient than it otherwise would have been, in consequence of one member being in an unsuitable frame of mind and heart. Can any one calculate the amount of evil, that may hence result? Suppose such an one to have led in prayer. Will there not be a greater amount of evil?—Suppose that, in this way, a prayer meeting is rendered uninteresting or wearisome, so that some will not attend it, and others find it profitless? What estimate can be made of such a circumstance! Who can tell its direct effect, who can count its remote consequence? *Are these things enough considered?*

It is very important that a prayer meeting should not be wearisome. Such prayer meetings will be not merely uninviting, but repulsive; and what is worse, in those who attend, it may destroy the spirit of prayer, and induce a habit of contented mockery!

All human instrumentality is governed by principles arising out of the constitution of our nature. It is not just nor scriptural reasoning to say of any service—this is for God; and however performed, with his blessing it will be fruitful, without his blessing it must be barren. It is true indeed, that the blessing of God is all in all; every thing which it attends, must prosper, nothing, without it, can be, or come to, good; but we have no right to expect his blessing upon any thing injudiciously done. He requires the heart, and he will not accept that "wherein is blemish or any evil favoredness." He has said to his people, "In all things that I have said unto you, *be circumspect.*" "Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. *Beware of him, and obey his voice; provoke him not: for he will not pardon your transgressions:* FOR MY NAME IS IN HIM." The service of God requires the best exercise of all our faculties. Is he not worthy of this? Oh, that he could realise his infinite condescension in accepting any service we can render; Oh, that we could realise the infinite unworthiness of our holiest things; we should then be *circumspect;* then we should indeed beware how we mocked our Maker. If any thing *should* call forth our best efforts, it is God's service. I say, *God's service,* not to display ourselves, but to be useful, to do good, to *serve God.* Here we need the caution, *circumspect! beware!* We have no idea how wicked our hearts are, or how much they deceive us. Our Saviour tells us, that souls go to judgement under this deception, and with the question in their mouths, "have we not prophesied in thy name," receive the awful answer, "I never knew you." In relation to the subject now before us, how many seek their own gratification, and for their own gratification hinder the service of God! We love to display ourselves. Let no one think himself safe on this point. Without continual prayer, watching and precaution, all will incur great guilt, and expose themselves to great danger in this very matter. We all overrate ourselves. Let us use great diligence, in watching and in prayer, to learn our true duty and perform it, so as to be useful, and to avoid all self-seeking.

A prayer meeting should be conducted with spirit. A dull and heavy mode of conducting a meeting will make it dull and heavy. The person conducting the meeting, should be prepared. No time should be lost in turning over leaves. A passage of scripture, short, and selected for point and impressiveness, should be read; and few verses, not exceeding two or three generally at one time, selected in like manner, should be sung. Any remarks should be pertinent and brief. On this point every one should examine himself carefully and unsparingly; for we do not tell to each other our faults; and we shall not, without pains-taking and impartiality, suspect our own faults. A prayer meeting should be confined carefully within its limited time. It is far better that people leave a meeting, remarking that it broke up too soon, than that it has been held too long. In case different members of a meeting conduct it in turns, the member should be named at the preceding meeting, that he may be present and prepared. Variety may thus be given. These are small matters; but small things do not always produce small consequences.

But I am confident, that the greatest hindrance to the usefulness of prayer meetings, as well as one of the greatest impairers of the power of all prayer as a means of grace, is the length of prayers. The nature and degree of this evil, if we would look at it, would make us shudder. A tedious prayer will assuredly destroy the spirit of prayer, and excite a bad spirit in its place. How wicked, how awfully wicked is such a spirit in the very act of prayer! How great is his sin who excites it! Read what is recorded of a like sin; a sin arising, it is true, from conduct externally more culpable, but still of the same nature; "Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord." I need not say, that when a tedious prayer excites a bad spirit, men do in fact abhor the offering of the Lord. Without great watchfulness, care, and self-denial, a person will make a tedious prayer. People when talking, are not aware how time passes. They are gratified themselves, while wearing out the patience of all around them. This same difficulty insinuates itself into prayer. You will hear those, who are remarkable for the tediousness of their prayers, complain of the long prayers of others. This proves a want of watchfulness; that they are sinning greviously without being aware of it. This is a solemn subject; and to those who look to prayer as man's great means of power with God, this view of it presents humbling, but practical and momentous considerations.

A LAYMAN.

From the N. Y. Evangelist.

A CHIRSTMAS GIFT.——NO. III.

From the Inside of a Roman Catholic College!

Having detailed some of the rules, and *operations* at the college, I will now relate some of the doctrines taught there. And I am sure you will not be surprised at them if you view them in connection with what has been already said.

The learned priests here, as well as in all their writings, teach the doctrine of *penance.* They tarnslate, Luke xiii. 3, "Except ye do *penance,*" &c. Protestants you know, translate that passage, "Except ye *repent* ye shall *all*" (meaning Catholics, Protestants, &c. &c.) "likewise perish." That *ours* is the true translation, though much sneered at by Catholics, any disinterested man with even a moderate acquaintance with the languages, will admit. Even *common sense,* with a knowledge of the human heart, would *force* any one to the conclusion, that, in view of such tremendous and eternal punishments as are denounced against every unholy person, in the scriptures, a man might (as Herod did) hear the words of the Lord "gladly, and *do many* things," and afterwards return "like the dog to his vomit," when his *fears* subsided and his unholy appetites had gained fresh vigor by a temporary abstinence. Here we have penance but not repentance. True repentance is evinced by *self-abasement; in loathing; restitution;* and as (I think) one of the *necessary fruits* of that faith in *Jesus* which works by love, purifies" &c.:—"a good tree will bring forth good fruit;" but, "a bad tree" under all circumstances "will bring forth bad fruit" forever, unless "created anew" by Him who first gave it being. Common sense then, as well as the "wisdom of God" is for our translation.

I have seen at the college various implements with which Catholics there did penance. Such as a chain made of wire with sharp points at the angles of the links, which were oblong squares. This was worn around the naked body, with the points *sticking in the flesh.* They had also cords or thongs with which to lash themselves; and some of them, I was informed, wore next to their skins, a kind of sackcloth. But these things, you will admit are *toys,* when compared to the various means of torture which are resorted to in Catholic countries. O! that Catholics would hear the word of the Lord, and "rend their *hearts* and not their" bodies.

The priests at the College, as well as in their books, also teach that we can do "works of supererogation." How a man can do *more* than love his Redeemer "with *all* his heart; *all* his soul; *all* his strength; *all* his mind, and his neighbor as himself" I leave you to conceive. These works of supererogation, say the priests, are put to the credit of our poor connections and friends who are in purgatory; and they are by this sooner liberated. What a *pity* the "rich man" who "lifted up his eyes in hell" had not some kind priest at hand when on his death bed to get him into purgatory between which and Heaven there would have been no "impassable gulph!" *Surely* this unfortunate man must have been very ignorant of his privileges, for with the thousandth part of his money he *could* have *bought* a safer passage. *Perhaps Solomon and others* were to blame who said, "There is *no* work or device in the grave. He that is holy let him be holy still, and he that is filthy let him be filthy still." I urge you to "hold fast to the doctrines *once* delivered to the saints:" for, if priests cannot catch you by scripture and sound logic, or "confound you by tradition" they may tell you as they told me, and have told thousands "*if you join their Church and your soul is lost from that Church at last,* THEY WILL TAKE UPON THEMSELVES YOUR SINS AT THE BAR OF CHRIST!

The last doctrine of the Jesuits to which I shall call your attention, which I heard repeatedly inculcated at the George Town College, and which is calculated to shock every friend of humanity; of freedom and true religion, is that which declares "*The end justifies the means.*" Believing this diabolical doctrine, Baxter, (in his controversy with Dr. Wilmer) declared that certain "heretics" deserved to be "*pursued with fire and sword.*"* A *priest,*† to utter such language! a *priest,* pretending to be nurtured by a "*holy* mother"—the Catholic Church! a *priest,* who cries "The temple of the Lord. The temple of the Lord are *we!*" a *priest,* who could at the same instant declare without a blush, that he and his craft were alone the *disciples* of Him who "came *not* to destroy, but to *save* mens' lives," and who *commands* us with the authority of a God to "Do *no evil* that good may come." To "bless and curse not." To "*love and pray* for our *enemies,*" ever. And whose holy servant Paul says "The servant of God must *not strive* but *persuade* men." "Our weapons brethren, are not *carnal* but spiritual."

*See the "Catholic Question,"—letter xlii.
†Belonging to a set of "Infallibles."

MR. WELD'S ADDRESS.

The subject matter of the address, recently given in the first presbyterian church, by Mr. Weld, is thus presented by the editor of the Baptist Reister:—

The address, or the talk, as the gentleman termed it, occupied two evenings; and through both an unflagging interest was maintained. We are glad to say the audience was very large; and if the whole population of the Union could have heard it, we should have been exceedingly gratified. Not that there were any new facts presented; no, none at all. The stale old facts which have been before the public for years, were again spread out; but the origin the concomitants, and the tremendous bearings of these facts, vividly portrayed, gave them their thrilling and heart affecting interest.

All have read again and again, of the 30,000 drunkards which annually fall victims in the United States, to intemperance; of the 200,000 paupers, the inmates of almshouses and poor-houses, from this vice; of 20,000 convicts, secured in the cells and dungeons of the prisons; and of the 1500 maniacs, chained in our assylums; but comparatively few have seen this army mustered, and marched in regular review. This was done by Mr. W. The mighty host, more than two hundred thousand strong, was picked from the gutters and sewers, the groceries and grog-shops, poor houses, prisons, asylums and marshalled with their shocking visages, their staggering gait, their filthy and tattered habiliments, their fettered limbs, and their clanking chains. The first grand division was 150,000 paupers; next in order came the 20,000 convicts, hand-cuffed from the dungeons and cells of our prisons, then 1500 raving maniacs brought up the rear; and beside the whole, on the field of review were piled up 30,000 dead men, to complete the horrid assemblage.

This made up one part of the picture.—Another no less startling succeed. The extended grave of 30,000 drunkards, annual victims, was then opened before us, and they, arrayed on its verge; and immediately behind them the whole army of intemperate, rank after rank, was arranged in accurate gradation, on to the merest sippers. At the close of the year, those in front were tumbled into the grave before them; and the rank next behind marched up to take their places; and each posterior rank compelled to make the like advance. The next year, another 30,000 were swept into the tomb, and the host was seen in regular advance; and so on, year, after year, until the self-secure sippers were beheld occupying the rank in front, on the verge of the drunkards' grave!

The necessity of combined effort to check the plague was fully illustrated, and the utter folly of those exposed, who call themselves friends to the temperance cause and say, "It is useless to unite with a society; they can do as much alone as by their united example," by the cause of a powerful army, landing on our coast, attacked by our militia, without concert or officers; one running here and another there; and one firing here and another there, as judgment or whim should dictate.

The objections on the part of distillers & venders of ardent spirits, were irresistibly refuted. The plea of justice to creditors, urged by some, who say they have contracted debts of various amounts, and their only way of paying them is by a diligent prosecution of their business, in making and vending ardent spirits, was overthrown by a most searching admonition in regard to their Creditor above, to whom they were indebted for all things, to whom they must account for the abuse of them.

The objection of venders of ardent spirits to relinquish the sale of them, because their families are dependent for support on this traffic was met, and the absurdity of it illustrated, by the case of a man who owned a cow, on the milk of which his family entirely depended for support; but the animal being vicious, when let out into the street, had severely wounded several children, and gored to death several others. The inhabitants called on him, and informed him of the dreadful facts, and presented the mangled bodies at his door, and demanded of him to bring out his cow and kill her; but he refused on the ground that she was the entire support of his wife and children. Would such a reason be accepted? Would they not demand the death of the deadly creature more loudly than before? And if he persisted in interposing the claims of his family against her destruction, would the citizens become pacified and retire? Would they not rather become more vociferous for the death of the cow, and let the owner know if he did not kill the creature immediately, they would do it for him, and pull his house down over his head? They certainly would.

Several other objections were obviated by illustrations no less convincing; but we have neither time nor room to present them. One more however we will briefly mention. The justification which many offer for not relinquishing the sale of ardent spirits, is, that they do not sell to drunkards; they only sell to the temperate. These he compared to a physician, who, being rebuked for administering poison, replied that he only administered it to those who are well; he did not dispose of it to any of those who were already mortally affected with it. Also to a man with a cage of deadly serpents, which had fastened their fangs on several persons near him who were just dying with the poison; and being reproved for what his snakes had done, he should turn around, and throw them among a multitude of unbitten people, and say, "Oh, I don't let them loose upon those who are unpoisoned!"

These hints, though imperfectly given, may afford some little idea of the resistless character of an address occupying four hours, and filled with illustrations no less appropriate and powerful than those we have mentioned. If the manufacturers & venders of ardent spirits, who were present on the occasion, could return to their distilleries, and shops, and prosecute their business with their consciences untouched, seared indeed they must be. But we cannot think that any vender of the poison, who loves his country, and has any belief in a future judgment, heard the address, and then returned back and drew off the poisonous liquor for his customers, with an untrembling hand.

SLAVES.

An Americon vessel, conveying slaves from Alexandria to New Orleans, was lately wrecked on one of the Bahama Islands. The Judge of the Islands has decreed that they could not be reshipped as slaves, but become free in that Government.—The conveyance from Alexandria to New Orleans was legal by the law of the U. S.

The Boston Baptist S. S. Union has under its care 13 schools, taught by 203 teachers, of whom 152 are professors of religion; scholars, 1697—males, 752—females 942—average attendance, 1005.

A Respectable Fraternity.—Accounts just received from Spain, announce the death of the Prior of the Convent of Basilius.—It appears that the Monks of Basilius are reputed gamblers, and, in consequence of a dispute arising out of a turn of a card, a quarrel ensued the other night, "when," adds the account, "the Prior was found murdered in his bed, with his hands tied!" The ghostly fathers were all taken into custody.

Prince Hohenlohe has predicted the immediate destruction of Paris, Lyons, Geneva, and four other cities, marked out by the finger of the Lord. These cities are to be destroyed like Sodom and Gomorrah, with showers of flaming sulphur; after which, they will be restored to happiness under the paternal sway of Charles X.!!

CLOVER SEED,

AT No. 46, Carroll-st. 50 Bushels good clover seed for sale *Cheap,* at my store.
29th March. W. BARRON WILLIAMS.
14tf

TO MERCHANTS IN THE COUNTRY.—*POMEROY & BULL* have removed from 47 Front st. to the new Store, 64 Water st. (a few doors below Old Slip,) where they will have for sale, on liberal terms, on the opening of Spring business, an extensive assortment of WINES and GROCERIES, (*with the exception of Spirituous Liquors,*) and respectfully invite their friends, and Merchants generally, to call and examine their stock, and prices.
New-York, Feb. 24, 1831. 11 10w

O. HASTINGS, *Attorney & Counsellor* at law and *Solicitor & Counsellor in Chancery.*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

---

ROSSITER & KNOX,—Wholesale & Retail Dealers in *Groceries Provisions, Paints, Oils, Turpentine, Brushes, Varnish, Glass, Dye Wood, Dye Stuffs, Shaker Wares, Patent Pails, &c. &c.,* at the building formerly occupied by S. MELANCTON SMITH & Co., No. 14, Buffalo-st.
Rochester, Jan. 1831. 5tf

SEPTEMBER, 1830.
ROCHESTER CASH STORE.
HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are
46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds.
Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*
Also a general retailing asortment of
Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.
Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.
J. B. BLOSS,
M. A. F. HARRISON.
The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.
February 7, 1831. tf.

HARTFORD FIRE INSURANCE CO. *And Ætna Fire 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.

CARDING MACHINE BUILDING.——The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*
Rochester, Jan. 1, 1831. 5m2

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building,* a few rods East of the Old Bridge, Main Street, Rochester.
FREDERICK STARR.

JANUARY 1, 1831.—The subscribers having determined to discontinue the business of dealing in ARDENT SPIRITS, and not thinking it a duty to "feed the Erie canal" with their property, offer to sell at cost their whole stock of Liquors, consisting of *Brandy, Gin, Rum, Whiskey, &c.* together with the furniture connected therewith. ROSSITER & KNOX. 5tf

---

WILLIAMS & MERRILL, *Manufacturers & Venders of Leather,* have formed a connexion in business in the village of Rochester, at the late stand of Williams & Palmer, and now have a good supply of Leather from their yard at this place, and are also receiving from the Tannery of T Williams, Vernon, Oneida co. an extensive assortment of Leather—all of which will be sold on good terms for the purchaser. Also for sale as above, Oil, Tanners' and Curriers' Tools, &c.
. All persons indebted to the late firm of Williams & Palmer are requested to call and make settlement with Thomas Williams, who is authorized to settle the same.
THOMAS WILLIAMS,
LINUS MERRILL.
N. B. The highest price in cash paid for Hides and skins. March 9. 3m11

The People of the State of New York, by the grace of God free and independent:

TO all to whom these presents shall come, or may concern, and especially to William Groves, guardian of the infant heirs of William P. Starks, deceased—to Mabel Starks, widow, and to the creditors of the said deceased, send, Greeting: You and each of you are hereby cited and required personally to be and appear before our Surrogate of the county of Monroe, at his office in the village of Rochester, on Monday the 9th day of May next, at 10 o'clock in the forenoon of that day—to attend the final settlement of the accounts of Joshua Field and Joseph Ganson, administrators of the estate of William P. Starks, deceased, which will then and there be presented, and to abide by and perform such orders and decrees, as shall be, by our Surrogate made in the premises.

Witness, Orrin E. Gibbs, Surrogate of said county at Rochester, this 4th day of April 1831.
O. E. GIBBS.

ROCHESTER HIGH SCHOOL.
English Department.

THE Summer Term of this institution will commence on the 10th of May next, where all the various branches of English Education will be effectually taught by competent and experienced teachers, at the reduced prices of from $2 to $3 per quarter, on the second floor, for Male and Female classes. The Classical Department still continues, under the tuition of Mr. John Hutton, from Vermont University at Burlington.
Rochester, April 13, 1831. 4w16

NOTICE.—The copartnership under the firm of O. N. Bush & Burnell was dissolved by mutual consent, on the 20th March 1831. Debtors to said firm are requested to make immediate payment to Mr. O. N. Bush, at their late stand, Main-St. O. N. BUSH,
April 14, 1831. LEVI BURNELL.
16 tf

Book & Job Printing
Neatly done at the Observer Office.

WM. H. WARD & Co. (MARBLE BUILDING Carroll Street,) have just received a full supply of GOODS. Rochester, June 2, 18[illegible]

IN CHANCERY—Isaac T. Storm & Charles Storm Complainants, vs. Richard Gorsline, Aurelia Gorsline, John Harris, Simeon P. Allcott, Ebenezer Watts, Charles J. Hill, Lewis L. Peet, John V. R. Schermerhorn, Joel K. Salmon, David S. Boyd, Benjamin F. Phelps, Azel S. Marvin, & Marvin McNelta—Defendants.

In pursuance of a Decretal Order of the Court of Chancery of the State of New York made in this cause a court thereof held at the Court House in the village of Batavia, the 30th day of March 1831, I shall sell at public auction to the highest bidder, at the Eagle Tavern in the village of Rochester in the county of Monroe on the 19th day of May next at 10 o'clock A.M. of that day the following described premises, viz.—All that certain piece or parcel of land in Rochester in the town of Gates in the county of Monroe and State of New York, and bounded on the south by the north line of Buffalo street, on the west by the east line of Elizabeth street, and on the north by the north line of lot number one hundred and fifty one, and on the east by a line drawn parallel to the said east line of Elizabeth street and seventy two feet therefrom from the said north line of the said lot number one hundred and fifty one to the said north line of Buffalo street aforesaid, and being seventy two feet in front on Buffalo street and one hundred and fifty feet in front on Elizabeth street which said premises will be sold in two separate parcels the one of which to be taken off of the rear of said premises commencing at the north west corner thereof and extending south fifty feet on Elizabeth street, thence east the width of said premises parallel with their southern boundary, and the other parcel to embrace the residue of said premises. HORACE GAY, Master in Chancery.
Dated April 5, 1831.

New-Jersey——Bergen Common Pleas.
Simon Y. Van Ness vs. Marsalas Van Giesen, Cornelius Van Giesen, & Adrian Van Giesen. In case Foreign Attachment.

NOTICE is hereby given, that an attachment issued out of the inferior Court of Common Pleas, in and for the County of Bergen, against the goods and chattels, monies and effects, rights and credits, lands and tenements of Marsalas Van Giesen, Cornelius Van Giesen, and Adrian Van Giesen, non resident debtors, at the suit of Simon Y. Van Ness, in a plea of trespass on the case to the damage of the said Simon Y. Van Ness of twenty one hundred and fifty dollars, was returned by the Sheriff of said County of Bergen, to the term of October, 1830, duly executed according to law.
ABM. WESTERVELT, Clerk.
E. B. D. OGDEN, Att'y. 12w10.

To Exonerate from Imprisonment.

The creditors of Isaac Castle, an Insolvent debtor and a resident of the town of Gates in the county of Monroe,—are notified to show cause if any they have, before Hon. Addison Gardiner Circuit Judge, at his office in Rochester, in the said county on the 23d day of April next, at 9 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 according to the prayer of his petition.
Dated Feb. 7, 1831.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January, in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardslee of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less.
JAMES W. SMITH,
Assignee of said Mortgage.
ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of two several sums of money, secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars—the other executed by the same Chandler Farrar to one William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown on which last mentioned Mortgage is claimed to be due at this day the sum of two hundred and eighty two dollars and forty two cents;—NOTICE is given that by virtue of the several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Sines in the town of Mendon, in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Rush, aforesaid—to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five. ISAIAH BROWN.
Dated March 3, 1831.
JOHN DICKSON, Att'y.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage bearing date the first day of January, in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 265—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date. Notice is therefore hereby given, that by virtue of a power of sale contained in the said Indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land, situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section 1, and being twenty three feet front of river street formerly so called, now St. Paul street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 10, 1831.
H. HUMPHREY, Attorney. MITCHELL LODER, Mortgagee.

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew L. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in liber 3 of mortgages at page 53; and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit: Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY, Mortgagee.
H. Humphrey, Att'y for Mortgagee.

CHRISTIAN ALMANAC for 1831 for sale at this Office.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, Editor. | Thursday, April 28, 1831. | Volume V. No. 18.

Rochester, Monroe Co. N. Y.

PUBLISHED WEEKLY.

TYLER & CHIPMAN, Proprietors.

ALBERT G. HALL, PRINTER.

Office in the Globe Building, No. 14, Main-Street

TERMS.—*To Mail Subscribers, after 6 months, $3.00. In advance, $2.50. Companies of five or more, where payment is made when the names are forwarded, $2.00.*

Village Subscribers, $2.50 in advance.

For the Observer.

Mr. Chipman:—Editors, *you* know, are a very useful class of citizens; and to those acquainted with all their *good* qualities, (and unacquainted with their *bad* ones) they may, without flattery, be considered a *useful* class. As to myself, when I am at a loss on any subject connected with morality, temperance or intemperance, or any of the common topics of the day, on which there is a difference of opinion, I appeal without delay to some intelligent editor for information; and in most cases, I have found them able and willing, to remove all doubts and difficulties.

With these views, you will not think it strange, if I trouble you occasionally;—I hope however, that I shall not be so inquisitive and troublesome as to tire the patience of an *editor*. But to proceed.—There is another class of our fellow citizens, and a very large class too, who are not so necessary as editors, and consequently not so useful;—I mean, *dealers in ardent spirits*. (Pardon me, for altho' I have spoken of *editors* and *whiskey venders* on the same sheet, I mean no disrespect to the former by the above comparison.) There is something peculiar, and not a little mysterious, in the character and conduct of this latter class; and my only object in writing, is to have you explain and solve.

These dealers in the ardent, (let them tell the story) are humane, charitable, benevolent and friendly to all mankind. They *say*, and pretend to believe, that they are doing their duty, and nothing but their duty; that they are, or ought to be justified both by God and man; or to use their own language, they act conscientiously; or they have a "conscience void of offence towards God and towards man." Most of these *whiskey venders*, take a little of the ardent themselves, and not a few of them, get, what is commonly called "*drunk*" occasionally, and *all* of them are instrumental in making drunkards of others. Now, sir, if they believe that all this is perfectly right; if they have consciences void of offence, or (as they say) if they are conscientious; then, if *you* tell them or their friends, that they get drunk, and make drunkards of others, they will not dispute you, or be offended. But, sir, what is the fact on this subject? Go, if you please, or let any person go, and tell one of the friends of these *whiskey venders, whiskey drinkers, and drunkard makers*, that *they* keep whiskey to sell, that *they* drink it and get drunk, and that *they* make drunkards of others; then let this friend go to these men, and tell them all that you have said about them, *and they are offended!* They are literally mad! They will come to you *pale with rage;* and say, did you tell such an one, that *I* keep whiskey to sell, that *I* get drunk, and that *I* make drunkards! Tell them that you did, and ask them if it is not ture. They say it is true, but why do you attempt to injure me in this way? You injure my business and my character; why do you wish to make this public? *Injure you!* How I pray? Do you not wish to have it known that you keep whiskey to sell? Is it not already known that you are a drunkard, and that you make drunkards of others? Do you not injure yourself in so doing? How then have I injured you? Are you unwilling to have it known that you are doing your duty, and that you are conscientious?

Now, Mr. Editor, I have said that there is something peculiar, and a little mysterious, in the character and conduct of these *whiskey venders*; what do you say? Can you solve this mystery? Can you tell whether these men feel as innocent, and are in fact as innocent, as they would have us believe? or do you not rather think, that they *feel guilty;* and that they are in *fact guilty?* Let me hear from you, and you will much oblige your old friend, ALONZO.

April 19, 1831.

For the Rochester Observer.

IS THE COUNTRY SUPPLIED WITH TRACTS?

Much has been said, and considerable done, for supplying the *Valley of the Mississippi* with Tracts; but it is the opinion of the Society's late General Agent for that country, that *not more than one fourth part* of its population have yet received so much as one Tract to a family.

The systematic monthly distribution has engaged the attention, the efforts and prayers of great numbers of Christians; but there are probably not far from 10,000,000 of our population whom this systematic effort has not yet reached!

The American Tract Society has but five Travelling Agents. Their labors are confined chiefly to destitute parts of Missouri, Illinois, Indiana, Ohio, and the Western District of New York; and the Society has *no other travelling Agent engaged in its service throughout the whole United States.*—Will the country be soon supplied with Tracts at the present rate of effort?

Is it not *of great moment* to the progress of Evangelical piety throughout our country, that *all* who are willing to receive Tracts should be supplied with them? Let Christians look at those places which, during the past year, have been blessed with extensive revivals of religion, and mark with how few exceptions they have been previously blessed with the systematic tract distribution; and who shall limit the amount of influence exerted by the Tracts, the labors and prayers of Distributors, and the facts they have disclosed concerning the spiritual wants of their fellow-beings?

Why shall not every Christian in our land be enlisted in this service? It aids every other means of usefulness. The very effort, by the blessing of God, strengthens those who make it. Why shall it not, without any delay, be extended to every family willing to receive Tracts, within our boundaries?

STRONG ARGUMENTS OF A TRACT AGENT.

A devoted Clergyman of Philadelphia, having consecrated a few weeks to the promotion of the Tract cause, and particularly the systematic monthly distribution in the interior of Pennsylvania, says, after he had pursued his agency a few days, he entered upon the following plan, which he found to be very useful in all the County Towns; viz.—Searching the county records, and ascertaining the amount of *poor* and *criminal taxes* annually paid, and laying the same before the people at public meetings. This showed them the enormious taxes they paid for *drunkenness* and *crime*, and how small a portion of their annual tax was necessary for purely governmental purposes. To give a specimen:

In Y—— Count·, the whole tax for the year 1829, was $20.579 94, and the county *poor rates* for the year were $11,830 27, and the *criminal rates* for the same year were $3,486 09, making a total of $15,316 36 1-2, leaving the small sum of $5,263 97 1-2 for expenses purely governmental for the same year.

And in F—— County, the whole county tax for 1829 was $15,939, and the *poor rates* of that year were $7,595; and the *criminal rates* for the same year were $4,937, making the grand total of poor and criminal rates $12,532 55; leaving the small sum of $8,406 45 for expenses purely governmental.

I confess says this clergyman, my own mind was not a little affected with these statements: to see the waste of money on drunkenness, and how little is really necessary to support the government. I endeavored to show that the only way to reduce the poor and criminal rates was to make men sober and good—to cease to be drunkards and criminals; and this could be done only by applying the Christian religion to their hearts—and that if they would not come into the churches to receive it, we must *carry it to them* thro' the medium of tracts. This mode secured audiences and attention, and I hope some good impressions were left on some, who came out to hear about their taxes only, and heretofore had never darkened a church door.

THE MORAL WANTS OF PORTIONS OF OUR COUNTRY NO FICTION.

One reason why the actual moral condition of different parts of our beloved country is no more fully known, is that, if statements of facts are published, they are by some thought invidious, and by others, who know not the value of religion, are considered untrue. In the statements we now give, which are from one deserving the most entire confidence, we omit all reference to place, to avoid the first of the above objections—the other can only be done away by the moral transformation of the objectors themselves.

Having rovided myself, says this gentleman, with about 12,000 pages of Tracts for distribution, I spent several days in a few adjoining counties in the state of ——. The country is a region of hills, mountains and water courses. The population is sparse; being supported by the chase, by what is raised on small patches of cultivated land, and by cattle, which feed chiefly in the woods. The state of education and morals, as described by their most intelligent men, is lamentably low. In three counties, comprising an extent of territory seventy or eighty miles square, and a population of 10,000 or 12,000, I was informed there were in existence *but two schools*, and that more than half the people could not read. I became acquainted with a major-general in one county, a justice of the peace and high sheriff of another county, and a gentleman who had been for several years a member of the state legislature from another county—*neither of whom could write, or read.*

In an adjoining county, containing 3,000 souls, I was informed by the person taking the census, that on the first of June last, there was no school, though a small one had since been commenced. In four adjoining counties, two pious young Methodist brethren preach, who informed me, that they preached in about thirty places, and it took them six weeks to perform their circuit. In another neighboring county they informed me no preacher rode the circuit—there was one local Methodist preacher, and one Baptist. There is a great destitution of the Scriptures, and of books and papers of every description. I could not learn that a cent had yet been contributed in these counties for the Bible cause.

On the Sabbath, people were continually passing on business; some with live fowls, and various kinds of produce, some with horses loaded with bags of grain for the mill, &c. On one Sabbath, on my way to a religious meeting, the first man I met requested me to exchange horses with him. As I passed through the counties, I distributed tracts from house to house; and where I found people assembled, gave them a tract for each family. In this way I soon disposed of all my 12,000 pages. They were generally thankfully received; were borrowed and lent; many who could not read would get others to read the tracts to them; and thus they were extensively circulated. Let those who know the existence of such facts among extensive portions of the population of these U. States, judge of the urgency of the call to send them the Gospel.

The Anniversary of the American Tract Society will be held in New York, on Wednesday May 11, at 10 o'clock, A. M.

AN INTERESTING LETTER.

The following we have just received from a gentleman in *Ware*, Massachusetts, who has taken our paper one year previous to the present volume, for which he paid in advance. *We* mention this that our subscribers may understand that his apology is for not *having already* paid for the *present* year. *We* have headed this "*Interesting Letter.*" It is truly so to us to receive five new subscribers from such a distance enclosing *ten Dollars*—but the remaining part of the letter will be interesting to *all* who love to hear of the prosperity of Zion.

☞The Postage which was 37 1 2 cents was *paid.*

Ware, Mass., April 11, 1831.

Mr. Chipman:—I regret that it *has not been* and is *not now*, convenient for me to send you the pay for the "*Observer*" for the present year. Notwithstanding my straitened circumstances at the *present time*, there is such a *richness* in your paper that I do not feel willing to be deprived of it, (provided you are willing to wait on me a while.)

Having a desire, not only to encourage the circulation of the Observer, but to do good to those around me, I have made an effort to obtain, and now send you *ten* dollars, for which you will please to send your Observer one year to the persons whose names are given below.

No doubt it will be gratifying to you to hear of God's gracious dealings in *any* part of our Zion. The kindly influences of the Holy Spirit began to descend upon this place about three months since, and I think we may say that it was first felt in the *Sabbath School.* Although it has been said that the work begun in the *church*, it was with *those* members who have been the most active in the *Sabbath School.*

This is a munufacturing village recently built up—it will be *five years* to morrow since this church was organized. Since *that time* we have enjoyed three seasons of *Revival*—we might *almost* say *one continual* revival, excepting a few months during the last year. At *that* time *one* of our church members, who was *then* an advocate for "*temperate drinking*," seemed to lament that so much was said and done on the subject of *temperance*—he thought that we carried the matter "*too far.*" In reply, I told him that I believed the efforts then making in the cause of Temperance were laying a foundation for a more *glorious revival of religion* than we had ever seen. And now, in view of the intelligence received from week to week, we are led to exclaim, "*what hath God wrought.*"

I have said that the *present* revival began in the Sabbath School, I will add, the school has shared in it *richly.* The S. School in this place embraces a large number of the females who are employed in the factories. One class of *eleven*, a few weeks ago all of them were *without hope*, *now six* or *seven* of them appear to have given their hearts to God, the others of the class are more or less *anxious.*

O pray for us, that the Word of God may have free course and be glorified, even *as it is with you.* Yours &c.

For the Rochester Observer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

NO. 5.

Never until the present time, has the Board seen any thing that might be termed a *crisis* in its affairs. It has always been able to send out all suitable men, who applied for an appointment as missionaries, and never rejected any such man for want of funds. Never has there been a necessity, to my knowledge, of saying to its accepted missionaries, as a body, 'You cannot be sent forth until funds are more liberally afforded by the churches.' Candidates for missionary employment, connected with the Board, were, therefore, never placed in just such a situation, as they now are. This situation has been very frankly explained to them. They have been exhorted not to be disheartened, and not, by any means, to relinquish their purpose of being missionaries, "if the Lord will;" but have been told how the case stands; that the receipts of the Board fell 20,000 dollars short the last year of what they were the year before, and of course occasioned a debt to that amount—that, reduced as were the receipts of last year, they have the present year been hitherto somewhat less—that the sending out of any considerable number of missionaries in these circumstances, would not be justifiable—and that it *may be* some time before the churches furnish the means requisite for so doing.

This has called forth from these brethren, most of whom are in senior classes of theological seminaries in New England and the Middle States, a general and affecting expression of feeling, which ought to be known to the patrons of the Board.—From their letters, now lying before me, I will quote some of the passages, that briefly illustrate the manner in which they are affected by their present prospects.—One, who completed his studies last autumn, and has been waiting several months, thus writes:

"Nearly eleven years ago, I left the plough, and commenced my Latin grammar, with the hope that God might make use of me in preaching the Gospel of His dear Son in some of the dark places of the earth. This hope has never been abandoned, nor my purpose lost sight of. My debts are now nearly paid, and as you have signified a willingness to employ me in preaching Christ to the heathen, I am ready to ask, Why wait I longer in America? Thirty years of my life are now gone.—During eleven of these years I have had a mission in anticipation, and if I am ever to do any thing directly for the salvation of the heathen, is it not high time for me to be in the field? Nearly 200,000,000 who were sitting in heathen darkness when I first began to think of a missionary life, have since passed into eternity, ignorant of the Gospel of salvation! Every month that I delay, the congregation of the unevangelized dead is increased by a million and a half, while the sands of my own life are running with the utmost rapidity.—Could we go in this warfare at our own charges, I feel confident there are not a few who would make the attempt. But oceans cannot be traversed, nor Bibles distributed and schools established, without expense; and this cannot be borne by those who have *nothing*, and who consecrate *themselves* to laboring directly for the salvation of the heathen. Can you not devise some way for us to go?"

Is there a disciple of Christ, who can resist such an appeal, and say to this man, 'Your long projected mission to the heathen must be deferred still longer?' O Christian, how can you pray the Lord of the harvest to raise up laborers, if you refuse to send those into the field, whom he graciously provides?—Another of the accepted missionaries of the Board, who has had a mission in view ever since he commenced his preparations for the ministry, writes in this manner:

"I have not property to give, but I will give my life. This is the only way I can satisfy my conscience, unless Providence should interpose some unforseen obstacle to prevent my becoming a missionary. To preach that NAME, which all heaven adores, among the heathen, is the highest honor my heart desires in this world, and I am anxious to be sent forth as soon as possible. Life at longest is short, and there is much to be done, before full access can be had to the heathen; and they are perishing, even while their imploring hands are stretched out to the Christian world for help. Thousands and thousands of them would embrace the Gospel, if it were preached to them. The missionaries already in the field also send back the earnest solicitation, *Come over and help us.* Their appeals come with peculiar force to such as are about entering the ministry.—Sinking under the burden of their toils and responsibilities, they must be sustained by their younger brethren. If I had the means of transporting myself to the heathen, and of sustaining myself there, I would cheerfully use them. I must look to the Board, and I cannot believe that the churches will allow me to be detained long at home; for I ask no more than barely sufficient to prosecute my missionary work."

Another gives utterance to his feelings in the following language:—"With the command of Christ sounding in our ears, must we be compelled to waste our energies, impair our resolutions, and lose the best portion of our lives, in tedious delay, because the professed people of God do not realise and love their duty? But I would not criminate my brethren. Rather does it become me to be deeply penitent for my own past indifference, and refer it to Christ, my Lord, to take His own time for sending me to the benighted pagans. I remember, however, that even in those pagan countries, which have learned something of the Gospel, a thousand souls are dropping into eternity every day! O, then what missionary of the cross can bear to linger needlessly a single day? And what Christian will not urge him to speed his war to rescue these perishing souls?"

In the file of letters lying before me, are found similar expressions of feeling from nearly all the accepted missionaries of the Board—fifteen or sixteen in number—who will be ready to enter the field within the year to come; but more cannot be quoted in this paper. And is there need of more? The question now before the churches and ministers of Christ, and before each Christian, is, *Shall these missionaries be detained from the heathen world, against their will, solely by the want of pecuniary means for sending them forth?* The demand for their labors was explained in the last paper. They are greatly needed: and these men are qualified for the service—their hearts are set upon it—their convictions of duty all impel them to it—and they entreat that the churches will not detain them. Ye churches of Christ, bought with His blood, will ye detain them? On *you* rests the whole responsibility. *You* must decide. The case is a plain one.—If there is not a speedy and general rise in the contributions to the Board, similar to that lately witnessed in the Missionary Associations of the city of Boston, or if rich men do not come forward with their generous donations, most of these devoted men must be detained from the mission they are so anxious to prosecute.

USEFULNESS OF TRACTS.

Travels and conquests of the "Swearer's Prayer."

The following facts, says an Agent of the American Tract Society in Missouri, were related to me by the individual who presented the Tract, and in their correctness I have reason to place entire confidence. The *Swearer's Prayer* was given to a man, who had awfully abandoned himself to blaspheme the name of God, but whose regard for the individual by whom it was presented induced him to read it. It wounded, but to heal. He is now restored from a debased, despicable standing in society, to an honest and useful standing in the church. The identical Tract travelled nearly an hundred miles. It fell into the hands of three other individuals of a similar character; and all the four have, in the judgement of enlightened charity, by means, of this Tract, obtained a gracious claim to a standing at God's right hand.—*Am. Tr. Magazine*

Pastoral Neglect.—An Example to deter.—A few weeks ago, a young man named Clarke, residing at Upper Tulse Hill, being exceedingly ill, and considered to be at the point of death by his medical attendant, Mrs. Clarke finding her son desirous of religious instruction and consolation, sent for the Rev. Mr. G——, a clergyman at Norwood, who sent word back that the sick person was out of his district, and he could not, therefore, visit him. A messenger was then despatched to the Rev. Mr. C——, a clergyman at Brixton, who said he was very busy in his study, and would be so for a week to come; but at the expiration of that time he would visit the sick man if necessary. In this dilemma the mother had recourse to the prompt services of a Dissenting minister in the neighborhood. It is worthy of remark, that both these clergymen reside within three quarters of a mile of the young man's house. —*London World.*

From the New-York Evangelist.

INTERESTING CONVERSION.

At a conference of the churches in Connecticut, an elderly man a delegate from W——, after stating that a revival of religion had succeeded the conference in the town he represented, said, that there was an aged man, who had been all his life a strong Universalist—delighted in challenging disputes with all who would meet him on that subject—that he felt perfectly confident so much so that he *feared neither God nor man*—was notoriously vile in his character—took the greatest delight in reviling religion, and slandering professors of it. That no bad company could be assembled, adjacent to this man but he was sure to be among them, and to be more wicked than others present. *Gambling, profane swearing, drinking, horse racing* and the like, were employments the most congenial to his disposition—said he was quite a traveller—had been in most of the United States, and the above was his character wherever he was known.—In short, said he, perhaps a worse character never lived. (A good example this of Universalism.) When the conference, said he, met at W.——, this man was requested to build the fire in the room where they met, and while doing this, he was struck with a deep impression, that he must attend the conference that day.—But he felt that it would be so degrading to him, to attend a meeting of that kind, which he had so universally reproached, and the cause of religion too; that he determined to listen to no such monitions.—The idea, however, pressed upon him more and more until the meeting assembled—that he *must* go in, became almost irresistible. He determined therefore, to occupy some remote part of the gallery, where he should probably be the least seen by his old companions in *Universalism and Sin.* But when his wife came out into the aisle with the church, the fact that the righteous would be separated from the wicked, and that this separation had now commenced with him, struck like a dagger to his heart. He struggled to remove the impression every way in his power, but it was fastened like a nail in a sure place, by the Master of assemblies.

After the meeting had closed for the day, he felt a stronger impulse than ever, that he must attend the evening meeting. This was more self denying than the other, because he had always vehemently *abhorred* and reviled night meetings; but go he must. He however went early and secreted himself behind a writing desk, that no one should know he was present. From this meeting he returned home, laden with deep distress—found he was a vile sinner, and that it was a wonder of mercy he was out of hell, where he knew he was fast hastening. His former views on the subject of religion—his ideas of Universal salvation were a mere *refuge of lies*, calculated only to lead souls down to eternal death. Mercy from God whom he had so often absued, was what he could not expect.

But he had scarcely arrived home, before his son and daughter came in, under similar awakenings, received that evening. They were deeply and awfully impressed with their undone situation.—As they entered the room, one after the other broke out in sighs and tears saying. "Oh my father, my father, do pray for me! do pray for me!"

O my dear friends, said the speaker, judge what could have been my distress then? I say my distress for I can no longer keep it from you, that *I am the man.*—Yes, I am the very old sinner, with my locks blossoming for the grave! O judge, what my sensations must have been, when my children who were grown, came round me and begged me to pray for them, when I had never offered a single prayer for myself! Ah, this agony cannot be expressed.

But after some days of keen anguish, and remorse of heart for my sins, it pleased my blessed Saviour to speak peace to my soul. Yes, my friends, I now enjoy that peace that the world knows nothing of; a happiness which nothing but the blessed Spirit of God can impart. But I must say that there is no happiness in sin, for I have tried it, probably more than any of you here; and I positively aver, that there is more solid satisfaction in worshipping God one hour, than in all the pleasures of sin that I ever enjoyed.

And Universalists a word to you: I know your doctrines—I am acquainted with all your arguments, they are nothing but a series of falsehoods, a refuge of lies, that may serve to quiet your consciences for a few days at the longest; but death will come and remove the delusion! Eternity will show how awfully you have been deceived; I feel it in my soul, and I know you will be lost forever unless you repent. Pray examine the word of God, listen to its dictates, and fly to the Saviour while he is on the mercy seat.

AMICUS.

From the Philadelphian.

FOUR DAYS MEETINGS.

A Richmond paper contains the following advertisement:

"*Sports of the Pit.*—A Main of Cocks will be fought at the Northampton Court House, North Carolina, for $2000, and $100 on each battle, to commence on Wednesday, the 14th of April next; and continue four days. Each party to show twenty-five Cocks."

Will any who justify the wicked for devoting *four days in succession* to cock-fighting, or horse racing, condemn those who delight in the service of the Lord for spending an equal number of days in calling upon his name, and hearing his word?—To dance all night is with some, a thing quite rational, but to prolong a religious meeting until 10o'clock at night "is ruinous to good morals!" To toil six, and even seven days in succession, to acquire riches which are not needed either for maintenance, or luxury, or any other use than that of being hoarded, is a matter rather of praise than of censure, with worldlings, and with some professors of religion too; but to go to church four days in succession to seek the salvation of immortal souls "is fanaticism!—is insufferable! —is a violation of the commandment which says, *six days shalt thou labor and do all thy work.*"

And who are they who thus urge us to labor six days without going to church?—Why, they are generally people who either rarely go to church themselves, even on the Lord's day; or rarely work themselves on any day of the week. They are people who go to the theatre oftener than to the throne of grace.

From the Journal of Humanity.

INFORMATION WANTED.

The subscriber has been informed by different persons in various parts of our land, that there has been an obvious and a striking connexion between the Temperance movement and the extraordinary success of the Gospel with which many of the American churches are now blessed. One person states a revival of religion commenced at a temperance meeting, which resulted in the hopeful conversion of more than a hundred souls. Another states that a special attention to religion has followed the temperance reformation from town to town, through nearly a whole county. And another states that the great and good work of the Lord is going on in the town in which he lives, with great power: and the temperance movement, he says, like the preaching of John the Baptist, prepares the way of the Lord. And one may go in the wake of this movement, and say, "the kingdom of heaven is at hand."

Such facts are highly important; and the more extensively they are known, the better. All persons therefore who have witnessed any special connexion between temperance and the success of the gospel in the salvation of men, are requested to communicate the facts by mail, to the subscriber, in Andover, Mass. that such use may be made of them as is adapted to promote the highest good of men throughout our country, and throughout the world.

Officers of colleges, and other seminaries of learning, who have seen special benefits result to the youth under their care, from the adoption of the great principle of the temperance reformation, are also requested to communicate the same.

Editors of newspapers, and other periodical publications, friendly to the cause of temperance, are requested to publish the above.

J. EDWARDS,
Gen. Ag. of the Am. T. Soc.

THE JOY OF A MISSIONARY.

"Since my last report, our hearts have been made to rejoice because sinners have been turned from their errors, and have anxiously enquired what they must do to be saved. The number who have made this inquiry has been from twelve to fifteen. Several are now indulging a hope that they have passed from death unto life; and while we rejoice in view of what God has already done, we would pray and hope for still greater things.

"We have also formed a Temperance Society; and although when I first came here men enough could not be found in town for the necessary officers of such a society, i. e. men who'd pledge themselves to abstain from ardent spirits except as a medicine, now, more than seventy, including both sexes, have signed such a pledge.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

"A young man has recently become a subject of grace, who till within a few weeks was a confirmed Universalist, and living in those practices which that doctrine sanctions, profanity, sabbath-breaking, gambling, and the free use of ardent spirits. On a Saturday night not long since, he was with a party of card players, till nearly daylight on a Sabbath morning. He then returned to his lodgings, but with a conscience ill at ease. At the hour of meeting, he repaired to the place, where his conscience had oft been quieted; but now, while he listened to the cry of *peace*, the inward monitor, with a voice that could not be hushed, told him there was no peace to the wicked. In the afternoon, he took his seat among those who believe that there will be a day of judgment, and that there is a hell as well as heaven. On the same day he received a faithful letter from a praying mother. But, for two or three weeks, he tried to banish from his mind all serious reflections. It was in vain; he could find no rest. He renounced his universalism, and with it the sinful indulgences to which it led, and was not ashamed to be seen at our meetings of religious inquiry, though he was fearful there could be no mercy for *him*. A few days after, he found peace and joy in believing, and now appears to be an humble follower of Christ. Even the enemies are constrained to exclaim, "Behold the change." Not unto us, not unto us, &c."—*Home Miss.*

From the Christian Watchman.

THE WAIL OF THE UNEVANGELIZED WORLD.

There cometh a voice from the southern isles.
From the burning Indian shore,
From the untracked depth of western wilds,
And where Afric's Lions roar;
A voice that pleads in the Christian's ear,
With a clear and plaintive tone,
And bids him list to the tale of fear,
To the searching traveller known.

It speaks of the burning victims cry,
On the heathen s vengeful pile;
And bids him see when orphans sigh,
The exulting murderer's smile,
It points to the rolling Ganges' wave,
And the parent standing near,
Who sinks his child in the deathful grave,
Without a relenting tear.

It tells of the untaught African,
For a skin of darker stain,
By a brother——prouder, fairer man,
Enthralled with slavery's chain.
It turns his ear to the red man's wo,
Who is leaving the father's soil,
With the heavy heart of a conquered foe,
Through a weary way to toil.

'Tis Pity's voice that is breathing low—
And, again, in bolder strain;
'Tis Pity's voice, that is never slow
To relieve a mourner's pain:
And fearful gloom is shadowing there,
Where Religion's tone is still;
And terror stalks in its wildness, where
Is no law, but a tyrant's will.

Oh, list that voice! 'tis the mournful weal
Of nations in darkness bound!
How can the heart refuse to feel,
Untouched by the piercing sound?
Creatures that reason hath never taught,
With a suffering mate will stay,
And seem with feelings of sympathy fraught—
Shall we pity less than they?

No, Christian! list to the earnest cry
From the dying heathen's shore!
Let avarice far from thy bosom fly,
And forget that wail no more;
Till the Pagan shout is forever still,
Or changed to Religion's song;
Till the earth hath bowed to the Saviour's will,
That in sorrow hath lingered long:—

Till Burmah's daughters shall join the praise
Of the great Redeemer's worth,
And Afric's wilds respond the lays,
That swell through the grateful earth;
Till he who roams by the Ganges' side,
And the red man, long unblest,
And he who watches the southern tide,
Rejoice in millennial rest!

Revivals.

From the Western Recorder.

Mr. Editor—The existing revivals in this county, (Otsego) have been greatly promoted by protracted meetings. The first three days' meeting in the county was held at Fly-Creek, in August last, during which there was one case of hopeful conversion. From that time up to last week, it might be said there has been a revival. A four days' meeting commenced at that place, March 29th, during which there were, so far as we could judge, about fifty conversions.

A three days' meeting was held at Cooperstown, in the month of October. The church then, for a long time, had been in a lukewarm state. During the meeting there were no conversions; but many were pricked in their hearts, as was afterwards ascertained. From that time up to the 15th of January, there were reported not far from forty conversions. Rev. Mr. Aikin, of Utica, attended this, as well as the first meeting in Fly-Creek, and delivered all the discourses at each place, except three.

A four days' meeting commenced at Cooperstown the first of March, during which there were supposed to be not far from forty conversions. About half of the individuals, probably, belonged to other towns. The work continues gradually.

A three days' meeting was held at Westford, commencing on the first of December. This church, also, had been, and was at the commencement of the meeting, in a lukewarm state. During the meeting there were perhaps about twenty conversions. The work continued until it numbered from sixty to seventy-five converts.

A three days' meeting was held at West-Hartwick, the last of December. There were a few conversions during the meeting. There have since been from twenty to thirty conversions, and the pleasing prospects continue.

A similar [illegible]ville, the 11th of January. This church, like most of the others, was in a deplorable state; but from the meeting up to the present period, God has been pouring out his Spirit. About one hundred give evidence of conversion.

A meeting was held at Gilbertville, (Butternuts,) commencing January 19th. A work of grace had commenced previous to this period; but it was increased through the instrumentality of the meeting; and it still continues. Probably there may have been about seventy-five conversions.

A meeting was held at Worcester, about the 10th of February. Here a work had previously commenced. During the meeting about fifteen conversions occurred.—The work continues, and there are about forty converts.

A four days' meeting was held in Burlington; a notice of which you have already published.

In the town of Franklin, Delaware county, I attended a meeting in February last, where there were probably about one hundred and fifty. I requested all those who would submit to God then to kneel, when we would pray for them. About forty knelt; and I have since been told by an elder of that church, that so far as he could ascertain, they all really gave their hearts to the Lord. Cases have not been unfrequent, where sinners have come to meeting stupid and unconcerned, and returned rejoicing in the Lord. In Franklin there had not been a revival previously, for twenty-four years. Since the time above alluded to, God has continued his gracious work.

The means which have apparently been most blessed, are *pointed* exhortations and preaching, and agonising prayer for the blessing immediately to descend.

Yours, &c. C.

P. S.—A work of grace has commenced in New-Lisbon, Exeter, Milford, and Hopeville, where there have been none of the above meetings.

STOCKBRIDGE, MASS.—A gentleman in Stockbridge, Mass., in a letter to the Editors of the New York Observer, dated April 4, 1831, says:

"A four days meeting was held here last week. We have had occasion to mourn over the low state of the church for more than two years. A few brethren and sisters for several months, it is believed, have wept in secret places; yet not much waking up to duty was observed until the revivals commenced in the adjoining towns. A church fast was appointed and pretty well attended the first Saturday in March. It was a humbling season to some. The meetings for prayer, preparatory to the meeting first mentioned, were better attended, and on the Monday previous to the convocation, there were found two impenitent sinners anxious for their souls, both of whom were hopefully brought into the kingdom on the evening of the next day. The four days meeting commenced on Wednesday last by a prayer meeting at sunrise at the academy.—When we commenced the public prayer meeting at the sanctuary at 10 o'clock, we found a goodly number present. On the two succeeding days, the numbers increased, till our Friday our house was filled. There was no sensible evidence that God was present to awaken sinners till Friday noon. The church were then requested to meet their pastor at the session room, where, after suitable remarks by him upon our past and present situation, they resolved that in the strength of their Lord, they would walk more in accordance with their covenant obligations. During the time the church were engaged in this duty, the ministers and brethren from neighboring churches were engaged in prayer below, and in that meeting and old man, 75 years of age or more, from a neighboring town, arose and said, that he had come there to seek the salvation of his soul. His head, he said, was whitened for the grave; he had no hope, and he wished prayers might be offered for him. This affected many. The afternoon service was fully attended, and the solemnity on the countenance of the audience showed that God was there by his Spirit. The meeting in the evening was full to overflowing, and the solemnity and interest which were seen, left no room to doubt that God the Spirit was there operating upon the hearts of sinners. At an inquiry meeting held one hour previous to the public services at the sanctuary, there were 40 present, many of whom felt deeply. The exercises of this day consisted of the administration of the Lord's Supper, prefaced by reading the Scriptures, and a few pertinent remarks. The services were attended both by Christians and the impenitent with intense interest. To the former it was a melting, heart-searching time, and to the latter a season of conviction, and to a few the birth-day of their souls. Our meetings since have been very solemn, and we feel that God is about to do a great work for us.

"A similar meeting was held in Sheffield the week previous to ours, and similar results followed. There is also a powerful revival in Dalton."

From the Boston Recorder.

FOUR DAYS MEETING.

The public religious meetings mentioned in the last Recorder as having been notified from the Orthodox Congregational pulpits of this city on the preceding Sabbath, were held during the last week, agreeably to the arrangement stated in the notification, except that, after the first day, the time of the meeting for inquirers was changed from the close of the afternoon, to the close of the evening service. At the commencement of the meetings on Tuesday forenoon, when a general prayer meeting of the members of the different churches was held, the weather was very unfavorable. The storm, however, ceased before the commencement of public preaching in the afternoon, and during the remainder of that and the three following days no interruption or inconvenience was experienced from this source. The pastors of the churches more particularly interested in their solemnities had made application for aid to several clergymen in other places now blessed with revivals of religion. Of these, only Dr. Taylor of New Haven was able to be present. All the meetings were well attended, those in the afternoon and evening by crowded assemblies. On Thursday and Friday evenings, two additional churches, Salem Street and Pine Street, were opened, and sermons preached in them to considerable congregations, without any perceptible diminution of the audience in the Park Street Church.

The discourses were all listened to with fixed and solemn attention. No person of spiritual discernment could doubt that God was present, giving his sanction and blessing to his own truth. At the close of the service on the afternoon of [illegible] of the three following days in each of the churches, persons feeling the importance of immediate attention to their salvation, and desiring more particular and familiar instruction than pertain to the pulpit, were requested to remain, while professors of religion should retire to the Vestries for prayer. Several hundreds remained upon each invitation, the numbers considerably increasing each day, till on Friday evening, they exceeded a thousand in the different places. These were most solemn, and we hope profitable meetings.

Of the results of this extraordinary use of the ordinary means of grace we cannot speak more particularly at present. We feel that God has approved of the course which has been pursued, and we cannot doubt that, if ministers and Christians are faithful, the effects will, by the continuance of the divine blessing, be extensively glorious. Great is the responsibility now resting on the friends of religion in this city. We trust they feel in some degree, though far less than they should, that they have a great work to do for Christ, which they have but begun, and that their dependance and hope are in God.—On the last Sabbath were notified from the several pulpits, in addition to the usual lectures on Tuesday evenings, and church prayer meetings on Friday evenings in the several congregations and the seasons devoted by each pastor to inquirers among his own people, three public lectures on Sabbath evenings and again on Thursday evenings, and a general meeting of inquirers from all the congregations on Friday evenings. The meetings on Sabbath evening, notwithstanding the rain, were well attended. Christians in other places will not cease to remember us in their prayers.

IN LYONS AND WILLIAMSON.—"A glorious work is in progress at Lyons, Williamson, and several other places in the vicinity. The whole of this part of the country seems to be full of God. Four Days Meetings, morning prayer meetings, and others, are now held, in all this part of Christ's vineyard.—The people of God labor hard, and receive good wages."—*N. Y. Evan.*

IN OXFORD GRANVILLE COUNTY, N. C.—A correspondent in this place under date of April 4, says, "It has pleased the Lord to revive his work in this little village. About 50 it is hoped, have turned to the Lord since November last. We hope that his Spirit is still with us."—*Ib*

IN SHILO, GRANVILLE COUNTY, N. C.—The same correspondent states that, "there is a pleasing revival in Rev. Mr. Graham's congregation, at Shilo. About thirty have recently professed faith in Christ. We think that we see favorable indications of the Lord's presence around us. But we want more of the active spirit of exertion. We have still too many who are waiting for what they call the Lord's time. The good Lord deliver his church from such opinions."—*Ib.*

RIPLEY, CHATAUQUE CO.—A correspondent says, under date of March 7th, "The Lord is evidently here, pouring out his Spirit, in such a manner as was never before witnessed in Ripley." At a three days' meeting, which closed that day, twenty-five persons gave token "of having received peace, by believing in Jesus."—*Western Recorder.*

ADAMS, JEFFERSON CO.—We gave notice, a short time since, that a three days' meeting was to be held in this place. The following has since been received from the pastor of the presbyterian church there, dated March 31, 1831.—*Ib.*

"As rumours will undoubtedly spread, if not exaggerations or misrepresentations, of the result of the three days meeting held in this village last week, I have thought that this circumstance, as well as gratitude to the Lord our God for his wonderful mercy, requires that a brief and authentic notice be given to the public. Minute details respecting the revival will not, at this early period, be expected. I will simply state a few particulars.

"The meeting was prolonged six days, instead of three. Indeed, up to this date, we have held either a general or an anxious meeting, both in the forenoon, afternoon and evening. People still come in great numbers from the adjacent country, and a deep solemnity seems to rest upon the minds of the community. Opposition is at present entirely disarmed and silenced. The day of the Lord has been preeminently upon those who *were high*. The most dreaded opposers have become the most signal trophies of almighty grace. I think it will cause a tribute of thanksgiving to God from his people, and not be over-stepping the bounds of discretion, to state, that for a week past, the average number of hopeful conversions in the two congregations, presbyterian and methodist, cannot be less than *ten* daily. He whom we sought hath suddenly come to his temple. His Spirit has wrought the work thus far; and to his blessed name be thanksgiving and glory everlasting.

Your's in christian love,
"I. A. HART."

ACCOUNTS OF REVIVALS.—A correspondent says, "I could wish that the Chronicle would contain more accounts of revivals. I fully believe that some towns in this state have been blessed with revivals for months past. And where, I ask, would be the impropriety of telling this glad news to the churches through the Chronicle, so that while angels rejoice in heaven, there may be joy on earth! I write this, so that you may request ministers to give you accounts of revivals with which they are blessed, while in progress. What if the great and glorious revival in Rochester, N. Y. had been kept from the public until this time! Would it have exerted half the influence on the churches abroad!" We hope the ministers will consider the subject seriously.—*Vt. Chronicle.*

A revival of religion has commenced at Chili, in Monroe county, in the society which enjoys the labors of Rev. Silas Pratt.

For the Observer.

Elba, Genesee co. April 21, 1831.

MR. EDITOR—Several weeks ago, a revival of religion commenced in Elba, and it has been increasing since that time, very much. In every part of the town there is uncommon and prevailing seriousness and anxious inquiry; in almost every part, there are some cases of deep and genuine conviction and of unquestionable or hopeful conversions. In *one particular district*, or neighborhood, there have lately been as many instances, according to the number of inhabitants, of powerful impressions and real conversion, as in any place of which I have heard.

A Four Days Meeting will begin in the meeting house on Pine Hill, on the last Thursday of April.

The Temperance Society in Elba, contains more than 200 members. On the Fourth of July an address, sermon, or oration, will be delivered to the society. Also—two more—one relative to Sabbath Schools; the other, to the African Abolition Society—in the above mentioned church. GEO. COLTON.

[illegible]ts TO ILLINOIS.—The Boston Recorder contains the following notice, in the form of an advertisement:—*West. Rec.*

"One company left Boston for Illinois, via New-Orleans and St. Louis, in the ship Helen Mar, on the 16th inst. Another company will sail in the brig America, on the 19th inst. and another by the same route about the 1st of April.—Another company, and probably the largest, will start from Boston on the 21st or 22d inst. and go via New York, Philadelphia, and Pittsburgh, and another via Albany, Buffalo, Erie, and Beaver, as soon as the Erie canal is open, which will probably be about the middle of April."

A New-Hampshire paper mentions another colony that are on the eve of emigration. Are these the companies that were formed some time ago, in reference to the Sabbath school effort in the valley of the Mississippi?

ROCHESTER:
Thursday, April 28, 1831.

CHURCH AND STATE.

This senseless cry has been of late years, raised in this country, not only by the avowed as well as the secret opposers of religion, but by political partizans of all descriptions, to subserve their party purposes. If the mass of the people who have been effected by this cry, could be made sensible of the sinister designs of those who are continually sounding in their ears—could see them chuckle, and smile at their own cunning, they would, we are confident, frown indignantly at such baseness, break the shackles with which these demagogues have bound them, and act with that independence on which they so much pride themselves. They would, were they to examine the subject, see that any attempt to unite the ecclesiastical with the civil power in this country, not only cannot be effected, but that there is no denomination of christians who would not instantly take the alarm, should such an attempt be made. Suppose such a design to exist, among what denomination is this design harbored! And what one denomination is sufficiently numerous, powerful or influential to warrant the most distant hope of succeeding in its accomplishment! Can the individual of any denomination be found who imagines he, or his brethren, would gain any thing by this union! Who wishes to abridge his civil privileges for the sake of what——! What is this great object, this great good, which christians are charged with aiming to obtain, by attempting to subvert the fundamental principles of our republican institutions!—Have not christians civil rights and privileges which are as valuable, and as dear to them as to the most boisterous and noisy infidel! Is there any thing in the doctrines, discipline or government of our American churches, in any way opposed to the principles of our free institutions! The fact is, the most noisy bawlers about "church and state" cannot point out a single act, or a single syllable which has received the sanction or approbation of any judicatory, high or low, of any church in this country, which can be tortured into evidence to sustain the charge so often repeated of a design to render the civil, subservient to the ecclesiastical power. This assertion cannot be disproved, and yet why will any man who is at liberty to think and act, suffer himself to be deceived and duped by assertion without evidence! The feelings of our independent yeomanry naturally revolt at the idea of being made the mere tools and cats-paws of others—and yet, in this thing, they appear to *invite* deception. In other cases they will finally ask for evidence, and decide and act for themselves—but not so here. They are ready to echo the foolish cry of "church and state," without once inquiring for the evidence on which it is grounded.

Since the papers that have so often sounded this alarm have apparently become either ashamed of it themselves, or are afraid to use it so freely, lest they should verify the truth of the fable about the crying "*wolf, wolf*"—we had hoped that the people who have been deceived by them, might have had their eyes opened—but it seems that we were somewhat mistaken, as the article below from the "Republican Advocate," published at Batavia, conclusively proves. We give the following extract without knowing who Mr. Crane is, or to what christian denomination he belongs, or what may be the religious predilections of the editor of that paper—and do it that we may have an opportunity to give our opinion as to the course which we think professors of religion ought to take in such cases. Whether Mr. Crane *was* ever licensed, or in fact whether he ever *applied* for license, does not, as we can perceive, appear—but our remarks will be predicated on the assumption that he has actually been *licensed* by some ecclesiastical body, but is not known as a preacher of the gospel—in other words, does not avail himself of his license—else all doubt must of course be removed.

The article relates to the result of the meeting for the election of town officers for the town of Batavia.

"It was the first time that a nomination for town officers had been made by a convention composed of delegates from each school district; suspicions and murmurs were soon afloat that "all was not fair;" yet the popular feeling might have been appeased but for the out-breaking of the irresistible cry—'*A Priest, a priest has been nominated!*' when you might as well command the waves of the ocean and bid the winds be still, as attempt to silence the political fervor originating from the cry. Amherst Crane had been nominated for a Justice of the Peace, and Amherst Crane had taken out a license to preach—he had excused himself as a Juror, and the tax-gatherer was forbidden to enter *upon* his lands or *into* his domicil—he and his were sacred from the secular touch: So ran the popular pulse; How far all this may be true, we judge not—but Mr. Crane was voted down—his opponent was elected by a great majority.

"This result presents a political moral that it is hoped may prove salutary; for, on the one hand, if Mr. Crane's case has been wrongly presented, it shows on the other that the people are determined to support their constitutional laws and liberty.

"Priests, by the constitution of this state, are ineligible to any secular office—they are guides to the future—to the moralist, of whatever religious faith, is left the governing *present*—the one is the *curer* of the imperishable, the other the *preserver* of the perishable; each has his natural duty assigned him—and each, when duly practising upon his duty presents that harmony that gives to man solace here, and hope hereafter.

"But did our friend Crane, and his warm supporters, practice upon these salutary principles? Did he or they yield to the popular feeling, by withdrawing his name from the *political* nomination, and thus convince the public that the fear of a union of church and state was, as it is, and as it should be, a mere chimera, founded in folly on one hand, and graceless dread on the other! Unfortunately he ran for the *secular* prize—and run out."

Now, as is stated above, preachers of the gospel are excluded from holding any civil office.—To this clause in our constitution the editor of this paper was once opposed, but has become convinced, that upon the whole, it is a salutary provision—that instead of being injurious to the church of Christ, it is well calculated to benefit it, by confining its ministers to their appropriate duties, by securing them against the blighting and chilling influence of party strife. Further, as we have said, the cry of union of Church and State *is* raised and rung at every election, and although no one is bound to forego the exercise of his civil rights on that account, still we may ask whether we ought not to avoid every act which may give any pretext for the enemies of religion to speak evil of its professors & charge them with combining to effect political purposes. We repeat it, we do not pretend to know any thing of the merits of this particular case—it is the *principle* which is involved, as gathered from the remarks of the editor of the Advocate, on which we would comment.

The salvation of the soul is the great object of the Christian. If he feels for sinners, he will not only avoid doing any thing which may tend to prevent their coming to the light, but will make sacrifices, of feeling and interest, and even the doing of things in themselves lawful and right, he will omit, if it will hinder the work of God. He sees and feels it is highly important in order to the conversion of sinners, that they should be brought within the hearing of the gospel, and that every prejudice existing in their minds against ministers and christians, is calculated to make them stand aloof from meetings for religious instruction, and therefore is made the *occasion* of their not coming to the light that their deeds might be reproved. For these reasons therefore, and others that must be obvious to every mind, it is believed that extreme caution ought to be used by those who stand as lights in the world, that they should exhibit much of the self-denying, and much of the forbearing and peaceable spirit of our Lord and Master;—especially that they should be thus armed, that they may resist the assaults of the adversary,—give the enemy no occasion to speak reproachfully, and come out unscathed by the flames of party strife, whenever they may find it expedient to mingle in its conflicts.

It may perhaps be thought that we are imprudent in expressing ourselves thus freely in a case where, probably considerable feeling has been excited, but as we are speaking of our christian friends, knowing nothing of the particular circumstances of this case any further than may be gathered from the above extract, we feel that we have only exercised a right which the word of God secures to every christian, and in this light we trust it will be received.

"AND HE WENT AWAY SORROWFUL."

The case of the young man, who seemed prepared to do any thing that the Saviour required, *except* the selling of his goods and giving them to the poor, is well known. His case is often held up to deter others from taking the same foolish and soul destroying course. But we have seen a great many instances, since the commencement of the revival in this village, in which the conduct of this amiable young man found an exact counterpart. Sinners when anxious about their souls are generally willing to do many things; to follow most of the directions given them; to hear the word; to attend prayer and inquiry meetings, and are often not ashamed to have it known that they are so *weak* as to fear the torments of hell, and to be willing to make many sacrifices to secure the salvation of their souls.

We have watched, in some cases, with peculiar solicitude, the anxious inquirer, and have wondered, while others were pressing into the kingdom, that he should still linger, and perhaps after the most distressing exercises of mind for months, should finally lose all serious impressions, and return with as high a zest to his worldly pursuits as ever. But we have some times become perfectly satisfied as to the cause of such inconsistent and unwise conduct. We have found in some, that love of ease or worldly gratification, was the darling sin which they could not give up; in another that the extreme love of money was the difficulty in the way of unreserved submission. We have seen the miser leave his worldly occupation, and permit his business to suffer materially, to attend religious meetings, day after day, and night after night, professing to believe the doctrines and the propriety of all the requirements enjoined upon him, and yet we have become satisfied that the very obstacle which could not be surmounted, was an unwillingness to devote not merely himself but all his property to the service of God; to make an entire consecration of it to his service; to consider himself as his steward. These were cases in which the understanding was fully enlightened; the path of duty and the requirements of God, fully understood. They could not *cheat* themselves into a belief that God would accept a "part of the price." When every other obstacle was put out of the way and they have come to the point, to be willing to sell all and give to the poor, if it should appear to be a duty; at any rate to go and inquire of God daily, what disposition they should make of their money, they have stopped short, and have gone away sorrowful; not on account of their sins, but because they could not be saved without making this *one* sacrifice.

There doubtless are a great many cases in which the anxious inquirer finds that an inclination to violate one of the commandments of the decalogue, is the *one* thing which leads him to give over the pursuit of religion, and to 'go away sorrowful.' The inquirer sees that a habitual violation of any one of the commandments—even the least of them, (if indeed greatest and least can be predicated of them,) is absolutely incompatible with entire and unreserved obedience, and therefore, with the indulgence of a hope of pardoned sin.

The *fourth* commandment we doubt not has been in the way of many an anxious sinner. We have heard of a number of striking cases in this point. Individuals engaged, and to be engaged, in almost all the various employments connected with canal navigation, have, at different times and places, been seen in the inquiry room, in the deepest distress of mind, soliciting the prayers of Christians in their behalf; but the violation of the Sabbath which their employment involved, (in every line except one,) stared them in the face, and no doubt greatly heightened their distress. They saw it must be given up, or any hope that they might indulge, must be that of the "hypocrite, that must perish when God takes away the soul." We are informed, that instances of this kind have occurred not only in this village, but in other places on the line of the canal, where God has been pouring out his Spirit. We have indeed known *some* that were engaged in canal business who have come out upon the Lord's side, but *they* have changed their occupation. They have considered the salvation of their souls more important than indulgence in their darling sin—their souls worth more than any amount of *money they might* lose by abandoning it.

But, alas! for the multitude who have stared this requisition full in the face—have seen and felt the propriety and force of the commandment, "Remember the Sabbath day to keep it holy," and have shrunk back, and have "gone away sorrowful." To such we might say in the emphatic language of the Saviour, "What shall it profit you if you shall gain the whole world and lose your own souls, or what shall you give in exchange for your souls!" When you have given a satisfactory answer to this question, or which you will dare to urge at the bar of God——you will do that which the very question itself implies cannot be done—which you know cannot be done. Why then thus not only labor yourselves on the Sabbath, but induce and countenance multitudes of others to do so, and crowd this broad thoroughfare down to the gates of Hell! "You cannot serve God and mammon."

We might adduce the deleterious and soul destroying influence of Canal-Sabbath-breaking as a powerful motive to excite Christians to a cordial and efficient co-operation with the association recently formed for the moral improvement of those who are employed on the canals and western waters. That those who are thus employed must abandon their present business or suspend their labors on the Sabbath, before any *moral* improvement *can* take place, or be hoped for, need not be urged. It is obvious to all who believe that the Sabbath is of divine appointment, or that its observance is conducive to the best interest of society—and it will ever remain so, until improvement in morals shall become consistent with habitual disobedience to the laws of God.

MOURNING BADGES.

The Journal of Humanity contains an article on this subject, being a statement of the arguments against the wearing of mourning apparel brought forward in a "Social Lyceum" in Boston, where the question was discussed, whether it is right or expedient to conform to this custom. The usual arguments were brought forward, and the decision was against it. But we were sorry to see that the wearing of some badge of mourning on the loss of friends was judged proper. It is true, that the argument against mourning apparel, on account of the expense and inconvenience of preparing it, will not lie, to any considerable extent, against badges, but we very much doubt whether a change in the custom can be brought about without striking at the root. One will be satisfied with a simple piece of crape on the arm—another will think it a little more respectful to the memory of the friend whose death is lamented, to wear badges on the arm and hat. The person of wealth who would evince a little more respect, or a deeper sense of bereavement, must do something more than the mere plebian, and will take another step, and that step will bring us just where we are now—the *color* of the dress must be changed—And if the rich wear a particular color, it matters not whether it is white, black or brown, the poor widow and the pennyless orphan must show to the world that they feel their loss as deeply and mourn as sincerely as if their deceased relative had occupied the most exalted station in society, and they themselves possessed the wealth of India. We do not believe that half-way measures will ever effect a change for the better in this case more than in any other.

We would not by any means compare the evil of using ardent spirit, with that of wearing mourning apparel, but we do say that you might as well expect to eradicate it by allowing what is termed "its temperate use," as to expect to change the custom in question, while the use of badges is allowed and approved.

We are perfectly aware of the feelings and sympathies that we have to encounter in opposing the wearing of mourning apparel or of some badge, to testify our grief for the loss of friends and respect for their memories—but believing as we do that sound reason is against it—that expediency cannot tolerate it, and that what has already been done and written on the subject has met the approbation and altered the opinions and practice of many of our best and most enlightened citizens, we shall continue, as occasion may require, to raise our voice against it—and we shall in this, as in the temperance cause, take the only course which we believe can effect a radical reform, that is, go for the whole—adopt the principle of entire abstinence.

☞ A Four Days Meeting will commence in Sweden, on Thursday the 5th of May, at 10 o'clock, A. M. Ministers and lay-brethren from abroad are earnestly requested to attend.
A. PIERSON.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

FOUR DAYS MEETING AT OGDEN.

A Four Days Meeting commenced at Ogden, on 14th inst. and closed on the 18th. The revival which had been enjoyed in this town during the past winter, appeared in a great measure to have subsided, until the commencement of this meeting, when the work of God received a new impulse. On the Sabbath especially, there was a very great degree of solemnity resting upon the congregation, when rising of ninety, most of them persons in the prime of life, came forward and united, by profession of their faith in Christ, with his people. A considerable number, during the meeting, professed to have submitted to God; some of them men of the first standing and influence, who have been hitherto shielded from the arrows of conviction by wrapping themselves about in their own self-righteousness;—others who had professed to believe that the righteous and the wicked would share alike in the retributions of eternity, let go their hold on this spider's web, and seized upon the hope set before them in the word of God.

The work still goes on. The clergymen who attended and took part in the exercises were, Messrs. Penney of this village, Buck of Penfield, Furman of Clarkson, Davies of Parma, Clapp of Lyme, Dunham of Connecticut, Wright of Rochester, and Myres of Brockport.

The four days Meeting held at Albion last week, was greatly blessed. The power of divine grace was manifested in the conversion of sinners—of some who to human appearance were the farthest from the kingdom of Heaven—who were far gone in error. Christians were awakened and excited to more faithfulness. We have not facts that will warrant us in entering into particulars.

A letter from Lockport says that 85 united with that church on the Sabbath before last—that the gracious influences of the Spirit are not yet entirely suspended. Thirty of the members of the church were, when the letter was written, gone to attend a four days Meeting at Buffalo.

At Wilson, Niagara county, there is more than ordinary attention to religion. Eight have recently united with the church there on profession of their faith.

The N. Y. Evangelist of the 23d inst. says that the revival of religion in that city is still making encouraging progress—that the feeling is deeper than at any previous time. It also gives the number that have united with the different churches in addition to the number which we have already given from that paper.

The same paper states, that the revival in N. Haven, Conn. continues interesting in a high degree—that only about 75 out of 350 students in the college remain uninfluenced in this work. The schools with which that city abounds, have also shared largely in the revival. It is also extending to all the region round about. The converts in college are estimated at 130, in the Congregational societies from 500 to 600—besides great numbers in the societies of other denominations.

In Hartford and Middletown, revivals are progressing with power.

In Jewitts city, Conn. a revival commenced in February, and was greatly increased by a Four Days Meeting in March. The person who gives the account to the Evangelist, says, "The preaching and praying and singing were all to this point, *The duty of immediate repentance.*"

A Three Days Meeting has been held in Geneva. Rev. Mr. Finney preached three of the sermons. About seventy attended the inquiry meetings. The revival which commenced there last fall still continues.

Revivals are enjoyed at this time in Rome, Oneida county, Lansing, Tompkins county.—Cortland village also enjoys a season of refreshing from the Lord, under the preaching of Rev. Luke Lyons, where something like 200 are supposed to have chosen the Lord for their portion.

Revivals are also mentioned in Ripley, Chatauque county; Constantia, Oswego county; in the town of Oswego, in Franklin and Delhi, Delaware county.

EXTRACT

Of a letter from a young lady, in Granville, Washington Co., N. Y., dated April 7th, to her brother in this village.

MY DEAR BROTHER:—I have good, glorious tidings to bear, which will rejoice the heart of every true disciple of the dear Redeemer. About three weeks since a four days meeting commenced at West-Granville, which continued thirteen successive days.—How can I describe it.—It would require an angel's pen to give you an adequate idea of the powerful influences of the blessed Spirit. Suffice it to say, Christians were humbled in the dust, and felt the importance of walking softly before God. Sinners were trembling, submitting—all impressed with the importance of flying *immediately* to Christ. Prayer was made without ceasing, by the Church, for the impenitent, and in many instances, was almost miraculously answered. Every family has felt, more or less, the renovating influences of the Spirit. The most hardened offender has bowed in humble submission at the Cross of Jesus. Shall I stop here?—O what will you say—how will your heart rise in grateful adoration to our God, when I tell you that Whitehall, yes, that wicked place is quaking.—The meeting at West-Granville was adjourned to Whitehall, and the work is, if possible, more powerful than it was there. The meeting still continues. It commenced the 1st of April. It appears to take the Universalists in a most signal manner. I cannot mention names. You may imagine the most profligate, vain, dissipated of the population, to be the subjects of this work. It is Whitehall no longer; it has become a Bethel indeed. Those who cursed, and called on God in impiety, are not now ashamed to publicly avouch Jehovah to be their God, and Christ their Saviour. Christians are converts, and prayer and praise proceed from many a neglected altar.

* * * * * * * * *

April 8. I have just heard again from Whitehall—the feeling increases so much, they cannot dissolve the meeting. I cannot forbear mentioning one circumstance which occurred there.—Prayer was made for those who sail on the lake. Two days afterwards a vessel sailed from W. and met a vessel which was hailed and some one of the crew was told what the Lord was doing in W. and that christians were praying for them. The man burst into tears and said he could find no rest, day nor night, for the length of time he was told prayer had been offered for them. The result is [illegible]

Rev. Mr. Finney, [illegible] to this place yesterday, on his way to Buffalo, where we presume, as his family is with him, he expects to labor for a season.

A GOOD TEMPERANCE MOVEMENT.

The Grand Jury of Monroe County, at the present session of the Court of Oyer and Terminer, having collected $3,25 in fines imposed on its members for the infraction of its bye-laws, passed a vote to appropriate that sum for the "purchase of small Temperance publications to be placed in the hands of the Agent of the County Temperance Society, for gratuitous distribution in the different School Districts of the county."

Although the amount of this appropriation is small, the influence of such a vote from so respectable a body as the Grand Jury of Monroe county, cannot but essentially benefit the cause of Temperance. But a few years, or perhaps a few *terms*, since, and this amount of fines would, according to the prevailing custom of the country, have been expended in ardent spirits. Now it is to be laid out in Tracts to discourage their use, and every child in the districts and families where they are distributed, should be told, by whom they are sent, that the influence of their vote may accompany the tracts to the minds of those who read them.

For the Rochester Observer.

To the Honorable, the Court of Oyer and Terminer:

The Grand Jury would respectfully report, that in discharging their duties, they find much delay and difficulty, by reason of the non attendance of witnesses, to give evidence in the several causes that have come before them.

It appears to this Grand Jury, and they would so report, that many Justices of the Peace of this county, are in the habit of neglecting to recognize witnesses to appear and give evidence to this Court and the General Sessions of the Peace, on causes and matters returned by them the said Justices, in consequence of which neglect witnesses do not attend before the Grand Jury. Therefore, the Grand Jury are unable to act upon or decide matters that come before them, so that prisoners that are confined in jail are to be discharged without trial, or continue in prison until another term.

All which this Grand Jury conceive to be an evil which ought to be corrected without delay. Dated 27th April, 1831.

JOSEPH SIBLEY,
LYMAN MUNGER, JR.
WILLIAM TONE,
WILLIAM B. FULTON,
JOHN D. WEBSTER,
HORACE HOOKER,
SOLOMON STONE, 2d.
ISAAC CHASE,
SAMUEL SMITH,
OLIVER REYNOLDS,
WILLIAM B. FAVOR,
ELIJAH LITTLE,
LEVI CAMPBELL,
ISAAC MOORE,
TUNIS V. VANEST,
JEREMIAH COGSWELL.

AN ANSWER.—The General Agent of the American Tract Society, will find an answer, in part, to the question he has asked under the head of "Information Wanted," in the Journal of Humanity, by referring to a letter which we published in this paper last week, headed, "A revival commenced at a Temperance Meeting."

The Obituary notice that we published last week, & some other articles which could not be deferred, compelled us to delay the publication of the Report of the Western Education Society until this week; also the communication of Alonzo, and some editorial matter.

GRADUAL EMANCIPATION.

The Western Luminary, published at Lexington Kentucky, contains a notice for a meeting of slaveholders, to take into consideration the subject of forming an association of the owners of slaves, for the purpose of securing the gradual emancipation of their colored population, by freeing those under a certain age, and by thus giving liberty to the *increase*, ultimately to extinguish slavery.

Whether this is the best way to rid themselves of this curse, we will not pretend to say, but we rejoice to see slave holders themselves originating any plan of the kind, showing that their attention is called to the subject, and by inference, at least, acknowledging the injustice of holding their fellow men in bondage. This is one of those subjects, a candid examination of which will almost inevitably result in great good. As people become more enlightened, and the principles of liberty are better understood, the shackles of slavery will become loosened, and when *moral* principle shall be understood and its claims recognized, they must fall off.

Fatal Accident.—Mr. Benjamin Phillips, a respectable farmer of Henrietta, in this county, was killed on Saturday last at the raising of a building in that town. When putting up a plate, just as they were prepared, as the phrase is, to break it down, it slid back and the end of it struck the deceased on the head and drove it into the ground, crushing it literally to atoms. The day was rainy and the timbers consequently slippery, which always renders the raising of builings dangerous.—We understand that those present at once passed a resolution not to put up another building when the timbers were in this state.—A wise resolve.

A FATAL CONFLICT.

In February last in Arkansaw, two brothers by the name of Ferrell, got into a quarrel with a man by the name of Pryor, when the latter drew a knife and gave one of the Ferrells a stab, which proved immediately fatal. The other brother continued the contest, and each gave and received wounds from which they died, half an hour after. They fought with knives which they, it seems, always carry about them in that country. Suppose they should carry for side *arms* the "Sword of the Spirit, which is the word of God," would not their controversies be easier settled? With this they might wage successful warfare against the Devil himself. We wonder if Arkansaw is yet supplied with the bible? Let the friends of Sabbath Schools be excited to double their exertions to carry into speedy effect the resolution for the establishment of these nurseries of the church in the valley of the Mississippi.—let Sabbath Schools be generally established there, and let every family possess the word of God, and we shall not so often hear of these murder-

[illegible] will not be held so cheap—nor will it be deemed necessary for personal safety to carry deadly weapons.

RESIGNATION OF THE PRESIDENT'S CABINET.

Mr. Van Buren, Mr. Eaton, Mr. Ingham, and Mr. Branch, have resigned their respective posts in the cabinet of Gen. Jackson. This is supposed to have grown out of the controversy that has recently been carried on through the news papers, between Mr. Calhoun and the friends of the President.

THEATRICAL PUFFS.

The *Buffoon* singer, for one of the theatres of New York, has brought an action for damages against the editor of one of the papers of that city, for not publishing a theatrical puff. The defendant acknowledged the delivery of the *puff*, and that he had been paid for publishing the *puff*, and that he did not publish it. The singer of Buffoon songs recovered *thirty three* dollars. This is all right. The editor who will lend his columns to the dirty work of aiding play actors to corrupt the public morals, ought to smart for his baseness. This is not all the good resulting from this "falling out among rogues," it exposes to public view "the tricks of the trade."

☞NOTICE.—On THURSDAY, May 12, a *Four Days Meeting* will commence in the Congregational Church of PARMA and GREECE. Ministers and members of other churches are requested to attend.

☞NOTICE. There will be a *four days* meeting in Chili, to commence on Thursday the 5th of May next at 2 o'clock P. M. Ministers and brethren from neighboring churches are earnestly requested to attend. Brethren, it is the Macedonian cry of necessity, "*come over and help us.*"

Temperance.

From the Observer and Telegraph.

TEMPERANCE HOTELS.

A Temperance Hotel has recently been opened at Ravenna, by Capt. E. Shaler, and another at Medina, by T. Hudson, Esq.; both of whom respectfully solicit the patronage of the public. If the experiment succeeds, it will furnish gratifying evidence of the advancing, state of the Temperance Reformation. And why should it not succeed! Are not the freinds of Temperance prepared for such a step! Often and *often*, have they deplored the necessity, which has been laid upon them, of giving their support to those haunts of dissipation, where drunkards and paupers are made—these offensive sties, which no sober men can approach, without disgust.—Hither to there has been no alternative. The friends of Temperance and good morals, have literally been *compelled* to seek for entertainment in such houses, and in this way have actually been feeding the monster, which they would gladly have *starved*. But a new era, we trust, is dawning. The time cannot be distant, when the traveller, to whatever part of our country he may direct his steps, may stop for refreshment, and lay down his weary head, without being disturbed with the noise of midnight revelry. It *will* be thus. The good sense of the people is waking up, and they are setting their faces against those, who would feed them with a slow, but fatal poison, for the sake of obtaining their money. Nor do we believe, that those engaged in this guilty traffic, can harden themselves and prosper. The most flagrant guilt, stares them in the face. They cannot, as in days that are past, plead ignorance in this thing. And if, under these circumstances they persevere, what have they not reason to apprehend! If our recollection serves, we have seen it somewhere stated, as a fact, that the proprietors of Theatres, (these schools of vice,) have, without exception, become bankrupt, in property, in the course of a very few years. The history of the Theatre, in both Europe and America, it is said, bears mournful testimony to this truth. We do not say that a parallel may be found in the history of tavern-keeping; but we do believe, that the man, who, in the light of the present day, has the hardihood to engage in the traffic of ardent spirit, and especially the man, who holds the cup to his neighbor's lips, runs an awful hazard.

The whole population of the United States, according to the recent census, is 12,821,181 souls.—Of this number there are upwards of 2,000,000 slaves.

From the Temperance Advocate.

A CLEAR CASE.

On Friday evening last, while the temperance society was in meeting at the school house, some "friends of temperance" were assembled at *another* place, where Prince Alcohol whilom enlisted recruits. One of these notable "*friends*" (*a professor of religion!*) emptied his capacious *garret-rooms* of a tirade of ridicule against temperance societies.. Another "friend of the good cause," who does not always walk erect, and is oft times known to be as much troubled at the breadth of the road as its length, with optics somewhat clouded and ideas sadly muddled, manifesting his approbation, by gestures as well as words,) replied—'Brother——, we don't quite agree in our religious notions—but on the temperance question we hit exactly." This must have made the case perfectly clear that "temperance is a good thing, but temperance societies are" *according to the company you are in.*

From the Genius of Temperance.

RETRIBUTION.

More than thirty years ago in the town of——, upon the connecticut river, in the state of New-Hampshire, a young physician named D——, from Massachusetts, established himself. He was a popular young man, and soon gained the public patronage. Not many months, however elapsed before it was reported, that D——said he should fail of a support in that place, "the people were so healthy, *in consequence of drinking so much rum.*"—And this remark myself heard repeated with applause from the lips of one of the professed followers of Jesus Christ. The press had not then thrown its inestimable light upon the world; the sure and certain results of temperate drinking were not known as they now are, by every class of people. Yet, young as I then was, scarcely advanced a step beyond my childhood; there was something *suspicious* in the observation which made an impression on my mind, or I should not have remembered it so many years. Now mark the progress of this young man. He married one of the [illegible] of the earth—became the father of a charming family, and in the course of a few years professed to have experienced a change of heart, and united with the church and I have often heard it remarked, that if perfect happiness existed on earth it was in D——'s family. In the course of divine providence, my lot was cast some hundred miles from the place of my nativity. Of course, many suspicions might have been in circulation that never met my ear—and it fell like a thunder clap upon me, when it was announced by my brother in a letter, that Dr. D—— was in *chains* in consequence of madness produced by intemperance. And the information contained in the next communication may be anticipated by every reader—that he had perished by his own hands, and that language is too poor to express the distress of his affectionate wife and interesting children.

The other professor above alluded to, then in comparative affluence, though not literally a suicide, is now a poor old man, in an obscure corner, a victim to intemperance. Connected with his life are circumstances, which, were it prudent to relate, would be a dreadful warning to those sons who disregard and despise the cautions and admonitions of an observing and anxious mother. MONITRESS.

Vinegar Making in N. Carolina. Mr. S.—— being in the store of Mr. P—— one day began to banter him about joining the Temperance Society. Mr. S——, after talking a while, took a piece of blank paper, and wrote on it in large letters—"TEMPERANCE," and signed his name and handed it to Mr. P——, who immediately signed his name also—and handed it to Mr. B—— his store keeper, who also signed it. The barrels containing the "liquid poison," were then forthwith called on, and were constrained to submit to temperance measures. The Rum, the Gin, the Brandy, &c. were all mixed together on the spot, and, after receiving the necessary aqueous and saccharine adjuncts, were put away, in order to undergo the acetous fermentation. The country people who were in the store at the time, looking on with astonishment, when they saw the *precious drops* all jumbled together in heterogeneous mass—could not help exclaiming—what a pity! what a pity!—*Richmond Telegraph.*

IMPORTANT FROM EDINBURGH.—The following testimony has been signed by four members of the Medical Faculty of the University of Edinburgh; by eleven members of the Royal College of Physicians; by the President and twenty-seven fellows of the Royal College of Surgeons; and by thirty-four other medical practitioners in Edinburgh, making seventy-seven in all.—Journal of Humanity.

"We, the undersigned, do hereby declare our conviction, that ardent spirits are not to be regarded as a nourishing article of diet; that the habitual use of them is a principal cause of disease, poverty, and misery, in this place; and that the ENTIRE DISUSE OF THEM would powerfully contribute to improve the health and comfort of the community."

INTEMPERATE REFORMED.—Several intemperate persons in Bucks county, Pa. have been reformed within the last year. Four merchants in the same county have given up the sale of ardent spirits; and the owner of a distillery has joined the Temperance Society, and no longer manufactures the poison.

NORWICH, CONN.—"The four days meeting," held in this city last week, was signally blessed with the presence of the Holy Spirit, in the conviction and conversion of sinners, and in arousing Christians to more zeal and devotedness in the cause of their Master. A deep and solemn attention to the great truths of the Gospel is now very generally prevalent among all classes of this community, and some have already yielded to the terms of salvation, and are now praising God for his mercy towards them. Meetings are frequent and very fully attended, and the interest felt in them appears to be increasing.—*Norwich Courier.*

SECULAR.

POLAND.—The news from Poland by the Geo. Canning, is rather more favorable than the previous accounts. There had been no important engagement since the 25th February, (13 days.) It had been the intention of the Russians to cross the Vistula with their main body on the 3d of March; but a thaw having set in a day or two previous, the plan was defeated, and the troops which had already crossed were obliged to return to the right bank. On the 10th there were no Russians on the Warsaw side of the river, though it is said they were preparing to cross in two divisions. When this shall have been effected, there will be more hard fighting, and the issue of a few battles will determine the fate of Poland.

At the date of our last accounts (10th of March) the main body of the Polish army were concentrated in the villages near and westward of Warsaw, and amounted to about 56,000 men, with 65 field pieces. And another division of 10,000 men, under Gen. Dwernecki, was in the district of Sandomir, when he had contented successfully with the forces of Gen. Kreutz. Two other divisions of 6000 or 8000 men each, had been sent to the points on Vistula where the Russians were expected to cross.

The posture which the Poles now occupy, struggling with the energy of despair against a much superior foe,—bleeding at every pore, yet preparing for new conflicts and new sacrifices,—and all for the attainment of that freedom which we so richly enjoy,—is eminently fitted to awaken our sympathies, and call forth our most ardent wishes for their success. But when we look at the immense power of the Czar, and the contiguity of his dominions to the revolted kingdom it is impossible not to see that the chances of war is against them. The 10,000 or 12,000 men which Russia has lost since the commencement of the campaign, can be easily replaced from the hordes of its increasing population; but in the Poles there are no such resources,—every man lost is so much positive deduction from the means of sustaining the conflict. Further intelligence will be awaited with eager interest.—Jr. of Com.

DEATH BY HYDROPHOBIA.—The Petersburg Intelligencer of Monday contains a notice of the death of a young man of Mecklenburgh county, Va. by Hydrophobia. On the 29th of December last, Mr. Lucas, Drumwright a young man in the bloom of life, was slightly bitten on the wrist by a dog of his father's whilst playing with him. No notice was taken of this circumstance for forty-eight hours, when it was discovered by the family that the dog had the strongest symptoms of hydrophobia. The fact of Mr D. being bitten having now become a matter of serious consideration, the best medical assistance was procured, and all those precautionary means used that were likely to counteract the effects of this baneful poison. In a little while he was thought to be out of danger, and continued to pursue his occupation as a farmer apparently in perfect health, until the 24th of March last, when it was found that his was a confirmed case of hydrophobia. His sufferings would seem to defy power of language to express. The appearance of water or the slightest agitation, of the air caused the most violent spasms; and although it seemed that his greatest desire was a draught of water, yet every efforts to give it to him, whether he saw it or not, renewed his sufferings. He submissively endured his situation, perfectly in his senses, and conscious of his approaching destiny, until Sunday the 26th of March, when he expired.

DROWNED.

In the Inlet, in this village, on Wed'day night last, Mr. Samuel Bundy, of this town. He had been somewhat intoxicated on Wednesday evening, and during the night was assisted out of some difficulties into which he had consequently fallen. On Thursday morning his waggon and horses were near the inlet, and he was missing under circumstances which led to the supposition that he had fallen into the water. Diligent search was made for the body, and it was finally discovered a few rods below the Owego street bridge, on Saturday morning. A corone's inquest was held on Saturday afternoon. Verdict, "accidental death by drowning."—Ithaca Chronicle.

A Jeweller in Boston, has received through the Post Office, a silver watch and the following letter: "This watch was stolen from you & the money is the interest on the price of the watch since it was taken," signed "Conscience—or rather the effect of a revival of religion. Enclosed was $6 31, estimated interest for the value for five or six years.

A package was also received by another Jeweller from the same person, containing several groce of Broaches, a watch machine, some files, &c.

WESTERN EDUCATION SOCIETY.

QUARTERLY REPORT.

Donations from Dec. 16, 1830, to March 16, 1831.

Auburn—F. Cogswell, $7,50; J. Darrow, 3; Alfred Smith, 1; Dea. Yale and two daughters, 10,	21 50
Augusta—Winthrop H. Chandler, Esq. 37,50; Female Benev. Soc., by Samuel Morse, 6,	43 50
Bainbridge—J. S. Fitch,	100 00
Byron—Female Association, by Mrs. L. Clark,	4 00
Booneville—Benev. Soc'y, by Dea. W. Sipple,	7 00
Bloomfield-West—Female Ass'n, by Rev. Mr. Brown,	30 00
Borodino—Female Ass'n, by Mrs. H. F. Corning, 2,75; Articles, 6,	2 75
Cherry-Valley—Fem. Ass'n, to constitute their pastor, Rev. Mr Cowan, a life director, 41,62; Articles, 8,38, by A. Crafts, Esq.	41 62
Constantia—John Bernhard and wife,	2 00
Clinton—Rev. H. H. Kellogg, 10; Mrs. Lucy Williams, 2d annual payment on the *Widows' Scholarship*, 37,50,	47 50
Cicero—Female Ass'n, by Dea. Lott Hamilton, 1,17; Articles, 2,63,	1 17
Canandaigua—*Gentlemen*, H. P. Gibson, 20; N. W. Howell, 35, A. Duncan, 20; W. Hubbell, 20; A. D. Eddy, 10; H. Chapin, 2d, 10; Rev. E. Johns, 8; W. Antis, jr. 5; J. Lyon, 5; L. Phelps, 5; Ja's M'Coede, 5; H. W. Taylor, 5; J. Sibley, 5; H. Howe, 5; H. Warner, 3; J. Wilson, 3; E. S. Cobb, 3; B. W. Farnum, 2; R. Town, 2; J. Smedley, 2; A. B. Field, 2; T. Chapin, 2; Edson Carr, 3; P. L. Glass, 1; C. Wells, 1; Cash, 1,62; S. Pitts, 1; H. Chapin, 1; J. W. Clark, 50cts. D. B. Stout, 1; J. R. Hall, 1; E. J. Forbes, 1; W. W. Phelps, 1; P. Antis, 50cts; A. Antis, 1; J. H. Andrus, 50cts; J. H. Taylor, 1; L. W. Gilbert, 1; A. B. Hays, 1; H. D. Terry, 1; R. Derby, 1; C. J. Aldrich, 1; Seth Aldrich, 1,50; J. Canfield, 2.—*Ladies*, Miss Betsey Chapin, on the *Chapin Scholarship*, 1st annual payment, $75; Mrs. Martin, 40; Ladies' Ed. Soc'y; to complete the 2d annual payment on the *Eddy Scholarship*, 51; Mrs. Shepherd, 5; Miss E. Ward, 5; Miss H. Upham, 3; Mrs. Wm. Antis, 3; Miss J. E. Howell, 2; Miss Smith, 2; Miss Alexander, 1; Miss Barlow, 1; Miss C. Chapin, 1; Misses L. & S. Antis, 2; Mrs. Carr, 1; Miss Adams, 1; Miss E. Upham, 1; Miss M. Shepherd, 2; Misses B. & A. Warren, 2; Mrs. J. Granger, 2; by Rev. A. D. Eddy,	361 62
Cincinnatus & Solon—Thanksgiving collection,	9 00
Dansville—Fem. Ed. Soc'y, by Dr. Clark,	17 00
Geneva—Fem. Ed. Soc'y, 30, Articles, 23,38,	30 00
Geneo—1st Pres. Cog'n, by Dea. Bradley,	8 50
Green—Articles, by Dea. A. Thomas,	4 12
Gouverneur—By H. D. Smith, Esq. agent,	20 00
Gaines—Fem. Ass'n, by A. Clark, agent,	4 38
Groveland—Pres. Ch. & Con. 6,50; Fem. Ben. Ass'n, 4,75, by Dr. Clark, agent,	11 25
Hammond—Robert Sheill,	2 00
Livonia—Fem. Ass'n, by Mrs. J. Stow, 10,37; By Mr. Clark, agent, 3; Profits on Christian Almanacs, 62 cts.	13 89
Lyons—Female Association,	2 50
Mount-Morris—Female Association,	11 50
Marcellus—Fem Ass'n, 1,66; Articles, 2,84	1 66
Mexico—Charitable Soc'y, by Rev. Mr. Dixon,	4,75
Middlefield—Dea S. Huntington, 3; Dea. J. Parshall, 2,	5 00
Madison—By Dea. C. Whitecomb, agent,	12 33
Mendon—Levi Russell,	5 00
Norwich—Truman Enos, articles,	31 50
New-Hartford—West Hill Sewing Society, by Miss Spalding,	4 00
Owego—Fem Ass'n, by Mrs. Putnam,	6 00
Ogdensburgh—By Ira Pettibone, agent,	53 00
Perry-Centre—By Orin Sheldon, agent,	20 00
Rochester—Mrs. E. Peck's legacy, by C. Livingston, treas'r, &c.	25 00
Rose—Pres. Society, by F. Flint, Esq.	1 25
Riga—Female Ass'n, by Mrs. Mead, treas'r,	6 25
Richland—Female Ass'n, by Mrs. Ives, sec'ry, articles, 8,44.	
Richfield—Female Ass'n, by Dea. A. Thomas, articles, 4,44.	
Rome Village—Fem Ass'n, by Miss C. Huntington,	1 00
Rome—Wright's Settlement, Female Ass'n, by Miss O. Kirkland, Sec'ry,	4 00
Smithfield—Female Ed. Soc'y, 4, 61; Articles, by Rev. T. Mills, 3,50,	4 61
*Saugerfield**—By Dea. Winchell, agent,	4 00
Stockbridge—Ben. Sec'y, by G. Nichols, ag't,	5 00
Scipio—Fem Ass'n, by Mrs. Farnum, Sec'ry,	10 00
Syracuse—Ladies of 1st. Pres Soc'y, to constitute Rev J W Adams, their pastor, life member of the Am Ed. Society, by P. Dickinson,	46 00
Trenton—Dea L Younglove,	6 00
Union, Broome Co.—A box of articles, not val'd	
Utica—A Friend, by Rev E S Barrows, in consequence of the appeal of Dr Cornelius, 5; Mrs Handy, 5; L. Fenton, 2; by I. Cozzens, agent; Ladies of the 1st Pres. Cong'n, 2d annual payment on the *Aikin Scholarship*, by Mrs. Dr. Batchelder, 75,	87 00
Verona—Female Ass'n of 2d Pres Cong'n, by Mrs. Dr Beardsley, sec'y, 5; Articles, 38 cts.	5 00
Vernon Village—J Patten, Esq. 1; Mrs P Dutton, 1; by Dea J Patten, agent,	2 00
Walton—Mr Ogden, articles, 63 cts.	
Warren—By Rev L Myrick,	2 50
Amount in cash,	$1256 06
Articles,	105 24
Total,	$1361 30

*Received of the Female association in Waterville, by Dea. Wm F Winchell, $10, since the quarterly meeting, to be included in the next report.

The *Expenditures* for the quarter are: To Rev. Ja's Eells, for contingent expences, on a voluntary agency, $20; and for postage two quarters, 5$—$25 which, deducted from the amount of donations in cash, leaves $1231,06; which has been transmitted to the Parent Society, to be appropriated for the support of beneficiaries. By order of the Executive Committee.

JA'S EELLS, *Sec'ry pro tem*

Westmoreland, March 23, 1831.

From the Episcopal Recorder.

IRRELIGIOUS NEWSPAPERS ENFORCE THE PRACTICAL INFERENCES OF FAITHFUL PREACHING.

It does not exactly answer for a minister, in applying a sermon upon the subject of systematic self-denial for the sake of giving something to promote the cause of Christ, to say to Mr.——, you ought to give up keeping your riding horse, and [illegible] your exercise on foot by visiting the poor and praying with them, or to say to Mr.*** your subscription to the Missionary Society is not half as large as it ought to be, if you would abandon the use of tobacco. But some remark in a religious newspaper—some little anecdote or incidental expression in a published letter, may come directly home to the heart of the [illegible] reader and afford that specific application of a sermon upon which the minister could not have ventured. An enquiring teachable young Christian, was reading your paper the other day and met with an account of a man who had given up tobacco for the sake of giving a few dollars more a year to the cause of his Master. He instantly adopted the same resolution, remarking as he stated the fact to me; "this is one of the benefits of taking a good Christian paper." N—Y——

HORSE RACING.—The Assembly yesterday morning agreed to a resolution against horse-racing. In the afternoon this honorable body did not form a quorum, and report says the reason was that many of the members went to a horse-race at Greenbush. They probably supposed that they would be able to legislate more understandingly upon this subject, after having attended and witnessed an exhibition of the kind.—*Albany D. Adv.*

MARRIED:

In Batavia, on the 20th inst. by Rev. Mr. Gray, Mr. *Charles Brown* to Miss *Dinah Freeman.*

In Ogden, by Rev. Mr. Sedgwick, on Thursday evening last, Mr. George Johnson, to Miss Ann Willey, both of Churchville.

At the same time and place, by the same, Robert Strong, to Caroline Willey, both of Ogden.

DIED:

In Chautauque, on the 10th inst. Mr. *Joseph F. Dutton*, aged 74 years.

MISS M. B. ALLEN, has taken a room in O. N. Bush's building, on the north side of Main-street, a few doors east of Blossom's Tavern. School will be open for Young Ladies on Monday the 5th of June.

A few young ladies can be accommodated with Board in the family of the teacher.

April 26, 1831. 18tf

THE CHRISTIAN SPECTATOR.

E. PECK & CO. are Agents for the above valuable religious periodical, and deliver it to subscribers in Rochester, at the subscription price free of postage. Vol. 3d is just received.

Contents.—Review of Memoirs of the Rev. Edward Payson; Review of Christian essays by Rev. Samuel Charles Wilkes; Review of President Wayland's sermon in behalf of the American Sunday School Union; Review of Thoughts on the original unity of the human race, by Charles Caldwell M.D. Review of Robbin's Ancient and Modern History, by the Rev. Royal Robbins; Review of Butler's Analogy of Natural and Revealed Religion; Review of Ernest on applying the principles of common life to the study of the Scriptures; Review of Silliman's Elements of Chemistry; Remarks of Protestant on the Biblical Repertory; Remarks on Protestant and the Biblical Repertory respecting the Doctrine of Imputation.

Subscriptions solicited. 3w18

STRAY HORSE.

CAME into the enclosure of the subscriber in Riga, on the night of the 19th inst. a light sorrel HORSE, with a switch tail, a brown list along the back, a large star in the forehead, no shoes on, from 8 to 10 years old. The owner is requested to prove property, pay charges and take him away. GORDEN BALDWIN.

Riga, April 25, 1831. 18

NOTICE.—The copartnership under the firm of O. N. Bush & Burnell was dissolved by mutual consent, on the 20th March 1831. Debtors to said firm are requested to make immediate payment to Mr. O. N. Bush, at their late stand, Main-St.

O. N. BUSH,
LEVI BURNELL.

April 14, 1831. 16 tf

TO EXEMPT FROM IMPRISONMENT.——William Cochrane in oivent time of showing cause the 16 day of July next, at ten o'clock, in the forenoon, before Samuel L. Selden Esq. First Judge of Monroe Co. Courts, at his office in Gates in said Co. Notice first published April 28, 1831.

CARDING MACHINE BUILDING.——The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*

Rochester, Jan. 1, 1831. 5m2

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.

FREDERICK STARR.

FOUND, in this village, a few days since, a Promissory Note for thirty three dollars and seventy five cents, signed by Joseph Whitmore, Wm. C. Wilson, and Benjamin Whitmore. The owner can have said note by calling at this office.

April, 21.

PAPER HANGINGS.

A complete assortment of Splendid Paper Hangings and Borders, now opening, and for sale by E. PECK & Co.

April 21, 17 3w

TO PRINTERS.

THE TYPE on which *this* paper is printed is offered for sale *very cheap* for cash, or a credit of 6 months with good security.

FANCY WEAVING.

THE subscriber continues the above business in a number of its various branches, at Mr. Curtiss' Factory, opposite the Globe Building, Main Street, where he will weave *Carpet*, or *Double Cloth* COVERLETS, with the owner's name in fair letters. Float Coverlets, Single Carpeting, Floor Carpeting, Table Linen, &c. &c.—all of the newest *fashions*, and *first rate workmanship*, and as *cheap* as any man will do work in the same style.

☞Coverlet Yarn dyed an Indigo Blue.

M. F. WHITNEY.

N. B. Carpet Yarn dyed in the same building by Mr. Kinchella, Fancy Dyer. 5w17

WILLIAMS & MERRILL, *Manufacturers & Venders of Leather*, have formed a connexion in business in the village of Rochester, at the late stand of Williams & Palmer, and now have a good supply of Leather from their yard at this place, and are also receiving from the Tannery of T. Williams, Vernon, Oneida co. an extensive assortment of Leather—all of which will be sold on good terms for the purchaser. Also for sale as above, Oil, Tanners' and Curriers' Tools, &c.

_ All persons indebted to the late firm of Williams & Palmer are requested to call and make settlement with Thomas Williams, who is authorized to settle the same.

THOMAS WILLIAMS
LINUS MERRILL.

N. B. The highest price in cash paid for Hides and skins. March 9 3m11

Central Library of Rochester and Monroe County
Historic Newspapers Collection

I KNOW THOU HAST GONE.

By T. K. Hervey,

Know thou hast gone to the house of thy rest,
Then why should my soul be so sad!
I know thou hast gone where the weary are blest,
And the mourner looks up and is glad!
Where love has put off, in the land of its birth,
The stain it had gathered in this:
And hope, the sweet singer that gladdened the earth,
Lies sleep on the bosom of bliss!

I know thou hast gone where thy forehead is starred,
With the beauty that dwelt in thy soul,
Where the light of thy loveliness cannot be marred,
Nor thy heart be flung back from its goal:
I know thou hast drank of the Leathe, that flows
Through a land where they do not forget,
That sheds over memory only repose,
And takes from it only regret.

In thy far away dwelling, wherever it be,
I believe thou hast visions of mine,
And the love that made all things a music to me,
I have not yet learnt to resign;—
In the hush of the night, on the waste of the sea,
Or alone with the breeze on the hill,
I have ever a presence that whispers of thee,
And my spirit lies down and is still!

Mine eye must be dark, that so long has been dim,
Ere again it may gaze upon thine,
But my heart has revealings of thee, and thy home
In many a token and sign.
I never look up with a vow to the sky,
But a light like thy beauty is there—
And I hear a low murmur like thine in reply,
When I pour out my spirit in prayer.

And though like a murmur that sits by a tomb,
I am wrapp'd in a mantle of care—
Yet the grief of thy bosom—oh, call it not gloom,
Is not the black grief of despair:
By sorrow revealed, as the stars are by night,
Far off a bright vision appears,
And hope, like the rainbow, a being of light,
Is born—like the rainbow—in tears.

SIGNS OF UNFAITHFULNESS IN S. S. TEACHERS.

[Too many teachers, it is feared stand in need of the hints given in the subjoined communication from the Christian Mirror.]

When a teacher is unfaithful or is approaching to that state of apathy and indifference, which renders his labors irksome to himself, and useless to the school, how desirable it is that he should immediately reform, and get that preparedness of heart which becomes those who occupy so important a station.

The following are some of the signs of unfaithfulness, exhibited in a careless and indifferent teacher.

1. He will often enter the school after the exercises have commenced, and not scruple frequently to abscond from his important post, if he can frame ever so slight an excuse to satisfy his conscience.

2. He will care so little about the instruction of his scholars, that he will neglect to examine the lesson assigned them during the week.

3. He will be careful to have abundance of work on hand, that must be immediately despatched, on the evening that his fellow teachers assemble to pray for the divine blessing on ther labors; but on every other evening he has nothing to engage his attention or keep him from attending Clubs, Lyceums, &c.

He will not take a kind reproof from his fellow teachers, but will coldly answer their inquiries respecting the state of his mind in regard to the cause of Sabbath schools; and be determined to leave the school, if he should be again reproved for being late or absent.

5. He will not vistit the parents of his pupils, and state as an excuse, his diffidence to enter a strange honse, or his want of ability to say anything to the purpose, should he make such a call.

6. Whenever his scholars are absent, he does not wish to learn the cause, but is continually complaining that his class is the dullest one in school, and while his instructions do no good, he is forward to lay all the blame, on the unfaithful parents.

7. If he should meet a member of his class during the week, he will pretend not to see him, and frequently hurry by for fear the scholar should speak to him about his lesson. He has a natural aversion to meet one whom he has coldy warned to flee from the wrath to come, and lay hold on eternal life.

8. If he happen to arrive at the school a few moments previous to the commencement of the exercises, he will endeavor to engage himself in conversation with another teacher equally insensible to duty, about that which has no relation whatever to the good of the school or the salvation of their pupils.

9, He will make the recitations of his scholars occupy as much time as possible, not unfrequently requesting a recapitulation—thereby shortening the time devoted to illustrations and remarks.

10. He is continually complaining of the inattention and disorder of his scholars his want of "faculty" to teach them.

11. His face will seldom if ever be seen at the monthly Sabbath school Concert.—If solicited to attend, his reply is—my business is urgent—I cannot leave.

12. He will take no publication devoted to the interest of Sabbath schools, and is seldom known to read those articles which are calculated to awaken deep and longing desires for the advancement of this blessed cause.

13. He will not enter his closet with a lively faith and a warm heart, earnestly to entreat the Lord to save his class from the allurements of a wicked world, and to sanctify them early by his word of truth.

14. His eye will not penetrate the dim distance of futurity, to discern his little group assembled at the bar of God—and with rapture and untold delight seem to hear the welcome plaudit—*Come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world.*

From the American Spectator.

DR. COOPER.

An anonymous pamhlet addressed "to any member of Congress," was handed to us by the Chaplain of the House. Our first impression on perusing it, was, that Ann Royall had arrived at her dotage, and in this pamphlet had given us a sample of her sour disposition when deadened and stale. The pamphlet, however has been ascribed to Dr. Cooper, both by his friends and enemies, and there is no one to deny that he was the author. Gen. Blair Member of Congress, from South Carolina, in a letter ot one of his constituents, makes, among others, the following remarks:

"I enclose you a sophistical, perhaps I should say blasphemous document, written, as I am informed by Thomas Cooper, President of the South Carolina College, Signed by 'A Layman.'

I sincerely believe there is "a Divine reality in the Christian religion." I wish this belief to acquire strength daily, if possible; that I may at last die in it, without *doubt or wavering*.

I, therefore for one, thank no man for attempting to shake our faith in the Divine authenticity of Christianity, or in the efficacy of public prayer and preaching. Nor can I regard him as a patriotic man or a good citizen that would do so.

But I am neither so vain nor so arrogant, as to volunteer a defence of public prayer and preaching. If these holy practices need a champion to protect them from the unhallowed attacks of infidelity, a much abler one will be found in you, and other ministers of the Gospel. I merely wish to protest against such sacrilege, and to disclaim the policy of fostering in the bosom of our community, a man capable of such *profanation*.

"Yet it seems that such a man is cherished and patronized by our State Legislature. He is placed at the head of our college, and charged with the instruction of our youth. He presides over and controls an institution, that virtually governs the state. He forsooth, must dictate the politics, and policy of South Carolina, and control our most important elections, and shape her destiny. I believe his unwarrantable interference and tampering in the late intrigues, by which Judge Smith's re-election to the Senate of the United States, was defeated, is no secret to any body.

Dr. Cooper replies to the above letter, but does not disclaim the authorship of the production imputed to him. He relies on the *argument adhominem*, and says:—

"I cannot help regarding General Blair with some astonishment in this new character of defender of the faith, and so forth, and I congratulate the clergy on this precious acquisition of an advocate so exemplary for his theological knowledge and still more so for his moral conduct.'

Gen. Blair rejoins, in a letter of the 4th of February wherein he offers proofs that Dr. Cooper is the author of the pamphlet, and remarks:

"Dr. Cooper 'regards me with astonishment in this new character of defender of the faith, and so forth.' No wonder. I should regard *myself* with astonishment were I so vain and presumtuous as to assume that high and sacred character. But I have not done so—on the contrary I positively disclaimed any such pretensions.—

* * * * * *

Although I am not conscious of being more immoral than men are generally, I am fully aware of my unworthiness to approach that awful and holy Majesty in whose sight the angels of Heaven are impure—and I am conscious of my dependance on that merciful and benevolent Mediator, of whose aid and intercession this old Anti-Christ (Dr. Cooper) would deprive me."

He also reminds Dr. Cooper of some passages in his former career of his having been "scouted out of England—discarded from the judicial bench of Pennsylvania—scourged from the State by the lash of public justice, and the hootings of the people, and at a certain period of having been the bosom friend of Marat, Le Gendre, and the bloodiest of the bloody butchers of Revolutionary France.

We rejoice to see, that reproving such men as Dr. Cooper, is not left entirely to "northern fanatics."

Remarks of the Editor of the Philadelphian.

The pamphlet spoken of in the preceding communication has been published in the *Charleston Observer*, of March 19th; with many severely just strictures. It seems scarcely credible that any man who is tolerated as the President of a respectable College in our country should have written such a scurrilous work as this address *"to any Member of Congress."*—The author with every sentence which he utters appears to have been eructating bile and tobacco spittle as thick as coffe grounds with which he has besmeared himself and every object of his attention. 'He asks one question which ought, perhaps in this place to be answered. "Has not Dr. Ely very lately recommended his sect to unite and turn out every political candidate from the President downward, who was not an orthodox communicant; so as to force themselves on the public as a political sect?" E. S. Ely answeres, No:—Dr. Cooper, never:' never! But had he the power he would translate the learned President from the College of Columbia to some porter cellar in which he might find suitable employment in washing bottles.

From the New York Evangilist.

THE TWO SISTERS.

Mr. Editor—An account of the revivals, which I read in a recent number of your paper, has brought to my recollection an interesting revival, which I witnessed several years ago. It was in New Jersey. The scenes of this extensive revival I shall probably never forget. In a pious family, there were two sisters under twenty, and [...] of the revival, they were both careless about their eternal interests. At length one was taken sick, and it was thought by her friends that she would die. She became alarmed about her situation, and it was thought she found peace in believing. She cried for mercy and seemed to give such an evidence of an interest in Christ as would have caused the parents to feel comforted had she been called to her last account. But the Lord saw she was not prepared to die. He withdrew his afflicting hand, and permitted her again to come to the enjoyment of a good measure of health. As health returned her hope flew away, and she found herself again without hope and without God in the world. But blessed be God, she was not left to continue in this state. She became truly awakened to her awful situation, and gave evidence that she found peace by believing in Jesus. She was not long left to be a comfort to her parents. The Lord had spared her until he had by grace made her acquainted with her own heart, and with him, in spirit and in truth. He then laid again his afflicting hand upon her, & quickly called her to himself—to a more pure and holy enjoyment with the blood bought throng in glory. There we will leave her, and return to the other sister.

She also became alarmed about her eternal interest, and cried unto the Lord. He heard her cry, and had mercy upon her, and gave her joy and peace in believing. Neither was she long left as a comfort for her aged parents. In three weeks, to an hour, she was called from time to eternity. She was not so much indisposed at the time as to be thought dangerous, or even to keep her bed. I think she had been taking something to eat, and was at the time sitting on the bed, and just dropped backward—and her spirit fled from time to eternity.

O what a warning to him who would put off repentance to a more convenient season, even to a dying hour. Oh sinner, you may delay repentance, till God shall frown and your soul be lost! If you then would escape the frown of an angry God, listen to the voice of mercy and draw near to God, and he will draw near to you.—Humble yourself at the foot of the cross and give him your heart, and he will have mercy upon you. Believe on the Lord Jesus Christ, and thou shalt be saved. H.

From the N. Y. Evangelist.

A CHRISTMAS GIFT.——NO. IV.

From the Inside of a Roman Catholic College!

I will now relate some anecdotes, and then conclude with some extracts I promised above.

I once asked an old priest upon what *scriptural* grounds he could justify the erection and continuance of the Inquisition? He flew into a passion and said "The Catholics *have nothing* to do with it: it is entirely under the king's control!"—But this is in direct opposition to the plain matter of fact.

During my residence at the college, *twelve* or *thirteen* young students of the college left it and went to a large farm of the Jesuits in Prince George's county, Maryland, to enter upon their "novice-ship," preparatory to their entering the priesthood. Sometime after this they were sent to Rome. Whilst there one of them sent to his father, with whom I was intimate, a very interesting journal. In this, among other things wonderful and *desirable*, he gave a very circumstantial account of their interview (*worship*, I should say) with the Pope. He said he and his little band were conducted by officers appointed for the purpose, through a number of rooms to the "worshipful master's" chamber. That when they got within the door of the chamber of his *holiness*, they were required to make the *genuflexion;* and when brought to the foot of his throne, they were required to *bow down* again before him, and were offered the big toe, or a "holy ring" upon the pope's finger, to kiss as they pleased; but this young gentleman (who was of a very enthusiastic, honest disposition) declared that he "*kissed both*." Having heard of a great many ridiculous stories about Catholics, I could never believe that a man of learning or common sense (unless he were a Turk or an Indian,) would suffer a fellow being to *bow down and kiss his big toe*, until I saw it so stated by an old and honest school mate.* Spirit of the "meek and lowly" Jesus—spirit who inspired the apostles with wisdom, prudence, humility and *brotherly* love, whither hast thou fled!

This same old school mate of mine, has since returned a priest to this country.—Not long since I had the melancholy pleasure of seeing him. My *heart* was in my mouth, and I began, "T——s, I feel deeply concerned that you, a man of learning and my dear old school fellow, should spend your days *not 'preaching Jesus*,' but the idolatrous practices of the *Roman* chh." Among many such practices, I mentioned that of praying to the saints.

"Ah!" he replied, "don't you Protestants when you are concerned about the salvation of your souls, call upon your pious acquaintances to pray for you? Don't St. James say, that 'the fervent effectual prayer of the righteous availeth much?'—If so, how much more confidently may we look for an answer to the prayers of the saints above, who are in the immediate presence of God and divested of all their sins and imperfections."

"T——s," I replied, "suppose you were now at Rome where you have been recently, and my neighbors were to see me *upon my knees*, with out-stretched arms, crying to you across the wide, rolling ocean for help, would they not justly consider me a madman or a fool? Do you believe that any being besides the Almighty is *every where* present?"

"Oh, no!" he answered, "but God——" [...] said I, anticipating him, "God, the infinitely wise and merciful being, *will* make known in heaven the wishes and wants of his children on earth, but must *then* be *prayed* and *importuned* by the saints above before he will grant the desire of their hearts! Will he look over the *blood* of his *Son*, and disregard *his* intercession until he hears the petitions of his *creatures*, however highly exalted? Preposterous—nay, worse. Do you rob the Saviour of the glory which he receives justly from the redeemed in heaven? *They* give *all* the 'glory to the Lamb' who they continually cry was 'slain for them, loved them and washed them from their sins,' (not in the fires of purgatory,) but '*in his own blood*.'"

To all this my friend courteously answered (an admission, by the bye, I never heard from a priest before) that "we do not *compel* our people to pray to saints—it is at *your* option."

Thank you, T——s; then I put all your superstitious and absurd practices by. Let them all pass," was my reply. To impress upon his mind the danger of bowing down to *any creatures*, I quoted the commandment "Thou shalt *not* bow down to any thing in heaven above" that has been created, &c. But he replied, "that means we are not to *worship* them." "How can you say so," I rejoined, "when the commandment continues 'Nor *worship them*.'" He insisted, however, that it *did* mean we were not to worship them.

Finding him obstinate in his mistake, I thought he might possibly be induced to consider it by quoting the passages in Mark chap. iii. 33, where our Redeemer assures us that "Whosoever shall do the will of God the same is his sister, brother and mother." Teaching evidently that no saint, however exalted in piety or by providence, is to be worshipped or unduly reverenced by others. I told him that this disposition to disregard common sense and the Scriptures manifested itself long before the *Roman* religion was heard of; and referred as proof to Luke, chap. xi. 27—28, which I quote, omitting only the commencement: "A certain woman of the company *lifted up* her voice and said unto him (Jesus,) blessed is the womb that bare thee and the paps which thou hast sucked. But he said, yea rather, blessed are they that hear the *Word of God* and *keep it*." These quotations my friend could not misunderstand or gainsay, and he hastened to depart to the place assigned him by his "superiors."

* I have *since* believed the histories which inform us of the "*apostolic*" humiliations to which popes have made even kings and princes submit.

From the Albany Christian Reg.

Arminius and Arminianism.—We have read with some surprise an article in the Biblical Repository for the present month from the pen of Professor Stuart, whence it would appear that the doctrines held by Arminius differ very widely from those which at the present day are embraced under the head Arminianism. The chief point of difference between him and moderate Calvinists, is the subject of predestination; on the fundamental doctrines of the gospel he seems to be substantially agreed with them, if we may judge from the copious extracts made from several of his writings in the article refered to. His followers however in a short time greatly modified his system, verging more or less towards Palagianism. The character and doctrinal views of this celebrated individual are thus exhibited by Professor Stuart. "To sum up the whole of Arminius' character in a word; he was a man of very distinguished talents and learning; he possessed shining and popular talents to an uncommon degree; he was too much actuated by the love of popularity: and too much intent on making his opponents unpopular. He was fitted in an unusual manner, to become a powerful heresiarch; but most of the accusations of heresy made against him, appear to be the offspring of suspicion, or of a wrong construction put upon his words. In reference to what is now, and has been for a long time called Arminianism among us, we may well and truly say, that *Arminius himself was no Arminian*. Unless Sublapsarians are to be counted heretics, Arminius himself is not justly to be called a heretic. If any insist udon it moreover that Sublapsarians are heretics, a majority of the synod of Dort must come under this denomination.

* * * * * *

It is easy to see that Arminius has more than once intimated in his declaration (offered to the synod of Dort,) that the subject of predestination or divine decrees was the centre and substance of all his controversy with his antagonists. In carefully reviewing his sentiments, it is difficult to see what there is in them that is really opposed to the general tenor of our Westminster Catechism: unless it be the simple points just suggested. On one of these, viz. falling from grace, it will be remembered that Arminius himself expressed no opinion. He doubted respecting it. The substance then of his positive heresy if it be such, was that he denied the absolute decree, maintained by Calvin, Beza, Gomar and others, and that he did not believe grace to be irresistible.—

* * * * * *

In short Arminius himself to use the language of the present time, was merely *a moderate Calvinist*; and moderate too in a very limited degree; for on most points, he seems to have been altogether as strenuous as Calvin himself."

The above statement, we are persuaded, will be a novelty, alike to professed Calvinists and Arminians; yet it seems to be plausibly supported by quotations from the writings of Arminius. The name therefore adopted by their professed followers, would seem to be unjust to the memory of that individual, and far from being descriptive of the sentiments which they generally maintain.

CLOVER SEED,

At No. 46, Carroll-st. 50 Bushels good clover seed for sale *Cheap*, at my store.
March. 17 W. BARRON WILLIAMS. 14tf

TO MERCHANTS IN THE COUNTRY.—*POMEROY & BULL* have removed from 7 Front st. to the new Store, 64 Water st. (a few doors below Old Slip,) where they will have for sale, on liberal terms, on the opening of Spring business, an extensive assortment of WINES and GROCERIES, (*with the exception of Spiritous Liquors*,) and respectfully invite their friends, and Merchants generally, to call and examine their stock, and prices.
New-York, Feb. 24, 1831. 11 10w

O. HASTINGS, *Attorney & Counsellor* at law and *Solicitor & Counsellor in Chancery*.—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

SEPTEMBER, 1830.
ROCHESTER CASH STORE.
HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are
46 pieces Cloths, from coarse to extra-superfine,
356 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds
Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*
Also a general retailing asortment of
Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.
Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150. do. dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.
J. B. BLOSS,
M. A. F. HARRISON.
The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.
February 7, 1831. tf.

HARTFORD FIRE INSURANCE CO. *And Ætna Fire 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.

ROCHESTER HIGH SCHOOL.
English Department.

THE Summer Term of this institution will commence on the 10th of May next, where all the various branches of English Education will be effectually taught by competent and experienced teachers, at the reduced prices of from $2 to $3 per quarter, on the second floor, for Male and Female classes. The Classical Department still continues, under the tuition of Mr. John Hutton, from Vermont University at Burlington.
Rochester, April 13, 1831. 4w16

The People of the State of New York, by the grace of God free and independent:

TO all to whom these presents shall come, or may concern, and especially to William Groves, guardian of the infant heirs of William P. Starks, deceased—to Mabel Starks, widow, and to the creditors of the said deceased, send, Greeting: You and each of you are hereby cited and required personally to be and appear before our Surrogate of the county of Monroe, at his office in the village of Rochester, on Monday the 9th day of May next, at 10 o'clock in the forenoon of that day—to attend the final settlement of the accounts of Joshua Field and Joseph Ganson, administrators of the estate of William P. Starks, deceased, which will then and there be presented, and to abide by and perform such orders and decrees, as shall be, by our Surrogate made in the premises.
Witness, Orrin E. Gibbs, Surrogate of said county at Rochester, this 4th day of April 1831.
O. E. GIBBS.

1831.
ALLEN, WHEELER & CO.
OF THE

HUDSON & Erie, and Oswego Lines, have their arrangements completed, and are now ready to forward goods from Boston, Philadelphia and New York, to Oswego, Buffalo, or any part of Ohio, Michigan, or Upper Canada.
They have on the New York and Ohio Canals, thirty first rate Boats, all manned, by practical Boatmen, and with frequent relays of Horses, they are able to promise the transportation of property, with the utmost care and expedition.
On the New York Canals, their Boats will leave Albany, Troy, Oswego, Rochester and Buffalo, and the intermediate places, daily,. On the Ohio Canal, they will run a regular line, between Cleaveland and Newark, or the southern termination of the canal, all running *Night and Day*, except the Sabbath.
Their arrangements with owners of Tow Boats, and Line Sloops on the Hudson River, and owners of Steam boats and Vessels on Lakes Erie and Ontario, will enable them to forward property on any of these waters, without detention. Property shipped on the Hudson River, fully insured.
ALLEN, TIBBITS & Co. *Troy*,
ALLEN, WHEELER & CO. *Rochester*,
JOHN C. DAVIES & Co. *Newark, O. Hudson & Erie Line Owners.*
ALLEN, TIBBITS & CO. *Troy*,
J. T. TROWBRIDGE & CO. *Oswego, Oswego Line Owners.*
The following persons will receive property, and forward according to the direction of the owners.
Hill, Fish & Abbee, } *Philapelphia*,
T. M. Southwick, }
Bigelow & Bangs, *Boston*,
W. Hubbell, 29 *Coenties Slip, N. Y.*
E. Cook, 66 *on the Dock, Albany*.
Allen, Tibbits & Co. *Troy*,
Butler, M'Donough & CO. *Utica*,
Joseph Slocum, } *Syracuse*,
James Moore, jr. }
John Rice, jr. *Weedsport*,
J. A. Clark, *Montezuma*,
J. T. Trowbridge & Co. *Oswego*,
Allen, Wheeler & Co. } *Rochester*,
O. N. Bush, }
J. Cogswell, *Brockport*,
William Allis, *Holley*,
N. Ingersoll & Co. *Albion*,
E. Folsom, *Lockport*,
E. F. Norton, *Buffalo*,
Kelley & Walworth, } *Cleaveland, O.*
John S. Hudson, }
John C. Davies & Co. *Newark*.
☞ They also continue to occupy the two Store Houses on Sophia-street, in Rochester, which will enable them to store any kind of property, on the lowest terms. 16tf

WM. H. WARD & Co. (Marble Building, *Carroll Street*,) have just received a full supply of GOODS. Rochester, June 2, 18[..].

IN CHANCERY—Isaac T. Storm & Charles Storm Complainants, vs. Richard Gorsline, Aurelia Gorsline, John Harris, Simeon P. Allcott, Ebenezer Watts, Charles J. Hill, Lewis L. Peet, John V. R. Schermerhorn, Joel K. Salmon, David S. Boyd, Benjamin F. Phelps, Azer S. Marvin & Marvin Mc Neita—Defendants.
In pursuance of a Decretal Order of the Court of Chancery of the State of New York made in this cause, at a court there of held at the Court House in the village of Batavia, the 25th day of March 1831, I shall sell at public auction to the highest bidder at the Eagle Tavern in the village of Rochester in the county of Monroe on the 13th day of May next at 10 o'clock A.M. of that day the following described premises, viz.—"All that certain piece or parcel of land in Rochester in the town of Gates in the county of Monroe and State of New York, bounded on the south by the north line of Buffalo street, on the west by by the east line of Elizabeth street, and on the north by the north line of lot number one hundred and fifty one, and on the east by a line drawn parallel to the east line of Elizabeth street and seventy two feet therefrom from the said north line of the said lot number one hundred and fifty one to the said north line of Buffalo street aforesaid, and being seventy two feet in front on Buffalo street, and one hundred and fifty feet in front on Elizabeth street, which said premises will be sold in two separate parcels, the one of which to be taken off of the rear of said premises commencing at the north west corner thereof and extending south fifty feet on Elizabeth street, thence east the width of said premises parallel with their southern boundary, and the other parcel to embrace the residue of said premises.
HORACE GAY, Master in Chancery.
Dated April 5, 1831. 6w15

New Jersey——Bergen Common Pleas.
Simon Y. Van Ness vs. Marsalas Van Giesen, Cornelius Van Giesen, & Adrian Van Giesen. — In case — Foreign Attachment
NOTICE is hereby given, that an attachment issued out of the inferior Court of Common Pleas, in and for the County of Bergen, against the goods and chattels, monies and effects, rights and credits, lands and tenements of Marsalas Van Giesen, Cornelius Van Giesen, and Adrian Van Giesen, non resident debtors, at the suit of Simon Y. Van Ness, in a plea of trespass on the case to the damage of the said Simon Y. Van Ness of twenty one hundred and fifty dollars, was returned by the Sheriff of said County of Bergen, to the term of October, 1830, duly executed according to law.
AB'M. WESTERVELT, Clerk.
E. B. D. OGDEN, Att'y. 12w 10.

To Exonerate from Imprisonment.
The creditors of Isaac Castle, an Insolvent debtor and a resident of the town of Gates in the county of Monroe,—are notified to show cause if any they have, before Hon. Addison Gardiner Circuit Judge, at his office in Rochester, in the said county on the 23d day of April next, at 10 o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment according to the prayer of his petition.
Dated Feb. 7, 1831. 10w7.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January, in the year of our Lord one thousand eight hundred and thirty, executed by Charles Barlow of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 6 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being ten rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less.
JAMES W. SMITH, Assignee of said Mortgage.
ADDISON COLLINS, Attorney for said assignee.

DEFAULT having been made in the payment of two several sums of money secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars—the other executed by the same Chandler Farrar to one William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due at this day the sum of two hundred and eighty two dollars and forty two cents;—NOTICE is given that by virtue of the several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Sinesin the town of Mendon, in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Rush, aforesaid—to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five. ISAIAH BROWN.
Dated March 3, 1831.
JOHN DICKSON, Atty.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 265—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date Notice is therefore hereby given, that by virtue of a power of sale contained in the said Indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land, situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section 1, and being twenty three feet front of river street formerly so called, now St. Paul's street, and bounded westerly on the Erie Canal, the premises hereby described being made up of, and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 1831.
H. HUMPHREY, Attorney. MITCHELL LODER, Mortgagee.

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew L. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 3 of mortgages at page 55; and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit, Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY, Mortgagee
H. Humphrey, Att'y for Mortgagee.

CHRISTIAN ALMANAC for 1831 for sale at this Office.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, MAY 5, 1831. VOL. V. NO. 19.

Rochester, Monroe Co. N. Y.

PUBLISHED WEEKLY.

TYLER & CHIPMAN, PROPRIETORS.

ALBERT G. HALL, PRINTER.

Office in the Globe Building, No. 14, Main-Street

TERMS.—*To Mail Subscribers, after 6 months, $3.00. In advance, $2.50. Companies of five or more, where payment is made when the names are forwarded, $2.00.*

Village Subscribers, $2 50 in advance.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

NO. 6.

The brief statements respecting the affairs of the Board, which I had in view on commencing these papers, are now completed. I have endeavored to avoid exaggeration, and to exhibit only the plain matter of fact. Nothing more was necessary in order to show, that we have been brought into an exigency and a crisis, of a very serious nature. It is a question, which will be decided before the expiration of the present year, whether the *foreign* missionary enterprise, as conducted by the Congregational, Presbyterian, and Reformed Dutch churches of the United States, shall receive such a check, as cannot fail to be most unhappy in its consequences; and that, too, almost at the commencement of our career, and while we are blessed with unexampled effusions of the Holy Spirit.

All will admit, that the Board ought not to increase its present debt; and the committee, appointed at the last meeting of the Board to investigate the annual expenditure at home, did not think the cause would be promoted by any present diminution there. Abroad, no material reduction can be made in the expenses, except by dismissing a part of the schools, printing fewer books, or recalling some of the missionaries. Last year the receipts of the Board fell considerably short of its expenditures, and this year the receipts are not as much as they were last. Yet, the spiritual prosperity of our missions on the whole, was never so encouraging, and demand for missionaries was never so great, as at this moment. Nor were so many candidates for missionary employment ever under the direction of the Board, at any one time, nor so many ready and importunate to be sent to the heathen, as there will be next autumn. At the same time there are unprecedented embarrassments, so far as the Board is concerned, in the way of sending additional missionaries to the heathen; arising, however, solely from a deficiency of pecuniary means.

The making of these statements has been regarded as due to the churches, to whom, under God, these missions belong. If the missions established by the churches are in danger of suffering, those churches ought surely to be apprized of the fact. Such statements are due, also, to the missionaries, who have been sent into the field; and to the churches and schools they have gathered among the heathen; and to the thousands of benighted souls they have begun to enlighten by the gospel. They are due to the men, who, in obedience to the will of their Lord and Saviour, have devoted themselves to the propagation of the gospel among the heathen, and are not yet sent forth. They are due to our own souls, which could not otherwise be saved from blood-guiltiness. Yes, and they are due to our divine Master, who cannot but take a lively interest in an enterprise, the design of which is to extend the benefits of His atonement throughout heathen lands.

The writer of these papers claims no right, and he has no disposition to dictate to his brethren. Stationed, however, as a watchman on one of the towers of Zion commanding a wide prospect of the great and terrible wilderness of this world, and overlooking some of the positions which Zion has taken and is endeavoring to secure among the enemies of her King, silence, at such a time as this, would be a dereliction from duty. The monitory note should be raised.

And now, what shall be done?

First of all, let not *candidates for missionary employment* be discouraged. The churches will not disregard their plea. Observe how the Lord is pouring out his Spirit—the spirit of revivals, the spirit of missions. The benevolence of our churches is not declining: it has only been diverted, in some measure, from foreign missions, but may be expected soon to return, with augmented zeal, and with a spring-tide of blessings for the heathen. Stand firm, therefore, to your resolutions, in humble dependence on God, continuing instant in prayer, and doing all in your power to awaken interest in the subject: and ere long you shall see the treasury so replenished, that you will be greeted with the summons you so much desire, to go forth with the gospel of salvation to the gentiles.

Pious Students, preparing for the ministry, should see to it that foreign missions are not embarrassed, two or three years hence, as they have been in past times, for want of missionaries. We hope the churches will send the fifteen or twenty men, now ready or soon to be ready, all into the field within a year and a half from this time. But these will only supply the *present* demand. Let it be an axiom in all your inquiries respecting your duty to the heathen, that the demand for missionaries will increase from year to year. More and more laborers will be needed; and should it be your duty to go, and should you be humbly, but inflexibly resolved, though you may experience some delay, the churches, in this set time to favor all nations with the light of the gospel, will not refuse to send you.

Pastors of churches will permit me respectfully to ask, whether the present exigency in the affairs of the Board is not of sufficient consequence to require their particular attention!—Will they not take an early opportunity to explain the case to their people? Will they not endeavor to secure for the cause a general and liberal patronage!

The *Secretaries, Treasurers, & Executive Committees* of Auxiliary Societies are entreated to exert themselves in a special manner in their several spheres. Unless the Auxiliaries make an advance upon former years, the Parent Institution will not. Will you not resolve upon securing a liberal advance in the receipts of your Auxiliary? You have the advantage of a strong idea: and most kinds of business are now prosperous, and revivals of religion are warming the hearts of Christians, and multiplying the friends of the cause, and augmenting the consecrated wealth of the churches.

Upon the *Collectors* in the Missionary Associations devolves a solemn responsibility; for it is almost certain, that if they neglect to solicit from any individual, that individual's supscription for the year will be lost to the cause. Let them now carry an application to every man and woman, concerning whom there is any probability that the application will be kindly received. One great reason of the decline in the receipts for eighteen months, past, has been, that the five or six thousand Collectors in the twelve or fifteen hundred Associations formed in aid of the Board, have not as a body, made as great exertions, as they did immediately after their Associtaions were organized.

The receipts into the Treasury of the Board from Sep. 1, 1830 to March 31, 1831, that is, for seven months of the current financial year, have been $46,000. Supposing the receipts for the five months to come to be in the same proportion, or about $6,500 per month, the income for the year will be $79,000. Last year it was $83,000, and the year before last, about $106,000—At the rate of the receipts during the last seven months, we are in danger, the present year, of falling *nearly thirty thousand dollars* below the receipts of the year 1829! Shall this be the record of a year, blessed beyond all other years with revivals of religion, when thousands of souls will be added to the churches, and hundred of thousands of property solemnly consecrated to Christ! It must not be. The danger needs but to be known, in order to be averted. Prompt and energetic measures, however will be necessary. Nearly $100,000 will be requiste to meet the unavoidable expenses of the current year, and to pay the balance owed by the Board when the financial year commenced. The cost of sending 15 or 20 missionaries, with their families into remote fields will be an additional expense of considerable amount and ought to be provided for before the expiration of the year 1831. And must be.

How many men are there in the churches, each of whom might be responsible for one missionary! How many churches are there, which might do the same! And how easily may the whole sum of thirty or forty thousand dollars be contributed, which is needed, beyond what is likely to be received on the present scale of charity. To say nothing of the new helpers, all over the country, whom a little pains may secure to the cause, it requires only an advance of *one-half* upon what the present donors are accustomed to give;—that the man who gives one dollar, should give a dollar and a half; that the man who gives ten dollars, should give fifteen; and that he, who has given one hundred, should add fifty to his donation. The advance recently made by the patrons of the Board in Boston, was of this nature, as to its general result; and that, too, immediately after demands had been made upon their liberality for domestic objects, almost unexampled even in that city. Not a few doubled their subscriptions; and it appeared to be a point settled in the minds of donors generally, that *every Association* must go beyond the contributions of the last year.

The case is now left with the friends of Zion, who will decide, in view of their duty to the benighted heathen and to the Lord Jesus, whether this sacred cause shall rise, or decline. Whichever way they decide, the welfare of immortal soul is deeply concerned. Should the Board be enabled to send out its missionaries without delay, there can be no doubt that many souls will be rescued from the dominion of sin, and be exalted to the felicity of heaven, who otherwise must sink into endless perdition. The rescue of these souls is an object transcending in importance all our worldly schemes. It furnishes a powerful motive for hearts, quickened by the reviving influences of God's Spirit, or regenerated by his new-creating grace. How delightful to think of the number of such hearts now in our beloved country, and of the rapid increase of that number. This awakens hope—confident expectation—a joyful assurance, that relief will come; and should it come, to God be all the glory.

From the N. Y. Evangelist.

THOUGHTS ON PRAYER.

As there is much said at the present day concerning *the prayer of faith*, it has become very important to inquire into the nature and grounds of that faith which the scriptures make essential to acceptable and prevalent prayer. There are two kinds of faith spoken of in the word of God; to both of which wonders are attributed; but there is one of them which seems not necessarily to have been of a holy and purifying nature. To this kind of faith, which has usually been denominated *the faith of miracles*, the apostle refers 1st Cor. xiii. 2, "And though I have all faith, so that I could remove mountains, and have not charity, I am nothing." We know that the gift of prophecy, which he mentions in connection with this faith, did not necessarily require holy love in the one who exercised the gift. Balaam is an example of a graceless prophet, who, nevertheless received his gift from God. A divine impulse, though not of a sanctifying nature, was necessary to qualify one to foretell future events.

In like manner it needed a divine impulse to give the faith requisite to work a miracle; but this faith could be exercised without charity, without any holiness of heart. I would not, however, be understood to say, that those who wrought miracles were not requested to exercise a faith based on love: nor do I mean to say, that most miracles were wrought by a faith which was destitute of love; but merely, *that such a faith existed, and that by the strength of it miracles could be performed.* This faith seems to have amounted to an assurance in the mind of the worker of miracles, that he should be enabled to succeed in his attempt; so that before he made the attempt to work a miracle, he believed the thing would be accomplished.

I do not pretend to have a perfect understanding of the faith by which miracles could be wrought, but I wish to impress on the mind of the reader the importance of making a distinction between a faith, which could rise to a high pitch, unaccompanied by love, and that faith, without which we cannot make an acceptable prayer.—That faith, without which we cannot pray, is one that purifies our hearts, works by love, and is ever associated with all the graces of the Spirit. Though miracles have ceased from the church, it is a thing which might be expected, that satan would seek to exalt this wonder-working and yet graceless faith, by which they were once wrought, (or by which it appears the apostle supposed they might have been wrought,) into the place of the faith of God's elect; and it might be expected that this deceiver would make a great effort to persuade the Christian world to adopt the sentiment, that the most essential thing to constitute availing prayer is an assurance that whatever we have faith we shall receive, will actually be received; and for this very reason, that we believe it will be so. But all must see, that a mere belief we shall obtain a certain gift or number of gifts from God, does not of itself require holiness for its basis, but may rest on something as unsubstantial as a vapor, or as dangerous as a diabolical delusion.

I am not disposed to think concerning all those who advocate the sentiment, *that a confident belief we shall receive the identical favor we ask, is necessary to an acceptable entrance on the duty of prayer*—that they are either destitute of purifying faith, or that they design to recommend to others a faith which requires no love to God or submission to his will. But since we are not left ignorant of satan's devices, this, I think, is one of the devices which we had reason to expect; and from things which I have heard and seen, I am led to believe there are some, (if not many,) of those that have adopted their sentiment, who are exalting what may be called a counterfeit of the faith of miracles, to a place far superior to that of the faith of the humble, broken hearted, submissive believer, who hardly dares so much as to lift up his eyes to heaven, while he pleads, *God be merciful to me a sinner.* That faith, the fallacy of which I would expose, may fairly be termed the faith of *presumption*, and not the faith of confidence. It is a faith which satan may give, and which the unregenerate may exercise; since it does not need holy affections for its foundation. Enthusiasm may be sufficient to give a strong belief of that which will never take place. How often have events proved that such confidences were built on the sand.

It is the province of faith to trust in God. The believer has confidence in God, that he will in every instance act in accordance with supreme wisdom, benevolence, and faithfulness.—When we ask God to rule the world in wisdom, manifest his goodness, and fulfill with his hand what he hath spoken with his mouth, we know he will do it. But praying souls love to be more particular, and their indulgent Father allows them to acknowledge him in all their ways, and in every thing by prayer and supplication to let their requests be made known to him. He allows them to present petitions for specific blessings; he has even done much by his promises to prepare the way for such petitions. And where there is a divine promise, faith has a solid foundation for expecting the very blessings which are sought. When we pray that God will not suffer the gates of hell to prevail against his church, we ought most assuredly to believe that our prayer will be answered. Nor ought we to have any less assurance when we pray that he would keep the feet of his saints and bring them all to himself in glory. When Jacob wrestled at Peniel, he made specific requests agreeable to existing exigencies, and he had specific promises to plead answering to those exigencies.—Whenever a promise can be found, faith may lay hold upon it, and insist upon the very thing contained in the promise; and God is glorified by our refusing to be denied, because it is nothing more than holding out in our persuasion, that it is impossible for God to lie. But it would have been displeasing to God, if Moses, when praying for permission to go over Jordan, had adopted the language of wrestling Jacob, "I will not let thee go;" for he had not, like Jacob, a promise by which to hold him fast.

We do not say that we have not a right to pray, even to importunity, for such blessings as are not specified in the promises: but in all such cases there is a call for the exercise of submission. Indeed a spirit of submission is always obligatory; but when we are asking for those things, which we are as much assured it is the will of God to bestow, as we are sure that he is a God of truth, there is no particular call for its exercise; and certainly there is no call for those expressions by which submission is usually manifested. It would be calculated to make an unsuitable impression, were we to hear a man praying to God in such language as this: "Glorify thyself, *if it be thy will.*" "Uphold thine own cause, *if it can be for thy honor.*" "*If it be consistent*, let the time come when the earth shall be filled with the glory of the Lord." "*If it please thee*, forgive such as repent, and save such as believe in thy Son, Jesus Christ." But such conditional language is not improperly used in petitions which are to be put up for the salvation of those who are now impenitent and unbelieving. The reason for the difference is this; that in the first case the blessings which are implored are such as are expressly promised; but in the case last supposed it is otherwise. God has let us know that he will convert some of the unconverted, so that his church shall not become extinct; but he has not informed us which of them are to receive this great blessing. Where the blessing sought is not included in the good things which God has promised, how can it be known with certainty that we shall obtain it?

"But has not God required us to believe that we shall obtain the petitions which we ask of him, as the very condition of obtaining them! Did not Christ require such a faith of those for whom he wrought miracles of healing! And did he not say, *What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them!*" This text, together with some kindred passages, have an appearance of favoring the sentiment, that whatever blessing we wish from God, we must make our petition for it with a full belief that we shall obtain it. Now if this be the real sentiment which the oracles of God design to teach, it is my wish to believe and teach the same. I think I have no party interest in this question, and that I do not wish to damp the ardor of that prayer which is prevalent with God. But when I ask for blessings which are not explicitly promised, I do not know how to set out with an assured faith that I shall receive them. I cannot see on what I can ground such a faith. I seem to be required to believe without a promise, and to be brought by this very thing within the compass of the promise. Some may think that this case is just like the first exercise of faith by which a sinner becomes interested in the Redeemer's righteousness. I know there are those who make justifying faith to consist in ones believing Christ to be *his*, before it is true that he is so; and that as soon as he is believed to be his, it becomes a truth. But this is a poor description of faith in the Redeemer's righteousness. This all sufficient righteousness is freely offered to every man; and my first act of faith cannot consist in believing it to be mine, in any peculiar sense, but rather in cheerfully embracing this free offer which is made to me in common with other men.

"But has not God promised to grant *every individual thing* which is asked of him in prayer, in the exercise of a right spirit?" If this be so, then as soon as we have evidence that we have asked any thing with a right spirit, we may know we shall receive the very thing we have asked. But surely the scriptures will not bear us out in this sentiment. Paul did not see the salvation of all those Israelites, concerning whom he could say with the utmost sincerity, that it was his *heart's desire* and *prayer* to God, that they might be saved. How then shall we find a foundation on which to rest a belief that the particular blessings we pray for, which are not secured by any divine promise will be granted us? If it please God to make a supernatural revelation of his will to our minds, accompanied with full evidence that it is a revelation from him, then we can begin our prayer with an assurance of faith, that whatsoever we ask we shall receive. Something of this nature, it is probable, took place in the minds of the workers of miracles at the time they were praying to God for help to perform them.

Here let me ask, whether the prayer of faith which is required of us, is such a mysterious thing that but a few can understand it? Were I required to define it, I would say, in the prayer of faith we come unto God believing, yea fully believing that he is, and that his knowledge and power are such as to enable him to discover and relieve our every want. We also come entertaining such confidence in his holiness, mercy, and faithfulness as to assure us he will propitiously regard us and not despise our humble prayer.—His ability to hear our prayers consists in his infinite natural and moral perfection, which is the fulness of the Godhead. The stronger our faith is when we pray, the more clearly do we discover this immense fulness, and the more freely do we cast our cares on him, making our whole dependence on him for all the blessings which we desire for ourselves and others. *This* faith is necessarily of a holy nature; and the more the love of God is shed abroad in the heart, the more vigorous will be its exercises. Such faith as this must please God, even if it be not accompanied with an assurance of obtaining every particular petition which it presents. Wherever it can discover a divine promise, it pleads, and waits for its accomplishment: and where no such promise is discovered, it pleads and waits and pleads again. Though in the last case it has no assurance of obtaining its petition, yet the want of assurance does not aise from limiting the Holy One of Israel; for the petitioner feels confident that God is able and willing to grant his request, provided it shall be found compatible with the interests of his universal kingdom.

There is no difficulty in seeing how we can enter on the duty of prayer in the exercise of such faith as this which has now been described. It has an evident foundation on which to rest, namely, the revelation which God has made, in his works and word; of his infinite perfections; but a faith to believe something, which is not promised in the word of truth, seems to require a new and particular revelation.

The faith which Christ required, and which he commended in those who made application to him for his help, whether for themselves or their friends, does not appear to have consisted so much in a belief that they should obtain the relief sought, as in a strong confidence that his power and benevolence were equal to effect any thing he should please to undertake. To the two blind men he said, "believe ye that I am *able* to do this? They said unto him, yea, Lord. Then touched he their eyes, saying, according to your faith be it unto you." That faith, in the exercise of which the centurion made application for healing to be granted to his servant, appeared to consist in a strong confidence that Jesus had the whole army of diseases under his control, to send or recall them at his pleasure; just as the soldiers of his band were under his control.

The excellency of the faith of the Syrophenician woman, who made application to him in behalf of her daughter, does not seem to have consisted so much in a belief that she should obtain her request, as in her confidence in the power and mercy of the Saviour, by which she was strengthened to urge her plea with much importunity and self-abasement.

"But what could the Saviour have meant when he said, *What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them!*" I will not say that I am as certain, that I apprehend his meaning in this as in many other of the declarations he made; but I will suggest two or three thoughts, which, if they do not exhibit the true interpretation of the text, may help in leading us to it.

First—he might have referred to the *faith of miracles*, since this was necessary to the efficacy of that prayer by which they must expect to work them. It appears that the faith of miracles was what the apostle had his eye most directly upon when he spoke of the prayer of faith, James v. 15. If it should be objected, that our making the passage refer to the faith of miracles, is to suppose this scripture is of private interpretation, I would answer, the same objection will lie against the plain undisputed meaning of Mark xvi. 17, 18, "And these signs shall follow them that believe; in my name shall they cast out devils," &c. These signs were all confined to believers of the apostolic age.

Second—Christ might have referred to those prayers which are made for blessings which are expressly promised. We know that if we confess our sins and ask God to forgive them, his faithfulness to his promise ensures us an answer of peace. If we truly pray for the Holy Spirit to sanctify us, we ought to believe that we shall receive the very blessing we ask; for it is specially promised to all who ask for it. In this case if God were to give us any thing else in the room of what we ask, it would be giving us a stone for bread.

From the N. Y. Evangelist.

ANECDOTES & REFLECTIONS ON REVIVALS.—NO. XX.

INEFFICIENCY OF SICK BED RESOLUTIONS.

It is a fearful thing for the wicked to die.—They can, while in health, indulge the utmost unconcern about their souls. But let them be laid on a bed of dangerous sickness, let them be brought to the gates of the grave, and if they are in possession of their reason, they will tremble. When the shadow of death falls upon them, they feel that they are not prepared for their departure. They are alarmed. They resolve that they will attend to their eternal well being.—They make solemn vows, which are generally broken if they are restored to health! This fact thousands have witnessed. Why is it so! Why does the resolution prove so ineffectual! As this is a question of much importance, I shall suggest several reasons.

1. *This resolution, from its nature, leads the sinner to delay the work of repentance.*

It is not his resolution to repent *now*, and become a real Christian *now*. He resolves that *if he recovers*, he will then become a child of God, and devoted to his service. Now such a resolution from its very nature, and by its legitimate influence, postpones the work of repentance, and prepartion for death and heaven. We never shall do any thing *immediately*, so long as we are determined to do it at some future time.—In order to perform an act which implies a purpose or resolution, we must determine that we will do it without delay. So long as we are determined to do it at some future time, we cannot from the nature of the case do it now. So far then as this resolution operates it produces delay. It will never, by its appropiate influence, secure the act. It may take, and retain such a hold on the conscience as to secure the formation of a new and effectual purpose. But until such a purpose is substituted for it—a purpose, the obligations of which bind us to its immediate performance, we shall delay—shall never put forth the act. The sinner will never repent *now*, so long as his resolution is that he will repent at some future time.

2. *This resolution proves ineffectual because it is not sincere.*

A sincere resolution to repent implies the very commencement of repentance. In that resolution, when real, the transaction between the sinner and God which we intend by repentance, commences, and is sure to be completed, as soon as the mind can put forth those subordinate acts, which taken together constitute the transaction, or complex act, which we denominate repentance. A resolution then, to repent at some future time, cannot be sincere. It implies an absurdity. It implies a desire and preference to do and not to do at the same time. The man who *has* repented and *does* repent may sincerely resolve to continue repenting. Not so the sinner, whose heart has never melted in repentance. He can make but one sincere resolution on this point, that is, "*I will now repent.*"—This resolution he can make—must make, or never repent. He who resolves, "I will repent to-morrow," is not, cannot be sincere. And if his resolution is not sincere, it cannot prove effectual, cannot secure the voluntary work of repentance.

3. *This resolution is rebellion against God.*

In it the sinner resolves that he will do at some future time what God commands him to do now, without delay. The direct influence then is to prevent immediate compliance with the requisition. So long then as the resolution continues, there is in the sinner's heart a determination that he will not do what God commands him to do now. The very resolution then is, in its nature and influence, disobedient and rebellious. Of course it can have no tendency to produce obedience. It must keep the soul away from God and Christ.

4. *This resolution is in direct opposition to the Spirit of grace.*

He strives with the sinner to produce immediate repentance. His practical language—his language as revealed in the Bible, and his operations on the heart, is unequivocal. It bids the sinner repent—repent now! The design and tendency of his strivings is to produce immediate repentance. And they would secure this result were they not counteracted by voluntary, unyielding depravity. By resolving to defer repentance to some future time, the sinner then directly opposes that influence of the Holy Spirit, by which he is pressed up to the duty of immediate repentance. And this act of resistance must be suspended, the sinner must *yield* in view of divine truth and under the influence of the Holy Spirit, or he cannot become penitent. So long as he resolves to defer repentance to some future time, he keeps up that resistance and fortifies that rebellion which are totally opposite to repentance, and which can never co-exist with it. The sinner never does, never can in penitence and faith submit himself to the rigeteousness of Christ till he heartily resolves, "I will do it now." When in view of divine truth and through the strivings of God's spirit he resolves I will now repent, will now give God my heart, the resolution will prove effectual. The work of repentance, of surrendering the heart to God commences in the very resolution, and is sure to be accomplished, by the mighty power of God.

A. R. A.

From the Obs. and Telegraph.

INTERESTING.

The following communication from Rev. Randolph Stone, agent of the Western Seamen's Friend Society, will be interesting to our readers. We are requested to insert one or two communications from the same source, which appeared, a short time since, in the Rochester Observer; but, unfortunately, those numbers of the Observer which contain them, have never reached us. We know not the cause.*

After giving some account of the Revival in this village, Mr. Stone remarks:

"I am happy to say, that the revival spirit is going forth on all sides,—it is moving westward. Let christians here, rise up to meet it, and give it a welcome reception. On my return from Rochester, I stopped a few days at Buffalo, and saw that the spirit of God was there, at least, in the still small voice, to which the consciences of many a hardened sinner were beginning to listen with serious attention. A four days meeting has been held there, but with what effect I have not learned. I stopped also at Erie, and learned that there had been in that place too, a growing attention to the word of God for several weeks, and that christians had been waking up, and were many of them, waiting for the consolation of Israel. I had the happiness of witnessing here, the outpouring of the spirit of grace upon the children of God, and the spirit of conviction upon sinners. The revival here, was strikingly marked in its commencement, and moves forward with a rapidity and majesty, that threw a pervading solemnity upon all ranks and classes of society, and brought between thirty and forty new converts into the first Presbyterian Church in less than two weeks. The work had assumed the most interesting character on Monday the 4th inst. at which time I left the place, and have had no intelligence since respecting its progress. As I came on to the west, I had an opportunity of meeting the congregation at Elk Creek, and at Springfield, (both under the care of Rev. E. Hart.) It is safe to say, that a revival has commenced at Elk Creek of a most promising character.—Several have already submitted themselves to God, and many more convinced of the duty and necessity of doing so. It may be said moreover, that the state of things in Springfield is scarcely less encouraging.

You see, then, that the showers of divine grace are coming this way. Nothing but the stupidity, unbelief, and worldly-mindedness of christians will divert this course. Let me say to them in the name of the Lord Jesus, "According to your faith," brethren, "it shall be unto you." O, look around you, and see on your right and left, unbroken spiritual desolation! See how small a company come up to the gates of Zion, and what countless multitudes are thronging the way to death! And will you sleep! Will you give yourselves to the pursuits and pleasures of the world, and see your very children in that maddening throng, pressing their downward course to perdition, and not cry to them, and call on God to save them!

R. STONE.

*Neither do we. We can only say that we have heard of more instances in which our paper has miscarried within two months past, than in two years previous.

ST. PAUL'S CHURCH.—The gracious Lord has been pleased in answer to his people's prayers, to pour out some measure of his Spirit upon this congregation. Morning prayer-meetings are fully attended with a most solemn assembly. The meetings of inquiry have been through this week well filled with souls anxiously asking the way of life, and there are now upwards of thirty cases of deep conviction of sin, among those hitherto careless. The Lord is thus beginning a revival in this congregation, which we ardently hope may be carried on with power. There are now prayer meetings every morning at 6 o'clock, and three meetings for inquiry in the week. And the public services of the Church are crowded with attentive worshippers. O! that the time may soon come, when a deeply anxious spirit shall pervade all our Churches, and multitudes of souls shall be brought into the fold of Christ. Let Christians and Christian ministers be more and more engaged in the all-important work.—*Phil. Epis. Rec.*

On reading the above we could not but compare it, with an article in a newly established paper of the same denomination, on Revivals of religion of *such a cast* that we see it republished in a paper, whose editor is known to be an opposer of the religion of Jesus Christ.—*Ed. Roch. Obs.*

We have been favored with the following extract of a letter from Mrs. Bingham; wife of one the missionaries at the Sandwich Islands, to her sister Mrs. Cushman, of this place. It will no doubt, be read with deep interest by all the friends of foreign missions.—*Cincinnati Journal*

EXTRACTS FROM MRS. BINGHAM'S LETTER.

Waimea, Hawaii, S. I. Aug. 10, 1830.

"——In August 1827, I wrote to you from one of the mountains of Hawaii. Three years have passed away and under circumstances very similar, from another part of the high lands of this rude Island, I am allowed to address you again. You observe the place of my date. It is a district of high table land at the foot of Mounakea, in the interior of Hawaii. We arrived here the early part of last month, in pursuance of a recommendatory vote of the General Meeting passed some months previously.—The particular object was gain to my dear husband's health. In view of the approaching warm season, in the midst of incessant labor, it was deemed advisable to pursue this plan.—It never perhaps, seemed more difficult to leave. We had a train of affairs set in motion, and it appeared very desirable to stay by, and at least see how the wheels moved. I found in my plans and pursuits, small indeed, compared with Mr. B—' considerable that asked our stay. Concerned as I was, with an association of young native females, fifteen hundred or more, and two-hundred and seventy children, it did not seem an easy matter to leave them. O how sad it would be to leave the land! It is our united prayer that if consistent with our Divine Master's will, we may labor here for days to come.

We have been at Waimea one month, and though writing has been an object constantly kept in view, it has not been until now that I have attempted it. It has taken longer time to get our family settled in this wilderness than I hoped it would have required: but we are now very comfortable, and have the prospect of more quietude and order in the distribution of our time than is often known to us. There is work enough to be done in this new place.

Look which way we will, something invites us to exertion. We long to take hold in earnest somewhere. The main object of labor with Mr. B—, so far as health will permit, is the translation of the Scriptures. He preaches to a considerable congregation at present in the open air. A house for public worship is building 120 feet by 48. The scenery of this region of country is truly grand and beautiful.—Once almost wild thoughts would have arisen at the sound of these noisy waterfalls, and these snow capt mountains in the torrid zone. When I saw the snow, the first that had greeted my eyes for more than ten years, beloved New-England, and the scenes of childhood rushed over my mind, and the starting tears dimed my prospect. But it was over soon. A pleasant gurgling brook, almost the only one I have seen for as many years, which we pass in going to the house of our association, to meetings, school, &c.—something fixes my feet, and I muse on the days, and the scenes, and the feelings which have passed away like former waters of the running stream. Every subject I touch, leads me to desire to say more than I can allow time or room to say now. I have just filed the letters I brought on with me, in hopes of answering in this retirement, I count thirty-six, all deserving better returns than I shall probably make. I promised myself that I should write at least one letter every week in the native language, while here, to those of our church we have left. I have received more than twenty from them since I came away. It is one in which a female missionary might be very useful. I want also to copy a vocabulary, complete a very small geography; or rather a few simple questions and answers on that subject, which I have begun—accept of my husband's repeated invitations to work with him in his scripture catechism, &c. &c.—while enjoying the comforts of this wilderness. But if I know my own heart, nothing have I desired so much, in view of my stay here, as to find a heart to study the scriptures, and seek a throne of grace. O, my sister, however busied, if these are set aside, our way is dark. I have thought sometimes if I did little else at Waimea, it would be my duty to attend closely for a while to L—, I have so neglected the dear child. About the time the last year was closing, L—, just then entering her fourth year, my thoughts were called as they never had been before, to exert myself for the children of the land which surrounded me. A little effort soon brought about me some hundreds. Between two and three hundred men were taken under the particular superintendence of myself and two missionary sisters with whom I was then associated at the station, but little L—, was a sufferer, not a child at the station with whom she could read a letter or exchange a word. I ventured in my plans trembling—not unfrequently dropping a tear over her—yet comforting myself, perhaps presumptuously, hoping to make amends by, and bye. I commenced a plan of visiting, which, with the schools, often took me from home. I could take my little one safely—sometimes I took Lucy—sometimes left her in her father's study, where at the translation table the sounds were altogether native—but little choice between the two situations.

You touch the subject, dear sister, of our giving up our first born with great tenderness. A mother's heart felt, and while it beats to earthly things most undoubtedly will feel: but you will judge from what I have said above, that there can be little crime when we could seriously wish undone, what has been done. No, we do greatly rejoice that our beloved S—, in God's providence, is carried safely over the wide waters, and has found a home, in the land of christian privileges—in the bosom of our kindred and friends. And oh, will the blessed Saviour let his blessing rest on the dear child there. Oh

Central Library of Rochester and Monroe County
Historic Newspapers Collection

this heart that is not more affected by a sense of God's special mercies to me all my days, and now to my little ones after me, I blush and am ashamed when I think of the poor returns my soul makes! What have I ever done, what shall I ever do, sufficiently free from imperfection, to gain the blessed commendation, "Well done good and faithful servant." If I know my own heart and contemplations upon Christ—free, full salvation is becoming more precious to me, while my soul exclaims, "God forbid that we should sin that grace may abound."

IDOLATRY IN INDIA.

We learn from the London Record of February 17th that several clergymen and dissenting ministers at Derby, in England, have published a circular containing a variety of interesting statements relative to the laws respecting the property of converts to christianity in British India, and to the support given by the East India Company to the horrid abomination of Indian idolatry. From the different statements concerning the laws respecting property, it appears that converts to christianity lose all claim on hereditary property, and that the children of such converts cannot inherit that which their parents may actually possess. A variety of instances are mentioned of the operation of this law in preventing conversion, showing the melancholy consequences of the countenance afforded by the government to the continuation of idolatry, and the following form of a petition to Parliament is given, praying for the removal of these abuses.—*N. Y. Obs.*

FORM OF A PETITION.

To the Honorable the Commons of Great Britain in Parliament assembled, the humble petition of ———, *sheweth,*

That your Petitioners cannot view, without horror, the connection which subsists between British authority and the demoralizing idolatry of India,—Your Petitioners learn, that in various instances British Authorities take the management of idol temples, collect their revenue, defray their expenditure, make their roads, clothe their idols, appoint certain officers, and from taxes levied on pilgrims, pay a certain portion to those pilgrim hunters who travel over the length and breadth of Hindostan, to urge the deceived Hindoos to undertake pilgrimages—that the British name thus being connected with the idolatry of India, has in various instances given to that idolatry increased celebrity and strong support—that the payment of part of the pilgrim-tax to pilgrim-hunters, operates as a bounty upon pilgrimage, and tends to swell the enormous list of the miserable multitudes that make pilgrimage to idol temples and hurry through fatigue, exhaustion; and exposure, to untimely death.—That such a system must be viewed with utter abhorrence by God, whose hatred of idolatry is so strongly expressed in His inspired word; and that perseverance in it must be calculated to bring down his wrath upon a land that professedly christian itself, yet fosters the abomination of idolatry among its distant subjects.

Your petitioners therefore pray that the speediest and most decisive measures may be adopted to terminate the connexion of Britain with Hindoo idolatry, so that Hindoo idols and temples may be left to the management of their own votaries, and no longer be aided, sanctioned, and honored, by British management and influence.

Your petitioners also understand, that by the laws now permitted to exist in India, converts to christianity lose the right of inheriting hereditary property. Your petitioners therefore earnestly beseech your honorable house, to adopt such measures as shall occasion a speedy alteration of such oppressive and persecuting laws, and as shall secure to their Hindoo christian brethren the full enjoyment of their religious and civil rights.

From the New-York Observer.

RECENT INTELLIGENCE FROM THE SOUTH SEAS.

We copy the following very interesting intelligence from the London Missionary Chronicle for March.

21st February 1831.

The Directors have just received letters from Mr. John Williams, (together with communications from several of the other missionaries,) dated the 21st of October last; stating that he & Mr. Barff, had visited the Navigators Islands, and left eight native teachers on the large island of Savai (Oahtooah,) four under the protection of the king (whose name is Malietoa,) and four under the protection of his brother, with very favorable prospects of success. Mr. W. describes two of the Islands of the group as considerably larger than Tahiti, and the population (if the parts visited may be considered as a fair specimen) as very great, and as being composed of a fine race of people. Mr. Williams adds that six or eight European missionaries will be wanted for this group alone.

In their way they touched at the Hervey Islands, which; in regard to the mission Mr. Williams describes, as in a state of most interesting prosperity; and mentions that the missionaries are in good health. At Aitutaki the teachers and people, presented to him the sum of £103 sterling, the amount of the sale of produce, subscribed by the natives for promoting the spread of the Gospel. They afterwards proceeded to Tonga, where he states that "the good work is going on rapidly," under the superintendence of the Wesleyan brethren, Messrs. Turner and Cross, by whom they were affectionately and hospitably received. Here they found a Chief from the Fiji Islands, who earnestly requested that, as he was about to return teachers to take with him. Captain Lawler and Mr. Samuel Henry having offered to convey the teachers down, the request of the chief was immediately complied with. Mr. Williams had subsequently seen Captain Lawler, who informed him that the two teachers left at the Fiji Islands were very kindly received, but that the king could not agree to embrace christianity till he had first consulted all the chiefs under him, in the several islands of the group. Further particulars will be given in the *Chronicle* for April. The Journal of the Voyage, which is expected to form a volume, is not as yet come to hand.

THE GOSPEL PREACHED TO THE POOR IN LONDON.

A correspondent of the Journal of Commerce, in a letter dated London, Feb. 22, 1831, says:

From the parliamentary debate of last evening, it appears that the government have expended within the last few years 1,800,000*l* about 8 millions of dollars, in building 134 churches, furnishing 192,000 sittings, of which 105,000 are for the poor. Now this beneficence, praiseworthy as it really is, furnishes but a small portion of the really poor, with a ready access to the preaching of the Gospel. To be admitted into a church in England, it is necessary to be better clad than many of the poorer classes ever can hope to be, especially in the manufacturing towns and in many parts of the metropolis. As a remedy for this evil, one of your countrymen, a worthy divine, whose name is Osgood, used last summer and the preceding to preach in the open air, and many persons who never frequented churches, listened with great attention and respect to the sermons and prayers of this courageous soldier of Christ. But I believe the authorities stopped him. Since then, having committed the infidelity of Carlisle and Tom Paine, he preached on Blackfriars' bridge, where his arguments and rather strong expressions of reproof, are calmly listened to. He said to the clergy and religious friends of his circle, "You give great sums and 'compass sea and land' to convert the heathen in 'the uttermost parts of the earth'—why do not you promote endeavors and 'put your shoulders to the wheel' to convert the heathen at home?" His efforts have induced the Rev. Mr. Bennet and several others, to accompany him in his polemical preachings at the Rotunda.

FRUITS OF THE BIBLE GROWING ON THE ISLAND OF ST. HELENA.

St. Helena is rendered famous in the history of nations for being the sepulchre of Bonaparte. This little island is evidently of volcanic origin. It is hundreds of miles from the nearest continent, and as you approach it, its appearance is the most terrific imaginable. A prodigious rock, elevated and inaccessible on all sides, with only two clefts or ravines on which you can set your foot; yet even here the fruits of the Bible were growing most luxuriantly.

In the month of September 1829, two missionaries, one of them with his wife and child, and the other single, landed on the island. Soon after one of us had reached the inn, the excellent chaplain, Rev. Mr. Vernon, called and introduced himself, and with peculiar kindness, offered to do every thing for us to make our visit pleasant and beneficial. As we stood conversing at the window an officer passed; the chaplain rapped at the glass, and the officer came in. "A Christian brother, Sir," said he, and we found him a brother indeed. Then another, and another, and another officer came, all of them evidently devoted to God.

We spent four days on this island, and found it particularly refreshing to our enfeebled bodies and our wearied minds. On our departure, Mr. Solomon, the inn-keeper, said to us, "Gentlemen, you have nothing to pay." The residence of Bonaparte on the island made every thing exorbitantly dear; thirty shillings a day was the lowest price for strangers at the inn; consequently my bill was 6*l*. and my brother's and his family 15*l*.; therefore to hear that we had nothing to pay made us astonished. Whence this kindness! Has this son of Abraham determined to assist the servants of the Messiah! At first he was reluctant to give us any information on the subject, but on being pressed for an explanation, he told us that the Rev. Chapiain, and our friends the officers had defrayed our expenses.

The feelings produced by such unexpected liberality cannot be expressed on paper: but though it is nearly eleven years ago, I feel my heart heave with gratitude at the recollection of it.—We belonged to different societies, but neither of us to the Church Missionary Society. This would have been a sufficient excuse with many to pass by on the other side. Not so to Mr. Vernon! O how refreshing it is to see true Christian principles rising above all little selfish party feelings, and reiterating the apostolic benediction, "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."—*London Evan. Mag.*

From the Oswego Free Press.

APPEAL TO THE WORLD.

"Give us this day our daily bread."

The Oswego County, (N. Y.) Sunday School Teachers Association, have adopted the "VERSE SYSTEM." *The "Verse System"* contemplates as its object, that every individual in the community shall commit to memory ONE VERSE per day of the sacred Scriptures, and all the same verse, and that the seven verses of the week shall constitute the lesson for every Sabbath School.

The "Verse System" presents the following advantages:

1st. It ensures the daily perusal of the Scriptures. It does more than this. One verse of the sword of the spirit is each day *fixed* on the memory and becomes the subject of thought. A regular diurnal visit to the Bible, induces a more thorough and habitual study of its contents.

2d. It requires but a moment of time, and in most instances need not employ exclusively *one minute*. Let a child read or repeat the verse at the breakfast table, and the whole family will have committed it.

3d. All learn the *same* verse. Thus the same truth is bearing upon the minds of the community at the same time and becomes the subject of conversation and discussion as well as meditation. Let each person who adopts this plan, commence with the verse appointed for the day on which he begins. The verse can at any time be ascertained. Thus the 17th day of January, 1831, commenced the eleventh chapter of John, and the verse for the 1st day of January, 1832, will be the fifth verse of the twentieth chapter of John. The correspondence of the verse to the day is an indispensable feature of the system, and the one which ensures its perpetuity. Let this correspondence be broken—let another portion of scripture be at any time substituted and the beauty of the verse system is marred—its strength is weakened—it is destroyed.

4th. The "Verse System" is a desideratum in Sunday School instruction—1st. Because, teachers *commit* the lesson. To be useful, a Sunday School must be interesting—to render it so, *teachers must learn* the lesson. We believe there has been a very general fault among teachers in this respect. The "Verse System" effectually cures this fault. 2d. Children commit the verse a day with ease and pleasure. 3d. Parents commit the lesson and consequently become more deeply interested in the School. In families which learn the verse, children, who cannot read, learn it by the ear.

5th. The "Verse System" is practicable. We believe it can be extensively introduced in any community. We have proved that it can be in one. To effect and facilitate this object we

APPEAL,

1st. To Sabbath School Teachers.—We speak with confidence to them. We tell them we have tried this system. First adopt the verse per day in your school—then furnish each of your children with a paper bearing the motto, "Give us this day our daily bread," and a concise agreement to learn the verse per day, and let them respectfully request their parents and companions and friends to subscribe it, and you will soon see that scarce an effort is necessary to engage multitudes in this systematic study of the word of God. To those who are deprived of the benefits of ordinary Sunday School instruction, the "Verse System" opens a Sabbath School in every family.

2d. We appeal to ministers of the Gospel. We request their candid examination of the "Verse System," and if such examination should result in a conviction of its excellence, we respectfully solicit their co-operation in the effort to produce its general adoption. The lesson is made by some ministers the subject of a weekly lecture.

3. We appeal to the editors of papers. The directors of this association have passed the following resolutions:—

"*Resolved*, That the editors of all religious papers in the United States, be requested to publish weekly—one week in advance—the lesson of seven verses, each verse being designated by the day of the week and month in which it is

"*Resolved*, That I like request be made of the editors of all other papers who may be willing to comply therewith."

In relation to these resolutions, we remark that the publishers of all the papers in our own county have cheerfully consented to give the lesson a place in their columns. They could do nothing more acceptable to their readers; it can occupy an appropriate corner of the sheet, and by rendering each paper a regular vehicle of scripture truth, furnish a strong additional inducement to its perusal. We are encouraged to make this *large request* of the publishers of papers, because the "Verse System" has been already kindly and favorably noticed by several of them, and because also we know of no other way in which it can be diffused through the land with so much facility. We leave the proposal on your consciences with the farther request that as many as comply therewith will publish this appeal and send one number of their respective papers to the Secretary of this association, at Oswego, Oswego County. N. Y.

4th. We respectfully submit the "Verse System" to the consideration of the Directors of the American Sunday School Union, and of all the other Sunday School Societies in the United States—to all persons engaged in the instruction of youth—the Faculties of our colleges—and the teachers of Academies—Select, Common and Infant Schools.

Finally, we throw the "*Verse System*" before the Christian World, trusting that its simplicity and intrinsic excellence will commend it to the judgement of every individual, praying that God will give it favor in the eyes of all who love his word, and that he would make it the messenger of salvation to multitudes of dying men, for his own name's sake.

JOSEPH TURNER, *Pres't.*
ISAAC STONE, *V. Pres't.*
LEWIS KELLOGG, *Treas.*
EDWIN W. CLARKE, *Sec'y.*
JASON LOTHROP, JAMES THOMPSON, SAMUEL HAWLEY, EDWARD GRIFFING, JOSIAH T. MARSHALL, *Directors of the Oswego County Sabbath S. Teachers' Association.*

Oswego, March 28, 1831.

From the New York Evangelist.

A CHRISTMAS GIFT. NO. 5.

FROM THE INSIDE OF A ROMAN CATHOLIC COLLEGE.

I now give the quotations, promised from the Catholic books; and lest your faith should be staggered at them, I take them from the "Epistle Dedicatory to Mr. B." which you may find in "the Catholic question;"—a work containing the controversy between the late Dr. Wilmer and the late Mr. Baxter, a priest.

In this letter of Dr. Wilmer's to his friend "Mr. B." he says, "several books of devotion used by the members of our church, (the *Catholic*,) have lately fallen in my way, the contents of which, while they truly astonish me, serve more strongly to confirm me in my Protestant notions. They are published, as the title page tells me, "*permissu superiorum*," and are inculcated by the Roman clergy of this district. There are somethings so extraordinary in them, that, well disposed as you know me to be to believe any thing which has a tendency to disparage your church, I declare to you I never would have believed that they were countenanced by her public authority, if they were not thus authenticated by her stamp and seal. I will take the liberty of extracting a few of them."

For brevity's sake, I omit here one paragraph.

"There is a litany addressed "to the sacred heart of Mary," in which I observe these extraordinary ascriptions:—"Heart of Mary: Organ of the Holy Ghost . . . *pray* for us." *Pious Guide*—p. 79.

"That she not only prays for us, but exercises the prerogatives of the Almighty in imparting spiritual strength and salvation, appears from the prayers addressed to her from page 171 to 212.—"*I* am the protectress of my servant, says the glorious mother of God. Give *me* your heart, dear child, and if it be as hard as a flint, *I* will make it soft as wax; and if it be more foul than dirt, *I* will render it more pure and beautiful than chrystal:—p. 185,

"In the book entitled *man's only affair*, published by the same authority, Mary is exalted in mercy *above* God himself. It says: "Oftentimes, the pastors and ministers abandon the care and conduct of sinners; sometimes their guardian angels forsake them; God himself turns away his face from those impious beings.—*Mary alone* the *mother* of grace and mercy, rejects not the sinner—p. 172.

"At page 221, *Pious Guide*, we are commanded to ask pardon of God for our sins, "through the merits of Jesus Christ our Saviour, the blessed virgin and all the saints."

"In the same book, same page, there is a litany addressed to St. Francis Xavierus. Among as many titles as those given to our Saviour, we read the following: "*The life of the dead, health of the sick, sight of the blind, refuge of the miserable, whose power the sea and tempests obey, whose command the sea and the elements reverence.*"

Dr. Wilmer here quotes the means to be resorted to, "for the more effectual prevailing with St. Francis," but I will pass them over, and, also his quotations from the *English mass book or missal*, in regard to indulgences, &c. some of which "are to be had in *Baltimore*"

"At page 334, *Pious Guide*, there are *prayers* addressed to the five *wounds* of Jesus. The first begins thus: "My Lord Jesus Christ! I humbly adore the wound of thy left foot," &c.

"In the book entitled *Man's only affair* we are told that St. Francis of Asisinne observed in a heavenly vision, two ladders resembling that of Jacob, which touched both heaven and earth:—above the one appeared the Lord, above the other his most Holy Mother. Then he beheld a number of his brethren striving to ascend to heaven by the steps of the ladder where our *Saviour* appeared; But *they all* after ascending some steps, &c. were *obliged* to descend; which having remarked, this saint exhorted his children to have recourse to *Mary*. They did so, and *all were admitted* into the presence of God, and were saved by *her all* powerful interest, &c. p. 175. After relating some other similar stories, the chapter concludes thus:—The *devotion* of the blessed virgin being founded on *such solid reason*, so striking and *authentic*, we have thought" proper to recommend her as a friend who sticketh closer than "God himself."

In all this mummery can you see any thing to resemble the instructions given by Peter on the day of Pentecost; Paul to the jailor, or Philip to the Eunuch! Is there any thing to induce an anxious, "weary, heavy laden" sinner or desponding saint to put his trust in Jesus!—who is so called "because *he* shall save his people *from* their sins—who is the "only mediator between God and man." Is any thing *wanting* farther, in the above extracts, to *dethrone* the *Redeemer* and *idolize the creature*! If so, you have it in the conduct of many Catholics who will take the name of the most high between their lips in the most profane & irreverent manner, and yet will *dissolve* in love and humility upon the mention of *Mary* mentioned with tenderness and respect. Try it, and if you would "*prove* every spirit," speak of Mary as a *creature* of God *depending* upon him for holiness and goodness, as much as *we*, to a Catholic deeply imbued with the spirit of his church, and if you are not insulted or abused think yourself happy—How *such* persons can hope, with the Bible before them, to sing the "song of the redeemed" in heaven, I leave all men to judge.

In conclusion let me refer you to the *Pious Guide Man's only affair* and the *English missal*. They will prove a sure antidote against Popery, with those of the New Testament, and will "receive the truth in the love of it."

P. S. I might have informed you of the relics of *saints*—such as pieces of cloth, linen, crucifixes, bones, &c. &c. which were given by the priests to the children at the college, and which were preserved by some of them with idolatrous reverence; also the use made by Catholics of candles, &c. &c. during thunder storms, &c. which have been "*blessed*" or made "*holy*" by the priest's making the sign of the cross over them and repeating the names of the three persons in the adorable Trinity; but I fear I have already said enough to disgust and tire you.—Should these pages find an avenue to the public, or to any person not so well acquainted with me as yourself, I refer them to confirmation of what I have related to *Rev. Mr. Powers; of Baltimore, Burr Powel, Esq. of Kentucky—Isaac Inskeep of Ohio and a dozen others if they wish it.*

All I ask of those who can "*curse the eyebrows, toe nails*," &c. of those who forsake them, and "pursue *with fire and sword*," and who may be disposed to indulge in *personal* abuse, that they do it under their proper signatures.

S. C. SNYDER.

REVIVALS.

From the Vermont Chronicle.

Middlebury, Vt. April 9, 1831.

MR. EDITOR,—*We have a glorious Revival.*—I state this fact for publication, and write thus early, for three reasons;—*first*, to anticipate any vague and exaggerated reports on the subject, which might otherwise find a place in some religious journal; *secondly* to furnish an illustration of the positions, contained in a communication, recently published in the Chronicle, on the subject of "*Three Day's Meetings*";—and *thirdly*, to secure an interest in the prayers of Christians, for the continuance of the *work of the Lord.*

It is now about two months, since it was known that a few—a *very* few professors of religion, in this village, were praying, (though in secret or in very small circles) with unusual *fervency of spirit*; and waiting for the promise of the Father, with unusual anxiety and expectation.—Just before the commencement of the Spring Term, two young men, connected with the College in this town, who with a few others had spent the Winter vacation at the Institution, expressed a hope, that they had found mercy, and declared their resolution to devote themselves to the service of their God and Redeemer. Soon it was apparent to those who discern the sign of the times, that Christians among us, or, at least, a few in addition to those who had been *awake*, were *shaking themselves and rising from the dust.* Prayer meetings without any public notice, were attended in considerable numbers, both in the village and in College, at 5 o'clock in the morning. It became apparent, that, both in the village, in the College, and in the Female Seminary, serious impressions were made on the minds of some impenitent sinners; and we had reason to hope, that a few had come to the determination "to seek and serve God."—In the mean time, the church, two weeks ago, after much discussion and prayer, resolved to hold a "Three Days' meeting," and invite the ministers of this vicinity to spend the season with us. The resolution was passed with great unanimity, but, I have no doubt, with great solicitude for the result. Much preparation, I have reason to believe, was made for the approaching season; and many prayers offered that a blessing might attend it, and the multiplied means of grace, which it would bring with it.

The last Monday evening was the time, designated for the commencement of the exercises.—A lecture was to have been preached in each school district in the town. But in consequence of a severe storm and the extremely bad travelling, a few of the ministers expected from abroad, failed to fulfil their appointments.—Tuesday morning the public exercises were commenced at half past nine o'clock, in the meeting house with a prayer meeting, and closed with a sermon at twelve. After an hours intermission, (most of which was spent in prayer by the ministers at the pastor's house) the public exercises were re-commenced, and closed at four o'clock by another sermon. The services of Wednesday and Thursday were conducted in nearly the same order; except on Thursday afternoon, when the administration of the Lord's Supper took the place of the afternoon sermon. On Tuesday and Wednesday evenings, lectures were preached in the several school districts; and on Thursday evening, two or three of the ministers from abroad remained, and with the pastor of the church and the officers of College attended a general prayer meeting. It should be noted, that during the whole time crowded prayer meetings were held at five o'clock in the morning; it may be stated, too, that the several public prayer meetings, which preceded the sermons, were so conducted, that short prayers were succeeded by short addresses; and these prayers were generally offered for specified subjects, and those addresses made to distinct classes of persons. Several prayers were likewise offered for persons at their own request, or at the request of their friends. During the meeting the church publicly renewed their covenant, and united in confession and supplication for pardoning mercy and sanctifying grace.

The scene of the last evening—Thursday evening—that last and great day of the feast, I will not attempt to describe. Its imposing solemnities depended on circumstances too delicate to admit a description. When many—I will not conjecture how many—when a large number of persons of different ages and classes presented themselves as anxious sinners, requesting the prayers of their Christian friends, the overwhelming solemnity of the scene could only be felt by those who were permitted to witness it; it cannot be so described as to excite sympathetic feelings in other minds. It seemed as if an awful crisis had arrived; and the destiny of immortal souls was about to be decided.—The exercises of this evening brought the appointed meeting to a close. The church, however, with many anxious sinners, held a meeting yesterday, not at all inferior in point of interest and apparent efficacy to any which had preceded. Indeed the meetings, during the whole season—"the four days," were all crowded and solemn. The prayers were appropriate—absorbing to the pious soul, and, it would seem, prevalent with God.—The sermons and addresses were full of truth; and generally delivered with great simplicity, pungency and directness. Of course, the result was such as may always be expected, when the two great agencies of the gospel are so powerfully and so continually exercised—when so much sanctifying truth is exhibited, accompanied by so many "effectual fervent prayers;"—the results were such, as your correspondent, *Presbuteros*, has shown might reasonably be anticipated from such a "protracted meeting," properly called and judiciously conducted. The results *were* did I say? *The results—all the results* will be known only in the world to come. But surely the present appearances are glorious, and, to many, astonishing, closing the mouth of the scoffer and causing the Christian to cry out, "*What hath God wrought!*" Many, who had hitherto lived without God in the world, are now rejoicing in hope. Many are anxiously inquiring, *what they must do to be saved.* And an awful solemnity seems to rest on the minds of a large portion of the community.

IN NEW-HAVEN, VT.—A correspondent of the Vermont Chronicle, says: "The number of hopeful conversions now in this place is more than 80. The work is very interesting among the children of our Sabbath schools. Many of them are awakened and some are crying; "Hosanna to the Son of David." The revival has never appeared more interesting than at the present moment.

"There is a cloud, fraught with the richest of Heaven's blessings, spreading over the whole county. On a number of places the shower is already descending. How important a great revival in this county! Here stands a College, with nearly a hundred young men, all of whom are needed to labor in the vineyard of the Lord. And a revival here will have a salutary influence on this whole state—on the world. Christian brethren, pray most fervently for Addison County."

IN CLAREMONT, N. H.—A letter from Rev. E. Paine, to the editors of the New-York Observer, dated April 16th says: "The revival, which has for some time been in progress in this town, seems at present becoming more promising, though the attention is not general. A number have lately indulged a hope, that their peace has been made with God, and Christians are acquiring new life. We are waiting with deep solicitude to hear what God will do for us."

IN HORSENECK, (GREENWICH,) CONN.—A gentleman informs us that between 40 and 50 are propounded for admission into the church next Sabbath, under the pastoral care of the Rev. Joel Mann. And also that there is an interesting revival in West Greenwich, and in Greens Farms or Saugatuck.

IN CHATHAM, COLUMBIA CO.—A letter to the editors of the New-York Observer, dated April 6th says: "It may not be uninteresting to say the good Lord is reviving his work in Chatham. It is a solemn and interesting time with us. The blessed Jesus is evidently passing by. Many are calling upon him and quite a number have been healed."

IN BEVERLY, MASS.—During the year past, says a correspondent of the Boston Watchman, *eighty-three* have been added to the church by baptism; and there are others who cherish hope in the mercy of God, that have not yet obeyed Christ in his appointed ordinances. If I mistake not, the orthodox Congregational church in this town has received an accession of more than 50 by profession in this delightful season with which we have been favored.

HAMILTON COLLEGE.—We learn, says the Utica Register, from a member of this institution that out of 80 students at present in the College, nearly 50 are pious, and 20 of them are fruits of the present revival.

IN LITCHFIELD, CONN.—A letter to a gentleman in the city of New-York, dated Litchfield, April 24th says, "A three days meeting commenced on Wednesday morning, at 6 o'clock, and closed on Friday evening with a communion service. Ten or twelve ministers were present, and christians from near and distant churches.—The lower part of the church was full. It was a very solemn and delightful season. Some fruits of this meeting are seen already, and new subjects are daily appearing—also anxious inquirers—but more who express hope in Christ have been seriously seeking for some weeks. Mr. Hickok has had morning meetings for prayer and the conferences have been full and solemn.

Some leading men have come out boldly and actively on the side of the Lord. Mr. H. has had a Bible class, large and very interesting, which has been attended by very many of the Law Students, a number of whom appear to be under serious impressions."

Revivals.—The favorable appearances which have of late been noticed in recent numbers of our paper, still continue. Indeed through the goodness of God, the prospect continues to brighten. We are justified, we think, by facts, in stating that there is a revival of religion in two of the Episcopal churches in this city. A large number of persons are inquiring with deep and absorbing anxiety from their ministers what they must do to be saved. The number of such persons in one of the churches, is stated to be forty, in another sixty. We trust that in due time we shall be able to state in a more satisfactory manner *the results* of this work of the Spirit. We trust too, that his influences will be extensively felt in other congregations, not only here, but throughout our land, and that in comparison of the final results, this will merit the name only of "the day of small things."

Some of the Episcopal churches in New York have also partaken largely of the blessings which God has poured out upon his people. Thirty-four, have already been added to the communion of the Rev. Dr. Milnor's church, and a still larger accession may be expected to the church in Brooklyn, of which the Rev. C. P. M'Ilvain is Rector. We have been informed that seventy persons in that congregation were not long since seeking personal direction from their minister in the way of salvation.—*Phil. Epis. Rec.*

ANOTHER COLLEGE BLESSED.—A letter dated the 18th ult. from the Union Theological Seminary, Va. near which is Hampden Sidney College, and a church, states that during the winter the students of the Theological Seminary observed several days of fasting and prayer for a blessing on the college and congregation; that the week preceding the date of the letter, a four days meeting was held in the church; that during the week four inquiry meetings were held, at the first of which there were 30 deeply anxious souls, asking what they must do to be saved; at the second, 60; at the third, 80; and at the fourth, too many to be counted. During these meetings 18 or 20 in the congregation and 5 or 6 in the college professed conversion. Convictions appear to be deep and powerful, but with little of terror. The chief cause of distress which is very great, is a hard, wicked, and rebellious heart. The work progresses both in the college and congregation. The letter also mentions a powerful work in the county of Powhatan—and at Cartersville, a village in the county of Cumberland. In these places some of the students of the Theological Seminary have been much engaged and very useful.

A revival has also recently commenced at Green's Farms. Upwards of twenty have become the subjects of pardoning grace. The work is powerful.

TEMPERANCE.

THE MONSTER YET ALIVE!!

On Sabbath morning, April 3, in Hopkinton, Mass. a Mrs. Temple was found dead. The Saturday previous she was perfectly well. Report says that she had a quart of rum herself, and that two quarts more were carried into the same house by another individual. In the morning she was found dead, and all the other inmates intoxicated. The body was examined by the Physicians, and no marks of violence could be discovered. Verdict of jury—"Died by intoxication." This is the second death in the same house from the same cause, so far as could be discovered, within two years. Those who think the monster intemperance is *dead*, would do well to look about them; and those who think, that though not dead, he must be slain *by degrees*, would do well to go and stand over the dead body of this woman, and *there* say if they can, in plain English—"You must treat the monster *kindly*; he will do better by and by; kill him by *degrees!*"

The above fact is just what must have been expected in that town; for I am informed, that it was publicly announced to the people, on the very Sabbath this woman was found dead, that on the *lowest estimate*, made from well ascertained facts, the town, containing a population of about 1800, consumed the enormous quantity of 8,500 gallons of ardent spirits during the last year! And yet I was told, that none of the better part of the inhabitants had opened their eyes to the desolating effects of intemperance, but thought the poison ought to be used *temperately*, and that it would not do to break off at once! It was also stated, that the whole tax levied upon this people by the use of this article, was at least $6,500; a sum, as was stated, sufficient to pay the county, state, town, parish, school, and highway taxes, and yet have a balance of at least $2,500 in the treasury!!! Why, Mr. Editor, one would think that this town had been asleep for the last six years.—Surely they are fifty years behind on the subject of intemperance.

VIATOR.

Will any one say, after reading the above, that it is no sin to deal in ardent spirits! What must be the feelings of him who furnished the deluded woman with the fatal poison, when he meets her at the judgment seat of Christ! Do not those, who in view of such appaling facts, continue to traffic in the poison, manifest a criminal disregard of the temporal and spiritual interests of their fellow men! And what a comment do the above facts furnish upon the doctrine that churches have *no right* to require total abstinence as a condition of membership!

It is hardly necessary to mention, that until very recently, the town above mentioned has had no temperance society. We are told, that at a single public house, three barrels of rum, besides other spirits, were sold in the space of six weeks; and that on a single public day, *one hundred dollars* were taken for spiritous liquors at one bar.

Let it not be supposed that intemperance is banished from the land, and that it will do to suspend efforts for its suppression. *The monster still lives*, and will not die until he is crushed by the overpowering voice of public opinion.—*Christian Soldier.*

ENTIRE ABSTINENCE THE SAFE WAY.

We knew a man who had lived until he was more than forty years of age an *entire abstinent*. He then became a *very* temperate drinker, indulging himself in taking '*a little*' cordial, or wine, *only*.—Mark the sequel: ☞ In less than three years, he died in poverty and disgrace, a *confirmed sot!* There is no safety but in total abstinence. One step beyond that mark, and it is uncertain how soon we may fall into the pit of drunkenness, misery, want, disgrace, disease and death. Never drink the *first* glass, and we shall certainly never be endangered by the second.

"A little drinking," says some good [?] man, "is not pernicious." How mistaken! It is the very thing that should be guarded against.—Where there is a little indulgence to-day, there may be much to-morrow.

It is said that in London and other large trans-Atlantic cities, there are men who make it a business to train thieves. The novices commence by petty thieving; rise gradually in their occupation, until, by a long course of adroitness and success, they are ushered forth, accomplished pickpockets and highwaymen. Thus it is with the drunkard: He begins by taking "a little" on special occasions, and ends in poverty, misery and disgrace, a life which, had it not been for the little he indulged in, might have been ended in honor, happiness and wealth.—*Temp. Mir.*

WHO IS TO DO THE WORK!

"You are doing much good," say the moderate drinkers, to the members of temperance society: "Your society is a good, an excellent thing." *Why not join it?* we are in need of your assistance: and surely; if you acknowledge it to be *good* to promote temperance, you, as a good citizen, should lend us your aid.

"If you succeed in destroying intemperance," a friend remarked, a few weeks since, "without my assistance; you will derive the more honor." This may be a sufficient reason to *him* for refusing to join a temperance society; but it was not so for us. What would be said of the man, who, when called on to assist in extinguish the flames already kindled in a neighbor's house, if he should answer, "you go and do it; *I* will look on; if you can succeed with, you can without my assistance, and then you will gain the more honor!"

The principles of temperance societies are very simple and easily understood. All that is required is, that people should not drink any intoxicating liquors. Let them entirely alone, and let the world know it.—*ib.*

A WONDER.—A gentleman of the first respectability, whose locks are considerably bleached in conversation, the other day, on the subject of Temperance, expressed it as a wonder that all of his age were not absolutely drunkards.—"For," continued he, in past years, it seemed to be an established rule that, at every social party, none should be suffered to remain sober." Possibly when they read the history of the Drunken carousals which occurred so frequently in the days of their fathers, will also wonder at their folly, in *putting an enemy within their mouths to steal away their brains.*—*Charleston Obs.*

TEMPERANCE IN SWEDEN.—A Swedish gentleman lately arrived at Boston, writes to his friend in this city, that Mr. Wyk, of Gottenburgh who some time ago travelled through the United States, had, on his return to Sweden, very successfully exerted himself in establishing Temperance Societies in his native country. The society at Gottenburgh held its first meeting in December last, and was attended by the Bishop (Wingard,) Count Rosen, Governor of the Province, General Edelsjelm, and other distinguished individuals. Similar Societies had been instituted at Stockholm, and Jonkioping, and were expected to prove highly beneficial for the purpose intended.—*Jour. Com.*

GROCERY LICENCES.—Our village authorities will be soon called upon to renew their licences of groceries. Will they any longer permit this manufacture of drunkards and paupers to have the sanction of Law.—*Ed. Roch. Obs.*

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER:
THURSDAY, MAY 5, 1831.

Our subscribers will perceive that the Observer appears this week in a new dress—the type being smaller than heretofore, will give at least *three* columns more matter. Since the purchase of the establishment by the present editor, by the enlargement of the sheet and the change to a smaller sized type, the paper contains one page more reading matter than at that time; so that our subscribers get so much *more* than was promised them when they subscribed. These improvements have increased our yearly expenses at least eight hundred dollars.—We therefore hardly need remind the friends of this paper, *that promptness* in their remittances, is *indispensable to its support.*

Mr. Tyler, one of the proprietors, will leave this next week, on a collecting tour through Genesee, Erie, Cattaraugus, and Chatauque counties. We hope our subscribers, will not only be *prepared* to pay, but will in the mean time, look around among their neighbors and ascertain who of them will add their names to our subscription list.

The necessary absence of the Editor for a number of days past, must be his excuse for the want of the usual quantity of editorial matter.

TEMPERANCE.—A friend of the editor in an adjoining town writes us to correct some of the statements of Alonzo, in our last paper.—The writer presumes that he knows Alonzo and feels himself injured by the statements with respect to the temperance movements in the town in which he resides, taking it for granted that *his* society is therein referred to.

We have no means of settling this matter, and cannot say whether our friend is right in his suspicions. One thing however, we rejoice in—The writer, who is a merchant, says, "To-morrow I am to leave home for New-York to procure goods for this market. I shall buy no Alcohol or any thing tinctured with it."

It is gratifying to see our most respectable business men taking a bold stand against the prevailing and destructive use of ardent spirits—that their pecuniary interest cannot induce them to become the caterers to the vicious appetite of the drunkard, or aid in making tenants for our jails and poor houses.

For the Observer.

THE ORIGIN OF THE MONTHLY DISTRIBUTION.

The origin of inventions in the arts, and of useful measures in religion is often incidental. When the attention of several of the benevolent societies was turned to the Valley of the Mississippi to supply it with instruction, the *Tract Society* proposed to take a part in the interesting enterprize; and when they were devising the means to send there as many tracts at least as should equal the number of families on its bosom, the inquiry arose as by accident, whether there were not in older settlements, and even within a mile of the Tract House, thousands, who as seldom hear a sermon, as any west of the Allegany mountains? A home supply of these was immediately determined upon, but as these careless ones could not be selected out from those with whom they mingled, it was deemed economical and even profitable to supply *every* family with the same tract. Thus was a measure incidentally devised, which may be a new era in the history of Tract operations, and in the annals of the church. Thus too, do plans designed to benefit those abroad* often, in their connections and circumstances, benefit those at home.

*It was a visit of the Corresponding Secretary of the Tract Society, to the villages from Utica to Buffalo, last August, to obtain funds to aid the same Mississippi enterprize, which was likewise the occasion of the measures now in operation, to set the Monthly Distribution in motion in all the *Western District*. DAY.

For the Observer

TRACTS REFUSED.

Mr. Chipman:—In the town of ——, Religious Tracts are distributed every month, and in most cases, they are received willingly and thankfully by all classes and denominations, except some few who *profess* to be christians, and *they* "with one consent began to make excuse." The first said, I have more good books already than I can read, and wished to be excused; another said, I can get no time to read any book, therefore have me excused; and another said, I do not like the manner in which the tracts were purchased, (viz. by voluntary contribution), or *begging*, as they were pleased to call it.

At first, some of these, after much persuasion, consented to have the Tracts left in their houses, but of late they utterly refuse*, and what is still worse, some of the distributors have been insulted and slandered; some of the tracts which were received at first were committed to the flames; and others were returned in a letter; and from a quarter too, (judging from external appearances and professions), least expected. The Tracts which have been distributed in this place were published by the "American Tract Society" and are the same that have been distributed in all the towns, cities, and villages in the United States, and I have never heard of their being refused before, in any place or by any people; at least by those who have any claims to the name of respectable. I *had* thought that all denominations of professing christians, were engaged, heart and hand, in the great and good work of "the Monthly Distribution of Tracts," but if I have been in an error, I should like to be corrected and informed. I wish also to inquire for my own benefit, and for the benefit of the public, if there is any thing in these little Tracts calculated to offend any *religious* denomination, either individually or collectively? Is there any thing in them of a sectarian character, calculated to please one denomination of christians, and at the same time to offend another? Can you explain *how* it is, and why it is, that most denominations of christians approve of these Tracts, while at the same time they are so offensive to *some fashionable* professors in this place, that they will not admit them into their dwellings? Do any people, calling themselves christians, in New-York, in Philadelphia, in Albany, in Rochester, or in any other place within your knowledge, refuse these Tracts? Or are *they* of a *peculiar character* in this place? Are *they* before, or "behind the intelligence of the age?" Be so good, dear sir, as to tell, if you *can tell*, all about this matter. The distributors, I believe, are ready and willing to do their duty, if they can be satisfied what that duty is. Shall they pass by those who refuse to receive the tracts, or shall they continue to distribute them, and lay themselves liable to insult, slander, and abuse; and expose the tracts to the mercy of the *hot flat iron*, or the hotter flames?

If you can give any information in relation to the course pursued in other places, it may be the means of doing much good, at the same time you will oblige *many* besides ALONZO.

*I am informed that there are a few honorable exceptions.

REMARKS.

We have not time to give an answer to all the inquiries of Alonzo seperately. We would barely remark that so far as our knowledge extends, the principal denominations of christians in Rochester, are not only willing to receive tracts but are more or less active in distributing them. We know that the Tracts published by the American Tract Society are not of a sectarian character, and regret to hear that any denomination that has a voice in the Committee that superintends and authorizes their publication, should refuse to receive them or aid in their circulation.

We suggest to Alonzo whether it is not probable that the most judicious and conciliatory measures have not, in the instances he speaks of, been adopted to promote harmony and good feeling, and to enlist the denomination of which he speaks, to cooperate in the Tract cause? It is obvious that unless a christian spirit is manifested in any attempt to unite with ours, the labors of other christians in any cause we may espouse, or wish to promote, we cannot expect that this spirit will be exhibited by them. We make this remark because, as Alonzo suggests, we believe in all our cities and principal villages that all the denominations that belong to the present Tract Committee, generally are cordial towards their distribution.

For the Observer.

MR. CHIPMAN:—I am glad that a portion of your paper is devoted to the cause of Foreign Missions. The wants of the American Board, and the manifest desire of young men to go forth among the heathen, cannot but deeply affect every christian. The church in this place has already manifested increased interest in this cause. Last evening, they resolved to support, at least *one Missionary* in the Foreign field.—The Ladies of my congregation, as an extra effort in view of the present wants of the A. Board, contributed Fifty Dollars, to constitute, as an honorary member of the Board, the Rev. Asa Mahan, who has for some weeks been assisting me, and whose labors have been very acceptable and useful among us.

I hope other churches will enlist anew in the cause of Foreign Missions, and that soon every established church will not only sustain a minister at home, but also a Missionary abroad. I am happy to say that the church has already raised sufficient to support near two Missionaries abroad, so our resolution, we trust will be kept.

The Revival in this place still continues. We think that about *one hundred* have already become hopefully pious. Yours, A. D. EDDY.

Canandaigua, May 3, 1831.

A four days meeting was held in Rush in this county last week. We have not heard from there since its close, but was there the day after it commenced, when there was a deep solemnity on the minds of the people, and many anxious for their souls.

ROME.—The number of Jesuits at present in Europe and America amount to more than 2000. Their general resides at Rome. In Italy, including Sicily, there are 700 Jesuits who possess 18 colleges for the instruction of youth. The number of Jesuits in France is not exactly known. At the time of the dissolution of the Society, there were 22,000.

The Catholic Clergy and Religious residents in Rome consist of 18 Cardinals, 27 Bishops, 1450 Priests, 1532 Monks, 1464 Nuns, and 332 Seminarists.—*Protestant.*

LONG SPEECHES.

The present has been called "*the age of action,*"—but it appears to be in fact rather *the age of speaking* than of acting. It is distinguished for *long speeches!* And we leave it for the reader to decide whether this be not, indeed, its distinguishing characteristic. Our Halls of Legislation, Courts of Justice, Public Dinners, and last, though not least, our Religious Anniversaries, all are wearied with *long speeches.* There are a thousand men who know how to speak in public after some fashion, where there is one who knows how *to act.* Thousands have spoken of the objects of Christian enterprize, and extolled them in superlative terms, but few have yet *acted.* There is, indeed, need of more knowledge—of more light upon the subjects—but the speeches give neither light nor heat. In former times, much was said of the powers of speech as used by the Ladies—but in this age men have assumed their rightful prerogative—all can *speak.* As the business of our Religious Anniversaries is much impeded by long speeches, we suggest for the consideration of those concerned, the following rules, which we presume the friends of benevolent institutions wish to see observed.

1. Let the speaker, when he has *nothing* to say, remember Cotton Mather's motto—"BE SHORT."

2. Let him never protract his speech more than five minutes, under the delusive hope, *and merely for the sake,—of saying something better.*

3. When he has fairly come to a conclusion, *let him stop.*

A little attention to these rules would save the patience and the precious time of many.—*South. Relig. Tel.*

CHINA.—Respecting this populous empire of 150 millions, enveloped in moral darkness, Mr. Morrison thus wrote in a printed Circular, in 1823—"China, that object of wonder and pity to Christians—China, one of the fairest portions of the globe; the most ancient; the most populous; the best skilled in the management of human nature, of any country under heaven—China is full of dumb idols; is estranged from the true God, and hates and persecutes the name of Jesus!" It is the opinion of some abroad, careful observers of the progress of Christianity in the nations bordering on the Indian Archipelago, &c. that Divine Providence is opening the way for the gospel into China. The Bible has been translated and printed in the Chinese language, and for ten years has been circulating even to the very heart of the empire. A few natives of China have embraced the Christian faith, and, separated from their idolatrous countrymen, they have stood as witnesses for God. One of these natives, Leang-a-fa, a Chinese Teacher, has lately, through the medium of the press, boldly come forward in the defence of the gospel, calling the attention of his countrymen to the Bible; which he informs them is published in their own language. —*Ch. Watchman.*

MORAVIANS.—The whole number of Moravians in civilized lands is estimated at 18,000. Their society support 127 missionaries in foreign lands; that is, one for 126 souls at home. If no more than one in twelve of the Moravian population is a Christian, then every ten Christians support a Missionary. Are the United Brethern any better Christians than the Bible requires all men to be! They rejoice over 33,000 heathen, converted to Christ through their instrumentality.—That is twice the number of their own population. And to support their missions, they raise and expend about 40,000 dollars yearly. Almost three dollars a piece to every man, woman and child.—*Ch. Guardian.*

From an English paper.

SMYRNA, Feb. 2.—As a proof of his favorable disposition towards the Christians, the Sultan has recently published an edict forbidding the Turks to call the Christians 'dogs'—an epithet which has been always, until now, in general use—and ordering his subjects henceforth to be on more familiar terms with them. I had the information from a very respectable merchant in Constantinople, and I have no doubt of its truth. The Pacha of Smyrna has applied for, and obtained, his dismissal, on account, it is said of advanced age, and another is appointed to succeed him. The Sultan is making improvements not only in his army, but in the navy also. Among other things he has lately introduced into the dock-yard at Constantinople a steam-engine for sawing timber, and an engine for rolling copper for the navy. The schools established here by the American missionaries are going on very prosperously, but the Turks are sadly deficient in agricultural industry. Vast tracts of land, even in the vicinity of the capital, lie dormant, and yet it is a rich and fertile soil. There has been a conference lately at Constantinople, held by the Bishops, &c., of the Armenians, who are very numerous in this country, respecting the precepts of the Bible. The result has been a conviction that many of their tenets are erroneous, and they have accordingly renounced them. The Greeks, too, in Smyrna, as well as throughout Greece, are anxious to possess the Scriptures, and even many of the Jews, who are also in great numbers, manifest, notwithstanding the persecution of their Rabbies, a similar desire. 'You probably know that the Russians are making an arsenal and dock-yard at Poros, in Greece. A ship has lately arrived at St. Petersburg with stores for that purpose.'

Something like eight thousand barrels of Flour arrived in the Potomac yesterday, and the quantity coming down the Canal within the month of April will exceed thirty thousand barrels.—*National Intelligencer.*

FIRE IN MONTREAL.—The Montreal Herald mentions that counterfeit bank bills, exceeding in nominal value 50,000*l.* were recently burned in the Police Office of that city, and at the same time a great number of plates for manufacturing army bills and bank notes were destroyed.—These bills and plates had been collecting during the last six years, and were destroyed by order of the Court of King's Bench.

CHEROKEES.—In our account of the late visit of the Georgia Guard to this place, we neglected to notice one circumstance which ought to be known to the public. It appears that about 8 or 9 o'clock in the evening two young men were passing on the public road which leads by the house of Mr. Tarvin, where the troops were encamped, when they were fired upon by the Sentinel. It is said, and so the Georgia Judge has decided, that this Guard is not an army; but this thing of shooting at a peaceable man when he is travelling on a public road seems to intimate otherwise.—*Cherokee Phenix.*

LOTTERIES.

A respectable gentleman of the society of Friends, in this city, relates the following incident: A farmer of his acquaintance, in the country, called on him to procure a loan of three thousand dollars, on a a mortgage of his valuable farm.—The gentleman had the money to spare—was satisfied with the security—and was free to accommodate his old acquaintance. But he wondered exceedingly why the money was needed. After much inquiry the fact was elicited. The farmer was indebted that sum to a firm of lottery venders in this city, for sundry purchases of tickets!

This fact speaks volumes. When will the publick awake to this subject! While millions and millions of those moonshine fortunes are annually sold in this city, and while every village of note in the interior is inundated with them, many good people are flattering themselves that the evil is principally confined to the city! No such thing. A great part goes into the country—and many a farm is gambled away in this manner.—*Genius of Temperance.*

FOREIGN.

London papers to the 31st March, and Liverpool papers to April 1st, have been received in New York. The N. Y. Spectator says—

"That war (between France and Austria) is inevitable, and that the forces of France will be in motion as soon as the season will furnish forage for cattle, &c., there can be no reasonable doubt. Whether the King of the French has waited for the time when his preparations were made, and when he might seem to take the lead of public opinion, or whether he will be driven into hostile measures from the fear of revolution, is a question which, perhaps, he alone can truly answer."

FRANCE.

The following extracts from the Journal des Debats may be regarded as official:—

"The Austrians entered Bologna on the 20th.

"The Provincial Government and the Italian patriots always intended to retire at the approach of the enemy, for the purpose of not exposing an open city to the horrors of war.

"All who are capable of bearing arms retired to the Appenines, the passes of which could be easily made the seat of a desperate resistance.

"It appears that the entrance of the Austrians had been determined by the enterprise of the patriots, who, according to a letter from Vienna, had attempted on the 9th an attack upon Rome, from which they were repulsed.

"We are assured that a diplomatic note has been addressed to the Austrian Cabinet to announce that France will not tolerate a longer residence of the Austrians in Bologna."

The London Courier of the evening of the 31st has the following among other remarks.

It is much to be regretted that they have according to the statement which has reached us, afforded the French a reasonable pretext for going to war; for although we never can admit, that the latter were bound in honor to interpose for the protection of a revolted Italian state with which they were not connected by treaty, it cannot be denied that the right as the Austrians to intervene is very questionable and that if the entry into Bologna took place after an intimation that it would not be attempted, and merely upon the belief that the presumed timidity of LOUIS PHILIP would again prevail in the French Cabinet, and prevent the manifestation of more than empty protests by his Ministers, the Austrian Government has shown a disregard of good faith, [illegible] the state of popular feeling [illegible] persisted in, may be productive of very calamitous results to Europe.

It must be allowed in favor of Austria that, abstracting the principle of strict right, and looking only to interest, she has strong motives for putting down revolt in the states of Italy, with which she has no direct connection, in the consideration that the establishment of liberty in any portion of that country, would, in all probability, be followed by an attempt at emancipation in her own Italian states; and, as about one third of the Austrian revenue is derived from Italy, we can very well concieve that Austria would not, without a struggle, consent to the emancipation of a people by whose subjection she is so great a gainer; but if, in endeavoring to preserve what, from long possession, she fully considers her own, she has resorted to deception, and proceeded to extremity, under the impression that M. Cassimir Perrier would, like M. Sebastiani, draw the peculiarly French logical distinction between fighting and not consenting, she has placed herself in a position which renders the prospect of accommodation more remote than it would have been from an intervention with any previous understanding as to its extent, inasmuch as the good offices of Great Britain might in that case have been interposed with great efficacy. We must bear in mind, however, that we have as yet only the French version of the transaction.

If we assume that what the French say is correct, and that M. Cassimir Perrier is not a man to bully, and then to draw distinctions between bullying and fighting, and also that a sort of ultimatum on the subject of the Austrian intervention in Italy has been laid down by the French Cabinet, we must come to the conclusion that war will be inevitable, unless one or the other give way. Unfortunately, things are gone too far for France to retract. The stability of the Ministry—the very existence of the throne—depends on her firmness at this crisis. If the compromising spirit of the late Cabinet should influence the present, it is lost, and civil war will be the probable result; for no man who is acquainted with the French is ignorant that although there is strong feeling among them in favor of peace, there is a still stronger feeling for maintaining it only upon principles which are considered those of national honor, and according to the doctrines of non-intervention to which the Powers of the Continent are supposed to have regard. There are, undoubtedly, many influential men in France who regret as we do that the French Cabinet should have carried this doctrine of non-intervention so far as to render it necessary to prevent its violation against countries with which France has no direct connection; but if the principle has been pushed thus far, and if Austria has received from the French Government an angry summons to evacuate Bologna, we do not see what retraction is possible on the part of the French Ministry without endangering the Throne, and entirely undoing all that has been done, with so much successful vigor, for the suppression of intestine commotion."

"BRUSSELS, March 28, 4 A. M.

"The greatest alarm pervades the town. A horde of miscreants, paid and organized by well known individuals, have been let loose upon the town, and are at this moment committing the most disgraceful acts of disorder and pillage—acts which will render forever infamous the names of the instigators, and cast eternal disgrace upon the nation, the more so since they are not the result of temporary effervescence, but emanate from a preorganized plan. Reports of an Orange complot of conspiracies in this place and Antwerp have been rife for some days, and a partial corroboration of the truth of the reports was produced by the declaration of a Colonel Borremens, who, in a drunken carousal, proclaimed his intention of proceeding to meet the Prince of Orange with his regiment. This officer was immediately arrested, and it is said he made revelations implicating other persons.

This regiment stationed in the caserne Saint Elizabeth, mutinied, planted a tree of liberty before the gate, maltreated some of their officers, and then being joined by some of the populace, proceeded to the prison, & demanded the life of their chief."

On the 20th March, a numerous meeting of Advocates of the Brussels bar, of that of Liege and other places; and Editors of the influential Journals, was held, for the purpose of taking into consideration the basis of a patriotic Association.

ACT OF THE ASSOCIATION.

"Considering it a sacred duty for every Belgian to defend his independence at any price—

"Considering that the Congress has for ever excluded the family of Nassau, from any power in Belgium—a decree which was in a degree extorted by a tyranny of 15 years' standing, by the burning of Brussels, the massacre of its inhabitants, and by the bombardment of Antwerp—

"An Association has been formed in Brussels, in order to secure the independence of the country, and the perpetual exclusion of the Nassaus.

"The members bind themselves upon their honor to defend and maintain at any price the independence and nationality of the Belgians; to fight against the Nassau family; never to treat with them, no matter to what extremity the country may be reduced; and to repel all aggressions on the part of the foreigner."

POLAND.

The Messager des Chambers of the 23d says:

Already it (army of Diebitsch) flies the environs of Praga, leaves its positions in all quarters, even abandoning its artillery in many places.—Gen. Kreutz and Prince Adam de Wurtemburg saved themselves by posthorses. Provisions fail; the roads are impracticable; and the army is perishing by degrees. The thaw of the Vistula has increased this miserable state of things. Already disorganised by the failure of all their hopes of triumph, the Russians have no safety but in rapid retreat.

General Dwernicki pursues them with great fury, and new levies are forming every where to give the final blow to this foreign invasion.

The Russian army was subjected to great inconvenience, on account of the severity of the weather, the dreadful state of the roads, and difficulties in procuring subsistence.

A private letter from Warsaw of 14th March says:—

General Dwernicki has dispersed the division of Gen. Kreutz. He left Warsaw with only four pieces of artillery, and he has now a park of 20 guns captured from the enemy. Should Lithuania rise in the rear of the Russians, the whole force of the empire would not be sufficient to subdue the Polish nation. It is reported that insurrectionary movements against the Russians have already begun in Volhynia and Podolia.

Previous to the retreat of Kreutz, the corps under his command captured Lublin, after a most desperate resistance by the inhabitants, and a small band of Polish troops.

The latest German papers add that, in Podolia, the Nobility and their dependants, have arisen *en masse*, and assembled 15,000 cavalry, which force advanced to Kaminiez, the capital, and disarmed a Russian regiment of infantry.—The news of this event has already, it is supposed, led to retreat of the force under Gen. Kreutz.

INSURRECTION IN ANTIGUA.—The New-Haven Advertiser of Friday contains the following extract of a letter, dated

"ANTIGUA, March 24, 1831.

"This island is in a state of insurrection—all business suspended—martial law in force—and nobody sleeps but on their arms. Prompt measures however, have been taken—some slaves, supposed to be ringleaders, apprehended—and trials by court martial to commence to-morrow. We hope a few days may restore order and security."

The Editors of the Journal of Commerce have received Bermuda papers to the 12th inst. containing the particulars of this horrid business, but are compelled to defer them on account of the news from Europe. The amount of property destroyed is estimated at 60002. The number of conflagrations that had taken place was 18: and 12 slaves had been arrested, and committed as incendiaries.

PORTUGAL.

Lisbon, March 18

EXECUTIONS.—Lisbon has again had the misfortune to exhibit the dreadful effects of absolutism, and the young tyrant (old in crimes) has again satiated his cruel appetite by the cold and deliberate murder (in a most frightful and disgusting way) of seven respectable, and no doubt innocent, inhabitants of this city. Three of them were military men.

The special commission ended on Friday, the 11th inst. A majority of the Judges declared there was not any evidence made out of crime for which they ought to suffer death. To this Don Miguel returned for answer, that they were Constitutionalists, and should suffer. From this decree it would, they knew, be vain to make any appeal, for, as in the case of the nine students executed last year, though three of them proved a clear *alibi*, as they were intimate with those proved to be present at the affray; Miguel ordered the whole to be executed. Had any of the Judges stood out he would lose his place, and be denounced as a Constitutionalist.

On Monday Don Miguel took his departure for Mafra 24 miles from Lisbon, to prevent solicitations for pardon. It is said that on Monday the Duke of Cadval, on his knees, implored his Majesty to pardon or even respite them; he left the room in a violent passion; and said they should suffer at the time appointed, which was Wednesday.

During the night of Tuesday a platform was erected, about 15 feet square, in the midst of which was a strong post, and on one side of the post a seat for the unhappy men to sit upon for the purpose of being strangled. The stage or platform was nine feet high, and underneath was placed a large iron grate filled and surrounded by wood, pitch, and tar barrels, and other combustibles, for burning the bodies. Early in the morning a large body of troops, both horse and foot, were marched to line all the streets and avenues leading to the place of execution, which was not the usual place; but the Casa Sodra, a small square surrounded on three sides by respectable houses and shops, and the fourth side by the Tagus, and one of the principal landings in the city. This square is a great place of resort in the evenings of summer for walking, by the people engaged in business during the day, and was chosen on this occasion for the exhibition of this infamous and disgusting spectacle.

At eight o'clock the mournful procession was formed at the prison of the Lemoira, about a mile from the place of execution; the seven unhappy men, with 14 priests, one on each side of each prisoner in the centre; the prisoners barefooted and bareheaded; dressed in long white habits, with a hood hanging down behind, each bearing a small wooden crucifix in his clasped hands, secured together by bolts at the wrists.—They were strongly guarded, both before and behind. At each church they had to pass, the procession stopped to hear an exhortation, so that it was near twelve o'clock before they reached the fatal place. They ascended the platform one at a time, up a broad flight of steps, accompanied by the two priests as in the procession, and were immediately placed on the seat, with their backs to the upright post. The hangman, a miserable wretch, walking with a crutch, then secured the legs, the arms, and bodies of the unhappy men with cords, and placing a short cord round the neck and round the post introduced a short thick stick, and, giving it four or five turns, produced strangulation. The body was then untied, and laid at a convenient distance, and another brought up from the foot of the scaffold, until the whole had suffered. The youngest or least criminal is executed first, and as each occupies 15 or 20 minutes, the last has to endure for at least two hours the horrid sight of the sufferings of his fellow prisoners. The mind can scarcely imagine a more dreadful state of mental suffering. When the whole were strangled, the hangman wiped his face, and seating himself in the fatal seat coolly smoked a cigar, regaled himself with a bottle of wine, and then placing a block of wood under the neck proceeded to cut off the heads from which the blood flowed copiously in streams from the platform; then collecting the cords, and coolly wiping the hatchet and knife on one of the white dresses, he left the platform, first throwing the heads and bodies in a heap over the iron grate below. The fire was kindled, and in a few minutes the whole was in a blaze. By six o'clock the whole was burnt to ashes, when a gang of galley slaves, with irons on their legs, took the ashes in handbarrows, and threw them into the Tagus.

These seven unfortunate people solemnly declared their innocence to the last moment, some of them loudly and fearlessly. They had no connection with each other, they were simply known to entertain Constitutional principles; they had sworn with thousands of others to those principles, and died martyrs to them, and to the insatiate vengeance of the tyrannical Usurper. This is clearly proved by the whole plot being mentioned in the French papers on the 1st of January. Much sympathy is excited for the fate of these men. When the procession stopped at one of the churches, it happened to be close to the residence of one of the unfortunate men. The windows were all closed, the family having gone away the night previous; he gave a mournful look at his late happy home, and burst into a violent fit of grief; all eyes were upon him, and the procession was soon ordered to move on.

M. Savinette, the Frenchman, is transported to Angola, with three others, for 10 years, and six others for life.

Three if not four of the victims declared in their last moments they were perfectly innocent, and could have proved an *alibi* if allowed to produce witnesses; the others declared they considered it no crime to attempt to dethrone the Usurper, and place their lawful Queen on the throne.

IRELAND.

The famine in many parts of Ireland was most distressing. A meeting was held in London on the 24th, at which the Lord Mayor presided, to devise temporary means of relief. A statement containing extracts from letters was distributed in the room, from which it appeared that the distress was appalling—several persons had died from starvation, and at that present time, in the six parishes of Westport alone, there was 31,904 persons wholly without food.

NOTICE.

☞A Three Days Meeting will be held at Henrietta, commencing on Thursday 19th May inst. All who feel an interest in the prosperity of Zion are earnestly solicited to attend.

☞NOTICE. On Thursday, May 12th, a *Four Days Meeting* will commence in the Congregational Church of Parma and Greece. Ministers and members of other churches are requested to attend.

MARRIED.

On Monday morning the 2d inst. in St. Luke's church, by Rev. Mr. Whitehouse, Mr. *Elbert W. Scranton*, to Miss *Elizabeth Child*, all of this village.

On the 4th inst. by Rev. Mr. Penney, *Leverett Kasson*, to *Nancy McKibbon*, all of Rochester.

DIED.

In Sheldon, Genesee county, on Thursday morning last, Hon. LEMUEL CHIPMAN, in the 77th year of his age.

The deceased was originally from Salisbury in the State of Connecticut, from which place he removed to Tinmouth in the State of Vermont, some time previous to the Revolutionary war. Was a delegate to the Convention for the formation of the constitution of that state. Was a number of years a member of its legislature, and one of the Judges of the County Courts for the county of Rutland—was a practicing physician in the town of Pawlet, and was in the battle of Bennington, where he acted as assistant to Dr. Dickinson. He removed to Richmond, Ontario county in February 1795, of course was among the earliest settlers in this part of the state, and one of the pioneers of this then western wilderness, and suffered the hardships and privations incident to the settlement of a new country.

For many years after his removal to this state he was in different capacities employed in public business, and took a deep interest and an active part in political concerns. He possessed a good constitution, and although for some ten or fifteen years the infirmities of age have been increasing upon him, he continued to manage his business, and his habits of activity and industry continued until his death.

The disease of which he died, which is supposed to have been some affection of the heart, and was first perceived during the last winter, was such as not to confine him to the house more than a few days, and he was able with a little assistance, to walk about, the day previous to his decease.

The relation which he sustained (that of Father) to the Editor of this paper precludes his speaking of his usefulness as a citizen, and his kindness and benevolence as a friend and neighbor. An extensive circle of acquaintance and numerous relations and friends can, on this point, bear testimony.

At Baltimore, on the 16th inst. Hon. ROLLIN C. MALLARY, member of Congress from the state of Vermont, and for the last four years chairman of the committee on manufactures, in which station he highly distinguished himself.

ROCHESTER MARKET.

Wheat, bushel	$1 08	—, mess, bbl.	$12 to 15
Flour, bbl	5 00	Potatoes,	31 1-2
Corn,	,52	Butter, lb.	,14
Oats,	,34	Lard,	,9
Beef, fresh	5 00	Eggs, doz.	,10
Pork, do.	5 00	Cider, bbl.	150
Salt, bush'l	1.50 a 1,56		

Rochester price Pot ashes $100 per ton—Pearls 100 a 105
New York price do 90 a 90,—Pearls 130.

COMMONWEALTH OF MASSACHUSETTS.

Hampden ss. Court of Common Pleas, March Term, 2831.

TO Asa Lamb & Auswell Lamb, both of Rochester in the county of Monroe in the State of New York, yeomen.

Please to take notice—that an Action is now pending against you in said Court of Common Pleas, wherein John A. Walsh of Boston in the county of Suffolk, and commonwealth aforesaid, gentleman, is Plaintiff, in a plea of debt.—The writ bears date the seventeenth day of December in the of our Lord one thousand eight hundred and thirty.—The Plaintiff's damages are laid at One Thousand Dollars. By the Deputy Sheriff's return on said writ dated 17th December 1830, it appears that all your right title and interest of a farm lying in Ludlow in said county with the building thereon standing is attached. Said action stands continued to the next Court of Common Pleas to be holden at Springfield within and for said county on the third Monday of June next at which time and place you may appear if you see fit and defend the same.

By order of Court.

JOHN INGERSOLL, *Clerk.*

3w19

NEW GOODS.
At No. **46**.—*Carroll-Street.*

W. BARRON WILLIAMS, has just received a well selected stock of fresh *SPRING GOODS*, which will be sold low for Money. 19tf

May 3d, 1831.

BANK OF ROCHESTER.
May 3d, 1831.

NOTICE is hereby given, that there will be an election of thirteen directors for the Bank of Rochester, at their Banking House, on the first Monday of June next, at 12 o'clock at noon. By order of the Board of Directors,

J. SEYMOUR, Cashier.

Extract from the by laws of the Bank of Rochester passed 18th Sept. 1824.

"All elections for Directors shall be held at 12 o'clock at noon of the day stated in the charter. At such elections the Directors in office present shall preside; and in case no Directors shall attend, the Cashier shall presite at such election, receive the votes in person, or by proxy, and canvass the same, and notify the Directors elected."

3w 19.

TO EXEMPT FROM IMPRISONMENT.—William Cockrane insolvent, time of showing cause the 16 day of July next, at ten o'clock, in the forenoon, before Samuel L. Selden Esq. First Judge of Monroe Co. Courts, at his office in Gates in said Co. Notice first published April 28, 1831.

NOTICE.—The copartnership under the firm of O. N. Bush & Burnell was dissolved by mutual consent, on the 20th March 1831. Debtors to said firm are requested to make immediate payment to Mr. O. N. Bush, at their late stand, Main-St.

O. N. BUSH.
April 14, 1831. LEVI BURNELL.
16 tf

MISS M. B. ALLEN, has taken a room in O. N. Bush's building, on the north side of Main-street, a few doors east of Blossom's Tavern. School will be open for Young Ladies on Monday the 5th of June.

A few young ladies can be accommodated with Board in the family of the teacher.

April 26, 1831. 18tf

PAPER HANGINGS.

A complete assortment of Splendid Paper Hangings and Borders, now opening, and for sale by E. PECK & Co.

April 21, 17 3w

FANCY WEAVING.

THE subscriber continues the above business in a number of its various branches, at Mr. Curtiss' Factory, opposite the Globe Building, Main Street, where he will weave *Carpet*, or *Double Cloth* COVERLETS, with the owner's name in fair letters Floor Coverlets, Single Carpeting, Floor Carpeting, Table Linen, &c. &c.—all of the newest fashions, and first rate workmanship, and as cheap as any man will do work in the same style.

☞Coverlet Yarn dyed an Indigo Blue.

M. F. WHITNEY.

N. B. Carpet Yarn dyed in the same building by Mr. Kinsella, Fancy Dyer. 3w17

CHRISTIAN ALMANAC for 1831 for sale at this Office

Central Library of Rochester and Monroe County
Historic Newspapers Collection

OH! STEAL THOU NOT MY FAITH AWAY.

[BY CHARLES GILBORNE LYONS.]

"Oh! steal thou not my faith away,
Nor tempt to doubt the trusting mind,—
Let all that earth can yield decay,
But leave this heavenly gift behind:—
Our life is but a meteor gleam,
Lit up amid surrounding gloom,—
A dying lamp, a fitful beam,
Quench'd in the cold and silent tomb.

"Yet if, as holy men have said,
There lie beyond that dreary bourne
Some region where the faithful dead
Eternally forget to mourn;
Welcome the scoff, the sword, the chain,
The burning wild, the black abyss,
I shrink not from the path of pain,
Which endeth in a world like this.

But, oh! if all that nerves us here,
When grief assails and sorrow stings,
Exist but in the shadowy sphere
Of fancy's weak imaginings;
If hopes, though cherished long and deep,
Be cold and baseless mockeries;
Then welcome that eternal sleep
Which knoweth not of dreams like these.

"Yet hush! thou troubled heart! be still:
Renounce thy vain philosophy;
Like morning on the misty hill,
The light of Truth will break on thee.
Go—search the prophet's deathless page—
Go—question thou the radiant sky,
And learn from them, mistaken sage!
The glorious words—'Thou shalt not die!'"

ADVICE TO A YOUNG CHRISTIAN.

I wish you never to forget, that the attainment of an elevated standard of piety, is intimately connected with an assiduous and diligent perusal of the scriptures. It is customary to recommend to the young Christian, various authors on practical piety. Such authors I cordially unite in recommending; but I fear that the youthful Christian, by too great an attention to desultory reading, has sometimes given less attention to the Bible than its paramount importance demands.

Christians, in recommending such books, have taken it for granted, that the Bible is diligently and closely studied; but they have taken too much for granted. A taste for religious novelties has been excited, and the precious Word has at length become comparatively uninteresting. If any book of mere human composition, be it ever so instructive, is to command more of our interest and attention than the Bible, we should, like Martyn, throw it aside, and reperuse the sacred volume, until we give it, in our hearts, its legitimate prominence and superiority.

When young Christians become devoted to this religious literature, the Bible is very apt to be neglected. They acquire a flippancy in discussing the superficial parts of Christianity; but I insist upon it, that they do not, by such reading, form a sound, consistent, and deeply spiritual character. Far be it from me to undervalue such reading. But I wish to impress upon your mind the superiority of God's word. Other books, of a religious character, should be considered as subordinate to the Bible. When they throw light upon the sacred volume; when they drive you back to this great fountain of truth; when they quicken your diligence in studying it, and serve rather as hand-maids, than as rivals; they may be perused with propriety and with profit. But if you find that they draw away your interest from the word of God, and excite a taste for novelties, you must suspect them as rivals, and immediately give again your highest affections to that precious book, to which they legitimately belong.

This caution is the more needful, because the press, at the present day, teems with periodicals and works of fiction, which, bearing a slightly religious aspect, are considered as good substitutes for similar but irreligious books; and are therefore recommended to those whose consciences might revolt at the latter cast of publications. This furnishes a strong temptation to young Christians. I warn them against it. I would not circumscribe their reading entirely to the word of God. I would be far from proscribing any merely innocent or instructive book.—Let them drink at the waters of Helicon and Parnassus. Let them be acquainted with poetry, history, and even many excellent works of fiction; but I would guard against making this reading paramount to the Bible. I believe there never can be an exalted Christian character, where the Bible is not made the first, and the best, and the most interesting of books. That person who cannot lay aside any volume, however interesting, for the Bible, and who cannot find in the latter, a greater relish than in the former, has never attained to an elevated standard of piety.

It has been said, that every thing in a minister's studies should have a reference to the word of God. Through whatever fields of science, or of literature, he may rove, he should come back with superior relish to the Bible. The same advice should be given to the young Christian. In the varied regions of philosophy and taste, he is permitted to rove; but the Bible should be his richest banquet. Make it a rule always to prefer it. If at the hours of devotion, you are strongly drawn towards some new and interesting religious publication; if you are tempted to omit, for this, the regular study of the scriptures, regard it as a temptation, and resist it accordingly. You recollect the resolution of the pious Martyn, to which I have alluded. He never would allow himself to peruse a book one moment, after he felt it gaining a preference to his Bible. As long as he could turn to his Bible with a superior relish, so long he would continue reading, and no longer. Go thou and do likewise. If you commence with this resolution, you will find the advantages of it in your daily experience. The word of God will grow constantly in your estimation, and you will be ready to exclaim, with David, "O how I love thy law; it is sweeter to my taste than honey, and the honey-comb."

My own experience convinces me, that the oftener and the more diligently you peruse the scriptures, the more beautiful will they appear, and the less relish will you have for light and superficial reading. There is, in an intimate acquaintance, in a daily conversation with the scriptures, something sanctifying, something ennobling. A satisfaction is felt in perusing them, which no human composition can excite. You breathe a heavenly atmosphere. The soul is bathed in celestial waters. It imbibes a sweetness and composure, which shed over it unearthly attractions.

To this fountain of light and life, let us then daily resort. Here is the healing influence.—Here is the pool of Bethesda. Here abounds consolation for the afflicted. Here hope dwells to cheer and to guide. "Bind this precious volume about your neck. Write it on the tablets of your heart." It will prove your shield in conflict, your guide in perplexity, your solace in adversity. When [illegible] victory," if it have been faithfully studied in this life, it will afford themes of heavenly contemplation through eternity.—*Dr. Alexander.*

From the Christian Watchman.

BLACKS IN JAMAICA.

It has been our privilege heretofore to give some pleasing accounts of the success of the Baptist Missionaries among the Negroes of Jamaica. We have now the pleasure of giving another account, written by MR. PHILIPPO, who was in our city about one year since. Some of our readers may smile at the broken manner in which these honest souls express their feelings; but we will venture to say, that their language will meet a counterpart in the breast of many a Christian. Mr. Philippo thus remarks:—

Last Sabbath day, I baptized 129 persons; and many more are waiting to testify their attachment, in a similar manner, to Him who hath loved them, and, I trust, washed them from their sins in His blood. It may be thought, that, by the admission of such numbers, sufficient caution is not exercised in receiving them as candidates; but to the best of my knowledge, I have never administered this Sacred Ordinance to one from whom I could have conscientiously withheld it.

The following will give you some idea of the spiritual knowledge, which most of them manifested at their examination a few days ago.

Minister.—You profess to love and serve the Lord Jesus Christ. What do you love and serve him for?

Candidate.—Him pill Him precious blood to redeem me poor sinner, Massa.

M. How do you know that He shed His blood for you?

C. Because me is poor sinner, and me no lub him once; but truly feel me lub him now.

M. Then you did not always love him?

C. No, Massa: me no always lub him; for true me love de world and de tings of de world: but me no like for heary 'bout Massa Jesus, none 'tall.

M. Do you like to hear about him now?

C. O my Massa! who me like for heary 'bout, if no like for heary 'bout Massa Jesus? Him too good to me poor sinner.

M. What first stirred you up to pray?

C. Me go to Chapel, and hear Minister say, "*Except ye repent ye all likewise perish;*" an me feel much upon it—feel me no do one ting right; an if me dead, me go to hell: an beg one broder for set me off to pray to Massa Jesus to have mercy on me poor soul.

M. And do you think that God has changed your sinful heart?

C. Me hope so, Massa. Me feel meself poor sinner 'till: worser and worser me seem for get ebery day; but me heart fix 'pon precious Massa Jesus, and me pray me for dead sooner den me no lub and serve Him.

M. But how is that you are getting worse, if you have a new heart?

C. Massa, me no know. Me feel too sometimg widin me—one good, turra bad. Me heart go and come: him neber stand 'pon one ting good. Sometime, one sa—"Tom, go to Chapel." Turra one sa—"Me no go to night: me quite tired, and de ground wet and cold."—Sometime one say—"Tom, pray and tank Massa Jesus." Turra one say—"Him too late for pray now must stand till morrow." So, Massa, me can' tell meself sometime what me is.

M. Have you felt more happy since you have made a profession of the Religion of Jesus, than before?

C. Oh, yes, my Massa: befo'time, when me sick, me 'fraid for dead; but me no 'fraid for dead again. Massa Jesus take away him ting; so him no able to hurt one o' de little ones, who believe in Him.

M. And do you really think that you are one of that little flock whom he will make victorious over death?

C. Massa, me truly feel me poor miserable sinner: no able for to do any ting good in Him sight; but me got no oder to call upon, nedder to put my trust in, but Massa Jesus, and in de precious blood. Don't Him say, Him no cast out none dat come to him?

M. Who is Jesus Christ? and how do you know that he is able & willing to forgive your sins?

C. Him de Son of God: and do'nt Massa self tell us Him never turn poor sinner from de door of mercy?

M. As you say you take no more pleasure in the things of the world, what do you delight in now?

C. Me lub Jesus Christ now, and for do Him commandment. Me lub me Church—me lub me broder and sister—me lub for heary God's word—me lub for sing and pray—and all ting, Massa, and me own heart tell me, me precious Massa Jesus lub.

M. Why do you wish to be baptised?

C. To pattern after Massa Jesus. Him bury under de water, rise up again; so me wish for follow him.

M. Do you think that *that* will help to wash away your sins and make you more prepared for heaven!

C. Holy Massa Jesus' *blood* wash away my sins, and make me fit for heaven. Baptiz—dat make de world know me no belongs to dem again; but me take up de cross, & follow Massa Jesus.

M. What do you think of the Lord's supper! Is it, think you the real body and blood of Christ, which you see on a Sacrament Day on the Table?

C. No, it is only bread and wine, to remember us dat like Massa broke de bread, so Massa Jesus body was broke, for we poor sinner; and de wine show we how him bloody pill for we too.

M. Well, if we were to receive you into the Church do you think you would have any duties to perform towards it?

C. Yes, Massa. Me mustn't get grief when me broder and sister tell me do wrong—me mus lub me Minister—all me broder and sister—'tend me Church regular, and do all me can for bring de poor sinner, like meself sitin in de cave of darkness, to Jesus Christ.

From the Sunday School Journal.

FOURTH OF JULY, 1831.

A clerical friend, in New Jersey, invites us to urge, with all reasonable importunity, the general observance of the next fourth of July by the Sunday-schools throughout our country—not only should it be observed as the anniversary of American independance, but more especially as the anniversary of a glorious era in the history of moral independance—the establishment of free Sunday-schools. He says, his prejudices against such an observance of the day were very strong until he saw the thing done—he saw the children assembled without the sound of drum or fife—without procession, banners, or shouts—to unite in thanksgiving to God for his mercies to their fathers for generations past, and for his great mercy to their children—to hear of the mighty deeds which were performed of old, and to seek a good and a right way for themselves. It was delightful, he says, to find lessons of true patriotism drawn from, and illustrated, by the oracles of God—inculcated with great plainness and simplicity on the minds of children and youth; and it led me to hope that we should yet have a generation of men and women who would be worthy to dwell in such a land, and who would understand and appreciate its in-[illegible] plan, and hope never to see the day again without some such agreeable association.

Now, what think you, reader: cannot your Sunday-school be collected on the next fourth of July, either by itself, or in conjunction with some neighboring school?—No matter of what denomination—for we should have been in a sad state now, if the Presbyterians, or Methodists, or any other considerable body of citizens, had refused fifty years since, to suffer, and die, with Episcopalians and Baptists. If the thing seems to you expedient, use your influence to have it settled now, that (unforseen circumstances excepted) the school with which you are connected, will thus commemorate the next anniversary of independence.

There is one consideration which urges us to the general adoption of the plan now suggested, viz. that 1831 *is the fiftieth year of the existence of Sunday-schools,* as a general system of instruction. We have mentioned, in another number, the proposition of the poet *Montgomery,* to celebrate this interesting anniversary in some suitable manner., and by reference to our notice of the *London Sunday School Union report,* in the Sept. number of our magazine, it will be seen what views are entertained there on the subject.

As no particular day of the year seems to be exclusively appropriated, it is entirely proper that the day with which we associate so much that is interesting and important in our national history, should be employed for this purpose. The pupils, teachers, and friends of sunday-schools, will do well on that day to call to remembrance the origin of an institution, which if properly cherished and improved, will do more to perpetuate the civil and religious liberty of American citizens, than any other institution with which we are acquainted. If there is a day in the year 1831, which is to be devoted to the contemplation of the history and prospects of our country, let it not pass without a vivid and grateful remembrance of an institution, the legitimate influence of which will secure to our country successive generations of enlightened, thinking, independent, Christian freemen.

☞It is not an hour too soon to make arrangements.

From the Christian Magazine.

"THE OUTCASTS OF ISRAEL."

If the outcasts of Israel are not to be found in America, *where,* suffer me to ask, *are they to be found!* Between two and three thousand years ago, they disappeared from the civilized world; and went *somewhere*—where we believe they now exist, a distinct people. Where then did they go? And where are they at present!—They are not in Europe—they are are not in Africa—and, so far as is known they are not in Asia. The habitable earth has been to a very great extent explored, and unless we place them in the wilds of America, they are not to be found.

The natives of this continent, if we except the Esquimaux and Greenlanders, are manifestly *one* people. This is proved from the similarity of their personal appearance, of their customs, of their religious worship and belief, and especially of their language, that these are little more than different dialects, of the same tongue. The natives of both the Americas, and of every part of the country, bear evident marks of a *common* origin, and of having descended from some common branch of the human family. And not only are they of the same origin and race; they have preserved themselves in a great measure *distinct* from all other people. They are as distinct, at this day, almost as the Jews are. In this view, they correspond exactly with what we might expect of the descendents of Israel.

That they *are* the descendents of Israel, is rendered probable by their *traditions* respecting the coming and settlement of their forefathers in this country. We have seen already from the apocryphal history, that when the tribes of Israel left Media, they journied in a northeasterly direction, "a year and a half." This might carry them to the northeast extremity of Asia, and very possibly over Bhering's straits, into the limits of America. In strict accordance with this account, the American natives have a tradition, that a long time ago their fathers came here from another country; that in their journey they passed over the great waters—and that they came to their present settlements from the northwest. The Mexicans not only had this tradition, but pretended that they could show the places where their forefathers stopped, in their journey from the northwest coast. Here then on the other hand, we have an account, of the tribes of Israel leaving Media, and travelling long enough in a northeasterly direction, to bring them very nearly if not quite, upon the northwest coast of America; and on the other, we have a current tradition of the Indians, that their fathers actually came from this coast, & beyond it from another country.

Another argument, to show that the American Indians are the descendents of the Israelites, is derived from their *language.* Between the language of these Indians and the Hebrew, there is, to say the least a strong affinity. This fact has been noticed by many writers, and by those too who were best able to form a judgment in the case. I could mention as many as thirty words, besides several phrases of some considerable length, which are almost precisely the same in Indian as in Hebrew. The Hebrew word *Hallelujah,* so common in sacred music among ourselves, is still more common in the sacred songs of the Indians. The Hebrew word *Jehovah,* is in Indian *Yo-hewah.* The Hebrew word *Jah,* another name of the Deity, is in Indian, *Yah.* And the Hebrew *Ale,* still another name for the Deity, is in Indian precisely the same. The construction of the Indian languages by means of prefixes and suffixes, also gives them a striking resemblance to the Hebrew. How shall we account for the strong affinity between these languages, unless we suppose the American Indians to be in fact Israelites!

Some have thought that a similarity could be traced between the *features* of the American Indians and those of the Jews. This was the opinion of the celebrated William Penn. In describing the natives soon after his arrival among them, he says, "I found them with like countenances with the *Hebrew race;* and their children of so lively a resemblance to them, that a man would think himself in Duke's Place in Barry Street, (the *Jews' corner,*) in London, when he sees them."

The American Indians have many traditions, corresponding with the *sacred history,* which can hardly be accounted for, unless on the supposition that their fathers were once acquainted with the inspired volume. They not only have traditions, like many of the heathen, of a general *deluge,* but retain some obscure ideas of numerous other facts, mentioned in the scriptures. They believe that the man was created from the earth, and that the woman was formed of part of the man. They have a tradition of the longevity of the first inhabitants of the world, when men lived 'till their feet were worn out with walking, & their throats with eating." They have a tradition of the *confusion of tongues*—that "a long time ago, the people went to build a high place; and that while they were building, they lost their language, and could not understand each other." They have a tradition that a great while since, they had a common father, and that this father had twelve sons—in allusion doubtless to the twelve sons of Jacob. They tell us that their ancestors had one sanctified rod, which *budded in a nights time*"—Like the rod of Aaron. They believe that "the Great Spirit in very ancient times, often held councils and smoked with their fathers, and gave them laws to be observed; but that in consequence of their disobedience, he withdrew from them, and abandoned them to the vexations of the evil spirit."—Those traditionary accounts, (to which I have it in my power to add others) are very remarkable, and clearly indicate that the ancestors of the Indians must at some period have been acquainted with the sacred history of the Old Testament.

The religious belief of the American Indians differs materially from that of the other heathen nations, and agrees, in many points, with that of the ancient Israelites. They believe the existence of *one God,* the great visible spirit who created, and constantly governs the world; and although free from idolatry; yet in general, they agree, and have ever agreed, in directing their *worship* to God alone. They believe in a superintending *Providence,* and manifest often a degree of gratitude on the reception of favors, and of submission in adversity; which would not discredit professing Christians. Their sense of dependence on the Great Spirit, leads them very frequently to *pray* to him. "Every morning," says our Missionaries among the Osages, "we hear them on all sides around us, to a great distance from their camp, engaged in a very earnest prayer to God their Creator. This they do likewise on all extraordinary occasions, as when they receive any distinguished favor."—Such was their practice when the Missionaries found them, and before they had received any religious instruction. The Indians believe in the existence of *angels* and *demons,* and that the demons have a chief over them, who is more wicked than the rest. They believe that they are themselves, *the beloved people* of the Great Spirit, as the ancient Israelites did; that they were the peculiar chosen people of God. The Indians also believe in a future state of rewards and punishments, to be distributed according to the characters which are sustained here. If now we compare these religous views and traits with those of the debased and idolatrous heathen, in Asia, and in other parts of the world, we shall discover a *difference* for which it will not be easy to account, but by supposing the remote ancestors of the American Indians to have been acquainted with Divine revelation.

"VERSE ASSOCIATION."—We would particularly invite the attention of our friends to the appeal of the directors of this association, which will be found on our last page.

Any thing that tends to the melioration of the condition of our fellow beings, must at all times arrest the attention of the Christian and the philanthropist, and meet their decided approbation. The objects of this association, are certainly praiseworthy, in a moral point of view, (say nothing about their religious tendency,) and we do devoutly hope that they will be generally embraced.

The New-Testament, no one will deny, contains an excellent code of laws for the regulation of our conduct, and if they are followed by any one, he cannot be guilty of any violation of the laws of the land—let the doctrines of the Testament be fully impressed upon the mind, and our streets will be rid of the idle and the vicious, the drunkard and the blasphemer—our prisons will become useless, and a gallows be unknown in the country. Besides, this committing to memory a verse per day will have another good effect upon the rising generation—in addition to the scripture instruction thus implanted in the mind, the recollection will be strengthened in a very great degree.

We have no fear of men becoming too good; and to any measure that shall be adopted to soften the asperities of human nature, or subdue the malicious passions of the heart, we say All hail!—*Free Press, Oswego.*

ROYAL INSTITUTION, FEB. 25, 1831.

Mr. Cooper, on recent improvements in Paper Making.—Antiquarian was formerly the largest sheet of paper that could be made, its frame being the utmost that a man could grasp with his extended arms; (i. e. necessarily less than a fathom long;) but now a single sheet of paper is often made three quarters of a mile long—nay, one sheet has been drawn off four miles in length! Long paper indeed! dedicated we presume to the especial service of the long robe; long enough for a chancery suit, or for the exhibition of the talents of the most special pleader.

Until lately, one-sixth part of this quantity was wasted by the imperfect mode of cutting; for the paper being rolled in the making round a cylinder, the outer layers were of course much larger than the inner, and when cut through, from the circumference to the centre, a second cutting was required to reduce the whole to one size, and this caused one sixth of the paper made to be made in vain. Now, however, a machine has been invented, by which the whole of this waste is saved; for instead of relieving the cylinder from its burden, by cutting its concentric circles through, the cutting machine unrolls and cuts the *miles* of paper into usable and equal sheets.

Paper of 12 yards long is chiefly used for paper-hangings, and now each piece is printed on one entire sheet, although for some time after sheets of this enormous length were made, the revenue laws compelled them to be cut into short small sheets, which the paper hanging manufacturers had again to join together. So much for the rigor of the laws.

MYSTERIOUS.—One day last week while some men were engaged in digging a cellar in the west part of the town of Onondaga, near Howlett Hill, and about five miles west of this village, the *bones of three human beings* were dug up about two feet below the surface of the earth. A butcher's knife was found beside one, a piece of a cast-iron sleigh shoe beside another, and a billet of wood near the third. The remains of a valice, some buttons and a cent, bearing date 1800, were also found.—These, together with other circumstances connected with this mysterious affair, leave but little doubt that some foul deeds of blood have been perpetrated upon that spot sometime during the last thirty years. The bones were much decayed, consequently no marks of violence were discovered. We are told that one of the first log houses ever erected in that section, once stood upon the spot where these bones were found, but was swept away, by the ravages of time, some eight or ten years since.—*Onondaga Standard.*

SPLENDID BOOK.—A work, truly described as a typographical wonder, was presented to their Majesties on Monday last at the Pavillon. It is the New Testament, printed in gold on porcelain paper; and it is the first instance where such printing has been successfully executed on both sides. Two years were employed in perfecting this work, of the costly nature of which an idea may be formed from the fact that the gold it contains is of no less value than five guineas. Only 100 copies are printed.—*Brighton Gazette.*

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building,* a few rods East of the Old Bridge, Main Street, Rochester.
FREDERICK STARR.

TO MERCHANTS IN THE COUNTRY.—*POMEROY & BULL* have removed from 7 Front st. to the new Store, 64 Water st. (a few doors below Old Slip,) where they will have for sale, on liberal terms, on the opening of Spring business, an extensive assortment of WINES and GROCERIES, (*with the exception of Spiritous Liquors,*) and respectfully invite their friends, and Merchants generally, to call and examine their stock, and prices.
New-York, Feb. 24, 1831. 11 10w

O. HASTINGS, *Attorney & Counsellor* at law and *Solicitor & Counsellor in Chancery.*—Office over the store of B. Campbell & Co., Carroll Street, Rochester. 26 tf

SEPTEMBER, 1830.
ROCHESTER CASH STORE.
HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are
46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds
Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*
Also a general retailing asortment of *Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.*
Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.
J. B. BLOSS,
M. A. F. HARRISON.
The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.
February 7, 1831. tf.

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance Company, Hartford.* he 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.

ROCHESTER HIGH SCHOOL.
English Department.
THE Summer Term of this institution will commence on the 10th of May next, where all the various branches of English Education will be effectually taught by competent and experienced teachers, at the reduced prices of from $2 to $3 per quarter, on the second floor, for Male and Female classes. The Classical Department still continues, under the tuition of Mr. John Hutton, from Vermont University at Burlington.
Rochester, April 13, 1831. 4w16

The People of the State of New York, by the grace of God free and independent:

TO all to whom these presents shall come, or may concern, and especially to William Groves, guardian of the infant heirs of William P. Starks, deceased—to Mabel Starks, widow, and to the creditors of the said deceased, send, Greeting: You and each of you are hereby cited and required personally to be and appear before our Surrogate of the county of Monroe, at his office in the village of Rochester, on Monday the 9th day of May next, at 10 o'clock in the forenoon of that day—to attend the final settlement of the accounts of Joshua Field and Joseph Ganson, administrators of the estate of William P. Starks, deceased, which will then and there be presented, and to abide by and perform such orders and decrees, as shall be, by our Surrogate made in the premises.
Witness, Orrin E. Gibbs, Surrogate of said county at Rochester, this 4th day of April 1831.
O. E. GIBBS.

1831.
ALLEN, WHEELER, & CO.
OF THE
HUDSON & Erie, and Oswego Lines, have their arrangements completed, and are now ready to forward goods from Boston, Philadelphia and New York, to Oswego, Buffalo, or any part of Ohio, Michigan, or Upper Canada.
They have on the New York and Ohio Canals, thirty first rate Boats, all manned, by practical Boatmen, and with frequent relays of Horses, they are able to promise the transportation of property, with the utmost care and expedition.
On the New York Canals, their Boats will leave Albany, Troy, Oswego, Rochester and Buffalo, and the intermediate places, daily,. On the Ohio Canal, they will run a regular line, between Cleaveland and Newark, or the southern termination of the canal, all running *Night and Day,* except the SABBATH.
Their arrangements with owners of Tow Boats, and Line Sloops on the Hudson River, and owners of Steam boats and Vessels on Lakes Erie and Ontario, will enable them to forward property on any of these waters, without detention. Property shipped on the Hudson River, fully insured.
ALLEN, TIBBITS & Co. *Troy,*
ALLEN, WHEELER & CO. *Rochester,*
JOHN C. DAVIES & Co. *Newark, O. Hudson & Erie Line Owners.*
ALLEN, TIBBITS & CO. *Troy,*
J. T. TROWBRIDGE & CO. *Oswego, Oswego Line Owners*
The following persons will receive property, and forward according to the direction of the owners.
HILL, FISH & ABBEE, } *Philapelphia,*
T. M. SOUTHWICK, }
BIGELOW & BANGS, *Boston,*
W. HUBBELL, 29 *Coenties Slip, N. Y.*
E. COOK, 66 *on the Dock, Albany,*
ALLEN, TIBBITS & Co. *Troy,*
BUTLER, M'DONOUGH & CO. *Utica,*
JOSEPH SLOCUM, } *Syracuse,*
JAMES MOORE, jr. }
JOHN RICE, jr. *Weedsport,*
J. A. CLARK *Montezuma,*
J. T. TROWBRIDGE & Co. *Oswego,*
ALLEN, WHEELER & Co. } *Rochester,*
O. N. BUSH, }
J. COGSWELL, *Brockport,*
WILLIAM ALLIS, *Holley,*
N. INGERSOLL & Co. *Albion,*
E. FOLSOM, *Lockport,*
E. F. NORTON, *Buffalo,*
KELLEY & WALWORTH, } *Cleaveland, O.*
JOHN S. HUDSON, }
JOHN C. DAVIES & Co. *Newark.*
☞ They also continue to occupy the two Store Houses on Sophia-street, in Rochester, which will enable them to store any kind of property, on the lowest terms 16tf

WM. H. WARD & Co. (MARBLE BUILDING, *Carroll Street,*) have just received a full supply of **GOODS.** Rochester, June 2, 18[illegible]

IN CHANCERY.—Isaac T. Storm & Charles Storm Complainants, vs. Richard Gorsline, Aurelia Gorsline, John Harris, Simeon P. Allcott, Ebenezer Watts, Charles J. Hill, Lewis L. Peet, John V. R. Schermerhorn, Joel K. Salmon, David S. Boyd, Benjamin F. Phelps, Azer S. Marvin & Marvin Mc Nelta—Defendants.
In pursuance of a Decretal Order of the Court of Chancery of the State of New York made in this cause, a court thereof held at the Court House in the village of Batavia, the [illegible] March 1831, I shall sell at public auction to the highest bidder, at the [illegible] vern in the village of Rochester in the county of Monroe on the [illegible] May next at 10 o'clock [illegible] of that day the following described premises, viz.—[illegible] certain piece or parcel of land in Rochester in the town of Gates in the county of Monroe and State of New York, bounded on the south by the north line of Buffalo street, on the west by by the east line of Elizabeth street, on the north by the north line of lot number one hundred [illegible] one, and on the east by a line drawn parallel to the east line of Elizabeth street and seventy two feet [illegible] from the said north line of the said lot number one hundred and fifty one to the said north line of Buffalo street [illegible] said, and being seventy two feet in front on Buffalo street and one hundred and fifty feet in front on Elizabeth street, which said premises will be sold in two separate [illegible] the one of which to be taken off of the rear of said premises commencing at the north west corner thereof [illegible] tending south fifty feet on Elizabeth street, [illegible] width of said premises parallel with [illegible] ry, and the other parcel to embrace the residue of said premises. HORACE GAY, Master in Chancery.
Dated April 5, 1831.

New Jersey—Bergen Common Pleas.
Simon Y. Van Ness v. Marsalas Van Giesen, Cornelius Van Giesen & Adrian Van Giesen. } In case Foreign Attachment.
NOTICE is hereby given, that an attachment issued out of the inferior Court of Common Pleas, in and for the County of Bergen, against the goods and chattels, monies and effects, rights, credits, lands and tenements of Marsalas Van Giesen, Cornelius Van Giesen, and Adrian Van Giesen, non residents, at the suit of Simon Y. Van Ness, in a plea of trespass on the case to the damage of the said Simon Y. Van Ness of twenty one hundred and fifty dollars, was returned by the Sheriff of said County of Bergen, to the term of October, 1830, duly executed according to law.
ABM. WESTERVELT, Clerk.
E. B. D. OGDEN, Att'y. 12w10

To Exonerate from Imprisonment.
The creditors of Isaac Castle, an insolvent debtor and a resident of the town of Gates in the county of Monroe, are notified to show cause if any they have, before Hon. Addison Gardiner Circuit Judge, at his office in Rochester, in the said county on the 23d day of April next, at 10 o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment according to the prayer of his petition.
Dated Feb. 7, 1831. [illegible]

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January in the year of our Lord one thousand eight hundred and thirty, executed by Charles B[illegible] of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and two o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty-six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less
JAMES W. SMITH,
Assignee of said Mortgage.
ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of two several sums of money, secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars—the other executed by the same Chandler Farrar to one William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due this day the sum of two hundred and eighty two dollars and forty two cents;—NOTICE is given that by virtue of the several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Sines in the town of Mendon, in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Rush, aforesaid—to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five. ISAIAH BROWN.
Dated March 3, 1831.
JOHN DICKSON, Atty.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 265—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date. Notice is therefore hereby given, that by virtue of a power of sale contained in the said Indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land, situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section I, and being twenty three feet front of river street formerly so called, now St. Paul's street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 10, 1831.
H. HUMPHREY, Attorney. MITCHELL LODER, Mortgagee.

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew L. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 55; and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit, Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division, in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY, Mortgagee.
H. Humphrey, Att'y for Mortgagee.

CHRISTIAN ALMANAC, for 1831 for sale at this Office.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, MAY 12, 1831. VOL. V. NO. 20.

ROCHESTER, MONROE Co. N.Y.
PUBLISHED WEEKLY.
TYLER & CHIPMAN, PROPRIETORS,
ALBERT G. HALL, PRINTER.
Office in the Globe building, No. 14, Main-Street.

TERMS.—*To Mail Subscribers, after 6 months* $3.00. *In advance,* $2.50. *Companies of five or more, where payment is made when the names are forwarded,* $2.00.
Village Subscribers, $2 50 *in advance.*

OBSERVER.

THURSDAY, MAY 12, 1831.

MR. PARKER'S SERMON.

The Sermon of Rev. Joel Parker, of the city of New York, which will be found on our first page, we publish for two reasons. In the first place, the doctrine which it contains is, we think, at the present time, when the subject of religion, the salvation of the soul, and the means best adapted to bring sinners to Christ, are so much talked of, peculiarly adapted to to do away the popular objections to immediate submission—to show the reasonableness of the requirements of God, and the practicability of obeying them.

Another reason which leads us to publish it is, that in many places where the Observer circulates, neither the National Preacher, or any other religious periodical of that character, is taken at all, and in very many places in the western, and southwestern counties, the little churches which have been gathered by missionary labor, do not enjoy the stated ministry of the word, and this will for one Sabbath at least, in such cases, supply the deficiency

THE LATE JOSIAH BISSELL, ESQ.

However much a man, while living, may dislike eulogies upon departed worth; yet, when he himself has departed, his survivors have a full right to the benefit of his example. The whole business of this world is, or should be, to form characters for eternity; and example is one means of forming characters, which is extensive and powerful in its operation. On this account, we had hoped to see someting in the shape of biography, touching the remarkable example which the subject of this article has left behind him. But it now seems probable we shall be disappointed. A short article, hastily written, appears in the N. York Evangelist; and the editor of the Rochester Observer, failing to obtain an article from some other source, has supplied one from his own pen, written with equal haste. The two articles are kindly intended; but in our opinion are not such as the public have a right to expect. The Observer says, posterity will do him justice. But why wait for posterity! Is there nobody in Rochester, among his immediate survivors, that can pour forth a just tribute to his memory! With the hope that this may yet be done, we decline copying entire either of the articles above referred to; and will only insert the following extract from the latter one, which furnishes a hasty sketch of his sickness and death.—*West. Rec.*

In reply to this we have a number of things to say. In the first place, it is gratifying to see that Mr. Bissell's character is so justly appreciated.—That so just an estimate is placed upon the value of such a sketch of his life as should enable the public to understand the secret of his almost unparalelled efficiency in every thing which he undertook for the promotion of the cause of Christ—such a sketch as should exhibit his character in its true light, and enable his survivors to imitate the bright example which he has set them. But we are *surprised* that Mr. Hastings should imagine such a sketch as should do justice to the subject and answer any valuable purpose, could be given in the limits afforded by the columns of weekly paper, or that it could be justly drawn by any one in the short space which has elapsed since Mr. B's death.

Mr. Hastings seems to supppose that what we have said is necessary to supercede a more extended biographical notice of his life. So far from this being the fact, we have no doubt that some one competent to the undertaking, will, from the ample materials afforded by his Diary and the very extensive correspondence which he carried on with prominent christians in almost every state in the Union, and from other sources, furnish a sketch which will more than answer, as we apprehend, the *expectations* of the editor of the Recorder. It was this that satisfied the editor of this paper in giving the very hasty and imperfect Obituary, of which complaint is made in the above.

One word more.—Mr. H. asks, "Is there no one in Rochester, among his immediate survivors that can pour forth a just tribute to his memory?" We hope there is no one who will attempt it, if, as we presume is meant by a "just tribute" an *eulogy* upon the character of the deceased. We should be sorry to see his memory, which needs no other tribute than a faithful history of his *acts*, mangled and belittled by the pen of some fulsome eulogist. We do hope that after the injustice which he suffered frequently while living, that when dead, his *friends* may be spared the pain of witnessing such infliction upon his memory as often falls to the lot of many a departed worthy—under the pretence of doing them justice—of bestowing "a just tribute." All the monument which Mr. Bissell needs, is a simple history of his short 'active' and eventful life. It is this only, that can benefit his survivors. Let us wait with patience, until this can be performed.

From the N. Y. Evangelist.

REVIVAL MEASURES

The editors of several of the religious journals, seem to have taken the alarm at what is termed new measures in revivals; especially at four days meetings. Those who sanction and those who proscribe such measures, ought to examine them well, lest they should lend their influence to support error, or to grieve the spirit of grace. We think that several editors have spoken in reference to revival measures, and especially in reference to protracted meetings, in a manner calculated to check the spirit and enterprise of revivals. They will find as the Christian Church awakes to duty, that revival laws are to be framed and established by business men; that the *laboring* men, and not the secluded journalists, are prepared to devise revival measures. We are happy to copy the following article from the Vermont Chronicle:—

Christianity has been making progress in the world for about 1800 years, and we have no reason to believe that more than 10,000,000—or one eightieth part of the inhabitants of the world, are true believers in Christ. Let real conversions go on at this rate, and the whole world will be converted to God, in 10 times 1800, or 144,000 years. Perhaps, however, this is not a fair computation. Perhaps we ought to count the ten millions as the progress made since the time of Luther, when pure Christianity was revived: Say, then, that one eightieth part of the world has been converted in 300 y'rs. At this rate, piety would pervade the earth in 24,000 years. Supposing the population of the earth to continue during this period the same as at present, and change once in 30 years, and the progress of conversions to be uniform during the whole period, the number who die unconverted, would be about THREE HUNDRED AND SIXTEEN THOUSAND MILLIONS! If any can reconcile their belief and their feelings to such a prospect, we have not another word to say to *them*.

From these calculations, it will be evident to all *whom it is of any use to address*, that the work of conversion is to go on, at no very distant day, with a power, and rapidity, and continuousness, which few Christians of this age have ever thought of as possible. Scenes more like those of the apostolic age, when thousands were converted at the hearing of one sermon, are to be witnessed. Our old notions on this subject are to be broken up, and we must learn to "expect great things, and attempt great things!" When shall this be! Why not now!

What agency "protracted meetings" are to have in hastening on this great work we do not pretend even to guess. We mention them in this connexion, only to say, that our not having been used to them is no valid objection against them. Things are coming, to which we have not been used. They ought to come. The quicker they come, and the more they differ in the right way from what we have been used to, the better. No commentator, within our knowledge, sets the time of the commencement of the Millenium later than 200 years from the present day. Let us remember, that in order for piety to become universal in 200 years, the work of conversion must go on about 720 times as fast as it has on an average since the days of Christ, and more than 120 times as fast as it has since the days of Luther. Whether this is actually to take place or not, something more like it than the present state of things is doubtless both to be desired and expected.—Let us, then, look at these protracted meetings candidly. Perhaps this is the very measure which we need, to put us in motion. We say,—*to put us in motion:* for we have not the slightest suspicion, that these great events will take place, otherwise than in connexion with a proportional increase of holy feeling and holy acting in those who are appointed to be "the light of the world."

From the National Preacher.

SERMON,
BY REV. JOEL PARKER, NEW-YORK.

CONVICTION OF SINNERS AT THE JUDGMENT.

JUDE, 14, 15.—*Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken againt him.*

This passage, as we are informed, is a prophecy of Enoch. It obviously refers to the day of judgment. It places before us in one view the solemn majesty in which God the Judge will appear, the universal personal interest with which men will attend, and the conviction of all the incorrigibly wicked. I invite your attention to but one of these thoughts.

THE UNGODLY WILL BE CONVICTED OF SIN IN THE DAY OF JUDGMENT.

The text asserts that it is one of the ends of that great trial "to convince all that are ungodly of their ungodly deeds." It will not only satisfy all holy beings with respect to the perfect rectitude of God's moral government, but it will also fully convince all those who remain his enemies. It will be seen, as we proceed, that the day of judgment will afford peculiar means for producing such a conviction.

I. It will exhibit scenes of such an interest as *will arrest the sinner's attention, and fix it upon his character.* A principal difficulty in convicting sinners in this world arises from their being so much engrossed with other subjects as to prevent a serious contemplation of themselves. This difficulty will be entirely removed. Before the Bar of God, that wealth which was once looked upon as the treasure of the soul will have lost its value. Those fashions which once occupied the mind with their ever-changing vanities will be all forgotten, or only remembered as having been the occasion of senseless levity and folly.—Ties of earthly attachment will have been sundered. The distinctions of rank will have given place to the distinction between the righteous and the wicked; and the soul will be emptied of all those worldly interests which have diverted the mind from the consideration of its real character and condition. To a mind thus divested of all earthly interests the scenes of the judgment must possess the most affecting character.

If a man be on a trial for a single crime of which he knows he is guilty, he turns pale at the sight of a well-known witness. The absence of his diversions, the solemn process, and the open testimony call his attention to his character and conduct with a power which cannot be resisted. How much more must the impenitent sinner's attention be fixed upon himself when he stands arraigned before the infinitely holy and omniscient God. The chief motive of self-deception, that of concealing his heart from others, is now taken away. Whether he forms a correct estimate of himself or not, he knows that God and angels and men now see him as he is. All idea of concealment is given up; and while his heart sinks under the expectation of being condemned by all, he cannot conceal from himself the ground of that condemnation. He knows he deserves it. He can no longer refrain from dwelling upon his own character with an unbiassed mind.

He knows, also, that his trial will fix unalterably his eternal state. Whatever pretexts he may have raised in his mind for self-justification, the period has now arrived when he must feel that they can avail nothing. There is no motive left for concealing from himself his own real character, and indeed no *means* of doing it. It is not in the nature of the human mind, thus arraigned, to avoid an impartial attention to its own character. When a soul is separated from all earthly attachments; when its own most secret acts are all unfolded; and when its destiny is about to be settled forever—how certainly will every wayward passion be hushed, and the whole soul fixed with the keenest intensity upon its guilt.

II. To increase this conviction of guilt, *the perfect law of God will there be held up to the sinner's mind.* One difficulty in convicting sinners here arises from the fact, that they set aside God's law, and adopt other rules of conduct. Take one who will have no law but that of honor: undertake to convict him of sin against God. How can you convict him? He admits no divine law. His only law is that of honor.—Open the Scriptures and show him that he habitually breaks God's law; still he feels no guilt.—That is not his rule of action. Become earnest with him; charge him with sin, and urge him to fly to the Lord Jesus Christ for pardon,—he is offended,—he fancies you represent him as mean and vulgar. In short, take what course you will, and just so far as his law of honor sets aside God's law, true conviction is prevented.

So, if one makes the common standard of morality his only rule of conduct, you cannot convict him. Talk to him of guilt; he is astonished,—he is perhaps angry. He asks, what have I ever done that is wrong? who can accuse me of an impropriety! And, according to his standard, he is, perhaps, guiltless. That law which reaches to all the thoughts and intents of the heart is cast out of his mind, and the guilty rebel is pleased to see how well his conduct accords with the rule he has adopted—that of mere morality.

But a far different standard will be produced on another day. When the great God is enthroned, and worlds are assembled, these standards, mere morality and worldly honor, will appear very small. It will no more be inquired before that tribunal, whether a man has been honorable or whether he has been moral, than it will be asked whether he has been respectable or whether he has been fashionable. The great question there will be, Has he followed "holiness, without which no man shall see the Lord!" To decide this question, the infinitely holy law will be produced: that law which says, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." This will wake up thought in the sinner's bosom. He will at once compare with it his life—his heart. His full conviction will then be, *By this holy law I am damned forever.*

III. Another source of conviction in the day of judgement is *the manifest preparation for the immediate execution of justice.* When a judicial process is going on, if the criminal supposes that he may possibly escape punishment, or that a temporary respite at least will be granted, he finds a slight relief. The least hope of impunity enfeebles the convictions of a guilty mind, and the delay of punishment exerts, in some degree, a similar influence. But suppose his trial is to take place this hour, and his execution the next. Suppose, that while the criminal faces the court, and the testimony is condemning him, he sees before him the fatal block, and a grim executioner sitting upon it with his axe in his hand, waiting to do his office; do you not see that this prospect of the immediate execution of justice must tend strongly to fix his mind upon his guilt, and to give him a lively sense of ill-desert?

Precisely like this is the condition of the sinner before the bar of God. Mercy has been spurned before the judgement arrives. All hope of pardon is extinguished. Not the least respite is expected. The execution and conviction are simultaneous. "The Lord cometh with ten thousand of his saints, to execute judgement upon all, and to convince all that are ungodly."

Our Saviour also represents himself as seated upon his throne, assembling the whole race before him and dividing them into two great classes, calling the one immediately to heaven, and commanding the other to depart at once into everlasting fire.

The sinner at the judgement bar, therefore, expects nothing else but the immediate execution of justice. As he comes up near the gates of the New Jerusalem, and sees its glories, and hears its songs, and casts his eye over the shining hosts just entering upon its endless joys, he looks down also into the eternal prison. Its billows of fire rise before him: its filthy society is seen: its wailing and its blasphemy fall upon his ear, and all its unutterable torments rush upon his view. How can he possibly avoid the most perfect conviction of sin! Nothing can sustain him under such circumstances. He has no hope of impunity—no expectation of a respite. He sees that his "judgement lingereth not and his damnation slumbereth not." His heart must sink under a full and overwhelming conviction of his guilt.

We have only to suppose the principles of the human mind to remain unchanged, and it is easy to see that the judgement will place the sinner in such circumstances, and exhibit such scenes, and hold forth such prospects, as must produce a full conviction of sin.

Sensual pleasures and earthly attachments cease to divert his mind from moral consideration. Scenes of the most solemn and impressive nature awaken his attention and fix it upon himself. A knowledge of the fact that his character must be disclosed, and his destiny settled for eternity, leads him to an impartial examination and an unbiassed decision. Every false standard of conduct is thrown aside, and the pure and simple law of God is produced as the rule upon which the judgement shall pass. Added to all this, the last call of mercy has been heard and spurned, and the execution of justice only waits for the sinner's doom to be pronounced.

Surely, when the Lord cometh with ten thousand of his saints to execute judgement upon all," he will "convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Thus the ungodly will be fully convicted in the day of judgement.

1. We learn from our subject, first, *that conviction of sin is no evidence of conversion.* A mere sense of guilt does not imply any thing like a filial grief for having offended, nor any desire for amendment. The wicked will experience a more full and perfect conviction at the day of judgement than any ever feel in this world, yet they will not be converted to God, but will remain his enemies for ever. Judas and Simon Magus were convicted of sin, but instead of being converted, their conviction was, like the convictions of the judgement, succeeded by the desperation of hell.

Very many of the most remarkable instances of apostacy at the present day have been preceded by deep convictions. There is a disposition in many to look back to distressing emotions, once felt in view of guilt, as an evidence of conversion to God. If their distress was great, and the relief which they experienced striking, they are satisfied that they have been born again and possess a title to eternal life. No reasoning can be more fallacious. Mere conviction furnishes no evidence of an humbled subdued temper.

If your religious principles and feelings do not possess such a vitality as to lead to an implicit obedience and to a living faith, and to a daily communion with God, no amount of conviction can furnish evidence of your good estate. Convictions which do not lead to a life of humble piety, are but premonitions of the judgement and foretastes of damnation.

2. *The most pungent conviction does not necessarily lead to conversion.*

If the ungodly will be convicted at the judgement, certainly there can be nothing morally good in conviction. We never count it meritorious in the murderer, that his conscience remonstrated loudly while he was plunging the knife into the bosom of his fellow-man; nor do we commend him for the remorse which follows the awful perpetration. On the contrary, we say, that such an one is more guilty, because the voice of God within him has remonstrated in vain. Neither can it be counted a virtue in the transgressor of God's law, that he is distressed and even overwhelmed with a sense of guilt. If he has not been reconciled to God through our Lord Jesus Christ, however deep his convictions, he stands as really in the attitude of a rebel against his Master, as the convicted sinner at the judgement or in hell. There is nothing, therefore, in conviction which can commend the sinner to God, and induce him to change his heart.

Indeed this distress could not exist for a moment under the gospel, if the sinner were not obstinately maintaining his opposition against God. Let him only yield to the gospel, and that distressing conviction would be exchanged for joyful hope. Let him only yield to the gospel, and that law which is now a ministration of death, would be delighted in as the rule of cheerful obedience. That gospel which at once promises life everlasting to those who embrace it, and denounces a double curse upon those who reject it, would become the theme of his glorying. The hard impenitent heart, which grew still harder under a discovery of its own vileness, would break and melt, and the soul would turn to God with confidence, crying, "Abba—Father."

But can a conviction which involves opposition to the gospel *necessarily* lead to the acceptance of it! It is true that conviction is important to sinners, as it is plainly impossible that they should be converted without it. A man cannot repent of sin while unconscious of guilt. But it by no means follows, that if he be convinced he will repent. Facts teach us abundantly that conviction of sin may be deep, distressing, and long-continued, and yet the soul may remain in the gall of bitterness, and in the bond of iniquity.

Look, then, convicted sinner, to your real condition. All your tears are unavailing—all your distress arises from sin which you will not forsake—all your trouble of mind arises from your unwillingness to go with an humble heart to your Saviour, and accept his freely offered grace. Nurture that conviction to ever so great a degree, and it will by no means secure your preparation for heaven. It may rise to the agonies of death—yea, the terrors of hell may take hold of you, and still your conviction may be only an introduction to the convictions of the judgement. If then you would make your salvation sure, put no trust in your convictions.—Repent and "believe on the Lord Jesus Christ, and thou shalt be saved."

3. *Sinners may become convicted of sin if they desire it.* Though conviction does not necessarily lead to conversion, it is nevertheless of great importance to the impenitent sinner.—With it he may indeed be lost, but without it he can never be saved. He may be the subject of deep conviction for years, and neglect to repent, but without it repentance is impossible. Under this view of the importance of conviction, the impenitent often flatter themselves that they desire to be convinced of sin. But to show that this conviction may be attained, let me call your attention again to the condition of a condemned criminal. While he is pressing on in the career of crime, he drives the convictions of guilt from his bosom by mingling with dissipated company and filling his mind with other thoughts and other emotions. Think of him now that he has advanced another step in crime, and imbrued his hands in blood. The intoxicating cup, the merry company, the jovial song, and the loud laugh are resorted to, to drive from the mind all thoughts of guilt, and law, and justice.

But now the scene is changed. His songs of revelry are stopped by the arrest of an officer; the flow of sensual pleasure has ebbed away within the solitary dungeon. You see him grow pale, at the sight of well-known witnesses, and upright jurors, and an impartial judge. When he comes into court, his loins are loosed, his knees smite together, and he is only just able to stammer out a plea of "not guilty."

But what is the matter! Is it the fear of suffering! No: he has stood in the imminent deadly breach, and faced death without a shudder. What then is the matter! Why, his circumstances compel him to reflect. Things with which he was formerly engrossed are taken from him. The solemn trial, the violated law, and the prospect of the execution of justice awaken his attention, and fix it upon his character, and deprive him of every motive to estimate that character falsely. As his sentence is pronounced he sinks under the sense of conscious guilt.

Yet the same criminal, before he was arrested, perhaps felt no more conviction than the most thoughtless sinner does for his sins against God. Other objects diverted his mind; the law had little place in his thoughts; and the hope of impunity stayed up his soul. But *could* not he have felt the pangs of conviction! Might he not have brought voluntarily all those considerations to bear upon his mind which the court of justice has compelled him to think upon! Every one must see that he might, and that he *ought* to have felt a sense of his guilt.

Just so may sinners, before they are arrested for the judgment, bring the very truths to bear upon their minds which that day will compel them to dwell upon. Indeed they may do this at any period. They may *now* voluntarily lay aside those engrossing cares and interests, by which their minds are perpetually diverted from the consideration of their guilt. They may throw away their low standards of conduct, and compare their heart and life with the holy law of God. They may contemplate the awful penalty of that law. They may dwell upon the provisions of mercy and the aggravated doom of those who despise it. In short, they may resort to the Scriptures, and bring upon their character such a flood of light, that they cannot help discovering their guilt.

It is the greatest folly imaginable for men to pretend, that they want conviction, but cannot obtain it. The truth is precisely the reverse. The Gospel presses upon their minds considerations which would overwhelm them, if they would only reflect.

Indeed, the criminal never resorted to his merry companions, and his song of mirth more surely to drown the admonitions of conscience, than the impenitent sinner does to his worldly associations and interest to stifle the conviction of sin against God. Instead of seeking for conviction without finding it, "he loves darkness rather than light because his deeds are evil; for every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved."

4. We learn from this subject, *that the character of God will appear glorious in the final condemnation of the wicked.*—Should an eminent lawgiver arise among men, and frame a system of criminal jurisprudence which should render absolutely certain the detection and punishment of every crime; and should this system be adopted all over the world, and its operation secure the approbation of every friend of good order, such a man would be looked upon as a great benefactor of the human race. Every detection and every punishment of crime would reflect honor upon that lawgiver. But suppose, now, that he has not only secured the detection and punishment of every crime, but the operation of his law is such, that every criminal becomes convicted of his own guilt, and bears his dying testimony in favor of the law under which he suffers. Do you not see that this universal moral approbation, this hearty consent of the good, and this full concession of the wicked, reflect honor on the character of that lawgiver.

But just such a lawgiver is God. He has introduced a system which secures the detection and punishment of every unreclaimed offender. The principles of this system commend it at once to all holy beings; its operation produces a full conviction in the minds of sinners.—While heaven breaks forth in a song of admiration on discovering the perfect vindication of the divine character in the execution of justice; while ten thousand times ten thousand, and thousands of thousands of voices swell the anthem of "salvation, and glory, and honor, and power unto the Lord our God, for true and righteous are his judgments," hell responds by its deep eternal wail, and its loud laments, "The law is holy, and the commandments holy, and just and good." While all heaven shouts, "Alleluia," hell responds, "Amen." All the holy *see* the justice of God, and all the wicked *feel* it.—As often as the one look down, and see the justice of God, and shout "Allelujas," the groans of the other, as a responsive "Amen." are borne upwards upon the smoke of their torment. O, what an unspeakable lustre, will be thrown over the divine character when the whole universe, righteous and wicked, friends and enemies, shall consent together in bearing testimony to the wisdom and goodness of God in the vindication of his law.

How much better is it, dying sinner, that you should *see your guilt and repent, before you are compelled to stand before the bar of God.* Then conviction will be unavoidable. The soul-stirring scene of that day will awaken the most careless. The law of God will be exhibited in its simplicity. It will make its resistless appeal to your conscience, and its tremendous penalty, just ready to fall upon your head, will awaken your mind to the enormity of your guilt. But then, alas, conviction will do no good. It will only be as the commencement of the pangs of death eternal. The time is drawing near.—"Behold, the Lord cometh with ten thousand of his saints do execute judgment, and to convince all that are ungodly." O what a throng!—Are you among them! Their faces gather paleness—they are speechless—conviction—conviction, deep, despairing, and eternal—seizes upon their souls, and they are damned for ever. O sinner, would you now turn, your fainting soul might look up to Christ and live.—Though covered with shame, you might accept a pardon, and be adopted into the family of God. Think *now*. Take a full view of yourself a sinner against God, a transgressor of his law; and a despiser of his mercy. Come, come to the refuge provided for the guilty.

From the N. Y. Evangelist.

ANECDOTES & REFLECTIONS ON REVIVALS.—NO. XXI.

The drunkard may be converted, if he will give up his cups!

I believe that ministers often treat drunkards with criminal neglect. We have viewed them as in an almost hopeless condition. Intemperance is such an opiate to the troubled conscience, to conviction of sin, and moral sensibility; it is so degrading in its influence; so disgusting in its effects, and so enslaving in its power, that we are prone to turn from the drunkard, shocked at his odious condition, and appalled at his fearful prospects! We turn from him with almost that hopelessness which we should feel, if we already saw the fiery brand of retribution burning into his brow! A new era has indeed been ushered in by the Temperance reform. Drunkards have been reclaimed through its influence. But tens of thousands will fall from the ranks of intemperance, and plunge into a fiery damnation, ere Christians, generally, shall feel that there is hope in their case! They must give up their cups, or they cannot enter the New Jerusalem. This *can* be done—it has been done! I will relate a case, which occurred under my ministry, during the precious revival, with which G—— was blessed several years ago. Mr. S——, an inhabitant of that town, was what we term a confirmed drunkard. He staggered through the streets until he acquired the drunkard's reel, which accompanied him to the grave. Two or three years previously to the revival of which I have spoken, Mr. S. returned one evening from the fountain head of vice and ruin, having in his pocket a little bottle of the murderous liquid. He sat down by the fire; and as though the Genius of Temperance guided his hand, he drew forth the deathful potation, and dashed its container against the fire place. This was his last libation to Bacchus. The flame rose to the heavens. But it was the incense of his Temperance vow! To his determination to drink no more ardent spirit, except as a medicine, he adhered. While engaged in visiting strictly from house to house, I called on Mr. W——, an active Christian, who was a near neighbor to Mr. S——, for whom he felt a deep interest.—He accompanied me to visit the man of many years, and of many sins! The Divine Spirit seemed to render the truth powerful. Mr. S. listened with the most interested and solemn attention, while he was told his guilty condition, and the way of escape through Jesus. He was urged to the duty of immediate repentance and faith. When this duty, and the motives to its performance, had been pressed upon his conscience and heart, and he urged to a decision—when he was asked, in conclusion, if he would, as directed, attend to his soul's salvation, I never shall forget, with what deep and heartfelt emotion, he breathed out "I WILL." His convictions were very pungent. After he had been sometime deeply anxious, he retired to rest one night, fell into a gentle slumber, but was soon awakened in the most awful distress. "What meanest thou, O sleeper!" was a *dreadful sound* in his ears. He arose, and in the bitterness of his anguish, called mightily upon God. We have reason to believe that he offered the prayer of the penitent believing sinner and was accepted before God. His mind was wonderfully enlightened, and he viewed himself a prodigal reclaimed. He professed his faith in Christ, and, I understand, gave till his death, satisfactory evidence of sincere piety. Reader, Mr. S. was an old man, confirmed in the habit of intemperance. But he gave *up his cups*, was converted, and in two or three years we trust entered heaven.

A. R. A.

From the New York Evangelist.

PRAYER MEETINGS.

It is the great occasion of barrenness in religious exercises, THAT SO LITTLE IS EXPECTED FROM THEM. Let the enquiry be solemnly made and answered, what is expected from Prayer Meetings! I ask for a definite answer, not an answer of mere words, seeming to contain much in general, but stating nothing real; an answer to be given by each one for himself in relation to particular meetings. Let, then, every one who reads this, call to mind any prayer meeting he has attended, and say, what precise effect he expected that meeting to produce! If he expected nothing from the meeting, he intended nothing in attending it. Is it not worth while to make this a subject of careful examination! Could we but see how we mock God, how should we be amazed at *our* presumption, and HIS forbearance!

This view leads us to one of the most common causes of LENGTH in prayer. The person leading in prayer has no particular matter resting as a burden upon his heart, to lay before God, seeking relief. But there are many things, which he knows ought to be desired, and which, when they occur to his mind, he supposes he does desire; and he rambles at large, expatiating first on one thing, then on another, as accident or association presents them. Such a speech, for it is no prayer, will probably be long. On the contrary, if a person has a real burden upon his heart, to lay before God; his prayer will, almost of course, be short. Any subject, exciting strong feeling, fills the attention to the exclusion of all irrelevant matter. This is frequently seen in our intercourse in the world. Who has not seen a person so full of a subject, that he will speak of nothing else! If the conversation be changed, he will bring it back; if silence happen, he will break it with this subject. A person in such a state never plays with the subject which occupies him. He uses no preface, expletives or circumlocution, to get at a point, but goes directly to it. How many long prayers are offered, from which if the preface, expletives and circumlocution were pruned, scarcely any thing would remain! If proper preparation were made, by meditation and prayer, every one going to a prayer meeting would have some subject of concern, in which, if called upon to lead in prayer, he would, by his earnestness, engage others. There would be that agreement of two or more, upon which our Saviour places such stress, and that brevity and simplicity which he so explicitly recommends. Real want and real feeling are always expressed with brevity and simplicity. When there are many words, it is obvious that the care is for words. When there is real concern, the only desire is to express it as directly and clearly as possible. Nothing is more conclusive evidence of a mind at ease, and of course without a spirit of prayer, than that free expatiation, which is long prayer. It is no matter how much animal fervency there may be in such prayer, if it is without heart-feeling, it will be in the main unaccompanied, and it will have all the blighting influence of sin.

The evil, arising from LENGTH of prayer, is not confined to prayer meetings. It is felt, in all its power, in public worship.—Of the services of the sanctuary, prayer should be the most impressive and effectual. I have been long an observer, and my observation authorises me to assert, without qualification, that generally the prayers in worshipping congregations have no other effect, in respect to the great body of the congregation, not excepting professors, than to make the exercises tiresome. Those, who are not Christians, do not join in the prayer at all; there is nothing to carry them along, nothing to lift the hearts to God, nothing to engage them in holy communion with the Father of their spirits. Even Christians, who desire to join and make efforts, very frequently find their efforts fruitless; for it is a work of pure labor, the prayer itself affording them no help. I repeat, I have long been an observer, and this is the result of my observation. The effect of such prayer, or rather pretended prayer, is extremely prejudicial, it produces a wrong view of prayer, and it perverts prayer; so that nothing, and worse than nothing, is expected from this, which should be among the most fruitful means of grace. Let no one say, this belongs to the deep depravity of men, and cannot be altered. Do preachers of the gospel before entering upon their work, on every occasion, consider carefully what is before them: the nature, the difficulty, and the responsibility of their work! Do they consider that they are to address themselves to souls under condemnation to the second death, to whom they have a message of mercy, whose salvation may depend on the influence of this very message, and whose hearts are stubbornly set against this message! If they did consider this, would they not plead with an earnestness that would arrest every man's attention, and draw down the influences of the Holy Spirit, so that his power would be manifested in their supplications! This is not mere speculation. One of Dr. Payson's hearers, not a religious man, remarked of him, "God must be with him, or he could not pray so." This remark shows us, that prayer may have power even over the impenitent, to direct them to the hearer of prayer.

A LAYMAN.

IMPORTANCE OF INDIVIDUALS.

There is scarcely a grosser mistake among men, than is committed by private Christians, who think themselves of little consequence.—The greatness of the mistake is in proportion to the smallness of the number truly engaged in the service of Christ. His true followers "are the light of the world." Were a large space to be enlightened by small lights, the importance of a single one would become greater and greater as the number become less and less. In the existing state of the world, there are immense spaces of darkness, either to continue such, or to receive light from individual Christians. The eternal destinies of the millions who are pressing on to their unchanging doom, depend in God upon the prayers and efforts of the church in this world. All the children of God must put forth their fullest energies in his service, before there is ushered in the millennial glory. Suppose each follower of Christ were now to resolve, "I will do all I possibly can to advance the interests of the Redeemer's kingdom. I will endeavor to bring

Central Library of Rochester and Monroe County
Historic Newspapers Collection

as many of my fellow men to the Saviour, as may be given to my most persevering, faithful prayers, and my utmost efforts in all practicable modes of operation." The result of such a resolution may be seen in the case of a Norwegian farmer, of whom we extract the following account from the London Missionary Register, for 1829.—*Christian Index.*

"A Norwegian farmer was, at the age of twenty-five (30 years ago) in the habit of making excursions from his father's dwelling, for the purpose of distributing Religious Tracts, which he had caused to be printed at his own expense, and which he sold or gave away. The effects of his labors were perfectly astonishing; not less than 50,000 peasants dating the period of their conversion to sound and vital Christianity, at the time when they first became known to that remarkable individual. To the sufferings which he had undergone, it is most distressing to advert: he endured eleven several imprisonments, one of which lasted for a period of ten years.—There is a passage toward the close of this journal, dated in the year 1814, from which it appears that a fine of a thousand rix-dollars was imposed upon him, and that all which he possessed on earth was sold for the liquidation of that debt. He might have escaped it, could he have prevailed on himself to petition the king, saying that he was unable to pay the amount; but such was his love of truth; that no consideration under heaven could induce him to declare a falsehood; and, in consequence, he allowed himself to be reduced to the lowest degree of impoverishment. He allowed every thing which he possessed, down to the meanest utensil, to be sold, rather than declare that which he knew to be false."

How noble the distinction attained by such an individual! And may not such an example be imitated, not perhaps in the details of the course pursued, but in the ardor of Christian affection thus manifested and in results equally glorious!

The mistake under consideration results in part from our observing what men usually *do*, instead of attending to that which they *may* accomplish. What they *may* accomplish can never be predicted; for we can never tell beforehand, what employment, or what success in any benevolent employment God will give to those who are altogether devoted to his service. The luxury of doing good is allowed without measure to such as are found willing to forego baser enjoyments. Individuals now in obscurity, and accomplishing nothing for the cause of Christ, may, by devoting themselves entirely to his service, prove worthy of high places of trust in His kingdom, and attain an influence happier and more extensive, than usually falls to the lot of even the public officers of the church. How often, during wars like those conducted by Buonaparte, has the private soldier, in consequence of his daring intrepidity, been advanced to the post of General, and there been connected in a most important way with the destinies of nations! Thus will it often happen in the kingdom of Christ to his most ardent followers.

Were not individuals of vastly more consequence than is commonly apprehended, the penalty for sin, would, so far as we can judge, never have been so tremendous as it now is. It is only when we trace the actions of individuals to all their consequences, that we can conceive the entire justice of the sanctions, which guard the law of God. But when we see, that the almost unnoticed sin of an individual may curse his posterity from generation to generation, and through them countless thousands of others—then, we can easily imagine the entire justice of laws, whose slightest infraction is eternal death.

This is a subject deserving serious consideration at the present moment. We do not say, that individuals can now accomplish more than at former periods, but have no doubt that the results of Christian effort are more speedily visible than at almost any period of time since the days of the apostles.

It has recently been observed, that impenitent sinners appear more ready to hear the exhortations of Christians, than *they* are to give them. There seems a predisposition to excitement regarding the subject of religion, unparalleled in the history of mankind. The laborers now in the field have only to thrust in the sickle, and a harvest may be gathered, exceeding all the fruits of centuries that are past. To give a single illustration of the feeling that now prevails. A teacher in a respectable school in this city, has been accustomed to give brief lectures upon miscellaneous subjects, to the classes under his care. A few mornings since, while expressing a little doubt as to a subject for his lecture, one of the class said, "Won't you give us lectures on religious subjects!" The whole class instantly joined in the request, to the no small surprise and gratification of a teacher who values the souls of his pupils more than all else that pertains to them. A very similar instance has occurred to a teacher of music among his juvenile pupils.

It would be easy to multiply the details of facts showing conclusively, that large numbers of impenitent sinners would gladly meet a friend who could aid them in finding the Saviour. O friends of the Saviour—friends of dying men awake! Venture among the ranks of Satan's troops.—Entice his followers to desert—tell them that his promises of reward are false—that the wages of sin is death,—tell them how large a bounty, how glorious a recompense of reward Immanuel gives. Show yourselves men; and if your individual consequence is not magnified in your own eyes, heaven at least may rejoice over your labors, and hell lose a multitude of demanded victims.

THE END OF MILITARY GLORY.—It is estimated that more than a million of bushels of human and inhuman bones were imported last year from the continent of Europe, into the port of Hull. The neighborhood of Leipsic, Austerlitz, Waterloo, and of all the places where, during the late bloody war, the principal battles were fought, have been swept alike of the bones of the hero and the horse which he rode. Thus collected from every quarter, they have been shipped to the port of Hull, & thence forwarded to the Yorkshire bone grinders, who have erected steam engines, and powerful machinery, for the purpose of reducing them to a granulary state. In this condition they are sent chiefly to Doncaster, one of the largest agricultural markets in that part of the country, and are there sold to the farmers to manure their lands. The oily substance gradually evolving as the bone calcines makes a more substantial manure than almost any other substance—particularly human bones. It is now ascertained beyond a doubt, by actual experiment, upon an extensive scale, that a dead soldier is a most valuable article of commerce, and for ought we know to the contrary, the good farmers of Yorkshire are in a great measure indebted to the bones of their children, for their daily bread. It is certainly a singular fact, that Great Britain should have sent out such multitudes of soldiers to fight the battles of their country upon the continent of Europe, and should then import their bones as an article of commerce to fatten their soil.

MISSIONARY.

From the Missionary Herald.

INDIANS IN [illegible]

EXTRACTS FROM A LETTER OF MR. THAYER, DATED FEB. 3, 1831.

Notices respecting the School and Religious Meetings.

OWING to the demands made upon the time of Mr. Thayer, for attending religious meetings and visiting the people, and to other circumstances, it was thought expedient that the school should be taught principally by Nathaniel Strong, an Indian young man, educated at the school; and Harriet Woolley, a well educated Indian young woman, was employed to prepare the food for those scholars who were boarded by their parents at the station; both of these board at the mission family and are under its superintendence, as to all their labors. Mr. Thayer remarks that the teacher is very faithful, and is doing well. All the people approve of the arrangement; and are united in sending to the school. The number of those who board at the station is 29, and a few board at home.—They are learning well. The young woman who takes charge of the boarding, was one of the first scholars received at the station, and having resided much in the mission family, is well qualified for the business, and is exemplary in all her conduct.

Mr. Thayer gives the following account of his labors.

As I am not confined to the school, I find opportunity for visiting the people, which I improve when I can have an interpreter. I have felt it important particularly, to visit the church members, and try to be instrumental in stirring them up to duty and more engagedness in religion.—We have been in a cold, stupid state for months past. I have felt that we must awake, and must do all we can to have a revival of religion. I have felt it my duty to talk very plainly to the church on the Sabbath and at other times, urging them to awake and do their duty; telling them that precious souls were perishing around them; that we could not expect sinners to repent and attend to their souls, while the church members were not only stupid, but divided among themselves. It is now evident that some of the male members, and most of the females are unusually engaged in religion, and seem to feel the importance of a revival.

Our meetings are well attended and more frequent. On Sabbath evening, we have prayer-meetings appointed at four different places, and one on Tuesday evening, and a sort of lecture on Wednesday afternoon. The females have a prayer-meeting for themselves on Friday afternoon.

On the 8th of February Mr. Thayer adds—

Favorable appearances yet continue—quite full meeting last Sabbath. The prayer-meeting in the evening that I attend a mile distant, was unusually full, though the coldest weather we have had this winter. The monthly concert last evening was well attended. The people came from two to four miles, and some almost six miles.

Visit to the Alleghany Reservation.

I lately returned from a short visit to the Alleghany Indians, where I spent three days, including the Sabbath. I arrived there on Saturday morning, visited some families, and had a meeting in the evening at the lower village. On Sunday agreeable to notice given, I attended meeting at the upper village; and though it was an extremely cold day, I had a very full crowded audience. All were very attentive. After the second exercises we returned to the lower village, and held a meeting there in the evening. On Monday we held an all day meeting, at the lower village, many attending from the upper.

There is a school of twenty scholars in operation at the lower village; and the people of the upper village have engaged a teacher to commence their school this week. They expect that nearly thirty children will attend. Both the teachers are Indians. They give one $10, and the other $12 per month. I am much pleased with the Alleghany people. They are very much united and very thankful for religious instruction.

EXTRACT FROM A LETTER OF MR. ELLIOT, DATED JAN. 5, 1831.

General Statement respecting the Tuscaroras.

After mentioning some affecting events that had occurred during the year, Mr. Elliot proceeds to mention the encouragements the mission family had experienced, and the indications they had received of the merciful presence of God.

Meetings on the Sabbath have been well attended during the year. Church meetings on Saturday have been thin. Our meetings for lecturing, personal conversation, and prayer, on the middle of the week, have of late been solemn; and it appears evident that the Holy Spirit is operating on the minds of some. One young woman has been deeply impressed, and we trust she has lately given her heart to God.

The Lord's supper has been administered here twice during the year. At the last time, three were added to the church by profession; and one man, who had been long suspended was restored. Of late this man appears to have been awaked to a sense of duty, and is now laboring to advance the cause of Christ. The church now consists of seventeen members, three of whom are unable to visit the house of God. Fourteen is all we can calculate on for active labor, and O, that these were thoroughly awake. Often has the Holy Spirit seemed to be hovering over us, and all that appeared necessary to secure a copious shower of grace, was more love, faith, prayer in the church.

Seven persons have been arrested by death during the year; two of whom were members of the church—one an aged woman, the other cut down in the prime of life and soon after indulging a hope in the pardoning mercy of God.—Her last exercises evinced an unshaken confidence in Christ, and a hope based on the immutability of his promises.

The progress of temperance among this people has been strikingly visible. Our society contains above seventy members, male, and female. One of the number for more than two years after the commencement of my labors here, was, to appearance, and in reality, the most confirmed and hopeless drunkard in all the tribe. He is now a sober temperate man, and gives evidence, we think, of piety. He listens to the exhibitions of truth with fixed attention. Two of his sons, enterprising young men, have been snatched from the same vortex of intemperance.

In the village of the Tuscaroras, there are, according to the latest census, 270 persons. They cultivate and improve about 2000 acres of land, own between 400 and 500 head of cattle, above 30 horses, 200 sheep, and swine in abundance. They have a number of decent houses, & a few good barns, which are well filled with hay and grain. Probably more wheat, by one third, has been sown the year past than is usual. This advance I attribute to the progress of temperance. Four newspapers are taken in the village.

The school numbers 25 or 30 scholars. Exertions have not been wanting to interest and secure the punctual attendance of the children [illegible] and with the commence of the Indians, and strengthens our hands by her prayers and efforts.

A more recent letter from Mr. Elliot, dated the 17th of March, gives reason to hope that the Lord is working among the Indians by the special influences of his spirit.

We have had deeply solemn and interesting meetings for four or five weeks past. God of a truth has been with us, convincing and converting sinners by the resistless energies of the Holy Ghost. We attended a four days meeting at Lockport, commencing the 10th of February, which was favored with the special presence of God. Three or four of the Indians, we hope, gave themselves to Christ there, and four of the brethren of the church, who had been awaking by degrees during the winter, were greatly quickened, and returned home with a determination to labor for the salvation of the people.—More than twenty are now hoping; among whom are three of the largest scholars in school. Others are serious.

SYRIA

ASAAD SHIDIAK.

Under date of Nov. 12th, Mr. Bird says;—I have time to add only one word. We have this day received a fresh report, apparently authentick, that *Asaad Esh Shidiak has at length sunk under his sufferings, and gone to his rest.*

There does not appear to have been any current report, that Asaad had denied the faith; and this is of itself, very high presumptive evidence, that he remained firm.

From the Home Missionary.

AMERICAN INDIANS.—The New-York Female Missionary Society of the Methodist Episcopal Church, recently held their anniversary meeting, at which, Peter Jones, a converted Indian, and now one of their missionaries, was present, and made an address, of which the following is a sketch.

He arose, he said, to shake hands with his Christian sisters in his heart, and to shake hands in his heart with his Christian brothers too. He was rejoiced in his heart to know, that the white men and the white women were engaged in doing good to the poor Indians; rejoiced in his heart to know that the Great Spirit was blessing their labors. Had it not been for such labors, he now, instead of speaking to them, would have been roaming, a benighted, drunken Indian, through the forests. Thanks to God, he was on this night permitted to rejoice with them, and had, with his Christian hearers, the same hope that after his body was laid in the grave, he should rise again. Where he lives, God had done great things. He had done much for the Indians of Canada, not to mention the Creeks, and the Cherokees, and other distant tribes.

He had been a witness of the degraded state of the Indian women. He had seen the load of misery under which they groaned; all the burdens were put upon them; they brought the wood, made the fires, carried the wigwam on their backs when moving from place to place, brought home the deer and the bears, which the hunters killed, roasted the meat, and were looked upon by the warriors and hunters, as a much lower grade of beings than themselves, and invariably had to bear the most brutal treatment when their husbands were drunken, which was often for weeks together. But now what had God done! The Indian man now took the Indian woman by the hand like their white brethren, and she was now well treated and happy. He had often told his native sisters, to remember how much they owed to the gospel of Jesus.

He would relate one instance to his Christian sisters who were listening to him, of the conduct of a Huron woman, who knew nothing about religion, to show them what God had done for the Christian Indians, and from what great abominations they had been saved. He felt bad in his heart to tell the story. It happened last winter. This Huron woman, driven by desperate hunger, had killed and eaten up her own husband! and then to avoid death, which would have been the punishment of her crime, fled away to the Christian Indians at Lake Simcoe. She was a poor, frightened, miserable outcast. He had seen her day after day on a log in the woods, sometimes in great fear hiding under it, and would from time to time poke up her head, as if looking to see if the avenger of blood was coming after her. The gospel, had it only been preached to the Hurons, would have saved her from so horrid a deed.

He exhorted his hearers to go on in their good enterprise, and God would bless them more and more. "*I shake hands with you all. This is all I have to say.*"

Revival among the Indians.—A letter of December 26, 1830, from Rev. Evan Jones, Missionary at the Valley Towns, states, that at a meeting the same morning, ten Cherokees gave a clear relation of the work of the Holy Spirit on their hearts, and were baptized.—*ib.*

From Rev. Luther Shaw, lately at Panama, Washtenau Co. Mich. Ter.

A Bible Society has been formed since my last. The town was explored in ten or twelve days after the society was formed. We found fifty-five families possessing either no bibles, or only imperfect copies. All were astonished to find so many destitute. Some even of the good people, thought it would be almost useless to form a society, for they supposed none could be found without bibles. Some families have been destitute for years. You may well conceive the feelings of your missionary, while, visiting the district assigned to him, he found three families in succession, without the word of life. One had been destitute for five years, another seven, another nine. They never had a leaf of the bible in their dwellings. Another family was found that had been destitute for twelve years! They had children growing up in ignorance of God, & of their own immortality and destination. I blessed the Lord for Christian parents, and for early religious instruction.—*ib.*

TEMPERANCE.

Melancholy.—In the town of P—— on the Genesee River while some men were engaged in drawing logs to a mill—night approaching, and they having *drank all their Whiskey*, concluded to go ashore and get some, as they had to walk about half a mile, one having become overpowered with the *monster* fell behind and was seen no more until Monday following when he was found sitting by a log *dead.*—*Communicated.*

NEW TEMPERANCE MEASURE.

The Carlisle Republican says, "a petition from sundry females of the township of Dickinson was presented to the Court a few days since praying the discontinuance of certain taverns on the Walnut Bottom road. The ground of the objection to these houses of entertainment for man and horse, is the habitual drunkeness of their husbands which such places encourage. "Their bacchanalian excesses also," says the petition render them unable to attend to their domestic duties properly. Instead of coming home at a reasonable hour, to take care of their children and cheer the fire-side circle' they loiter about the taverns and brutalize themselves with ine[illegible] We rejoiced to find such a stand taken in favor of *temperance* by the matrons on the Walnut Bottom. As the fairer portion of creation are allowed to wield an unlimited moral influence over society in this country, it perhaps may result in the most salutary effects. When the women begin to wage war against the bottle, we apprehend an end to the empire of Bacchus will speedily follow. We sincerely hope that when the prayers of this confederacy shall be answered and the taverns demolished, a temperance society will be raised upon their ruins. A friend of South Middleton thinks there is no necessity for such a step in his township, for, says he, exultingly "in spite of our affection for the bottle, we will love our wives and go home regularly."

From the Temperance Advocate.

LOGIC.

When Wilberforce, Clarkson and a few others raised the standard of reform, the cry was set up by the interested—"what business is it to you! If *you* do not wish to participate in the slave traffic, you need not. We will not compel you to do so. Do as you like, and we will do the same."

The arguments—(if they can be dignified with the name)—which were used by the friends of slavery, are the same as those now used by the opposers of temperance societies. "You are ruining my tavern stand. You are rendering my distillery useless. And it is none of your business how much we drink." As well might the *pirate* complain, that by suppressing piracy his vessel would be a dead loss—or the midnight burglar, that his false keys were useless if his business was destroyed.

We have heard professing christians make use of such language. With as much propriety it might be asked, why do you go to church, or employ a preacher! is it wholly on *your own* account! do you as christians, feel no anxiety for your fellow mortals! If you have no religious feeling for any but yourselves—not even for parents, brothers or sisters—or for those whom God has placed under your protection—then the precept to "love your neighbor as yourselves" decides your profession vain. But if, on the contrary, you feel anxious for the present welfare and final salvation of men—you acknowledge we have not only the right but are in duty bound to be as anxious that they should abandon the fatal cup—as that we should feel for their spiritual welfare.

TEMPERANCE HOUSE.

Our readers are doubtless gratified to learn, that the City Coffee House in Alpany, is opened as a Temperance House, by Mr. R. H. Gould, late of the Exchange, Boston. We wish Mr. G. every success, and really hope the friends of the cause will call on him whenever they visit Albany.

By the way, we think every friend of temperance, and especially every member of a temperance society, should patronize temperance houses wherever they are to be found—knowing that the opposers of temperance, "friends of *temperance* but opposers of *temperance societies*," moderate drinkers, &c. &c. will assuredly endeavor to prevent their success.—*Ib.*

NOTHING FOR THE GRAND JURY.—At a late court in Williamsburg District, South Carolina, it appeared that the Grand Jury had nothing before them. Judge Huger remarked, "Gentlemen, I perceive there is not much Whiskey drank here." He was right. Take away the fuel, and the fire goes out—banish drunkenness, and quarrels will die.—*New Hampshire Observer.*

POSTSCRIPT.

☞We learn from the Buffalo Patriot that the ice cleared out of that harbor on Sunday last, so that the navigation is now open.

TEMPERANCE IN POMFRET.—We have heard of some instructive facts, connected with the burning of the meeting house in Pomfret, on the night following the annual town-meeting on the 1st of March. Notwithstanding the law of the state, prohibiting town authorities from licensing retailers of ardent spirits, on such occasions, and prohibiting the sale under a penalty of ten dollars for every gill sold; ardent spirits were carried to the North portico of the Meeting-house, and there sold during the day, under pretence of a license from the Select-men. A candle was also kept burning through the day, for lighting pipes and cigars. In the latter part of the day, the meeting was unusually noisy, pipes were knocked from the mouth here and there, and the fire scattered. Before night a number were more or less intoxicated. After the business of the meeting was closed, another candle was lighted and carried to the meeting-house, and a company repaired to the south portico for the purpose of scuffling, and continued there till about dark. Not far from 10 o'clock in the evening the fire broke out from the south portico, and before 11, the whole house was in flames.

In connection with the above it should be mentioned, that there is a Temperance Society in Pomfret containing more than 100 members;—the tavern, and the meeting-house, which heretofore accommodated the town, has by the influence of this Society been cleared of ardent spirits, and one store, since the formation of the society, has refused to sell the article;—towards all which there has been a violent opposition & animosity.—*Vermont Chronicle.*

TRACT CAUSE.

EXTRACTS FROM FOURTH ANNUAL REPORT OF THE NEW YORK CITY TRACT SOCIETY.

Read at the Annual Meeting on the 8th inst.

In our last report, we announced the commencement of a new era in the history of Tract Society operations. We allude to the plan of distributing a Tract monthly to every family, willing to receive it. This plan was commenced by this society in April, 1829, and has since been adopted extensively throughout our country.

A clergyman in the Western district of New York writes, that the present revivals of religion in Oneida county, are chiefly in the places where the Monthly Tract Distribution has been in operation. In Utica, five conversions were reported to have "occurred through the Tracts as the direct means" in a single month, and the last annual report of the Utica Tract Society, says:—"There is satisfactory evidence, that from forty to fifty individuals in that village have been made the subjects of renewing grace, whose first impressions of divine things originated in the blessing of God on the Monthly Tract Distribution."

"In *Albany*," say the Directors of the Society in that city, "this system has led to more extensive conversation on the subject of religion than was ever witnessed before. It has resulted, there is reason to believe, in a more general reading of the Scriptures, and has brought many families to church, and many children to the Sabbath Schools. In *Philadelphia* 467 children were brought into the Sabbath schools by the distributors in the course of ten months; 392 families were found destitute of the Bible; and four or five instances of hopeful conversion were reported at one time by one distributor. "Since the systematic Tract Distribution has been commenced in this place," says the report of the *Pittsburgh* Tract Society, "more of the effective force of Zion has been brought into action than in half a century before." In *Boston* and many other towns at the east, the success is very animating.

In this city there have been distributed during the past year 7,721,000 pages of Tracts.

In January or February of last year, a Tract distributor met with a young man, from the country, whose parents were pious, and had given him good instruction in early life, but who, after his arrival in the city, had been corrupted by bad company and attendance on infidel meetings, until he even doubted the existence of God. The distributor conversed with him faithfully, and warned him of his danger. The young man was affected, and promised to examine the proofs of a Revelation. "Last Wednesday," says the distributor, "I met him for the first time since our conversation. He is now a believer—he reads the Bible, attends church, and says he believes himself to be a great sinner."

A woman in the Eighth Ward, who was in April a strong Universalist, and received the tract as well as the distributor, with great contempt, was delighted with the Tract for June, 'The African Servant.' She said she had read it three times, but never without weeping. She now feels herself to be a sinner, and builds her hopes of salvation only on faith in the Lord Jesus Christ.

A family was found in the Seventh Ward destitute of the Bible. The husband was sick and rapidly approaching the grave. He was prevailed upon to receive a copy of the Scriptures.—He read it with attention, until his mind became greatly interested in its truths, and he was finally brought under deep conviction of sin. Probably the death of a neighbor tended to deepen the impression upon his mind. This neighbor had been an infidel in health, but he was not an infidel on his dying bed. He sent a message to the sick man, and that message was, 'Spend all your time in preparing for death; for *there is* a reality in an eternal state; there is a heaven and a hell. O! be in earnest to avoid that hell which is now ready to receive my immortal spirit!'

A distributor in the Thirteenth Ward reports that a woman in his district sent the tract "Poor Sarah" to her friend in Oneida county, where it has been the means of leading several to inquire "What shall I do to be saved!"

The superintendent of the Fourteenth Ward reported this month two cases of hopeful conversion, one of which forcibly illustrates the importance of conversing faithfully with the individuals to whom tracts are presented. The case referred to is that of a lady, who, although well informed on the subject of religion, at first treated the tracts with contempt, and when the distributor entreated her to think seriously on the concerns of her soul, she answered him by an exhibition of the most popular infidel objections to Christianity. Before the conversation closed, however, she consented to read the tract "Poor Sarah" and to attend, at least once, on the public preaching of the gospel in a neighboring church. She fulfilled her promise—was led to see herself in a hopeless condition as an enemy of God—was found in the next meeting for religious inquiry—is now hoping in the Saviour whom she had so long neglected, and has since been admitted to the church.

A distributor in the Thirteenth Ward who had previously observed a day of fasting and prayer for the advancement of Christ's Kingdom, and in particular for the interests of the Tract Society, met with abundant proof that his prayers had not been in vain. In the second house into which he entered, he found a young woman who was anxious to know the way to heaven; and in the third, a married woman was seeking the salvation of her soul and desired an interest in his prayers. In another house, a lady, who in November, was under conviction of sin, and who ascribed her first serious impressions to the tract entitled "Poor Sarah" was now found rejoicing in the love of Christ; and not far from her a mother was rejoicing over two children, both of whom had been recently led to the Saviour through the blessing of God on the monthly tracts of this society.

A poor man in the Seventh Ward has contributed during the last 18 months nearly four dollars to the funds of this society, in sums of from 25 cents to one dollar. It is supposed that he intends these donations as a thank-offering for the benefit received from the perusal of Kittredge's Address, which was presented him by one of our distributors nearly two years since, and which induced him to renounce the habit of drinking ardent spirits.

In the month of February the distributors in different parts of the city found the people more accessible and more disposed to engage in religious conversation than at any previous period. The Spirit of God had evidently prepared the way before them. The inpenitent and backsliders were alarmed, and many of all classes felt that time at that moment, was peculiarly precious.

In the First Ward a servant informed a distributor, that one of the Tracts she had left had enabled him to see his true condition as a sinner, and he begged her to receive from him sixpence a month for the society.

In the Fourth Ward a printer informed a distributor that a Tract left at his house had been the means of awakening his wife and of bringing her to the Saviour, and he was now himself also anxious to obtain religon.

A distributor in this Ward gave the Tract entitled "Family Worship" to a female relative from the country, who had been a professor of religion for twenty years and her husband also, but they had both backslidden, and he, to such an extent, that he could use profane language with little compunction of conscience. On her return from the city his wife said to him 'Here is a Tract that C. gave me to bring home for you to read.' He read it, and was so much troubled that he could get little sleep that night. The next morning (which was the Sabbath) he called his family together, and began to read the Tract aloud, but his feelings were so deeply affected that he was obliged to request his children to retire. He then disclosed to his wife the troubles of his soul, recounted his mercies, compared his life with his profession, and gave vent to the anguish of his spirit in the exclamation 'O! wretched man that I am! Can God pardon such a sinner!' He then called his children into the room, confessed to them the wickedness of his life; lamented the bad example which he had set them, and express'd his determination to live a different life in time to come. He entreated his wife and children with his eyes filled with tears to reprove him, if ever they should hear him use profane language, or see him living in any respect, inconsistently with his profession. Soon after this he was taken sick, and he is now no longer an inhabitant of earth. His eldest daughter has recently found peace in believing, and thinks that the means which God used in reclaiming her from sin was the trouble, sickness and death of her father.

The prisons, hospitals, and alms-house of the city, are occupied, in the course of a year, by about 8,000 souls, most of whom are in a state of most deplorable spiritual ignorance and wretchedness. Tracts have been distributed in these institutions during the past year to the amount of more than 150,000 pages, and the effect has been very happy. In the time of adversity and affliction, many are found anxious to hear the word of life, who had before turned a deaf ear to the voice of instruction. In the report for the months of January and February, it is said "The distribution at the alms-house, prison, and hospital, the past two months; has been attended to weekly. All the distributors give a good report, and seem much encouraged in their labor of love. When we enter the rooms, say the distributors, the joy of many a heart is manifested by a smiling countenance, which seems to say 'How beautiful are the feet of those who bring glad tidings of salvation!' In the female prison, which contains nearly 200 convicts, a work of reformation has commenced, and last Sabbath, at the closing of the Sabbath school, there was scarcely one in the assembly who was not in tears. Some in the hospital who are drawing near the close of life, are rejoicing in the hope of salvation. Their sun is about to set, but they are looking for the event in a composed and happy frame of spirit.

The number of seamen who visit the port of New-York in the course of the year it is computed is at least, 30,000. Tracts have been distributed among them during the past year, to the amount of 866,000 pages, and there is abundant evidence that they have done much good, especially in the suppression of intemperance. It is not uncommon at all to find vessels in which there has not been a gill of spirits used for a year, and even for a longer period; and the effect in this and other respects has been so happy, that many of the captains who at first opposed the plan of distributing tracts among their crews, are now willing that the work should go on.

ANECDOTE OF DR. PAYSON.

EXTRACT FROM THE MEMOIR OF REV. EDWARD PAYSON, D. D.

The following rencounter with a Lawyer of Portland, who ranked among the first in the place for wealth, and was very fluent withal, will serve to show Mr. Payson's insight into character, and his power to mould it into what form he pleased; and at the same time prove, what might be confirmed by many other instances, that his conquests were not confined to "weak women and children."

A lady who was the common friend of Mr. Payson, and the lawyer's wife, was sojourning in the family of the latter. After the females of the respective families had interchanged several "calls," Mrs.——was desirous of receiving a formal visit from Mrs. Payson; but to effect this, Mr. Payson must also be invited, and how to prevail with her husband to tender an invitation was the great difficulty. He had been accustomed to associate experimental religion with meanness, and of course, felt or affected great contempt for Payson, as if it were impossible for a man of his religion to be also a man of talents. He knew by report something of Mr. Payson's practice on such occasions, and dreading to have his house the scene of what appeared to him a gloomy interview resisted his wife's proposal as long as he could, and retain the character of a gentleman. When he gave his consent, it was with the positive determination, that Mr. Payson should not converse on the subject of religion, nor ask a blessing over his food, nor offer a prayer in his house. He collected his forces and made his preparation in conformity with this purpose; and when the appointed day arrived, received his guests very pleasantly, and entered at once into animated conversation, —determined by obtruding his own favorite topics to forestall the divine. It was not long before the latter discovered his object, and summoned together his powers to defeat it. He plied them with that skill and address, for which he was remarkable; still, for some time, victory inclined to neither side, or to both alternately. The lawyer not long before, had returned from Washington City, where he had spent several weeks on business at the Supreme Court of the United States. Mr. Payson instituted some inquiries respecting sundry personages there, and among others the Chaplain of the House of Representatives. The counsellor had heard him perform the devotional services of that assembly. "How did you like him!" "Not at all; he appeared to have more regard to those around him, than he did to his maker." Mr. Payson was happy to see him mark the difference between praying to God, and praying to be heard of men; and let fall a series of weighty observations on prayer, passing into a strain of remark, which, without taking the form, had all the effect, on the lawyer's conscience, of a personal application. From a topic so unwelcome he strove to divert the conversation; and, every few minutes would start something as wide from it, as the east is from the west. But as often as he wandered, his guest would dexterously, and without violence bring him back; and as often as he was brought back he would wander again. At length the trying moment which was to turn the scale arrived. The time for the evening repast had come; the servant had entered the parlor with the provisions; the master of the feast became unusually eloquent, resolved to engross the conversation, to hear no questions or reply, to allow no interval for "grace," and to give no indication by the eye, the hand or the lips, that he expected or wished for such a service. Just as the distribution was on the very point of commencing, Mr. Payson interposed the question—"What writer has said—'The devil invented the fashion of *carrying round* tea, to prevent a blessing being asked!" Our host felt himself "cornered:" but, making a virtue of necessity, promptly replied—"I don't know what writer it is; but if you please, we will foil the devil this time;—"Will you ask a blessing, Sir!" A blessing of course was asked; and he brooked as well as he could, this first certain defeat, still resolved not to sustain another by the offering of thanks on closing the repast. But, in this, too he was disappointed. By some well timed sentiment of his Rev. guest, he was brought into such a dilemma, that he could not, without absolute rudeness, decline asking him to return thanks. And thus he contested every inch of his ground, till the visit terminated. But at every stage the minister proved too much for the lawyer. He sustained his character as a minister of religion, and gained his point in every thing; and that too with so admirable a tact, in a way so natural and unconstrained, and with such respectful deference to his host, that the latter could not be displeased, except with himself. Mr. Payson not only acknowledged God on the reception of food, but read the scriptures and prayed before separating from his family; and did it, too, *at the request* of the master—though this request was made, in every successive instance, in violation of a fixed purpose. The event of this disappointment, however, eventually became the occasion of his greatest joy. His mind was never entirely at ease till he found peace in believing. Often did he revert with devout thankfulness to God, to the visit which had occasioned his mortification; and ever after regarded, with more than common veneration and respect the servant of God whom he had once despised; and was glad to receive his ministrations, in exchange for those which he had formerly attended.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

OBSERVER.

THURSDAY, MAY 12, 1831.

To an Anonymous Correspondent.—We have received an article purporting to be a letter from a clergyman to his brother in this part of the country, complaining that our churches, or some of them at least, have so altered their confesson of faith as to open the door for the admission of those into the churches who are not sound in the doctrines of the gospel.

The article itself does not mention a single point in which this alteration has been made—does not show, in fact, that any has been made—and if any has been, that it is not for the better. It *insinuates* a great deal, and is calculated to excite suspicion of want of orthodoxy in our churches, but without enabling us to judge whether there is any ground for such suspicions.

The article is admirably calculated to open the door of controversy, but on what point or points it would settle, it is totally impossible to conjecture. It is a grievous charge against a church, that it has lowered down, or added to, or altered the scripture requisitions for church-membership. And the editor of the Observer does not think himself warranted in throwing before the public such a general charge, where not a single *specification* is given. The writer, or the person who has made the communication, will, we are confident, on a little reflection, perceive that we cannot consistently publish his article unless something more definite is given, that those who may thus stand impeached may be able to gather sufficient from it to enable them to make the general plea of "guilty or not guilty."—This, no one certainly can do now, because, altho' some churches may have made alterations in their articles, it does not follow as a matter of course that they have made them more lax, or, as the writer intimates, have extended the net wider. As every alteration may not be an improvement, so it does not follow that every alteration is necessarily heretical.

A temperate discussion of any *definite point* with respect to our confesson of faith, we shall not object to; but as we hold ourselves responsible for what appears in the Observer, we shall exercise the right of judging what may be for the edification of our readers and the peace of the churches.

We should be glad to converse with the writer on the subject of his communication.

QUESTIONS FOR INFIDELS TO ANSWER.

Is civil liberty a blessing to society?

On what spot on the Globe does it exist *without the Bible*?

In what countries is the civil authority most under the control of the Ecclesiastic! in those where the word of God is most generally in the hands of the people, or in those where it is kept from them?

What then is the duty of the Philanthropist and of the friend of republican government, with respect to aiding in the dissemination of the Scriptures?

If the Bible is not the word of God, why does morality, temporal prosperity, and civil liberty most abound, where it is most read, and where the most implicit confidence is placed in it, as being of divine authority?

How ought the conduct of those to be viewed who pretend that our civil liberty is in danger, because christians are exerting themselves to cause this "Gospel to be preached to every creature!"—to establish Bible Societies, and to gather the children of the land into Sabbath Schools, that they may be taught the doctrines and precepts of the Bible!

When these questions are answered we may ask more.

TEMPERANCE HOUSES.

We are sorry and mortified to learn that those keepers of public houses who have excluded ardent spirits from their Bars, complain of a falling off in their custom. Can it be possible that at this stage of the temperance reformation, a few first rate public houses, in our cities and large villages, cannot find a patronage sufficient to sustain them! Where are the great number of our business men who have joined temperance societies, and others who have abandoned the use of spirits! Do they not travel! or do they patronize those tavern keepers who are still tempting their customers by a display of bottles, to drink, and consequently are using their money and influence in opposing temperance measures! If we applaud keepers of public houses for sacrificing interest for the sake of principle, is it not our duty to give them a preference? The fact is, that every tavern keeper who sells liquor, exerts all his influence to counteract the efforts made to prevent its use, and that influence is more powerful than may at first be imagined—and every friend of temperance ought to endeavor to multiply the number of temperance houses, and this he cannot aid in doing without showing his approbation and preference, by giving them his patronage. It is true we have occasionally heard a different doctrine advocated—that is, that christian kindness required us to address ourselves wholly to the understanding and moral sense of those whom we would bring over to our views—that it was in all cases morally wrong to appeal to their interest, and thus to coerce them to adopt the measures we approve. If this be so, it must be proper and right when we would dissuade the assassin from destroying his intended victim, neverthless, to permit him to retain his deadly weapon and use only moral suasion to prevent his executing his purpose.—We ought, if this doctrine is true, in order to encourage temperance houses, to let the public see that we give our patronage to those who sell spirits. This we apprehend is loving our enemies rather *more* than we are aquired to *do*—loving our enemies better than our friends.

To carry this doctrine out, we should show our abhorrence of vice by associating with the profligate and dissolute—it would be *coercion* to avoid them and seek our companions among the virtuous part of the community. Let the friends of temperance reflect on this subject.

Revival in Hopewell Ont. Co.—A letter from Hopewell gives us the pleasing intelligence, that a Revival has commenced in Rev. Mr. Flagler's society. Seventeen united with the church at the last communion.

PIETY OF THE PEN.

We have noticed, for [illegible] past, the poetry of a lady going the rounds of religious papers, the most of which breathes a spirit of devotion, and would lead us to suppose that the fire of divine love must burn brightly in a heart which could breathe forth such strains of piety. Of late we have seen an article from the same pen, in prose, describing with all the brilliancy of a glowing imagination, the pleasures of the saints in Heaven. We have never copied any of those articles, either poetry or prose. The reason for this omission, perhaps, is not the best in the world, for it is an old and every day remark, that it is much easier to preach than practice; and we all know that truth is truth, whether uttered by saint or sinner; nevertheless, the reason that has led us to exclude these pious effusions, which have found a place in so many other papers, is a knowledge of the fact, that the fair writer of them is not even a *professor* of religion. When we have seen her productions, so full of *poetic piety*, it has reminded us of an article which we once read on the subject of temperance. It was one of the most glowing and terrible descriptions of the feelings of the mebriate and the destructive effects, both to soul and body, of habitual intemperance, that we have ever seen; but while reading it, and expatiating upon its beauties, and admiring the happy talent of the writer, a friend who was in the secret, whispered in our ear, that the printer of the paper, being in want of an article, just as he was making up, sent to this person, who was employed by him to furnish original matter for his columns, to give him something without delay, as he could proceed no farther without it. The messenger found him in bed, after a night's debauch, and with the greatest difficulty, aroused him from his slumbers. He however dragged this devotee of Bacchus from his bed, led him to his table and put a pen into his hand, which in a few minutes furnished the article we were so highly applauding. This information was truly astounding, but being thus let into the secret, we could better understand and appreciate the powers of the painter in delineating so correctly and giving such prominence to the features of the disgusting portrait thus drawn from experience, and therefore, to the life.

Lord Byron's "Value of the Bible," furnishes another specimen of this "piety of the pen," and shows how much easier it is to *talk* than *live* religion—how much more piety there is in the head than in the heart.

A few such cases have led us to be extremely cautious in attaching much importance to professions, as indicative of moral or religious character, until we have had the evidence of a corresponding life, to evince the real sentiments of those who make them.

MRS. RICORD'S SCHOOL.

Mrs. Ricord's School in Geneva, commenced on the 5th inst. The qualifications of Mrs. R. for instructing young ladies in all the useful as well as the ornamental branches of education, are spoken of in the highest terms by Rev. E. Phelps, Mr. Dwight, Pres't of the Bank of Geneva & Rev. M. P. Squier; all of whom have had the best opportunity of forming an opinion. The religious instruction which she has given to her pupils has been peculiarly blessed; forty young ladies having, the year past, become hopefully pious, while under her charge.

We have not room to give the whole course of studies. The school is divided into four classes or departments. In the first three, tuition is $3, $4, and $5,—in the fourth, for instruction in Ancient, Modern, and Ecclesiastical History; Ancient Literature and Mythology, Chemistry, Botany, Astronomy, Use of the Globes, Logic, Moral Philosophy, Watts on the Mind, Alison on Taste, Blair's Rhetoric, Paley's Evidences, Critical Reading and Transposition—the price is, per quarter, $6 00

For the French Language,	4 00
Spanish "	4 00
Latin and Greek Classics with Mathematics,	4 00
Music,	10 00
Use of Instruments for practice,	2 00
Drawing and Painting,	4 00

The Boarding establishment is under the care of Rev. J. F. Bliss and Lady.

THE CHRISTIAN LYRE.

A volume under this title, published by Mr. Leavitt of the city of New York, has just been received. It is a very neatly executed duodecimo volume of rising two hundred pages, containing about 150 Hymns with appropriate tunes affixed to each. The design of the publisher, as expressed in his preface is to furnish "such popular tunes and simple melodies as are adapted to social worship, families, social parties of christians and prayer meetings, and particularly to revivals of religion." It contains a great number of recommendations from gentlemen of the first respectability, who are undoubtedly well qualified to judge of the merits both of the hymns and of the music. Of the latter we are entirely incompetent to judge, but have no doubt from the reception which the separate numbers have met with here, that the volume is one which was much needed, is well adapted to the purposes for which it is designed and merits the patronage of the christian public.

MANUAL LABOR ACADEMY.

The following is an extract of a letter from a student who has just commenced his studies at the Manual Labor Academy at Whitesboro', Oneida county.

The reason of our publishing it is, that our readers may understand something of the system pursued in this institution, which distinguishes it from the other literary institutions of our country, and also that those who propose to obtain an education at the Oneida Institute, may know something of the self denial which is practised, as well as the industry which is indispensable, in order to maintain a standing there. These institutions have already obtained much of the public patronage and good will, and we have no doubt, where they are well managed, will more than answer the high expectations which have been raised. They must make efficient men,—an education may be obtained there without the sacrifice of health which is so often the consequence of the sedentary habits of the studious scholar, in those seminaries of learning where no labor is required. Another recommendation, of no inconsiderable importance is, that by paying for the board in labor, the expense of an education is so reduced as to bring it within the means of almost every young man of enterprise and industry, and thus the benefits of a liberal education will no longer be confined to the children of the wealthy.

Sabbath Morning.—The horn is blown at 5 o'cl[illegible] panied with a christian friend, offer a Tract car[illegible] every family, explaining the design of the measure and conversing with them as far as opportunity presents on the great salvation.

5. Let an account be kept of the results and good effects of the distribution, and at some of the prayer meetings for the prosperity of religion, or at meetings of distributors let one or more persons pray particularly for God's blessing on this institution and in that place.

6. Ever esteem it a privilege to employ your time or money in the service of Him who when he was on earth went about doing good.

DAY.

For the Observer.

USEFULNESS OF THE MONTHLY DISTRIBUTION.

1. It is a kind of Home Missionary employment carrying the message of the gospel to saints and sinners that they by it may become wise unto salvation.

2. It brings the whole population under spiritual supervision, and gives an opportunity to learn monthly the state of those who profess religion and of those who neglect it.

3. The visits promote friendship and cement society together, bring those to become acquainted that were strangers, and the Tracts which are left furnish instruction to those who are not at home, and when the visit is over.

4. According to this plan none are overlooked. A dozen Tracts will be read more attentively if they are given singly each month, than if presented all at once. The kind visit with which they are each attended makes them acceptable, and the fact that the whole town receives the same tract, prevents the jealous suspicion that you have passed a judgment on his character, as addicted to the error or vice which the Tract condemns.

5. The exercise is profitable to the church by giving missionary employment to those who cannot go to distant countries, and increasing their information of the state of things about them, awakens their sympathies, improves their capacities for useful conversation, and if they shall reclaim a sinner or benefit a saint they will not fail of a future reward. D.

DR. ELY ON PROTRACTED MEETINGS.

The following article from the editor of the Philadelphian, we consider as remarkably well timed and judicious. The sentence in which he illustrates the importance of keeping the subject of religion before the mind without interruption from other subjects, by the fusion of Platina, is one of the happiest illustrations we have ever seen.

In the last paragraph but one, the Doctor lets some heavy blows fall from his editorial club upon the pates of the opposers of orthodox religion—While he is perfectly bold and undaunted in combatting error, and castigates its propagators somewhat unmercifully, the editor of the Philadelphian never looses his temper or gives them just ground to charge him with a want of christian kindness.

EXTRAORDINARY USE OF THE ORDINARY MEANS OF CONVERSION.

The Spirit of God makes the reading, but more especially the preaching of the word, the means of salvation. To these we may add faithful and affectionate admonition and instruction given in private; together with public and private prayer. These are the principal instrumental agents employed by the Holy Ghost for the turning of sinners from darkness to light; and from the power of Satan to God. They are the *ordinary* means of conversion. When these are employed in the way in which they usually are, I call such employment of them the *ordinary* use of the ordinary means. Thus when one sermon is preached in some congregations, in the winter season, and when two discourses have been delivered in the summer months, on the Lord's day, attended by the usual prayers and songs of praise, those congregations have had all the ordinary public use of the means of converting sinners to which they have been accustomed. Let the pastors of these flocks convene them more frequently than usual, and preach to them three or four times in a week, instead of once or twice, and there will be, for a time at least, until the thing becomes common, an extraordinary use of the preaching of the gospel, which is one of the ordinary means by which God transforms the hearts of impenitent men.

Could any one question the propriety of such an increase in the ministration of the word of life, among a people, who could, without criminal neglect of their worldly business, be induced to attend upon it? Could any one reasonably blame a Minister who loves his people, and desires their salvation, for desiring to preach so long as he can gain an audience, and has strength for the service, four times instead of once, weekly? Possibly by this extraordinary use of means he may win some for Christ who have hitherto resisted all the invitations of heavenly wisdom.

Let us next suppose, that occasionally a people should find it convenient and agreeable to themselves to devote three or four days in succession to the ordinary parts of public worship. This is nothing but an extraordinary use of the ordinary means of edifying saints and of converting sinners. For this extraordinary use there may be good, and sufficient if not peculiar and pressing reasons be assigned.

The ordinary use of the word may have hardened the consciences of many; and few good fruits for some time past may have resulted from the ordinances of our holy religion. The repeated and earnest exhibition of the truth may be blessed of God to effect that change in the heart which has hitherto been formally made after long and regular intermissions. That platina which cannot be melted by many exposures to heat at short intervals may be fused by a long continued blast from a compound blow-pipe. Some advantage may be expected to be gained by reiterating impressions on the human mind, before those previously made have been erased by the hand of time and the attritions of worldly business. That medicine which produces no good effect by a single, though it be a powerful application, may be successful if administered frequently, with judgment. Experience will justify the intended leaning of these remarks upon those "four days meetings" which have been held in numerous instances of late, with the most blessed effect. Revivals of practical piety and the conversion of sinners have very generally followed them.

Two of these protracted seasons for public worship have been held in Philadelphia, and they were followed by the reviving of some saints, & the hopeful renovation of some who were before dead in sin.

A third season of the kind will terminate on Friday of this week, in the Reformed Dutch church in this city; from which we anticipate good to many souls. They have been the occasion of exciting new zeal in the minds of many of our pastors, and in more of our private christians. We have conversed with several lately renewed persons who have informed us that their minds were awakened at the first of these meetings.

Should any pretend to the introduction of *new means of grace*, we should oppose and renounce them, for God, who alone can regenerate the soul of man, has prescribed the secondary agency which he will own and employ in this all important work. But if God's own appointed means for regenerating the world are used with more than common frequency, zeal, and fidelity, we ought to rejoice, and to expect that *he who soweth plentifully, shall reap plentifully.* "Every man shall receive his own reward according to his own labor." Paul laboured "more abundantly" than any of the apostles, in preaching and writing, and he was honored by the conversion of more souls than have ever been given to any mere man as the seals of his ministry.

There is little reason to apprehend that any persons in our country will pay too much attention to the subject of religion, and too little to worldly business. Worldlings will be engrossed mainly by the things of the world; and the pious, if they are "fervent in spirit," will be also "diligent in business."

In so many instances continued meetings for three or four days in succession have lately made inroads into Satan's kingdom, that we expected him to make a stir against them. At length he has begun to work. The *Boston Telegraph* holds up signs of alarm, the *Christian Register* records the abhorrence which Unitarians feel; and most of the Universalist papers in the country, like yelping hounds are on the track of enthusiasm; and revivals of human invention.

It would be well for the first named of these publications at least, to caution the good people of the East a little more against deadness to divine realities, formality in religious worship, negligence in attendance on the sanctuary, and wise drawn speculation in public preaching; and to say less about *protracted and religious exercises* and *spurious revivals* among the orthodox, until he can designate some evil consequences that have resulted from those religious excitements which now extensively prevail in our country.

Monday Morn. 18.—The first business at which I was placed, was building a temporary stone arch for the purpose of boiling beets for the cows. The next was to assist in putting up a Lime house. After I had been here a few days I joined the Mechanical Association. There were several reasons which induced me to do this. One was, the want of work on the farm, at present, owing to the state of the ground.* (We have had much rain here.)—Another was, I could work in the shop in any weather. And another, I shall acquire a knowledge of the use of tools. I think, too, on the whole, that when we come to building, I shall make it more profitable.

*We understand by another letter that the kind of food to be used is determined by a vote of the Students.

For the Observer.

HOW TO CARRY INTO EFFECT THE MONTHLY DISTRIBUTION.

1. Estimate its expense at the rate of one dollar a month for every hundred families which you propose to supply.

2. Appoint a committee who shall raise the means, select and procure the Tracts, and provide a superintendent.

3. Let the superintendent engage a distributor for every school district or smaller district into which the territory shall be divided.

4. Let the distributors with prayer to God and love to man, and when convenient, accom-

SECULAR.

From a Manchester Paper of March 27th.

DREADFUL ACCIDENTS ON THE LIVERPOOL AND MANCHESTER RAIL ROAD.

A lad named Wright, fireman, or assistant-engineer of the Phœnix engine was engaged in conducting that engine with a train of goods from Liverpool to Manchester, and met with his death under the following circumstances:—A plank had been carelessly left lying across the rails by some workmen who were repairing the embankment, and the engine was consequently thrown off the line. The lad was pitched upon the ground, and the wheels of several of the carriages passing over his head, he was killed instantaneously. The same evening a man named Laurence, who was a servant of the railroad proprietors, was proceeding along a part of the line at the Manchester end, when he suddenly fell down across the rails, and an engine which was at that moment passing with a load of goods went across his body, and nearly severed him in two.

An inquest was held on the body to-day, when it appeared that the man was perfectly sober; and it is supposed that he must have fallen down in a fit immediately before the accident. As it was nearly dark when the unfortunate affair took place, it was impossible for the engineer to stop the engine, after seeing the unfortunate man, in time to prevent the accident.

Between twelve and one o'clock on the same day another accident happened, which, although not fatal, was of a most distressing nature.—Whilst a train of goods was setting off for Liverpool, a man named Burn, who was in the employment of the Company as a guard, imprudently mounted upon one of the carriages while they were proceeding at full speed, and being intoxicated, he fell upon the ground, and the wheels of several of the waggons passed over the lower parts of his limbs, crushing them in so dreadful a manner as to render amputation necessary. It is proper to state that this accident occurred solely in consequence of the man's improper conduct. He got upon the train without the knowledge of the superintendent, and it was not known that he had made the attempt, until his mangled remains were seen lying upon the ground.

Great Fire.—The village of Utica was yesterday morning thrown into a more serious alarm, than for some years, by the breaking out of a fire in the block of three story brick buildings, opposite the Western Museum, in Genesee-street.

It took fire in the upper loft of the building occupied by Palmer & Dodge as a cabinet workshop, while the hands were at breakfast, at about 7 o'clock, and in defiance of every effort of the firemen and villagers, spread to the adjoining buildings, towards Fayette-street, till the whole, with the exception of the corner building belonging to Kellogg Hulbert, were in a flame. Five three story brick buildings, with stores in front and tenements in the rear, were entirely consumed. A two story building of wood, adjoining the store in which the fire took, was torn down. The amount of property destroyed is estimated at about $20,000, only $6,000, we understand were insured. Five of the buildings belonged to R. Disner, one of brick and one of wood to C. Easton. C. Hart is said to be the greatest sufferer.—*Utica Ch. Jour.*

New-Haven, April 30.—The U. S. Circuit, Judge Thompson presiding, assisted by Judge Bristol the District Judge, commenced its session in this city last Wednesday. A cause of much importance to the town of East Windsor, was tried on Thursday, and $1500 awarded against the town. It was a suit brought against the town by Mr. Chester Kellogg, of Amherst, (Mass.) for damages sustained in falling through a bridge in a stage in May last, which bridge it was claimed belonged to the town to have kept in repair. Mr. Kellogg had his leg broke in two places, and was detained from home and from his business for several weeks at great expense. Another suit brought by Mr. Rufus Coles, of Amherst, (Mass.) who was in the same stage, and had his thigh broken, was tried on Friday, and a verdict of $1050 against said town given in his favor.

We understand that two cases are pending before the Courts in this state for damages sustained on the same occasion; one for bodily injury received, and the other by the stage owners, for a horse killed by the breaking of the bridge.

The result of these trials thus far is a loud call to the different towns to see that their bridges on all public roads are kept in good repair.

Notice.—The next meeting of the Monroe County School Society will be held at the Court House on Saturday, 14th inst. at 10 o'clock A. M. agreeably to previous apointment. Two addresses may be expected from Gentlemen of the Society, according to a resolution of the last meeting—after which there will be an opportunity for any interchange of sentiments on the various methods of teaching which may be desired. A general attendance of teachers & friends of education in the county is earnestly requested.

Seats will be reserved for the ladies.

It is hoped that the standing Committees will be prepared to report at this meeting.

Z. Freeman, *Sec'ry*

MARRIED.

In Ogden on Thursday the 5th inst. by Rev. A. Sedgwick, Mr. A. B. Gunn of East-Bloomfield, to Miss. W. C. daughter of A. Whittlesey Esq.

DIED.

At Arkport, on the 21st of April, Christopher Hallaway, Esq. in the 74th year of his age.

The deceased was born at Groton, in Connecticut, where his father's family resided until the summer of '78. In that town a number of his near relations lost their lives a few years afterwards, in the barbarous massacre, at the capture of Fort Griswold. In his youth he served in the armies of the revolution through the darkest period of the war. His last campaign was passed under Washington, in the latter part of which, our army, almost reduced to despair, retreated through New Jersey, and crossed the Delaware, but the close of which was brightened by our success at Trenton and Princeton.

After leaving the army, he removed with his father's family to Wyoming, in Pennsylvania, and had nearly reached that settlement on the day of the memorable battle with the Indians. In that disastrous affair, it is well known, some hundreds of the poor inhabitants perished, and that delightful valley was almost desolated. During the remainder of the war, he shared with the surviving inhabitants of that frontier settlement, the alarms and dangers occasioned by the frequent incursions of the Indians.

Soon after the commencement of the settlements in the western part of the state of New York, allured by flattering reports of the country, and stimulated by a spirit of enterprise, he determined to visit it in person. Having explored it pretty extensively, he ultimately selected for his residence a situation on the Canisteo river, to which he afterwards gave the name of Arkport. At that time the whole region for many miles around was literally a wilderness. In the year '97, after he had erected a small log house for the reception of his family, and cleared a few acres, he bade adieu to the comforts of the charming valley of Wyoming, and removed his family to their new residence in the forest. With some assistance from Mr. Williamson, he undertook to remove the obstructions to the navigation of the Canisteo river, and succeeded so far as to open a passage for arks. Soon after in connexion with Mr. Miner, then a merchant at Genesco, he built, and loaded, and safely navigated the first ark that ever descended these waters.

For a few years it seemed that his anticipations in regard to the advantages and importance of Arkport would be fully realized. Wheat and Pork in large quantities were deposited to be conveyed during the spring freshets to the Baltimore market.—But Mr. Jefferson's far-famed embargo interrupted this useful trade, and other causes more permanent have long since completed its ruin.

Through life he was a believer in divine revelation, and for a very long series of years, by profession, a disciple of Jesus. Amidst the langour and pains of old age and in his last sickness, when he felt that the shades of death were closing around him, he was sustained and cheered by the hope of the gospel.—*Communicated.*

In Worcester Mass. *Isaiah Thomas*, aged 82, well known throughout the country as the publisher of many books, and regarded as the patriarch of the American press. He commenced publishing the Massachusetts Spy in Boston 60 years ago, and afterwards removed his establishment to Worcester. He is the author of a history of printing.

In Boston *Rev. Thomas Paul* aged 55. He had been Minister of the first Baptist Church in that city for a number of years.

WANTED,

At Nos. 30 and 35 Carroll-street, Eight or Ten Girls, at the Millinery business.

F. CLARK,
L. OLMSTED.

Rochester, May 10, 1831. 20

SURROGATE'S NOTICE.

NOTICE is hereby given, that the Surrogate of Monroe County, will attend at his office in Pittsford, for the transaction of business, on Monday of each week, as required by the Revised Statutes; and *generally* on all other days except Wednesdays; and on Wednesday of each week he will attend during the day at Rochester, in the office of the Hon. Samuel L. Selden, in the Arcade, for the transaction of business, until further notice.

May 5, 1831.

20 M. F. DELANO, *Surrogate.*

LECTURING SCHOOL.—The subscriber proposes establishing a general school for young men and boys, in the village of Rochester on the west side of the river. For this purpose I have procured the old Episcopal church in Buffalo street, and am now fitting it up to accommodate three hundred students. I shall furnish chemical and philosophical apparatus, suit of Geological specimens, Artificial globes, surveying istruments, &c. for the benefit of those pursuing the higher branches, and I intend teaching these as well as all the lower branches of English studies strictly by lectures—every student in school having an opportunity to hear all the lectures. Greek and Latin lessons will be heard separately. It is generally known that I have had the charge of the Monroe High School at Henrietta, during the four years last past. In that school I pursued the monitorial system of instruction, and having tested it with about fifteen hundred different students, I am constrained to say, that in many respects I consider it second to none ever devised. Sensible however of the principal evil rsulting from the monitorial system, (that of learning some things incorrectly, not getting the why and the wherefore, not receiving lucid demonstration,) I am so arranging my school rooms as that I can avail myself of all the advantages of that system, as well as the system I am now adopting. Though under this or any other system, the student is required to use his book, and commit his lesson, yet, it must be universally agreed to, that, by plain familiar lectures; and the requiring of a reason from the scholar before the whole school for what he recites, a greater interest is excited in those of any age, than by the bacneyed method of saying over an appointed lesson, parrot-like, and receiving the grace or disgrace of the teacher according as he recites every *word* or not. The term or quarter will consist of twelve weeks. In the common branches—Grammar, Geography and Arithmetic, students will *not* be required to procure new books, as any of the authors on these studies approved within the last 5 years will answer. I have no exhibitions other than the declamation attended to every fortnight—no public examinations other than I will institute at any time when a visitor or visitors should request. Students of any age will be received provided they can read No student will be received for a less time than one quarter. The school consists of three classes—the first or lowest, the second or middle and the third class.

TERMS AS FOLLOWS:

First Class—Reading and Writing, Geography, Arithmetic through proportion, and rudiments of Grammar at $2.00 per quarter.

Second Class—Studies of first class completed, History, Book keeping, use of globes, Composition, and declamation, at $4.00 per quarter

Third Class—Studies of second class reviewed, Algebra, Geometry, Surveying, Mensuration, Rhetoric, Chemistry, Philosophy, Greek and Latin languages, at $6.00 per quarter

Having been solicited to commence my school with the beginning of the new year, and finding myself unable to get the building ready in time, I have taken some rooms in Messrs. Whitney and Wadsworth's buildings, one door north of Doctor Ward's store, where I shall commence my school on Wednesday the 5th of January, and shall be thankful for any patronage my friends may see fit to grant D. B. CRANE.

CHRISTIAN ALMANAC for 1831 for sale at this Office.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

MISCELLANEOUS.

HOW TO GOVERN A SCHOOL,

Or Jeremiah Flatt and his three assistants,

Translated for the New-York Observer from the Berlin Evangelische Kirchen Zeitung.

Our poor schoolmasters in the country or in small towns complain often bitterly that in their toilsome office of school-teaching, though they have often a hundred and more than a hundred children, they have no assistants; that they are obliged alone and at one and the same time to instruct the larger scholars, to keep the younger busy, and the smallest in order. The master's active eye and his correcting hand extend to one bench, and the group of children sitting there and maintain order among them; while however blows and angry faces are dealt on the left hand, on the right are fooleries and half stifled laughter. The writer of this communication can speak from experience, for he was a schoolmaster in his younger days. He can truly say that he would much rather perform the severest work of a day laborer than to be a schoolmaster without an assistant.

But there was once a Christian school-master at Cairo in Egypt, of whom Stephen Shultz speaks in his "Providences of God," who easily contrived to keep his numerous school in the best order, for he had provided himself with three constant assistants, namely, Faith, Prayer and Patience. Such a schoolmaster as that at Cairo, and who would not without these three assistants superintend his school a single day, was Jeremiah Flatt, private teacher at Stuttgard, on whom many a heart now thinks with sincere and grateful affection. This good man, in his toilsome office, was always cheerful and happy; and after faithfully discharging the duties of a teacher, had time enough left out of school hours to be a father of the poor children and a counsellor and peace-maker among families, an agreeable companion, and a guide in the way to heaven. For when Flatt came with his three assistants—and he never was without them—there came also with him the peace of God, and love and power of the Spirit. To the truth of my statement, many an old eye that reads this will testify with tears.

Many instances might be mentioned of what old Flatt effected in his school with his three assistants, sometimes without raising a finger.—We will mention one.

"I was," he related in his old age, "I was for more than fifty years superintendent of the orphan house, and had a room full of children to instruct. Every morning I used to pray for patience and meekness. Once, while walking up and down among my scholars, I observed a boy of twelve years old who leaned upon the table with both elbows. I reproved him for it as being improper, and went on. When I passed him again, he was again leaning in the same manner upon the table, for which I a second time reproved him. He obeyed this time for a moment, but when I came to him the third time, I found him insolently leaning still, and read in his countenance a contempt of my reproof. Now the gall was stirred in me; I checked myself, however, immediately, and prayed to God: "Make me patient towards this child, as thou art patient towards me an old child." My anger was at once allayed, I was composed and silent, and proceeded in my instruction. The boy remained in the same impudent posture, but I heeded him not. After school I called him to me, and meanwhile I prayed, before he came, for wisdom and meekness. He came up in a noisy rude manner, shutting the door after him with great violence. "Why do you slam the door to?" I asked. "I did not slam it," he answered insolently. "Indeed you did slam it," said I. "No, I did not slam it to." I now went up to him, took him by the hand, and asked him in a mild tone, "Do you know my son, whom you offend, and against whom you sin. Not against me do you sin, but against your Saviour, who has never done you harm! Reflect! Why do you do thus!" The boy's heart was broken; he began to weep, and asked my pardon for his wicked conduct. "I had," said he, "resolved, to-day, industriously to provoke you by disobedience until you should strike me. This I supposed, would pain you more than it would pain me. I beg you will forgive me; I will never do so again as long as I live." And thus he continued to entreat further. I now represented to him how wicked his conduct had been, and let him go with the assurance that I had already forgiven him. He went away however inconsolable.

In the afternoon when I had finished my instructions in the other classes, and was alone in my chamber in the evening, there was a knock at my door. The boy came in with eyes red with weeping. 'It is not possible," he said sobbing, that I could have forgiven him, he had acted towards me so like a demon, and therefore he could not rest. If I would tell him that I would forgive him, he would certainly never offend me any more, even by a look. I told him, as I had done at noon, that he might be assured of my forgiveness; but he should pray to the Saviour for forgiveness, for he had offended Him most, and it was his part to forgive who had suffered the injury.—The boy went away weeping.

The next morning I was scarcely risen when my little offender came again, weeping so much that I was quite surprised. He had not slept, he told me; his conduct yesterday preyed upon his mind, and he begged me once more with all his heart, not to withdraw my former love from him. He could not comprehend how he could yesterday have formed such a shameful purpose, but he could assure me that he should have adhered obstinately to his purpose, notwithstanding any punishment that might have been inflicted, but my love and meekness had so affected him that he could not withstand them; I must tell him how it was possible for me to bear such wanton provocation with so much patience! Upon this I answered him: "Dear child, this I cannot tell exactly. I would, however, express it briefly thus; 'I have received forgiveness from the Lord, therefore I can forgive you.'"

This story was related by old Jeremiah Flatt, and he added: "The boy, from that time was my best scholar, and lives still at Stuttgard as a respectable citizen."

This and much else, our superintendent at the Orphan house effected in his room full of children, and afterwards as private teacher in his much frequented school: because he did not allow himself to keep school alone, but always had by his side his three assistants: Faith, Prayer and Patience.

From the N. Y. Evangelist.

POLITICS IN RELIGIOUS NEWSPAPERS.

We have had but one opinion on this subject, and hitherto have carefully avoided all interference with politics, because we have felt that a religious periodical could exert a far more extensive and happy influence, by being disengaged from this incumbrance. With much pleasure we now hail the *political reform* proposed in the Religious and Literary Intelligencer. Such politics we shall openly and fearlessly advocate.—and we shall cheerfully unite with our brother, in supporting the CANDIDATE whom he has proposed. We hope that all our religious journals will espouse the same cause. The following is the article to which we allude:

We were informed a few days ago by a worthy patron, that when he subscribed for our paper he supposed it would be devoted to religion and literature; but as it has espoused the cause of General Jackson, a man with whom he is "utterly at war," he wishes his name erased from our list. We suppose he refers to the brief remarks which dropped from our pen last winter, in relation to the President's Message. Were we disposed to plead guilty in that case, as it was the first offence and has not been repeated, we think we ought to be forgiven.

As the present number closes the first volume of our journal, we beg leave to inform this friendly reader, whose patronage we have incautiously forfeited, that the second volume shall be devoted to a different kind of politics, to those maintained either by General Jackson or the Hon. H. Clay. Having adopted this new science of government, we shall not only claim the right of private judgment, but of public discussion. Our columns shall henceforth be open to every individual who may wish to contribute to the interest of our candidate. Moreover, we publicly declare our determination to co-operate with every press and every combination that may be engaged to secure his election. We do not design, however, slandering the opposite candidate.—This is certainly the worst of all methods to establish a party. The virtues of our candidate, in connection with the great advantages that will result to our nation in voting for him, shall be our constant theme. We shall also labor to draw a line of distinction, between the friends and enemies of the contending powers now in question, and to expose all such as are found playing in the political circle, holding themselves in readiness to turn a somerset whenever public sentiment seems to require it. We shall endeavor to unfold every dark labyrinth of hypocrisy, and to draw forth that hidden treachery which we fear is now lurking in some parts of our ranks under the imposing garb of friendship to our candidate.

Our readers will find on the third page of this paper, several places designated in the south, where the polls will be kept open several days and nights in succession.* We would advise, that on these occasions, the terms of voting be distinctly stated, that every individual be informed before he takes his stand under the ensign of our candidate, that he must no more be seen under the colors of his opponent—no, not even on extraordinary occasions; for there is no affinity between the two parties. Let it also be known that all who join our ranks will be required to wear a cross constantly on the outside of all their garments, that it may be seen of all men.

We will no longer withhold the name of our candidate. It is JESUS. The question at issue is, shall JESUS or the devil be elected as king. Reader, are you ready to vote? To whose government will you submit? You are aware that the friends of our candidate are sallying out in his strength against the camp of the enemy; that infidelity is also springing forth with all the keenness of ridicule in opposition to him. Things are coming to such a crisis, that you can no longer go between the parties, but must either hold to the one or the other.

We would remark to our worthy coadjutors, that we ought to be stimulated to redouble our diligence by the spirited manner in which our enemies exert themselves. Their periodicals are flying. One journal is passing under the mantle of religion, yet it is striving with unholy hands to sap the very foundation thereof; another is sailing under its true colors, and is openly attempting, by day and by night, to oppose the mighty powers of Christianity. Public meetings are well attended: every friend is vigilant, ready to sacrifice either time or money in promoting the interest of his cause.

Our worthy neighbors too, whose industry we would by no means disparage, afford us an example of admonition. How great the contrast between our objects! They are striving to elect a president who will hold his office only a few years; but our business is to elect a King to reign for ever. The one is to possess limited powers, the other is to be crowned LORD OF ALL.—In the one case, there is no authority to punish opposers—in the other, enemies are to be burned with unquenchable fire. We have already seen our King's Message. It speaks of the world being in flames, and of those who refused to vote for him, calling upon mountains to hide them from his frowning look!

* The following is the notice to which the Intelligencer refers:

CAMP-MEETINGS FOR ELK PRESBYTERY.

All commencing the Friday before the Sabbath named.

2d in July,	Plains of Shinar,
3d "	Bear Creek and Austins,
4th "	Lasting Hope and Bryants,
5th "	Lebanon and Salem,
1st in Aug,	Sawn and Harpeth,
2d "	Turkey Creek and Mount Joy,
3d "	Mount Carmel and Indian Creek,
4th "	Poplar Grove and Pond Springs,
1st in Sept.	Three Forks and Pleasant Hill,
2d "	Bethany and Mount Olivet,
3d "	Rock Spring and Mt. Vernon,
4th "	New Hope and McLanes,
1st in Oct.	Carmel and Moriah,
2d "	Florence A. Wednes'y before Pres'y,
3d "	St. Johns and Cucumber-Grove,
4th "	Pleasant Grove and Hopewell,
5th "	Liberty, near Rodgersville. A.

EXCOMMUNICATION! OR WRATH OF THE BEAST!

On Sunday, Jan. 30, several Roman Catholic families of the parish of Raghan, were excommunicated in Mallow Chapel. The ceremony was performed by the Rev. Michael Scannell, and in the usual manner, with, bell, book, and candle, before a large congregation. The accused persons are remarkable for their good, industrious, and peaceable conduct in every respect; but they were guilty of persisting in sending their children to schools denounced by their priests, in which the Rhemish Testament without notes is read: and (as is usually the case,) while the profane and profligate were overlooked, these persons, and because they happened to be in humble life, were held forth to public odium and execration. The most awful imprecations, curses, and threats had been repeatedly poured forth, both in public and private, against them and others; the rights of the church had been frequently withheld, and that even from the sick and dying: but on Sunday excommunication took place. On the preceding Sunday a number of names were read out, and those threatened with excommunication who should not come in during the following week, and make an abject submission. After mass, therefore, on Sunday, the priest being robed for the purpose, came forth before the people, explained the nature of excommunication, said that he had been empowered by his bishop to inflict it, and however painful the duty, he would do so, on those unfortunate and incorrigible persons, who still persisted in so "*heretical*" a practice as giving their children a good education, and the best and cheapest they were able to procure. The priest then spoke to the following effect: "Ye have often heard of bell, book, and candle light; the bell was originally introduced into the Christian church, for the purpose of assembling the people to divine worship, but now (here he took up the bell and rang it) I use it for the purpose of separating those people from the flock of Christ; according to the power committed to me. This candle, which represents the light of Christianity kindled in the breast of Christians, I now (here he put out the candle) extinguish against those unhappy people, to show that their faith is thus extinguished, that they are cut off and are fallen from the light of faith. This book (taking up the Missal,) which represents the book of God spoken of by St. John in the Revelations, and which is the word of God himself, I now shut against those unfortunate persons, to show that their names are thus blotted out of the Book of Life, and no longer belong to his church. They now do'nt belong to us, they are cut off from our sacraments instituted by Christ, and I tell you have nothing more to say or do to them."—*Cork Constitution.*

THE BEAST ON THE SANDWICH ISLANDS.

"We feel much more solicitude about the Jesuits now, than when I wrote you before. Their object is more distinctly known, and they are acknowedged as missionaries by the Catholics in Europe. They have from policy been very still, yet they are making unwearied efforts to sow tares among us. The people are ignorant, and like other ignorant people, inclined to rest in outward forms, and to seek an easier way of salvation than the way of obedience to the gospel. We have reason therefore to think, if the chiefs should patronise the Catholics, they would obtain many followers. The chiefs, however, seem to be aware that they may prove dangerous to the nation, both in a political and civil point of view, and have warned their people against them. I hope their residence here will keep us awake to our duty, and excite our friends to pray for us more fervently."

AN INFANT'S OFFERING.

A little girl, formerly an inhabitant of St. Louis, but now residing in the state of Illinois, has obtained thirteen dollars by making thirteen fine ruffled shirts for gentlemen. The first she accomplished the month before she was six years old in a neat, thorough manner, without the assistance of a stitch from any other hand. The other twelve were done before her seventh birthday in the same manner, and will bear the strictest examination.

The idea of giving the Bible to the destitute has afforded a happy stimulus to her exertions, and she begs the Illinois Auxiliary Bible Society to accept this money, three dollars as a donation and ten to constitute her a life member of the Society.

Lest the benefit of her example in exciting some other little girls to a similar effort should be lessened by parents objecting that sewing has had too prominent a place in her education, or that her health must have suffered by so much confinement, a friend would add, that daily lessons in orthography and definitions have been acquired, and a portion of the bible read; she has been a constant attendant of the Sunday School, and made nearly all her own cloathing. Notwithstanding her various employments, when diligent, half the day has been devoted to recreation; and though her constitution is delicate, her health has never suffered by her application.—*Illinois Intelligencer.*

From the Christian Index.

PRAYER A RULE OF LIFE.

A Christian could hardly propose to himself a better rule of life than his own prayers. Let him act in conformity with their import, and he will not err very far from the line of correct and holy living. We impose upon ourselves an obligation to use our best endeavors in effecting that good which we seek at the hands of God. It would be well for us to keep in view this important rule. The manner in which some parents pray for the conversion of their children, would induce the belief, that they consider no pains or self-denial too great for the accomplishment of such an object. But go with them to their houses, and you will find that their irregular lives, petulant manners, unsanctified tempers, and other disorderly habits, are well calculated to hinder the conversion not of their children only, but of all others about them. Some Christians seem to have a deep and affectionate regard for the spiritual welfare of the heathen, and accordingly pray most earnestly for their conversion:—but hand round the bags to collect something for the Missionary fund, and they put in *one cent;* and this not because they can afford to give no more, but because they have been accustomed to contribute this amount, and they are contented with the custom. Others pray earnestly for a revival in the church,—but when called upon to surrender some opinion, or indulgence, or practice, which perhaps stands in the way of a revival, they are unwilling to have the stumbling block removed. They must hold on to their old favorites, and keep their ***right-hand*** and right eye sins, even though many should stumble and fall over such scandals.

Every one who prays at all, prays better than he lives. We ask the Lord to keep us from sin, and at the same time run into it. We pray for victory over the world, and in the next moment bend down our necks and take up its galling yoke. We entreat him to extend to our hearts his searching, sanctifying influences, and at the same time fret and mourn when he removes an idol from our sight. A penitent sinner making confession of sin, and expressing the bitterness of his soul under the sense of it, and most earnestly supplicating the mercy of God, presents an affecting sight. But should this same penitent turn again to the very follies which he professes to lament, he would expose himself for the time to come to just condemnation and rebuke. Let us live according to our prayers, and we shall seldom go amiss.

FRATERNAL AFFECTION.

☞The following affecting instance of fraternal affection we find among the Quarterly Extracts from the Correspondence, &c. of the British and Foreign School Society. It deserves a wide circulation.

'Among other gratifying circumstances, I beg to mention that two or three years since, I happened to remark that two poor boys (brothers) who were employed in road making, were extremely well disposed, and possessed considerable ability. On my expressing a wish that they would learn to read and write, they asserted their readiness to attempt it, one offering to maintain the other by his labor until educated, on condition that the other in turn should support him when this should be effected. This was immediately put in practice, the laborer working harder than ever to maintain the scholar. In about eight months, the scholar being quite a proficent in writing & arithmetic, returned to his work, and supplied the other brother with bread while he also learned the same branches!

'This affecting example was not suffered to pass unrewarded; aid was afforded, and afterwards they were both made overseers, though very young. On the suspension of road making, they both went to Smyrna, where one is employed by a merchant, and the other has established a school of mutual instruction at Burnova.'

COLONIZATION IN AFRICA.—The African Repository for April, just received, announces that the Pennsylvania Colonization Society has placed at the disposal of the Parent Institution $3325, to enable it to purchase, for the use of the Colony, a small but well built coppered schooner, and an equal amount shall within two years be contributed for the removal to Liberia of such slaves as may be gratuitously manumitted for the purpose of colonization. In this and several previous investments of a similar nature, our neighbors of the sister city have set us an example which is worthy of imitation.—*Jour. Commerce.*

USEFULNESS OF TRACTS.

"THE TAVERN SIGN BROUGHT DOWN."

In reference to the Tavern Sign at S———, mentioned in my last, says the Secretary of the Auxiliary of Winchester, Virginia, the circumstances, so far as I am informed, are in substance as follows:—Some unknown person left in the tavern the Tract *To Distillers and their Allies.* It came into the tavern keeper's hands, who on looking into it, found on the cover a piece headed *"The Drunkard's Home,"* which drew his attention. He read it and became considerably out of humor, wondering who could have left *that* in *his* house. The result, however, was, that *he took down his sign,* declaring that his house should never again be called *"The Drunkard's Home."—Tract Magazine.*

THE HANDBILL, "WHERE AM I?" &c.

A Clergyman in Boston states that, as he was visiting several families in that city, he gave the Handbill Tract, *What am I? Where am I? Whither am I going?* to a woman, who now regards it as the instrument of her conversion to God.—*Ib.*

TRACTS BLESSED TO TWO HEADS OF FAMILIES.

Two persons, heads of families, says the Auxiliary of New Fairfield, Conn. have had their attention arrested to the subject of religion, by Tracts put into their hands by some of our members, both of whom are now rejoicing in hope.—*Ib.*

SIGNAL BLESSING ON THE TRACT "QUENCH NOT THE SPIRIT."

An estimable Christian lady of Pennsylvania states, that a pious female, having been requested by her cousin, to accompany herself and brother on a tour of some weeks, consented with some reluctance, fearing that she might be expected to enter into gaieties which she could not approve. Resolving to avail herself of such opportunities of usefulness as might occur, she took some Tracts with her; and one morning, while waiting for breakfast in a hotel, she felt strongly inclined to put the Tract *Quench not the Spirit* into the hand of her cousin, who was reading the newspaper. She resolved and hesitated, and resolved and hesitated, and at length asked him if he would read it. He complied, and immediately commenced the perusal of it. In a few minutes the Tract dropped from his hand; he appeared much agitated. Suffice it to say, he left his home a rebel, unreconciled to his God; he returned to it, after an absence of six weeks, an obedient subject, acknowledging his Father's right in him, and willing to devote himself to his service. *Seven members of the family,* I am informed, have been brought to a knowledge of the truth through the instrumentality of the same little Tract, *"Quench not the Spirit."—Ib.*

TRACT MAGAZINE READ IN A RELIGIOUS MEETING.

It is with much pleasure, says a devoted friend of the Tract cause, in Virginia, that I enclose you $44 00 as a donation, occasioned by reading the statement of the wants of the American Tract Society in a late number of the Tract Magazine. On hearing it, our ladies immediately raised $34 for the Parent Society; and a gentleman who *traces his first serious impressions to the reading of a Tract in a prayer-meeting,* was also influenced to constitute his wife a life member, and $10, in part for that object, are now forwarded. If the interesting articles contained in the Tract Magazine were more frequently read in religious meetings, much intelligence would be thereby diffused, and many be induced to aid the cause by their contributions and their prayers.—*Ib.*

THE TRACT "SABBATH OCCUPATIONS" IN VA.

In my immediate neighborhood, says a Clergyman of Va. was an overseer, very irreligious in his character. A pious lady, who knew his bad principles and unholy life, sent him the Tract, *Sabbath Occupations.* It caught his attention. He was convinced of his sin, and brought to repentance. He made a profession of religion, and has ever since been remarkable for his piety and spirituality of mind.

Miss Hamilton, in her book on education, gives a very remarkable proof that the memory of perception may be enjoyed in high perfection, where all the other faculties are defective. 'An idiot so utterly destitute of the faculty of conception, as never to be capable of acquiring the use of speech, (although it did not appear that his organs either of speech or hearing, were at all defective) was for a great number of years confined to an apartment where he was occasionally visited, by his family and friends. In this apartment stood a clock, to the striking of which he evidently appeared very attentive, and it was the only sign of attention, which he ever displayed. Every time the clock struck, he made a clucking noise, in imitation of the sound; and this he continued to do as often as the hour returned. After several years the clock was removed; when to the surprise of all he continued, as the hour came, to make exactly the same noise. He was perfectly exact in the calculation of the time, and never missed an hour in the day or night; *nor did he ever cluck one to many or to few.* To the hour of his death he continued to give exact notice of the lapse of time without the slightest variation!

SINGULAR FACT!—When the squadron, commanded by Sir Thomas Staines of the Isis frigate, took possession of the Rock of Gambusa, at the nothern extremity of Candia, about two years since, he found two schools of mutual instruction in full activity there, which the Pirates who garrisoned the rock had established for the education of their children!! One of them was taught by a Candiot who had shortly before learnt the system at Cerigo.

THE COLORED POPULATION IN NEW-YORK is about 18,000, making about one twelfth of the inhabitants. Something is likely to be done, says the N. Y. Observer, for their spiritual improvement. The Episcopal, Methodist & Baptist churches have erected a house of worship for the colored people; but after counting the seats in these houses, and all the seats in the meeting-houses of the whites, 11,000 remain unprovided for. A committee of the Presbyteries of New-York has for the last three years been fostering a little church, under the care of a colored preacher, who was educated at the Theological Seminary at Princeton; and this church has greatly increased. A friend has purchased the house lately occupied by the Lutheran church, and offers it for the colored people at $12,500. A subscription is to be opened to procure the sum, and $500 are already offered by two persons.—*Watchman.*

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew .. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 3 of mortgages at page 53; and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit: Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 2th day of November, 1830.
DAVID GREGORY, Mortgagee.
H. Humphrey, for Mortgagee.

SEPTEMBER, 1830.
ROCHESTER CASH STORE.
HILL & PEET,
HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are
46 pieces Cloths, from coarse to extra-superfine
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds
Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*
Also a general retailing asortment of *Crockery, Glass and Stone Ware, Hardware, Nails, Glass, Cordage, Dye Woods, &c.*
Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;
which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.
J. B. BLOSS,
M. A. F. HARRISON.
The subscriber still continues the business where any calls in the Dry Good and Grocery line will be promptly attended to, and Cash thankfully received. J. B. BLOSS.
February 7, 1831. tf.

HARTFORD FIRE INSURANCE CO. And Ætna Fire 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.

Cabinet Ware-House.
FURNITURE of all kinds made and sold at the *Marble Building,* a few rods East of the Old Bridge, Main Street, Rochester.
FREDERICK STARR

The People of the State of New York, by the grace of God free and independent:
TO all to whom these presents shall come, or may concern, and especially to William Groves, guardian of the infant heirs of William P. Starks, deceased—to Mabel Starks, widow, and to the creditors of the said deceased, send, Greeting: You and each of you are hereby cited and required personally to be and appear before our Surrogate of the county of Monroe, at his office in the village of Rochester, on Monday the 9th day of May next at 10 o'clock in the forenoon of that day—to attend the final settlement of the accounts of Joshua Field and Joseph Ganson, administrators of the estate of William P. Starks, deceased which will then and there be presented, and to abide by and perform such orders and decrees as shall be, by our Surrogate made in the premises.
Witness, Orrin E. Gibbs, Surrogate of said county at Rochester, this 4th day of April 1831.
O. E. GIBBS.

1831.
ALLEN, WHEELER & CO.
OF THE
HUDSON & Erie, and Oswego Lines, have their arrangements completed and are now ready to forward goods from Boston Philadelphia and New York, to Oswego, Buffalo, or any part of Ohio, Michigan, or Upper Canada.
They have on the New York and Ohio Canals, thirty first rate Boats, all manned, by practical Boatmen, and with frequent relays of Horses, they are able to promise the transportation of property, with the utmost care and expedition.
On the New York Canals, their Boats will leave Albany, Troy, Oswego, Rochester and Buffalo, and the intermediate places, daily. On the Ohio Canal, they will run a regular line between Cleaveland and Newark, or the southern termination of the canal, all running *Night and Day,* except the SABBATH.
Their arrangements with owners of Tow Boats, and Line Sloops on the Hudson River, and owners of Steam boats and Vessels on Lakes Erie and Ontario, will enable them to forward property on any of these waters, without detention. Property shipped on the Hudson River, fully insured.
ALLEN, TIBBITS & Co. *Troy.*
ALLEN, WHEELER & CO. *Rochester,*
JOHN C. DAVIES & Co. *Newark, O. Hudson & Erie Line Owners.*
ALLEN, TIBBITS & CO. *Troy.*
J. T. TROWBRIDGE & CO. *Oswego, Oswego Line Owners*
The following persons will receive property, and forward according to the direction of the owners.
HILL, FISH & ABBEE, T. M. SOUTHWICK, *Philadelphia,*
BIGELOW & BANGS, *Boston,*
W. HUBBELL, 29 *Coenties Slip, N. Y.*
E. COOK 66 *on the Dock, Albany,*
ALLEN, TIBBITS & Co. *Troy,*
BUTLER, M'DONOUGH & CO. *Utica,*
JOSEPH SLOCUM, JAMES MOORE, jr. *Syracuse,*
JOHN RICE, jr. *Weedsport,*
J. A. CLARK *Montezuma,*
J. T. TROWBRIDGE & Co. *Oswego,*
ALLEN, WHEELER & Co., O. N. BUSH, *Rochester,*
J. COGSWELL, *Brockport,*
WILLIAM ALLIS, *Holley,*
N. INGERSOLL & Co. *Albion,*
E. FOLSOM, *Lockport,*
E. F. NORTON, *Buffalo,*
KELLEY & WALWORTH, JOHN S. HUDSON, *Cleaveland, O.*
JOHN C. DAVIES & Co. *Newark*
☞ They also continue to occupy the two Store Houses on Sophia-street, in Rochester, which will enable them to store any kind of property, on the lowest terms. 16tf

BANK OF ROCHESTER.
May 3d, 1831.
NOTICE is hereby given, that there will be an election of thirteen directors for the Bank of Rochester, at their Banking House, on the first Monday of June next at 12 o'clock at noon. By order of the Board of Directors. J. SEYMOUR, Cashier.
Extract from the by laws of the Bank of Rochester passed 18th Sept. 1824.
"All elections for Directors shall be held at 12 o'clock at "noon of the day stated in the charter. At such election "the Directors in office present shall preside, and in case no "Directors shall attend, the Cashier shall preside at such "election, receive the votes in person, or by proxy, and "canvass the same, and no by the Directors elected." 3w

TO EXEMPT FROM IMPRISONMENT.—William Cockrane insolvent, time of showing cause the [illegible] day of July next, at ten o'clock, in the forenoon, before Samuel L. Selden Esq. First Judge of Monroe Co. Courts at his office in Gates in said Co. Notice first published Apr. 28, 1831.

WM. H. WARD & Co. (MARBLE BUILDING Carroll Street,) have just received a full supply of GOODS. Rochester, June 2, 1830.

IN CHANCERY.—Isaac I. Storm & Charles Storm Complainants, vs. Richard Gorsline, Aurelia Gorsline, John Harris, Simeon P. Allcott, Ebenezer Watts, Charles J. Hill, Lewis L. Peet, John V. R. Schermerhorn, Joel K. Salmon, David S. Boyd, Benjamin F. Phelps, Alter S. Marvin & Marvin Mc Nelis—Defendants.
In pursuance of a Decretal order of the Court of Chancery of the State of New York made in this cause at a court there of held at the Court House in the village of Batavia, the 30th day of March 1831, I shall sell at public auction to the highest bidder at the Eagle Tavern in the village of Rochester in the county of Monroe on the 13th day of May next at 10 o'clock A.M. of that day the following described premises, viz.—All that certain piece or parcel of land in Rochester in the town of Gates in the county of Monroe and State of New York, and bounded on the south by the north line of Buffalo street, on the west by the east line of Elizabeth street, and on the north by the north line of lot number one hundred and fifty one, and on the east by a line drawn parallel to the said east line of Elizabeth street and seventy two feet therefrom from the said north line of the said lot number one hundred and fifty one to the said north line of Buffalo street aforesaid, and being seventy two feet in front on Buffalo street, and one hundred and fifty feet in front on Elizabeth street, which said premises will be sold in two separate parcels, the one of which to be taken off of the rear of said premises commencing at the north west corner thereof and extending south fifty feet on Elizabeth street, thence east the width of said premises parallel with their southern boundary, and the other parcel to embrace the residue of said premises. HORACE E. GAY Master in Chancery.
Dated April 2, 1831. 6w15

New Jersey —— Bergen Common Pleas.
Simon Y. Van Ness vs. Marselas Van Giesen, Cornelius Van Giesen, & Adrian Van Giesen. In case Foreign Attachment
NOTICE is hereby given, that an attachment issued out of the inferior Court of Common Pleas, issued for the County of Bergen, against the goods and chattels, monies and effects, rights and credits, lands and tenements of Marselas Van Giesen, Cornelius Van Giesen, and Adrian Van Giesen, non resident debtors at the suit of Simon Y. Van Ness in a plea of trespass on the case to the damage of the said Simon Y. Van Ness of twenty one hundred and fifty dollars, was returned by the Sheriff of said County of Bergen, to the term of October 1830, duly executed according to law.
ABM. WESTERVELT, Clerk.
E. B. D. OGDEN, Att'y. 12w10

COMMONWEALTH OF MASSACHUSETTS.
Hampden ss. Court of Common Pleas, March Term, 1831.
TO Asa Lamb & Atwater Lamb, both of Rochester in the county of Monroe in the State of New York, residents. Please to take notice—that an Action is now pending against you in said Court of Common Pleas, wherein John A. Walsh of Boston in the county of Suffolk, and commonwealth aforesaid, gentleman, is Plaintiff, in a plea of debt—The writ bears date the seventeenth day of December in the year of our Lord one thousand eight hundred and thirty.—The Plaintiff's damages are laid at One Thousand Dollars. By the Deputy Sheriff's return on said writ dated 17th December 1830, it appears that all your right title and interest in a farm lying in Ludlow in said county with the building thereon standing is attached. Said action stands continued to the next Court of Common Pleas to be holden at Springfield within and for said county on the third Monday of June next at which time and place you may appear if you see fit and defend the same.
By order of Court,
5w19 JOHN INGERSOLL, Clerk.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardslee of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 6 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate lying and being in the town of Brighton in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz: two rods on Chestnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less.
JAMES W. SMITH, Assignee of said Mortgage.
ADDISON COLLINS, Attorney for said assignee.

DEFAULT having been made in the payment of the several sums of money secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars—the other executed by the same Chandler F[illegible] to one William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 182[illegible] recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due at this day the sum of two hundred and eighty two dollars and forty two cents—NOTICE is given that by virtue of the several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Smith in the town of Mendon, in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Rush aforesaid—to wit, fifty acres situate in the south end of Section number one of lot number five of the old survey to be bounded on the north by a line parallel with the south line of said section number one, being the first fifty acres of said lot number five. ISAIAH BROWN.
Dated March 3, 1831.
JOHN DICKSON, Atty.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 65—and one hundred and forty nine dollars and eighty nine cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date. Notice is therefore hereby given that by virtue of a power of sale contained in the said Indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land, situate, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots number thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section E, and being twenty three feet front of river street formerly so called, now St. Paul's street, and bounded westerly on the Erie Canal, the premises herein described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, the third day of August next at ten o'clock in the forenoon of that day. Dated February 10, 1831.
H. HUMPHREY, Attorney. MITCHELL LODER, Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, MAY 19. 1831. VOL. V. NO. 21.

ROCHESTER, MONROE Co. N.Y.
PUBLISHED WEEKLY.
TYLER & CHIPMAN, PROPRIETORS.
ALBERT G. HALL, PRINTER.
Office in the Globe building, No. 14, Main-Street.

TERMS.—*To Mail Subscribers, after 6 months, $3.00. In advance $2.50. Companies of five or more, where payment is made when the names are forwarded, $2.00.*
Village Subscribers, $2 50 in advance.

OBSERVER.

RESOLUTIONS AGAINST PROFANE SWEARING.

The young men of Bethel, Ontario county, have had a meeting, at which resolutions were adopted to discountenance the practice of profane swearing. This is all very well. The practice is so abominably disgusting, aside from its wickedness, that we could hardly imagine any person who had not received the finish of his education at the "*Five Points*," in the city of New York, would ever indulge in it.

We presume that these young men were not professors of religion, as the use of profane language among professors, would involve a most glaring absurdity. We would ask them, why they would discountenance profanity? They will probably answer, "Because it is forbidden in the word of God." This answer would be correct. But as they pay such deference to one of the commandments of God, we would ask whether the other nine are not of equal authority!—We have not time or room to enumerate them, and to ask, as we might do, whether they are equally solicitous to obey them all. But have they not in fact broken them *all!* And if so, how are they to escape the penalty? The same Bible, the same authority, that prescribes the law, annexes the penalty. Indeed, we can conceive of no law without a penalty. Human legislators never pass a law for the regulation of the moral conduct of men, without prescribing a penalty as the consequence of its violation.—And further, human laws know *nothing of forgiveness*. Neither does the *Law* of God. The legislature sometimes places the power of pardon in the hands of the executive, but this very provision implies that there is nb other way of escape for the convicted trangressor. The culprit cannot appear befdre a court of justice, and to a charge of murder plead that he has never stolen, and thus make an offset;—neither can he plead that he has avoided the commisson of the crime of muder oftener than he has been guilty of it, and thus strike the balance in his own favor.—The laws of man know no such way of compromising their violation. There is no way in which the criminal can make atonement to the broken laws of his country, so as to *demand* exemption from punishment—he cannot in any case claim it as a right. The idea would be absurd. If then, the laws of fallible men have in themselves no provision for forgivness, can we find it, or expect to find it, in God's law, which is perfect?

These young men have done right to take measures to prevent any *future* breach of the third commandment, but what will they do to avoid the consequences of former breaches? They cannot plead to the indictment, now recorded against them in Heaven, their present obedience, any more than they could plead before, a human tribudal in justification of a crime committed yesterday, that they have not been guilty of the same offence to day. If convicted, they would not expect to escape the penalty of the law except by a *pardon* from that branch of the government, in which the pardoning power was lodged. Do they any more expect to escape the penalty annexed to every transgression of the Divine law.—"The soul that sinneth it shall die!"

There is, it is true, a pardon offered for sins, and not only offered, but urged upon the acceptance of sinners. But as it is necessary that the transgressor of human laws should feel that he is justly condemned, and that there is no escape from punishment except by the mere clemency of the executive, so those who would be benefitted by the offer of pardon from God, thro' Jesus Christ, must feel that they are justly condemned. When they are sensible of this—when every hope is cut off—when driven from every other refuge—they will be willing to accept of the pardon offered by the blessed Saviour.

This subject opens a wide field for remark and reflection. The young men of Bethel whose resolutions against profanity have suggested these observations, will do well to follow them out. If after having perfectly kept these resolutions through the remainder of their lives, they should at the judgment of the great day, find among other counts, in the indictment, there exhibited, that of profane swearing, and should find that even on this charge, their mouths should be stopped, that they must plead *guilty*, they would then have to cast about for some way of escape other than that of a plea of justification—But then, no pardon will be offered to those who do not feel sensible of their guilt—And it will not merely be one of the requirements of the divine Law by which they will then be tried and to which they will be called upon to plead.—All of them, as summed up by one Saviour—"Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself," will form the broad foundation of the charge—Let it be remembered too, that the same word of God which says, "Thou shalt not take the name of the Lord thy God in vain" declares, also that he that offends in *one* point is guilty of a breach of the *whole* Law. "Cursed is every one that continueth not in all things written in the book of the law, to do them."

What we would urge, therefore, is that the young men of Bethel might not be satisfied with what they have done, but at their next meeting, take the whole of the commandmnts intoe consideration—see whether they are not all equally binding upon them—whether the consequence of the breach of any one of them will not be equally disastrous.—Whether in fact they can make any atonement, any satisfaction for past infractions of God's Law. Let them inquire what plea they can make to any one charge. Let them be sure that their plea is a good one, for any mistake on this point will then be fatal.

The fact is, they had better see that they have an Advocate to manage their cause for them—one who is authorized to plead and manage causes before that tribunal. There is one and only one, of whom we have heard, who has offered his services in behalf of sinners—and this is the "Advocate with the Father even Jesus Christ the righteous"—If the management of the cause is entrusted to him, there will be no mistake, and no failure, for "he is mighty to save," even in the last extremity—and neither need they fear that the enormity of their offences will prevent his undertaking the management of their cause, for the declaration is, "if *any man sin* we have an advocate with the Father." But it is absolutely necessary He should be retained previous to appearing before the court. There is no work nor device in the grave. At the judgment those who have not employed this Advocate, will have something else to do—they will be calling upon the mountains to fall upon them, & cover them.

These are only a few hints thrown out on this infinitely momentous subject—and they are not merely applicable to the young men whose resolutions against profanity suggested them, but to all who have not employed this Advocate to plead their cause at that tribunal where "*every* mouth shall be stopped, and the whole world shall become guilty."

And here we might say something about the plea that our Advocate will throw in—but this is unnecessary. It is sufficient to say that he is *himself* the Propitiation for our sins—"through faith in his blood"—that he can save to the *uttermost*—That he has an interest with the Judge which will *always* prevail; For in him the Judge has declared himself "ever well pleased." But as to those who have not made terms with this Advocate, it is certain, "that the wrath of God abideth on them," and it is equally certain that those who come unto him by faith and repentance, he "will in no wise cast out."

SLAVERY. It is evident that the attention of slave holders in the southern states can no longer be diverted from the evils of slavery, nor their eyes closed against the dangers in prospect before them. The following is an extract from a communication in the Luminary, published at Lexington, Ky. and addressed to the people of Virginia. We have heretofore noticed that an effort is making by the owners of slaves in Kentucky to provide means for the gradual extinction of slavery in that state.

The following picture of the effects of slave-labor as exhibited in Virginia, will, we presume, be interesting as well as instructing to our readers.—This subject cannot be agitated in the southern states, among a slave population, and where republican institutions exist, without opening the eyes of the people, to its injustice, and injurious tendency upon public morals, and we cannot but rejoice at every attempt we see made in those states, by discussing the subject, to render its enormities more apparent. Millions of human beings cannot be long held in bondage by a people boasting of their government, and liberal institutions, and continue to receive the smiles of heaven.

"Invention is crushed among your negroes, and genius in them is regarded with suspicion. The decree of nature

"Ut varias usus meditando extunderat artes"

is slighted. The master (who works not) must invent implements for the laborer—no easy task for such a character. Is it then strange that you are dependant on other states for the necessaries of life? No more than that you have not the means to buy. That hope of bettering our condition which has, in every country, raised its best men from the lowest rank in society, exists not for one half of your population. Rags and bread are their ultimatum; they possess those now, why then should they task their bodily or mental powers to acquire wealth which they are forbidden to enjoy! This wretched population, imported by your fathers and maintained by you, takes from you all you can raise to support them, and leaves you no other means of supplying your wants than by selling your two-legged stock. Is it true, that of these you turn out $800 head per annum! Say, on a moderate calculation, $1,000,000. And dare you expect the blessing of heaven on your country on such terms; or can you, in the natural course of things, expect that a slave producing country should be wealthy?

Manclpiis locupples eget aeris Cappadocum rex.

Wherever great disparity in condition takes place the country must be poor. The Polish grandee contrasted with the serf, the Egyptian Mameluke with the Fellah, the French noble with the peasant, the Irish gentleman with the laborer, and the Virginia master with the slave, point to the same result; poverty, in a country where God has done all, and man nothing, or worse than nothing, has rioted for centuries upon the wealth wrung from the hands of those that earned it. What a contrast has England afforded during the same time! where humble birth was no obstruction to wealth and glory,—where a Curran, the son of a peasant of the lowest grade, could sit a welcome guest at the table of his prince, and the Collier's boy, James Cook, has left behind him a name permanent as the countries discovered by his genius.

What surplus can your negroes afford in public contingencies! and what supplies by taxation can you draw from the few ounces of wool or of flax upon the backs of these poor creatures. An excise upon the water they drink or upon their closely measured quart of meal might as rationally be talked of. But this is not the worst.—In a time of war they are not merely worthless, but positively dangerous, and call for the attention of the youth of your country to prevent their joining with the enemy.

How can education thrive where, in a sparse population, one half of that population is precluded from its advantages! Where the population is thick, schools abound, where thin, the reverse; but when from that thin population you deduct one half in the persons of the negroes, there remains no hope for education; at least for any thing that deserves to be called so.

If then you mean to save yourselves from sinking in the scale of the Union, from beholding the three north-west states as much above you if arts as in free population, arise and seek relie from something better than ruinous show and parade. Put your shoulders manfully to the wheel, and re-people your half deserted commonwealth. But to do this effectually you must first dispeople it of that worthless race, introduced by shortsighted views of gain in former days, and maintained by, I fear, incurable indolence in the present.

You are fond of assigning causes for emigration. Can there be better than those generally alleged? The negroes have worn out our lands, they have consumed our woods, and we must go elsewhere or we cannot maintain them. For this last, the maintaining of negroes, seems the *sine qua non* of Virginia's existence. And of those who own no negroes, the men who are the nerves and vitals of a nation, great part quit your country from that honest indignation which must be felt by every man who deserves that name, when he sees elevated over his head men in every respect his inferiors, except in the possession of negroes. I speak feelingly, for this our new state has lost many of its best citizens on no other account.

To what but to the possession of these people do you ascribe the idea prevalent with your sons and daughters, "that it is a disgrace to labor!"—Are not labor and slavery synonymous in your state! And when one of you reads lessons of industry to his child, is not his reply natural, "Papa, none but negroes work." Is any cause besides requisite, to account for the multitudes of drones and idlers found every where, consuming their own or that of others! to account for the legions of pettifoggers, who instead of doing their country good service at the plough-tail, devote themselves to live by their wits; a disgrace to the bar, and a curse to their country!

These considerations were felt in your convention, though but sparingly mentioned, for this is one of those cases where crime punishes itself, and where the domineering master dares not talk too loud for fear of being overheard. Still some of the language held there is plain enough. Hear your sometime chief magistrate: "An evil preying on the vitals of the Union, which requires joint efforts to repel the growing mischief. On these efforts our property and our safety depend. This question is the most important that can arise among us."

Language like this is plain enough, and had you given it due attention, you would not have left it for me to remind you of; but you would long since have taken the preliminary measures for parting with your negroes, and setting yourselves, your wives and children to work. I do not know whether if you banish your negroes, you would, alone, raise the same quantity of produce, but I am nearly sure that you would lay by more than the same surplus. I am certain that you would not have to import the necessaries of life, and am still more certain that if you did, you would be able to pay for them.

But the means of dismissing our negroes, whence are they to be derived! Consult Mr. Jefferson's letter to Jared Sparkes, Feb. 4, 1824.—He proposes an emancipation law, to take place with those born after its passage, who might be removed by applying to that purpose the lands formerly ceded by the very states now needing this relief. The whole letter is well worth perusing, as that of a man who had revolved, and preserved the same sentiments for half a century. And his closing admonition ought to command your most serious attention. "Rise and be doing. A million and a half are within our control, but six millions, (which a majority of those now living will see them attain,) and one million of the fighting men, will say 'we will not go.'" If you are willing to give up your negroes, the next twenty-five years will be amply sufficient to clear out the rising generation, the rest may, if they choose, remain in their native country.

Some of you are talking about disposing of the surplus revenue, after paying the national debt. Dispose of it in getting clear of the negroes, for which purpose 'tis amply sufficient, and in which the free states will gladly join you, for strange as it may seem, they are more ready to expend the nation's wealth in this business, than are those who are more immediately interested. In your own state the least you can do is to pay the passage of those whose owners' generosity, induces them to sacrifice their property to their country.

I close this, recommending to your notice the present alarming posture of affairs in Europe, and the West Indies. Guadaloupe and Martinico will shortly be free, by order of the French Assembly. Read the outrageous language of Brougham in the Edinburgh Review, No. 102, and judge from the satisfaction he expresses, in the hoped for destruction of his fellow subjects, what mercy you must expect from the fanatics of his stamp in Europe. Hear O'Connell: "I tell the American citizen that he is a hypocrite. Look at the stain in our star spangled banner, that was never struck down in battle. I turn from the declaration of American independence, and tell him that he has declared to God and man a lie, and before God and man I arraign him as a hypocrite." When these men have freed Jamaica, will not Porto Rico and Cuba follow!—And what then is your security, with the Mestizoes of Mexico, on one side, the negro islands opposite, one half of your population devoted to your inveterate foe, and the whole marshalled and supported by the arts, the wealth, and the fanaticism of Europe! The alternatives are before you. EXPEL, JOIN, OR PERISH. I leave the decision to that steady firmness which alone can face either, but which, if it hesitates much longer to choose either of the first, must, perforce embrace the last. A KENTUCKIAN.

HIGH CHURCHISM.

The following article from "The CHURCHMAN," a paper recently established in the city of New York, is really worthy of especial notice. Any remarks of ours on such a definition of *persecution* as is there given, would be wholly superfluous.—What a valuable discovery this, especially at the present day! Persecution to expose the absurdities and impiety of Popery! Persecution to form societies to promote the observance of the Sabbath! Persecution to associate for the promotion of Temperance! If this is essential to the creed of "*a high churchman of the highest grade*," we suspect there are not many of that way of thinking hereabouts.

PERSECUTION.

Mr. Editor:—In asking of you an insertion for the following NOBLE strain of reasoning from the pen of Dr. Whateley, an able divine of the English Church, I have no exclusive reference to our brethren of the Romish Church. There are other modes of persecution, beside the use of the rack, and sword, and fagot; and there are at this day too many, both 'for us,' and 'against us,' who are not unwilling to employ those modes, when convenient opportunity offers. I am a *high* Churchman, sir, of the highest grade; but I think it *persecution*—and therefore a criminal breach of the rules of the Gospel, to withhold confidence and esteem from a fellow-believer, and a fellow-worker in the Gospel, because he has what I believe to be the *misfortune* to view his obligations and duties in a different light from that in which they are seen by me. I am an Episcopalian from conviction, and love my Church, her doctrines, and her discipline, with an attachment second only to that which her Head and Founder claims; but I deem it *persecution*, and therefore a breach of the second great commandment to fasten on other denominations all the absurdities and extravagances which have from time to time arisen, or do even yet arise, within their pales. I am a Protestant—few, I believe, are more thoroughly so; but I think it *persecution*, and therefore an unchristian deed, to raise subscriptions, and put forth papers with the avowed object of *putting down* popery, by turning the tide of popular opinion against its errors.—I am a strict observer of the LORD'S day—I firmly believe, that in proportion as it is kept *wholly* sacred, individuals, and families, and nations, will be blessed; and in proportion to its desecration, irreligion and adversity will follow, as a blighting curse; but I consider it *persecution*, and therefore an unholy enterprise, to enlist the civil arm, in the attainment even of an end so desirable; and not less so, to form associations for the *enforcement* of an observation of the Sabbath upon others.—I loathe those poisons both of soul and body, spirituous liquor, as deeply as any man—I am as ready as most to raise my voice against them on all occasions—I neither drink them, nor have them in my house; but I believe it to be *persecution*, and therefore an unwarrantable procedure, to form leagues offensive and defensive against their use—to thrust the dictates of our consciences upon our neighbors—to *coerce*, even though it be not by *physical* force, those who have to answer for their own deeds before the same Master and Judge.—In one word, Mr. Editor, it seems to me that Christian warriors, when they enter the lists against the world, the flesh, and the devil, degrade themselves, and run no small risk of discomfiture, if they borrow their adversaries' weapons. Let us war in the panoply of truth, and not imitate that diabolical strife

"Which makes
Wild work in heaven, and dangerous to the main."

Yours, &c. MINIMUS.

From the Albany Register.

VINDICATION OF REVIVALS.

There was a time within the memory of the youngest, when the sceptic dared to call religion a matter of speculation and to appeal to the conduct of professing Christians for proof of his assertion that it exerted no influence upon the life. But though now there may still be many who dishonor the holy name whereby they are called, yet there are others of a different character; and in this day of the mighty out pouring of the Spirit of the Lord, the unbeliever must seek some other refuge of lies. He admits now that it is not the mere form he declared it to be, but enthusiasm and fanaticism are the new epithets he now bestows upon it. The continual ingathering of hundreds and thousands is at least a phenomenon, worthy of his attention; though he may not be disposed to imitate their example, yet as a philosopher, he inquires into the causes of this delusion. That there is any thing supernatural in the event he denies, and though every cause he may assign is inadequate, whether it be sympathy or terror or ignorance or hypocrisy, he prefers any of them to the one, which the Bible gives, as the natives of South America are obstinate in believing that eclipses are caused by the diseases of the sun and moon, though the simple truth which observation has unfolded to the European sages, be laid before them. Gibbon was not wrong when he said that Voltaire (and he might have added all other rejectors of revelation) was as great a bigot as the weak and credulous creatures he so much despised.

The sudden change in the opinions and lives of many in this city affords a problem, which without the help of the Bible cannot be solved.—The sophist may assert and pretend to demonstrate that precisely similar to these revivals were the Crusades, and doubtless there was as great an excitement, and as high emotions filled the heart when Peter the Hermit was preaching as there is now, but what a difference in the means used and the ends proposed. What was there in the preaching of that monk which was contrary to the inclinations of the human heart! There were kingdoms and diadems for the princes—lands & honors for the nobles—renown for the youthful aspirant, and licence to the brutal soldiery—and the prospect of unbounded wealth glittered before every eye. The remission of sins which was thrown in as a makeweight, was regarded as authority to cast off restraint, rather than the chief object of the enterprise. Should that manpreach again in our cities, what an army would he raise! every evil passion being enlisted he might count upon unparalleled success.

Is any thing like this now preached? Who preaches any thing but total depravity and self-abhorrence—the justice of condemnation and the eternity of punishment—Christ crucified as the only ground of pardon, and holiness of heart and life as the evidence that pardon has been granted! Who shrinks from declaring the whole truth! who makes offers of different kinds and suits the promises to the desires of his hearers! What new gratification is proposed to the sensualist! How is the ambitious man tempted, or the miser drawn from his treasures! The same words are undoubtedly preached to all—not one corrupt propensity is flattered, nor any thing spared which Holy Writ has not spared. No exception is made in favor of any sin. He that makes the spoken word effectual to the conversion of souls, be it is—and he only that makes the object offered alike desirable to all, no matter how diverse their natural disposition, nor how strong their former aversion.

As I gaze upon the new converts, who continually present themselves at the table of the Lord; I am reminded of the bringing of materials to the building of Solomon's temple, now as then; from every quarter to whichthey have been sent, his faithful servants return laden with whatsoever they have been commanded to bring. I see persons from every situation, of every rank of intellect and of character,—brought in, each designed for some place in the great spiritual temple. Like new volunteers, under the banners of king Jesus, they stand ready for any service he may require. The day of the Lord will be honorable—religious instruction will be universal; every cause of benevolence and morality will receive a powerful impulse and support; the hands of ministers will be strongly and increasingly held up. When so many are burning with a deep sense of the unspeakable goodness of God in saving them, will they not be anxious to fill the whole world with the knowledge of the truth, and to preach the Gospel to every soul! When a standard bearer falls in the battle, thousands will rush to his post—the waste places of Zion will rejoice, and the moral wilderness blossom like the rose.

Well may we confess ourselves incompetent to estimate the result; the mind is overwhelmed with its magnitude and the brightest conceptions are lost like the stars in the flood of light which bursts in upon them. C. H. N.

From the Home Missionary.

From Rev. Aratus Kent, Galena, Ill.

The people of this country are mainly a floating population, and vast numbers left us last season, on account of the pressure of the times, and our congregation is small, nor can we expect that much good will be accomplished, until the land is offered for sale, and permanent improvements encouraged. During the winter the snow has been unusually abundant, and the weather remarkably cold. Several men have been frozen to death, and it is at the peril of one's life to ride over these open prairies, without a tree or a house to break the force of the wind for many miles.

I have, however, rode 350 miles, and preached 14 sermons in the country (on week days with but one exception) but with poor encouragement, for the average number of hearers would not exceed 18.

The business of the whole country is done here, and the men of business attend meeting.—The state of society is improving. There is a movement that warrants the hope that we may soon report a Temperance society. Tracts have been extensively circulated, and prejudice against them is subsiding. In addition to those in French and English, there is a demand for German tracts, which is gratifying and which I hope to supply from St. Louis.

Having been pressed into the service by the national and state societies, I was exceedingly burdened with the duty of making an effort to supply every family with a Bible, throughout the mining country, for the difficulties appeared so formidable (chiefly on account of the Catholic influence) that I shrunk from the attempt. But in the depth of the Winter, when I durst defer it no longer, I proposed forming an auxilliary, and the Lord has smiled on the enterprise; for I was surprised at the good attendance, the cheerful co-operation, and commendable liberality, which were elicited.

Thirty-five subscribers and 41 dollars were secured on the spot. At my suggestion, the Executive Committee volunteered to explore the village, and we have persons pledged to investigate their respective districts throughout the county. We have ordered 75 Bibles (in addition to those on hand) by the first boat from St. Louis, and now, if the weather favors, we dare to hope that we may be able to report this county supplied in time to reach the annual meeting of the Parent Society, and that without further aid from them. Will you not then say with us this is the Lord's doings!

From Rev. B. Y. Messenger, Edwardsville.

I have had regular appointments, at the Marine Settlement once in four weeks, during the winter, and have always found interested and very attentive hearers.

The religious state of things in Edwardsville, is much as when I came to the place; while there are some things calculated to animate and encourage; there are others, over which I can but mourn and lament. Meetings on the Sabbath have been *well attended*, and generally very still and solemn; and not unfrequently have the tears of penitence (as I trust) been seen trickling down the cheeks of numbers. On Sabbath evening, I always feel encouraged to hope that I have not labored in vain.

Our Sabbath School in this place is in a very flourishing condition. I often look upon it with *much satisfaction*. When I first came here, the number of scholars that generally attended was from 25 to 35 or 40, in pleasant weather; and frequently there were not enough teachers present to attend to those. At present, and on some of the coldest Sabbaths during the winter, we have had from 55 to 65 or 70 scholars, (including the colored class,) and four or five new teachers. The school has been re-organized, a constitution adopted, the teachers weekly meeting and Sabbath school concert established, and an entire new impulse given to all the movements of the school. I have also an interesting bible class, which meets once a week, consisting of 35 members. It embraces old and young of both sexes. I have likewise bible classes at the Marine Settlement and Sugar Creek. We are about to establish the monthly distribution of tracts with encouraging prospects.

From Rev. N. W. Fisher, Gallipolis, Ohio.

You will recollect the account I gave you in my last report, of the embarrasements under which we were laboring, in consequence of our meeting house. I am happy to inform you, that our prospects are beginning to brighten. A few weeks after writing my last, I received a pressing invitation from a brother minister in Charleston, about sixty miles up the Great Kenhawa River, to come and assist him in dedicating a new meeting house, which his people had erected, to the worship of the Triune Jehovah. Being his nearest neighbor in the ministry, I consented & went. The season was a precious one. God had been, for some time, manifesting his gracious presence in bringing here and there one to sit penitent & submissive at his feet. The house was dedicated on Saturday. On the Sabbath following the Lord's Supper was administered, and the special operations of the Holy Spirit became more evident. Eighteen individuals, most of them by profession, came forward and publicly united with the people of God. Freely was the church receiving, and freely were they ready to give. A few individuals, learning our embarrassed situation, readily gave me $161,50 to aid us in finishing our house of worship. This was a most unexpected and timely assistance, for which we praise God. We hope that an impulse has been given to the work, which will result in its completion the ensuing summer. Thus light has sprung up out of darkness. "The God of heaven, he will prosper us; therefore, we his servants will rise and build," but Sanballat and Tobiah and the heathen shall have no portion, nor right, nor memorial in Jerusalem.

I have a bible class, which meets every week, and has become exceedingly interesting.

Our Sabbath school has recently been re-organized, under very auspicious circumstances.

From the Missionary Herald.

ARREST OF THE MISSIONARIES OF THE BOARD IN THE CHEROKEE NATION.

About the middle of January last, the missionaries of the Board, at each of the stations situated in that part of The Cherokee nation which has recently been declared by the authorities of the state of Georgia to be included within its limits and under its jurisdiction, received a copy of a newspaper, published in Georgia, and containing the law which had then just been passed by the legislature of that state for extending a more complete jurisdiction over the Cherokee nation. The law contained the following section, on account of which it was supposed to have been sent to the missionaries.

"And be it further enacted by the authority aforesaid, that all white persons residing within the limits of the Cherokee nation on the first day of March next, or at any time thereafter, without a license or a permit from his excellency the governor, or from such agent as his excellency, the governor, shall authorize to grant such permit or license, and who shall not have taken the oath hereinafter required, shall be guilty of a high misdemeanor, and upon conviction thereof, shall be punished by confinement in the penitentiary at hard labor for a term of not less than four years."

The oath required was an oath to submit to and support the jurisdiction of Georgia over the Cherokees. By one clause of the law, women, minors, and all other authorized agents of the United States' government were exempted from the operation of the law; as were all persons who had purchased or rented farms which had been left by the Cherokee familes which had recently removed beyond the Mississippi.

In that part of the Cherokee country claimed by Georgia, and over which this law was designed to operate, there were four stations occupied by missionaries of the Board—Carmel, Hightower, Haweis, and New-Echota. At these stations there were three ordained missionaries, and two assistant missionaries, all of whom had families. There was also a church and a school at each station. The missionaries, on receiving copies of the law, supposed that, if it was not designed to bear especially on them, it would at least be applicable to them, in common with other white residents; and that if they remained at their respective stations, they should be exposed to be arrested, taken from their families and spheres of labor, and immured in the penitentiary for the term specified. Many reports to this effect were circulated, and came to the ears of the missionaries, and some of them very directly from the agents, and other officers of Georgia, who were charged with carrying the law into effect, which tended to confirm the opinion that the law was designed to apply to them.

Under these circumstances they must adopt one of three courses: They must take the oath of allegiance to the state of Georgia, and obtain license to remain at their stations and prosecute their labors: or they must abandon their schools and churches, and their appropriate work as missionaries, and remove their families out of the territory to which the law extended; or they must remain and expose themselves to the penalty of the law. They could not conscientiously take an oath to support the jurisdiction of Georgia, because they believed that jurisdiction was an invasion of the rights of the Cherokees, and highly unjust and oppressive, and they could not do any thing which should imply even an approbation of it. They could not easily consent to abandon their work and remove out of the Cherokee country. They could not think that, for the purpose of showing themselves peaceable citizens, and yielding proper Christian submission to the laws of the land, they were under obligation to do this. If they were really within the limits of Georgia, they supposed that the constitution of the United States, gave them, being citizens of other states, a right to remain there unmolested and pursue any lawful business, so long as they were guilty of no crime; and they supposed that their continuance there could not be made a crime. If the Cherokee country was not rightfully under the jurisdiction of Georgia, the missionaries could not of course be justly ordered away. Abandoning their stations, it seemed to them, also would be attended with considerable sacrifice of property: it would also be likely to have a very unfavorable effect on the Cherokees; it would cause them to doubt whether the missionaries were really as desirous of promoting their welfare, and as willing to expose themselves in their behalf, as they had professed to be: it would dishearten them in their present struggle for the preservation of their rights.—If the missionaries could not live under the laws enacted by their white brethren, and did not dare to depend on the constituted legal tribunals of the United States for protection and redress in case of injury, how could the poor forlorn Indian endure the opperation of these laws, or expect protection or redress from any human tribunal! The missionaries had always told them to place confidence in the promises of the government and its agents; and if they should see that the missionaries, when the trial came, had no such confidence, the Indians must despond. The missionaries also considered themselves as consecrated to the work of propagating the gospel among the Indians, and they could not feel that their duty to the Head of the Church would permit them to abandon that work for slight reasons. If called to suffer persecution while peaceably prosecuting their labors, they felt bound to endure it for the sake of Christ and the gospel. As they had been sent forth to this work by the churches of our land, and with the express approbation of the government of the United States, and under its protection, they supposed it proper to wait at least till the case should be fairly tried before the Supreme Court.

With these views the missionaries and their families all decided unanimously and cheerfully to remain at their stations and prosecute their labors. They continued unmolested until near night, on Saturday, the 12th of March, when a colonel and twenty-five men, all mounted and armed with guns and bayonets, reached Carmel, and paraded in front of the mission-house. Three men dismounted, entered the house and inquired for Mr. Proctor, the teacher of the school, and secular superintendent of the station. When he came into the room, the soldiers immediately told him that he was their prisoner; and after ascertaining that Mr. Butrick, the missionary at the station was absent on a preaching tour, they conducted Mr. Proctor to a public house, kept by a Cherokee about a half a mile distant, where he was kept under guard till the next morning. He was then permitted, accompanied by a guard, to visit his family for a short time, and then it being the Sabbath, he was carried to Echota, about forty miles; where they arrived just before sunset and arrested Mr. Worcester, a missionary of the Board, together with Mr. Wheeler, the printer of the Cherokee Phœnix, and Mr. Gann, another white man residing in that place, who were all taken to the place where the troops were quartered, and kept under strict guard. Mr. Worcester however, was permitted to visit his family in the evening, and the next morning, attended by a guard.—The party then proceeded with their prisoners to Hightower, thirty miles, where they arrested Mr. Thompson, missionary at the station and another white man of the same name, residing near the station. After proceeding on a few miles, the party halted for the night, and the next day arrived at head quarters.

All these arrests were made without a

Central Library of Rochester and Monroe County
Historic Newspapers Collection

rant from any magistrate, or any civil precept whatever. The proceedings were entirely of a military character. Upon their arrival at the head quarters, they were marched into camp with drum and fife, and a good deal of military pomp was displayed. The missionaries were all treated with as much civility as was consistent with their situation as prisoners.

After remaining at head quarters one day, Mr. Worcester, and Mr. Thompson, with Mr. Wheeler and Mr. Gann, were taken about thirty miles to Lawrenceville, where the court for Gwinett County was then in session. Their counsel, Messrs. Harris & Underwood, immediately applied for a writ of habeas corpus, and the case was argued before judge Clayton. The ground taken by the cousel was, that the law was inconsistent with the constitution of the U. S. The judge set this defence aside. He then declared Mr. Worcester an authorised agent of the government of the United States, by virtue of his office as post-master. He next declared all the Missionaries of the Board to be authorised agents of the government, because the government had made appropriations of money to aid in instructing the Cherokees. This the judge said, constituted them agents of the government for this purpose, and of course exempted them from the operation of the law. He denied the right of the government to appoint such agents, within the state of Georgia; yet, he said, the legislature of the state had shown so much complaisance to the general government as to make the exception in their favor. Mess. Worcester, Thompson and Proctor were therefore discharged without delay. The others who were arrested with them; were bound over to the next term of the court.

The missionaries were hurried away from their families in a very unexpected manner. The families of two of them were afflicted with sickness at the time, which rendered the circumstances of the arrest the more painful. There was of course no white man who could be left to protect or provide for them. The prisoners were carried more than a hundred miles under strict guard. One of them was kept under guard night and day for more than a week.

Special acknowledgements are due to the Rev. Mr. Wilson, and Dr. Alexander, of Lawrenceville, who kindly came forward and gave security for the missionaries, who were carried to that place for trial, and obtained their release from under guard; and also to general Edward Harden a member of the bar, who spontaneously made an argument before the court in their favor.

AMERICAN BIBLE SOCIETY.

ABSTRACT OF THE FIFTEENTH REPORT READ AT THE ANNUAL MEETING ON THURSDAY, MAY 12, 1831.

Since the last anniversary one of the Vice-Presidents, the Hon. Andrew Kirkpatrick of New-Jersey, and late Chief Justice of that state, has deceased. One of the Managers has died, John Watts, M. D., of New-York, President of the College of Physicians.

Auxiliary Societies.—During the year, 97 new auxiliaries have been formed, an increase unusually large, and most of them formed in the newly settled parts of the country, where they were much needed. The whole number of auxiliaries at this time is 756, scattered through every state and territory in the Union.

Receipts.—The receipts of the year, leaving out the sum borrowed at Bank, amounts to $125, 316, 79. Of this sum, $50, 142, 50 were in payment for books; $2,716 from legacies; $10,863, 34 as ordinary donations; $52,370,40 towards the general supply; and the remainder from miscellaneous sources.

There has been borrowed, and is now due to different Banks, the sum of $34,190. This sum is greater by $13,390 than that due to the Banks at the last anniversary, although it was then hoped that this class of debts would be greatly reduced in the course of the year.

As the society is not an incorporated institution, these sums have all been borrowed on private responsibility. They were borrowed in order to help on the work of general supply, and with the continual hope and expectation that pledges to the society would soon be redeemed, and debts paid, so that these Bank claims could be cancelled.

Many of the auxiliaries which had pledged assistance towards the general supply, have nobly redeemed their pledges; others have redeemed them in part; others have as yet rendered little assistance. The managers cannot but express their ardent desire that all pledges made may be redeemed, so that the work of general supply may soon be completed, and the debts of the society paid.

Books printed.—The number of Bibles and Testaments printed in the course of the year amounts to * copies. Of these, * were English Bibles and * English testaments.

A new minion Bible, with headings to chapters, has been printed, and also a new nonpariel Bible. Plates are in preparation for a new pocket Testament, from which an edition will soon be prepared on fine paper, suited to the wants of Sunday school teachers.

Books issued.—The books issued in the course of the year, have been 242,183. This number, though exceeding but little in the aggregate the issue of the preceding year, contains a much greater quantity of entire Bibles.—The number of Bibles issued the past year is 171,972, an increase in this class of issue over those of the preceding year of 41,618 copies.

Another peculiarity in these distributions is, that an unusual number were in the way of free donations, or else were special sales, where pay for such only as could be sold was to be returned.

Another circumstance worthy of remark is, that a very unusual proportion of these books has gone into destitute families; those living in the remote parts of the country, the members of which would have lived and died probably without the Bible but for these efforts of benevolence.

Sunday Schools.—A grant of *twenty thousand* New Testaments has been made to the American Sunday School Union, for the purpose of gratuitous distribution, among such children in the new settlements as are unable to purchase them.

General supply.—In May, 1829, this society proposed to attempt the supply of every destitute family in the United States with a Bible, in the course of two years, provided the auxiliaries would co-operate and furnish the means in season. Very much has been done towards carrying this great undertaking into effect, although the work is not yet complete.

In *Maine*, the supply is completed, except in two counties, where it was not entirely finished by the last accounts.

In *New-Hampshire* and *Vermont* the supply is complete. Considerable aid has also been received from both of these states towards the general supply, and more still is promised and expected.

In *Massachusetts* the work is nearly or quite finished. The same is true of *Rhode-Island* and *Connecticut*.

New-York has been supplied with the exception of two or three counties, which are now nearly supplied, and will, it is believed, soon be entirely so.

New-Jersy, Pennsylvania and *Maryland* were supplied previous to the last year.

Delaware is in a great measure supplied, and has books enough on the ground to complete the work.

Virginia is represented as nearly or quite supplied.

In *North- Carolina* 30, out of 64 counties are supplied; in 13 others the work is in a state of forwardness; in the remainder much is still to be done. Two agents are now in the field.

In *South Carolina*, very much has been done towards a supply of the state, though the work is not yet complete. The same statement may be made in relation to *Georgia, Kentucky; Ohio*, and *Tennessee*.

In *Indiana*, the supply is about half completed, and books are now on the way, and an agent on the ground to finish the supply.

In *Illinois*, about the same proportion of the work is performed as in Indiana, and three ag'ts are now prosecuting the work of supply, and have divided the state into three districts for that purpose.

In *Missouri*, comparative little has been done. A few months since, four counties only had been reported as fully supplied. A good supply of books however is already forwarded to the state, and two agents of the Parent Society are engaged in effecting the distribution.

Mississippi is supplied, and in a faithful, and systematic manner,

Louisiana is represented as having supplied three fourths of its destitute families, and would have finished the work, but for the want of books. The supply will be completed in the course of a few months.

In *Alabama*, not more than half of the supply is effected as yet, though a spirit is now manifested to procure books immediately, and prosecute the work to a completion.

In *Arkansas Territory*, a faithful agent has been employed the past winter, two new auxiliaries have been formed, and the work of supply is now going forward, though much still remains to be done.

In *Florida Territory*, there remains much also to be done. No report has been received from the east part of the territory. At Tallahassee an interesting Bible Society has just been formed, called the Middle Florida Bible Society, and it is hoped, will aid much in future distributions.

Michigan Territory has been supplied in a faithful and happy manner, and several new auxiliaries have been formed.

To recapitulate:—It appears, in review, that in thirteen of the states and territories, viz, Maine, New-Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut New-York, New-Jersey, Pennsylvania, Maryland Virginia, Mississippi, Michigan Territory, the supply has already been nearly or quite completed. In 8 other states, viz. Delaware, North-Carolina, South-Carolina, Georgia, Tennessee, Kentucky, Ohio, and Louisiana, the work has been, as near as can be determined, about two-thirds completed. In Indiana and Illinois, about one-half of the work is done, and in Alabama, Missouri, Arkansas and Florida territories, something less than one-half. This calculation may not be exact, though it cannot differ essentially from the truth.

It will here be naturally asked, what has prevented the entire completion of this work?

The managers would answer, in the first place, *delay* on the part of Auxiliaries and friends.

It is true that many auxiliaries which pledged pecuniary aid have nobly redeemed their pledges, and in season. Others have redeemed them but at too late a period to enable the managers to prepare books and forward them to the west, as early as they originally intended. Other societies which promised assistance have not even to this day, rendered more than one-half or one-fourth, and some a less part of what was expected. This delay of funds, has necessarily caused a delay in all parts of the enterprise, and left the society still in debt as has already been stated more than $30,000

A second cause why more has not been done, has been the unusual severity of the past winter. The deep snows at the north, and the rains and swollen streams at the south during the months of January, February, and March, prevented in a great measure the travelling of agents, and the transportation of books, and almost wholly suspended the operations of auxiliaries.

But while the managers have not the satisfaction of announcing at this time, the complete supply of the United States with the Bible, they feel bound to give thanks to Almighty God that so much has been done towards such a supply. It is a matter of great joy with them, that those auxiliaries and friends who have embarked in this enterprise seem still resolved to prosecute the same to a thorough completion. Most of those who have yet unredeemed pledges, and some who have redeemed their pledges, signify their intention to continue their contributions the coming year, and those states and counties in which destitute families are yet unsupplied, seem determined in all instances, if means are provided to give the word of life to every household within their limits without delay.

It must be recollected, however, that those parts of the country yet to be supplied, are those parts which are most destitute, and where there are the fewest benevolent laborers and contributors. In many instances books must not only be furnished gratuitously, but agents to distribute them must be provided. These circumstances, together with the unpayed debt of the society, will demand the early and liberal contribution of those who have means, as well as the payment, so far as possible, for books sold on credit. If the friends to the general supply of the country are still disposed to persevere in their labors, but few months need elapse before their hopes are realised.

The managers however wish it to be borne in mind that some parts of the country now considered as supplied, were supplied several years since, and must need by this time a re-examination. The county of Monroe, (N. Y.) which was supplied in 1829, was found in 1830 to have more than 600 destitute families; and the county of St. Lawrence supplied in 1825, has been found the past year to have 900 families without the word of God. A re-investigation in New-England, New-York, New-Jersey Pennsylvania and Maryland, would no doubt show that numerous dwellings there are unblessed with the sacred oracles. The managers are deeply anxious that in these states a new examination may be made the coming year, so that by the next anniversary, when it is hoped at the West and South may be completed, it may be said that the undertaking of 1829 has been fully consummated in all parts of the country.

Agents—The managers have had in their employ during part or all of the year 19 agents, most of them in the Western States. This number will probably be diminished the coming year, though in the newly settled parts of the country the services of some will be indispensable to the success of the Bible cause for many years to come. Those agents who continue in service will now be instructed to visit county auxiliaries, and make arrangements for the annual meetings of the same, in such *successive* order, as that one agent in a state can afterwards be present at the annual meetings of all. Were these meetings properly arranged, one agent could attend one and two of them every week, giving advice and encouragement to the managers of each, and reporting to the Parent Society an account of them all. When this system shall have been perfected, one well qualified agent, located in each of the large western and southern states, would give life and stability to all the county auxiliaries within his field of labor.

Foreign distributions.—These have been comparatively few, on account of increased domestic operations.

To *Port-au-Prince*, in the West Indies, a small quantity of French Bibles and Testaments have been sent, on request of a serious-minded foreigner residing there. Encouragement has been given of a further supply.

To the Rev. Wm. Torrey, of *Buenos Ayres*, have been sent on his request one hundred Spanish Testaments.

One hundred and fifty copies of Bibles and Testaments, in different tongues, have been recently furnished to a colony of Americans and Swiss, who have settled in the province of *Texas*, in Mexico.

To the American Board of Commissioners for Foreign Missions, have been furnished three hundred copies of Bibles and Testaments, for the use of *Indian missions* under their care.

To the same body has also been furnished six hundred dollars, to aid in printing the Tamul Scriptures at *Ceylon*, where the missionaries have earnestly solicited aid for this object.

The American missionaries in *Greece* express strong desires that the society should commence a vigorous course of distribution in that country.

In *France* the way is said to be prepared for an extensive distribution of the word of God. A gentleman in one of our cities has engaged to give the society one thousand dollars towards making distributions there, in case nine thousand dollars are furnished from other sources. Will not auxiliaries and benevolent individuals take this proposition into consideration!

Foreign Societies.—The British and Foreign Bible society is still highly favored of the Lord, and is sending its precious blessings more and more extensively through the world. Your deputation to that society during the past year, the Rev. Dr. Milnor, was highly acceptable and no doubt useful. Hopes are entertained by the managers that a similar deputation from that society to your own, will, in the course of a year or two, be received here.

The Bible Societies in *France, Germany, Denmark* and *Sweden*, are still engaged in the work for which they were formed.

The societies at *Calcutta, Madras, Bombay, Columbo* and the places in the East, bordering on the Pagan world, were never more prosperous than at present. Every year opens the door for some new distribution of the word of life in those distant lands, where idolatry has so long triumphed.

Let the friends of this society then feel and act as if the supply of our own country with the Bible is but the *beginning* of their work. Greece, Ceylon, Burmah, and the Sandwich Islands, where our own countrymen are striving to make known the true God have all need of assistance at the present time, and demands for the word of life will no doubt become more and more frequent and urgent, till the kingdoms of this worlds shall become the kingdoms of our Lord & of his Christ. Let no heart then faint, no hand grow weary, no zeal be quenched, until it can be said throughout the world that "EVERY FAMILY HAS THE BIBLE."

From the New York Evangelist.

PRAYER IN PUBLIC WORSHIP.

There is great need of considering *practical* matters connected with prayer; probably there is a *redundancy* of speculation.

In my last number on prayer meetings, I mentioned *length* of prayers in public worship as a great, I might say almost a total, hindrance of the usefulness of this exercise. I perceive that clergymen concur with me, that it is all important, that in prayer meetings prayer should be short. I ask them to consider carefully and candidly, whether the reason why prayer should be short in prayer meetings, does not apply with even more power, to prayer in public congregations? I am astonished at the practice upon this point. How is it, that in this matter no regard is had to the constitution of our nature; and that of an exercise, which ought to be solemn and impressive, the distinguishing feature is its tediousness. Upon this subject, I do not speak my own thoughts merely, but so far as I am able to learn, the language of all.

Let not preachers of the gospel deceive themselves upon this point. There is a strong inclination to self-deception. I once hinted to a young minister, that his prayers were too long for edification. I did so, because I heard complaint. He replied, that the tiresomeness of prayer did not depend upon its length; that the prayers of a certain preacher, very celebrated, were always long. My hint had no effect; he continued his long prayers, and from Sabbath to Sabbath wearied the patience of his hearers; when if he would have listened to reason and exercised common sense, he would have greatly edified them; for he is among our best preachers.

Why do not theological seminaries consider, that it has been urged against them, that without great care, they would, instead of FITTING, *unfit* men to be preachers! They must know, that impressiveness is of the last importance in preaching. If this be wanting, it is perfectly immaterial so far as concerns *nine tenths at least* of every congregation, what other qualities a preacher may possess. With this qualification, a pious man, as a preacher, will be extensively useful, even with great scientific and literary deficiencies. This qualification may be acquired, but with great difficulty by most men. Yet there seems to be very little concern to give this qualification. You will see preachers, with the strongest recommendations of the seminaries, and who delight you by their conduct and conversation, with long prayers and dull sermons doing any thing but good. I have written this sentence with pain; but shall this truth be told or suppressed! We who are in the churches, some of us at work although with not half our hearts engaged, feel a demand for a style of preaching, which the seminaries appear to know nothing about. The cry from every quarter is, where can we obtain a revival preacher! The few who bear this character, are drawn from place to place with the most urgent solicitations. What are revivival preachers? Preachers who are in earnest, and through their earnestness are impressive. I know not one of them, who would pass among the learned; but to show sinners a few plain truths upon which their salvation rests, and to exhibit to God's people a few plain, imperative duties, without the performance of which they can be of no use, and will incur great guilt, they are fully sufficient—and, as their hearts are full, they are very successful in inculcating these truths and these duties.

We should listen to the instruction which the practice and the success of the Methodists give to us. Their founder, Mr. Wesley, understood men well. He knew human nature, and he carefully attended to the suggestions arising from this knowledge. He specially directed the preachers of his conference never to exceed ten minutes in prayer, in public worship. To the fervency of prayer arising in no small degree from this circumstance, that denomination owes much of its success. On no point do the Presbyterians more fail; and much evil hence results to them.

A LAYMAN.

We feel a high satisfaction in recommending to our clerical brethren, the above article from a Layman, whose valued productions have often enriched our columns. Coming forward as he does with so much good feeling and good sense, to correct a practice, which is as frequent as it is prejudicial, we bid him "God speed." We do not think that as a *general* thing Laymen are qualified to become the LEGISLATORS of the *Working Clergy*. They do not, and cannot enter fully into the views and feelings of such. The faithful ministers of Christ, often feel their bosoms both thrilled and agonized with emotions known only to themselves and to God. We have often had occasion to regret that *Laymen* have undertaken to discuss topics, in relation to ministerial duty, for which, they had neither adequate talent nor experience. And we have had equal occasion to regret, that so many important topics, of this nature, have remained *untouched*. Many seem to forget that *business rules* should be made by well qualified *business men*. This remark has an extensive application to the various departments of active life. These remarks are entirely irrespective of the communication of our highly esteemed correspondent, from whom we shall esteem it a favor ever to receive such articles as his judgment shall dictate.—ED. EVANGELIST.

REVIVALS.

From the New York Evangelist.

IN LOWVILLE, LEWIS COUNTY, N. Y.—The same correspondent says:

I have just heard from Lowville. God is pouring out his Spirit there, and in that vicinity sinners are turning unto the Lord.

IN CATSKILL, N. Y.—A four days meeting was held at Catskill, commencing on the 19th of last month; which God was pleased to bless.—He is pouring out his Spirit—sinners are awakened and brought to the knowledge of the truth. When we last heard from that place, about twenty were rejoicing in hope, and there was every appearance of a glorious revival.

IN GREENWICH, CT.—The work of divine grace still progresses very pleasantly in the three parishes in this town. Last Sabbath 46 persons were added to Rev. Mr. Mann's church, and 8 to the church in North Greenwich.

IN HARTFORD, CT.—A gentleman recently from Hartford, informs us that the good work there is still advancing with much interest and power.

IN LYNCHBURGH, VA.—The Rev. J. D. Mitchell, in a letter to the editor of the N. Y. Evangelist, dated April 26, writes thus:

You recollect that about six months ago, I requested through the medium of your paper, an interest in the prayers of our northern brethren in behalf of Virginia, stating at the same time my own conviction that the Lord was about to do great things for us. It affords me great pleasure to inform you that my expectations have been to a considerable extent, realized. The synodical meeting in Winchester was followed by an interesting revival in both the Presbyterian Churches of that place. About two weeks after the adjournment of Synod, the good work of the Lord commenced in the 2d Presbyterian Church in Lynchburgh. Among the subjects of this work are men of the first respectability and intelligence, some of whom were professed infidels. It is rather a remarkable fact and one worth publishing, that *all* the officers, Clerk, Commissioner, and Deputy Marshal, connected with the *Chancery Court* in *this place*, have become hopeful subjects of Divine grace in this revival, with the exception of the *Marshal* of the Chancery Court, who has been a professed Christian for years, and is an elder in the 2d Church. It is now more than five months since this revival commenced, during which time upwards of 60 have been *hopefully* converted in the 2d Church. Sometime in January the work of conviction and conversion commenced in the 1st Presbyterian Church; some very remarkable cases of conversion have occurred there; upwards of 20 persons, subjects of the revival, have recently been added to their communion. I cannot at present state the actual number of converts among them. The Baptist, Protestant Methodist, and Protestant Episcopal Churches have all shared in the present revival. The Protestant Methodists have had about 30 *hopeful* conversions among *them*. The *whole* number of conversions among the *whites*, during the last five months, is about 130; of *blacks*, about 30. We have a union prayer meeting once a week, the object of which is to pray for a continued revival and the conversion of the *whole town*. All Churches in the place have united with us in this meeting; except the *Episcopal Methodist Church*. This is a meeting of great interest. It has already greatly increased a spirit of brotherly kindness and charity among us. We feel that our *cause and our aim* are one, when we are assembled once a week to make one united effort to break up the strong hold of the devil and to save souls from perdition. The influence of this revival has been felt in all the surrounding country. Many persons from surrounding counties have come hither in impenitence, but have returned to their friends *new creatures* in Christ Jesus. The work is still progressing; some conversions occur every week. Very great solemnity now prevails among the poor blacks; many of them are inquiring "Men and brethren what shall we do?" Let *every Christian* who may read this, lay aside the paper for a few moments and *pray* for *Lynchburgh*. *This* is a *place* of great importance in this southern country; *this* is a *centre* of influence: many, many eyes are directed towards us. It is therefore highly important to the Church, that this revival should *go on*. Then, Christian reader, "*Pray for us.*"

During the winter and spring, the Lord has poured out his Spirit on other parts of this state. In December, 1830, a revival commenced in the Church at Waynesboro, and soon afterwards in the church at Tinkling Spring, both under the care of Rev. Mr. Wilson. A powerful and very remarkable work of God's Spirit is now progressing in Cartersville, Cumberland Co., in Peterville, and other parts of Powhatan Co., in the College Church, Prince Edward Co., and in Pisgah Church, and other parts of Bedford Co. Several hundred souls it is supposed have passed from death unto life, within two or three months, in the above named places. In Towns and Counties all around us, the fields are *ripe for the harvest;* we have just heard from several places where revivals are commencing.

Extract from an account of a Four Days Meeting in Austinburg, Ohio—published in the Observer & Telegraph—

The Sabbath, the last and great day of the feast, was a day never to be forgotten. Though the people assembled between 9 and 10 o'clock A. M., and crowded the house to the number of more than a thousand, yet it was with the utmost difficulty that all could disperse before sunset. The day was still—God was there in his still small voice. The congregation divided as usual at the close of the regular exercises,—and one hundred and forty seven took the anxious seat on the invitation given to such only as had determined to seek the salvation of their souls immediately, and desired Christian advice and prayer. The scenes in the inquiry room, and in the praying meeting, will not soon pass from our memory. Solemnity sat on every countenance—deep and fixed, as if the angel of death was there. And there was in one assembly the desperate struggle to enter the kingdom; in the other, the earnest interceding with God to give the powerful aid of his Spirit. Among three or 4 hundred in both assemblies, there was scarcely one heart that did not throb with deep anxiety for the salvation of souls—many for their own souls—many for the souls of others. There were parents praying for their children, and children begging their prayers. And when the meetings dispersed, and the two assemblies came together, the effect was overwhelming. The Searcher of hearts only knows the interest that was then felt. He only knows how many sincere prayers went up to heaven.

As to the number who submitted to God during this meeting, we can make no estimate.—Time will enable us to judge better: *Eternity* only will fully disclose, and finally decide it. But of this we are sure—it was a solemn place. It verily seemed none other than the house of God, —the gate of heaven.

Revival in Erie, Ripley, and North-East, Pa.—A gentleman from Erie, (which is within the bounds of this Synod,) informs us that the revival is still progressing in that town, with unusual interest, and that several opposers have been brought to repentance. About 100 persons hope they have experienced a saving change of heart; *thirty one* of whom, have united with the church in full privileges; and about one hundred more profess to be under anxiety of mind.

At Ripley, about fifty had become church members, when the latest information was received.

At North East, in Erie county, a work of grace has commenced, which it is hoped will be continued, and result in the salvation of many souls. —*Pittsburgh Herald.*

The following anonymous letter was received by John R. Peters, Esq. through the Post-Office, on the 16th of April.

"A penitent thief, hoping in the pardoning love of our Lord Jesus Christ, returns to Mr. Peters the enclosed $50, being principal and interest of money fraudulently obtained from him some years since. It is to the foolishness of preaching that Mr. P. is indebted for this act of just retribution. How safe is it to trust in the Lord! How able is He to protect our property from the evil man! If the Lord be for us, who can be against us? O, abused friend! pardon my wrong, and help to spread a gospel so honorable to God—so safe for man. How shall we escape, if we neglect so great salvation!"

Who can find fault with a tree producing such fruit as this! What infidel on reading this, will not exclaim, "If the Christian be not the true religion, it certainly deserves to be." Mr. Peters has sent the sum enclosed to the Home Missionary Society, where it will be employed in spreading that gospel which has turned into repentance the heart of the thief.—*Standard.*

From the Vermont Chronicle.

REVIVALS.

We are able to find room for but a small part of the accounts of revivals, which we find in our exchange papers. We endeavor to give such selections as will enable our readers to judge of their extent and character. It will be seen that they are extending into every part of our land.—The Southern Religious Telegraph mentions revivals in Prince Edward, Powhatan, Buckingham, and Augusta counties. The movements in Georgia are noticed in another column. In Maine, the Christian Mirror requests information respecting revivals in that state, and, especially 'from places where protracted meetings have been held, as South Berwick, Alfred, Limerick, Bath, Boothbay, Bangor, and many others." In New Hampshire, besides what we have already noticed, protracted meetings have been held in Orford and Plymouth, it is thought with good effect, especially at Plymouth. In addition to those already mentioned in this state, such a meeting was lately held at St. Johnsbury, of the result of which we have no particular information. About two weeks ago the Philadelphian said, "We know of one hundred and twenty churches, besides many in the Baptist and Methodist connexions, which are now witnessing the power and grace of God, in reviving his saints, and in convincing and converting sinners."

So much for the number of revivals. Now look at their power. We take them as they occur to us, with little attempt at selection or arrangement. Of the converts, there are, at Buffalo, N. Y. 19 out of a class of 20 young ladies in a Sabbath School; at Newark, a small village in Wayne Co. and in its immediate vicinity, 400 conversions; at Portland Village; N. Y. 200; at New Haven, Ct. 700; of these, in Yale College 130; at Manlius, N. Y. 500; at Utica, 300 added to the churches. These are but specimens.

If we look at the former character of the converts, an uncommon portion of them are men of education, talents, wealth and influence. The work is also distinguished by the number of conversions from Atheism, Deism, Universalism, and other forms of active hostility to vital religion.

The present time, then, is clearly distinguished from all times near it, by the power and extent of revivals. How, under God, have they been brought about!

Among predisposing causes, we have no hesitation in ascribing a high rank to the temperance reformation. We have no doubt that, when that subject was first laid effectually before the public, the concentrating of attention upon it, to the neglect of other subjects, was one reason why revivals were fewer. But nothing has been lost in the end. Numbers have been induced by it to reason on moral subjects, who never did such a thing before, and thus are more easily persuaded to reason again Many, conscious of having come up to no one good principle on rational grounds, feel under a sort of obligation to themselves to be consistent,—to adopt a whole system of good principles, and to practice upon them. And men having ceased to be even partly drunk, reason and conscience have a better chance for being heard, and treated with due respect. In such a state of men's minds, the success of the gospel, faithfully urged, in its purity, may be regarded as certain.

The temperance reformation has furnished the *occasion*. Among the means, four days meetings have evidently had a conspicuous place. It is not our intention to discuss this subject. We would merely call attention to what is written upon it. Especially, will our readers examine the accounts of such meetings, and see what in them was right, what wrong, and what was the influence of both.—It will be noticed, that in several instances, revivals have commenced at those meetings, in places where no favorable indications existed before, or rather where none *were known* to exist. We suspect that these meetings were called by men, in whose minds favorable indications might have been seen by others, which were not visible to themselves.

One thing more we will mention, as a means of the wonderful things we are permitted to witness. It is the *periodical press*. By means of our religious newspapers, many hundred thousands were enabled, virtually, to attend the great four days meetings at Rochester, to feel its influence, and catch its spirit. In three weeks, the influence of that meeting was felt from Maine to Georgia. But we have not time, at present, to dilate upon this and other means of revival. We commend the consideration of the subject, and of the duties resulting from it, to our readers in their solitary hours.

"IS IT CREDIBLE?"

We frequently read and hear the language of incredulity respecting the sudden and numerous conversions which are reported to have taken place in different parts of our land. The danger of deception we admit to be as great as the most incredulous. A time of revival is a time when there should be great searchings of heart, both by its hopeful subjects and by their teachers and Christian friends. They cannot be too faithful and thorough. Still, that hundreds, and even thousands, in a large town or city, should be truly converted within a very short space of time, is not in itself incredible. This will appear from several considerations.

1. No reason can be drawn from the nature of truth, or of the human mind, why the same gospel or same sermon, which is made effectual to the conversion of one hearer, should not be made effectual to the conversion of a hundred at the same time.

2. The fact that hundreds, and even thousands have been converted in the same day, renders it credible that similar events may be witnessed again, and even frequently. The scenes of pentecost are an earnest of what the gospel is to accomplish for men before the consummation of all things.

3. Every Christian, when he prays that "a nation may be born in a day," or that converts may be multiplied, "like the drops of the morning dew," either lies unto God, or else expresses his belief and even expectation, that great numbers may be simultaneously converted; for these expressions cannot mean less than great numbers.

4. The promises of God render it not only credible, but certain, that great and rapid revivals of religion shall take place. We are assured that 'the people shall all be righteous—that all shall know the Lord from the least to the greatest.' Now such promises cannot be fulfilled—they can hardly be said to be in a train of accomplishment,—while the church and the world retain the same relative strength. There must be a great actual and relative advance on the part of the church, before she will move onward to victory. Considering the hundreds of millions yet to be converted, it is obvious that reformations must be more rapid and extensive than they ever have been, or the promise, that Christ "shall have the uttermost parts of the earth for his possession," must fail.—Our inference is, that the *greatness of the number* said to be converted in a sudden revival of religion, does not of itself discredit its genuineness.—*Christian Mirror.*

From the Charleston Observer.

Extract of a letter to a gentleman in this city, from an Episcopal Clergyman, dated

PHILADELPHIA, April 16th, 1831.

I had learned that the indications of the commencement of a revival of religion were appearing in some congregations of Charleston. How rejoiced should I be to hear that the Episcopal Churches in your city are sharing in the blessing. I would that what is now *revival* in the churches, were the habitual spirit of all churches, never diminishing, ever growing. Why should we not always preach, and pray, and feel, and converse, and hope, and believe, and dare, as when under the influence of the spirit of revivals! Why should not revivals be set aside by avoiding that declension which makes room for them; by going on in such habitual newness of life, and always enjoying such an ingathering of souls, as that which is now extraordinary should be but the daily procedure of the work!

The Lord has blessed us in company with other churches in New-York and in its vicinity. About 80 have exhibited serious impressions, among my people, during the last seven weeks; a large proportion of whom, give evidence of conversion. Mine, I am happy to say, is not the only Episcopal Church in which the work of revival is apparent. In Dr. Milnor's, of N. York, a large number have been called out of darkness. The Episcopal Churches in Rochester and New-Haven, are also much blessed. Two in Philadelphia (Mr. Bedell's and Mr. Tyngs) are much aware, and present a hopeful promise of much good.

How any one that loves the Lord's cause, and understands what conversion is, and what souls are worth, can be cold to a revival of religion, except as he may be beset with utter misapprehensions of what a revival is, and how it must be conducted, I cannot conceive. Good men, I know, are sometimes rather disposed to stand off; but only while they confound a revival with abuses and extravagancies, which have no more connexion with it, in reality, than the coldness and formality of many professors of religion have, with the true spirit of the Gospel of Christ.—That revivals have been abused; that they have sometimes been attended with circumstances and modes of proceeding, calculated to serve the cause of Satan rather than that of God, I well know; but that such evils are more to be deplored than the listlessness and inefficiency, which pervade the labors and congregations of many Ministers; that Satan is better served by a zeal which proceeds to almost nothing; that revivals are to be condemned, because sometimes deformed by zeal without knowledge, any more than the whole Ministry is to be condemned, because so often deformed by knowledge without zeal, I have yet to learn. I see not how the glory of the latter day, so near at hand, can be brought about, except by a powerful revival of religion, extending life and power unto every branch of the Church. Can the kingdom ever come by a progress as gradual as that with which so large a part of Christian Professors are content! I pray for a revival far greater, and more mighty and astonishing than has ever yet been seen, whenever I use the Lord's Prayer. "Thy *kingdom come!*" Does it mean "Convert a few at a time—excite a spirit of enquiry gradually—leave the multitude under wrath and death—go on by degrees in the conquests of grace?" I mean by it, conquests unlimited, as to extent; unrestrained as to time, but by the hidden counsels of God. I do not think I should complain, if the prayer were answered in the conversion to-morrow of *a nation born in a day.*

May the Spirit of God be mightily poured out upon all the Churches of your city; and may the spirit of power and love, and of a sound mind, be granted richly to all their Pastors, that they may be laborers *together with God.* Yours very affectionately, &c.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

OBSERVER.

THURSDAY, MAY 19, 1831.

CHANGES IN THE MINISTRY.

A friend has furnished the editor with most of the following facts relating to the numerous changes which have taken place within a year, of the pastoral relation between ministers and people in this vicinity. In some of these cases the connexion was only expected to be temporary

Rev. Mr. James has within the year left the 2d Pres. church, Rochester, and is now at Schenectady. Mr. Parker, 3d Pres. Ch. for Free Church N. York city. Mr. Wisner succeeds Mr. James—has just commenced his labors in the 2d church. Mr. Day has left Orangeville, Genesee county, and has been appointed General Tract Agent for the Western District. Mr. Bliss has left Gainsville and Cas. Gen. Co. and resides at Geneva. Mr. Boyle has left Marion, for Newark, Wayne Co.—Mr. Wilcox, Bethany Centre, for Mt. Morris. Mr. Whiting, Batavia, for Middlebury Academy. Mr. Lane, Clarkson, for Albion. Mr. Mahan has left Pittsford,—Mr. Miller, Avon. Mr. Hart, Scottsville, and is succeeded by Mr. Cheeseman, who has labored at Bergen a part of the time during the past winter, and was formerly pastor of the church in Albion. Mr. Campbell has left Palmyra, Mr. Mc Master, Mt. Morris, (is succeded by Mr. Wilcox.) Mr. Sullivan has left Pembroke and West Gainsville, and Mr. Strong, Phelps. The church of Brighton has become vacant by the death of Rev. Mr. Benedict. Mr. Cook has left Parma & Greece, is succeded by Mr. Davis, and is now preaching at Bush. Mr. Halsey has also left Bergen, and is preaching at Cambria and Willson. Niagara Co.—A few other changes are expected.

It is however, a consoling reflection, that notwithstanding so many changes, not only great peace and harmony prevail among the churches in this region, but God has blessed them in an unprecedented degree, by the outpouring of his Spirit in the conversion of sinners.

GROCERY LICENSES.

We learn that our new Board of Trustees have concluded to grant Licenses to Grocers to sell ardent spirits. We sincerely regret it. We have been, and are still, confident that, as regards pecuniary interests, this meesure is injudicious. We have so often stated our reasons for this—it is a subject so well understood by every reflecting man, that it is hardly necessary to repeat them.

The expense of supporting criminals and paupers, five eighths of whom, at least, are made by intemperance, would swallow up four or five times the amount that is paid yearly, for these licenses. We once before stated, that one of our most intelligent business men, who has at different times been an efficient member of the Board of Trustees, gave it as his opinion, that the withholding of grocery licenses would save to the village, at least five thousand dollars, annually. This he considers the smallest amount at which it could be put—that the saving would *probably* far exceed this. And yet our trustees are all, or nearly all of them, *temperate* men, and we will not take it upon us to impugn their motives, but with facts before us we shall not surrender our judgement, by an approval of the course they have adopted. We have seen in many of our largest and most flourishing villages, that grocery licenses have been refused *altogether*, and instead of any evil arising from it, we are assured that it has greatly promoted their prosperity. Will our trustees be good enough to inform the public what special reasons exist to render the village of Rochester an exception?

Is there not as great a proportion of our influential business men, who are decided friends of temperance here, as in any other village? Will not public opinion sustain them in taking a bold and decided stand to check the ravages of intemperance?—In doing that which nine-tenths of their constituents acknowledge would promote the public good?

We all know what temptations are thrown in the way of the idle and intemperate, by the facilities afforded them by groceries to gratify their vicious appetites. The misery, occasioned by thus throwing temptations in their way cannot be computed in dollars and cents! The domestic misery, the squalid wretchedness, the filth and rags—the crime and breaches of public peace, and the shameless violations of decency which are in a great measure attributable to these public nuisances, cannot be paid for in *dollars and cents!*

There must be a tremendous responsibility resting upon those who, having the power placed in their hands by their fellow citizens, to arrest this deluge of immorality and misery, have shrunk back in the hour when decision and firmness were called for.

It is true that the price of licenses has been raised to thirty dollars,—and if they are to be granted at all, we are glad that this *particular* amount was fixed upon. There is something particularly appropriate in it. It cannot but call to mind the "THIRTY PIECES OF SILVER," which in another case was fixed upon as the price of doing a most atrocious deed—a deed of Blood! We say this price is appropriate! That these groceries *occasion* the shedding of blood, the history of our criminal courts—the confessions on the gallows, afford incontrovertible evidence!

We would not, in what we have said, impute any improper motives to our respectable Board of Trustees—but we must speak out. We could cheerfully submit to this evil when it was *inflicted* upon us by men who were opposed to temperance measures. It then appeared to be a *necessary evil*. But when inflicted by our friends, it is not so easy to be borne. But as we have before said, there is some satisfaction in the particular price put upon these licenses. We hope our citizens will reflect upon it, & that those who have done this deed, will see the evil of their doings, and repent. We do not ask them to take the *next step*, to remand us of the parallel in the two cases.

The editors of the New York Observer will accept our thanks for their kind attention in forwarding us the outside form of their paper containing the interesting Reports of the Am. Bible Society, also of the Tract Society, and that for Promoting the Observance of the Sabbath. We have only room however, for the report of the Bible Society, in this week's paper. This is the fifteenth annual report, and is the most interesting and important one ever laid before the American churches, as it shows the progress that has been made in carrying into effect the resolution of that society made two years ago, for supplying every destitute family in the United States with a copy of the word of life. The time limited for the accomplishment of this glorious undertaking has now expired. Although the work is not entirely completed, much, very much, has been done. The waste places have been explored and an interest has been excited which ensures its complete accomplishment at no distant day.—The slumbering energies of christians have been awakened, and they cannot again relapse into apathy while souls who are hastening to the retributions of eternity, are destitute of this heavenly Chart to direct them in the strait and narrow path, to a happy and glorious termination of their earthly pilgrimage.

We trust the report will be read with deep interest, & that those who have done nothing to promote this work, will see the importance of being prompt in doing something now, before the opportunity shall have passed by and they shall have occasion to lament through life that they have had no part or lot in assisting in this glorious enterprise, and shall have to reflect that "the blessing of many ready to perish" from lack of knowledge of the word of God, cannot "come upon *them*."

Infidel Consistency.—It is well known that R. D. Owen and Fanny Wright, the great declaimers against religion and the revilers and slanderers of christians, make it one of the topics of abuse to the clerical profession, that Ministers will not preach the gospel without pay; and yet at their meetings where they profess, from motives of pure, disinterested benevolence, to instruct their fellow men in the principles of true religion—the religion of nature and reason, a fee of three cents is demanded of every male attendant at every meeting.

Now, in the first place, this is a greater sum paid for their infidel preaching, than is paid by the congregations of christian worshippers for the support of the gospel ministry on an average through the country, by nearly one third, & then instead of being paid in proportion to the ability of individuals, according to their property, it is levied as a poll tax—equally upon all, whether rich or poor.—So much for the consistency of these disinterested preachers of Infidelity—these declaimers against "*a hireling priesthood.*"

What a Pity! The editor of the N. Y. Courier & Enquirer appears to be much disturbed with morning prayer meetings. He thinks the hour "unseasonable," and those who attend them "fanatics." What a pity he should be thus disturbed! "*Evening Meetings*" are the abhorrence of that class of our good people who are thus troubled with these "morning meetings"—that is, with those meetings where the object is to worship God—but are they thus sensitive about unseasonable hours, when the theatre is the place of meeting? When social parties tarry rather late, or even when they retire in the morning? We have never known these men raise the cry of "unseasonable hours" when the devotees of pleasure arose early or tarried late—but probably the reason is that they consider it more rational to devote time in the pursuit of this world's gratification, than in worshipping God. Suppose those people who appear to feel so sensitive and so much disturbed with early rising to worship God, should fix a time when it is proper to attend to it.—In ancient times we are told that some arose "a good while before day" to engage in prayer, but as every generation grows wiser, perhaps such an example has been found wrong—is evidence of "fanaticism." Why does not the editor of the Courier and Enquirer make a *sewer* of the *Free* Enquirer to let off his bile in this case? We understand that the editors of the two papers harmonize as to religious sentiments, and we had supposed that the Free Enquirer was established for the purpose of having a channel to convey off the filth of infidelity, so that the other papers might not be fouled with it.

The *liberality* of sentiment of these *liberals* is worthy of special notice. Because a few of the citizens of New York choose to assemble at sunrise to pray to God, they are branded as fanatics. Suppose the liberals should choose the same hour to worship the "God of Reason" and should be branded with the same epithet for rising thus early, would they not retort with the cry of bigotry and Priestcraft?

SYMPATHETIC FEELINGS FOR PAPISTS.

We see in one of our exchange papers an extract from the Episcopal Watchman published at Hartford, Con. which contains a bitter complaint about the exposures which are made, from time to time, in religious papers, of the abominations of Popery. The writer admits that papists may *err*, but goes on to eulogize a number of prominent ministers of that church, and closes with this remark: "We never should quarrel with them about a ceremony or two, more or less, or any thing in itself indifferent." The writer does not tell us whether these trifling ceremonies are praying to Angels—setting the Virgin Mary before the Saviour, as Intercessor between God and man or their holding that "there is no salvation out of the Catholic Church." This appears to us as manifesting a pretty strong sympathy for the worshippers of the Beast. But perhaps in the view of this writer their creed has been *straitened* and *purified* by the *rack* & the faggots of the Holy Inquisition.

By the bye, the same paper has an article that does not appear to be quite so tolerant towards those who favor revivals of religion. He considers revivals as "dangerous"—as opening the "flood gates of passion;" &c. &c.

We are pleased to see, however, that all our Episcopal papers do not speak this language—as to revivals, we have given a number of extracts from the Episcopal Recorder published at Philadelphia, showing in what light they are viewed by Episcopalians in that city. Indeed revivals now exist in a considerable number of the churches of that denomination in the United States.

The Recorder has the following article on Popery.

PAPAL EDUCATION.

"We have long looked with surprise, upon the heedlessness with which even Protestant, and pious families, commit the education of their children, to Papists. A familiar knowledge of the circumstances and character of the institution referred to in the following letter, has long led us to the conviction, that its tendency and effect, were in every respect dangerous to Protestant children who were confided to it. The many instances we have known, of the iniquitous influence of the whole system of education, there carried on, lead us to entreat parents, as they value the immortal interests of their children, to rescue them from the pestilence and ruin, involved in a nunnery education. We rejoice that the time is coming, when the light of the truth shall break into these houses of sin, and iniquity shall be brought to the light, that it may be manifested and reproved.

POSTAGE.—The heavy and increasing tax which we have to pay for postage has become so burdensome that we must request those who have occasion to write us on their *own business*, of the importance of paying their own postage. We hope this hint will be sufficient.

☞ *Mr. Everard Peck*, of this village, is appointed Treasurer of the American Board of Foreign Missions; in the place of Mr. J. Bissell, Jr., deceased, and will receive any monies contributed to the Board; and it is hoped that those who have any in their hands will see the importance of paying over promptly, as the Board is in great want of funds.

THE CHEROKEES.

It appears by the last Cherokee Phœnix that the Georgia guard are patrolling the Cherokee country, hunting after white men, and dragging them about from place to place—bringing them before the governmental agents, and displaying their military prowess, especially in searching at places of religious worship, for *non jurors* as they call those who will not swear to support the oppressive laws of Georgia. Some most disgraceful scenes have been exhibited, especially one at a place where a Baptist Missionary had been baptizing a number of persons. Some of the mounted guards, ordered the people to disperse that they might, as they said, baptize their horses, which they pretended to do in the presence of the assembly, plunging their horses into the river, and using the language which the minister had made use of in performing the rite of baptism.

The oppression under which these Cherokees groan, it does appear to us, must at length, arouse the indignation of Americans and bring them deliverance from some quarter.

The following pathetic lament of the Cherokee ought to be read by every man, woman and child in this nation, until the feelings it describes, thrills through every bosom.

THE INDIAN'S LAMENT.

I go from all my heart loves best
On to the dark Pacific wave,
For the poor Indian ne'er can rest
But in his grave!

From every well known wood and wild,
Where every dearest hope was born,
From all that cheered me since a child,
I go forlorn.

My smiling fields, where harvest waves,
My peaceful cot, I love so well,
My father's bones and moss-grown graves,
A long farewell!

My outcast babes, that lingering stand
And weep to leave their mother's grave,
From the oppressors greedy hand,
What power can save!

Thou Great Good Spirit, whom we fear,
Are thy red children all forgot,
Dost thou not mark the bitter tear,
Nor heed our lot?

We go from all our hearts love best,
On to the dark Pacific wave,
For the poor Indian ne'er can rest
But in his grave!

C. E. B.

For the Observer.

PROGRESS OF THE MONTHLY DISTRIBUTION.

Few or no measures devised for the good of men, have proceeded with greater rapidity than the plan of supplying every family each month with a religious tract. It required some years to bring the churches to adopt the *monthly concert, sabbath schools* and *bible classes*. *The temperance cause* proceeded with more rapidity but it was at the expense of considerable talent and time, and in the midst of opposition even from some church members. The *new mode of distributing tracts* commended itself to christians at their first acquaintance with it, and though but two years have elapsed since its first experiment in New York, it has proceeded to all parts of the Union. In the *Western District* it has been adopted in the principal towns and villages and the attempt is now made to effect the stated and entire supply of this interesting portion of the country. The agent to whom the superintendence of this service is committed has found no opposition to the measure in all the churches which he has visited, and he has not often presented the subject where resolutions have not been passed to engage in the undertaking, and these resolutions have in more than usual cases been followed by actual performance. This work has received the patronage of a few men of liberality and enterprize. One individual furnished the last summer one half of the 12 or 15,000 tracts per month, which were distributed within the limits of a large Presbytery. Another proposes to do the same for the supply of the county of Allegany, and a third person has for 6 months been supplying Orleans Co. with these pages of instruction. It is hoped that other fields will be provided for, and that every church will engage in the undertaking and extend its operations so as to meet the distributors of other churches, and that the expenses of the undertaking will be so sustained that the whole 30 western counties shall be brought under the influence of that religious truth which like the monthly fruits of the tree of life are designed for the healing of the nations.

DAY.

For the Observer.

Mr. Chipman:—Jesus our Lord when on earth made to his disciples the following important remark:—"He that gathereth not with me scattereth abroad. And the Psalmist prayed "O Lord deliver me from blood-guiltiness."—And sir I was particularly struck with this remark of our Lord, while at the Sabbath School Concert for prayer on Monday evening. Finding not many more than one half the usual number of scholars present, the question was asked, "Where are the scholars this evening! Why are they not here?" The reply was, "They are attending the theatre at Mr. ———'s tavern—(a professor of religion, and some of his children S. school scholars.")

O, how heart-rending the reflection, that while some of us who hope we love our Lord Jesus Christ, and sincerely desire that his kingdom may be established in our hearts, had convened to pray for Sabbath Scholars that they might be gathered into the "fold of Christ;" others for the sake of "filthy lucre" were sanctioning and tolerating such *amusements* (to call it by no harsher name) as directly calculated to allure them from the Concert, and they thus be prepared to go from the theatre to *Helt* if God do not interpose. Query. Can such professors kneel around the family altar where there are Sabbath School children, and pray in devout sincerity, "Lord deliver me from blood-guiltiness? And should they be ushered before their Judge while the Theatre is in their house,—expect to receive the happy plaudit, "well done thou good and faithful servant!

EPISILON.

Pittsford May 10, 1831.

For the Observer.

A. I hear, friend B., that your minister expects to leave you at the close of the year.

B. I believe he does.

A. But why this—how long has he been with you!

B. I almost forget when he came here, but believe it was in 1830. Why he leaves us, I can hardly tell. We all think him a faithful man, and regret exceedingly that the situation of ministers is so unsettled in this region. It is a great disadvantage to them, and a still greater disadvantage to societies.

A. But why does he leave, is he not useful among you?

B. His usefulness is as great as could have been expected. And a good number have been added to the church since he came here. I am in a hurry.—Good day.

A. But stop, friend. Is my question improper! Why does your minister leave?

B. It is indeed an unpleasant subject; and I wish to say as little about it as possible.

A. But why unpleasant! Is there any blame to be attached to him! Is he determined to leave you!

B. No one blames our minister. He does as well as he can, and would, no doubt, be willing to stay, were it the wish of the people. From what I can learn, he would not stay under existing circumstances, on any condition.

A. Now you come to the point. Tell me, then, why do your *people* wish him to leave!

B. They think some other person would be more useful.

A. Why more useful! You say he is a faithful man: Is he imprudent!

B. You crowd a little too hard. But to be candid,—we think he sometimes preaches too plain. It will not do at this day for a man to insist upon the necessity of believing and loving the doctrine of *decrees*, of *election*, and of *divine sovereignty*. A revival can be better promoted without them.

A. I am surprised. Are not these *truths, revealed* truths!

B. Yes.

A. Do not men become christians by believing and loving the truth!

B. Yes. But is it necessary to love these particular truths!

A. All scripture is profitable. Besides, the heart that is prepared to love *one truth*, is equally prepared to love *every truth*. If these are truths, they cannot *always* be concealed. Men must become acquainted with them in eternity. Why then conceal them now, and thus deceive and ruin souls!

B. I feel the force of your remarks, and must confess I am wrong. I have not bestowed much thought on this subject. But this is not the only reason why our minister leaves. He is *unpopular*. We want a man of graceful manners, and of a powerful mind. Our society is small, and we must have such a man to induce the unthinking to attend upon the means of grace.

A. I have nothing more to say. If these are your motives, beware lest God frown upon you, and you fall into the pit which your own hands have digged.

M. L.

For the Observer.

Mr. Chipman:—My heart is pained by a view of the awful wickedness and danger of our nation. So much so that I am constrained to cry out what can save us! "The arm of the Lord is not shortened that it cannot save; neither is His ear heavy that it cannot hear."—This, sir, is my hope. "Help then cometh from God." Would it not be well for those who love the cause of the Lord, who desire to have his name honored among men, and to have his commandments kept—to set apart a portion of time in each month for the purpose of praying for our rulers, that they may be converted—that the statutes of the Lord may be obeyed, and that slavery and oppression may speedily cease. A few names have agreed to set apart the third Monday morning in each month for the above purpose.

H.

For the Observer.

Mr. Chipman:—I understand that the Monroe County Sabbath School Union have it in contemplation to have a celebration on July 4th, being the 51st year since Robert Raikes resolved to try to establish S. Schools. There are now more than a million and a half of children enjoying the benefits of S. S. instruction. How great a matter a little fire kindleth.

X.

STARTLING FACTS.

The following paragraph, extracted from the New York Medical Journal, confirms all that ever has been published respecting the increasing *malign influence* of Popery in its social and political relations in this republic. The facts are undeniable. At the rate of the last year's migration, a body of Papists as numerous as the whole city of New York, will arrive in eight years, attended by a continually augmenting population of pauperism and disease. According to this return, "Popery did actually produce in New York, during the year 1830, seven times as much of vice, poverty, sickness, and crime, among its adherents as were developed by the other orders of the community.—*Protestant.*"

COLONIZATION OF CHURCHES.—One of the greatest obstacles to be encountered in this self-denying species of effort, is thus hinted at by a correspondent in one of the late numbers of the New-York Evangelist.—

"An esteemed clergyman in this city, who has a large church, said to one who was desirous of colonizing from different overgrown churches, "I have one-hundred and fifty members of my church that I do not know where to find. You may have all of *them*." But he was unwilling that a single active man, woman, or youth, should leave at any rate. A person has an interview with the pastor and unites with the church, and this is the last time they have a personal meeting; until marriage or death. Is this the spirit of christianity! Rather is it not pride! If we saw a shepherd, with a flock so numerous that he could not have a thorough oversight of each one, calling "his own sheep by name," should we not think they might "flee from him," and that it was his duty to reduce their number! A tremendous responsibility rests on pastors, who attempt to lead a flock so numerous, and they must answer for it."

WESTERN RESERVE COLLEGE.—We learn from the Hudson (Ohio) Telegraph, that about $19,000 have been subscribed on the Western Reserve, in aid of the funds of the College at Hudson. The subscriptions are chiefly in the counties of Portage, Trumbull, and Ashtabula. In Austinburg alone, it is said, between three & four thousand dollars were subscribed, (fifteen hundred by one man.) This money has been obtained in fulfilment of the conditions on which a large amount was pledged in this city last spring. The conditions were that $20,000 should be raised on the Reserve, and $30,000 elsewhere.—"The twenty thousand," says the Observer, "may now be regarded as sure. The Agents, Prof. Green, and Rev. H. Coe, are now on their way to the east, in the hope of raising the remaining 30,000 in the course of the ensuing season, and from the assurances, which they have already had, there is little doubt, that the appeal will be successful."—*N. Y. Obs.*

TEMPERANCE SOCIETIES.—The editor of the Journal of Humanity publishes a list of 2,204 Temperance Societies in the United States, containing 171,208 members, and this list, he says, is far from embracing all that exist. He estimates the whole number of societies at about 3,000, and the number of members at about 300,000. The following table shews the number of societies and members in each State, so far as returns have been received.

	Soc.	Memb.
Maine,	140	8,418
New-Hampshire,	96	4,909
Vermont,	132	13,285
Massachusetts,	209	16,491
Rhode-Island,	21	2,756
Connecticut,	207	27,096
New-York,	727	66,022
New-Jersey,	61	1,884
Pennsylvania,	124	5,008
Delaware,	3	112
Maryland,	38	2,190
Dist. of Columbia,	6	569
Virginia,	113	6,158
North Carolina,	31	1,409
South Carolina,	16	376
Georgia,	60	2,776
Florida Ter.,	1	63
Alabama,	10	343
Missipi,	9	451
Louisiana,	3	34
Tennessee,	15	783
Kentucky,	23	1,803
Ohio,	104	6,190
Indiana,	25	993
Illinois,	12	619
Missouri,	4	56
Michigan Ter.,	13	464
Total,	2,204	171,208

Lottery gambling! Sabbath breaking! Adultery! betraying the confidence of benefactors, and taking the benefit of the Insolvent Law.

These are regular steps taken by a young man of the name of John Boruck as appeared by his own confession before the Recorder of the city of New-York, on application for discharge from imprisonment for debt.

The following account of the case is from the Journal of Commerce.

The insolvent, it appears, had been employed as a clerk or agent by a commercial house in Europe, upon the recommendation of a near relative of his, a merchant of wealth and respectability, for the purpose of procuring consignments of goods and merchandize from this country to Europe. And in order to enable him to make advances upon such consignments, the insolvent being then entirely destitute of property or means, he was supplied by that house with a credit to a very large amount, upon certain mercantile houses here, who were authorised to negotiate the bills he might draw, upon his depositing with them an open letter of advice, specifying the merchandize to which the proceeds of the bills were to be applied by way of advance, and the vessel in which the same were to be shipped.

In apparent conformity to this arrangement he drew bills upon the credit of his employers, and received the proceeds thereof, to the amount of upwards of $142,000, while the actual advances made by him on shipments to their account were only $87,000, leaving a deficiency of $16,000 which he appropriated to his own use. Upon his examination before the Recorder, he accounted for about $15,000 of this deficiency, in the following manner: His expenses in about 18 months up to the time of his arrest, he estimated were $6,500; towards which, however, he received $1,600 from his employers. He lost on a shipment of Cotton from New-Orleans $500, and $247 on the sale of some merchandize upon which he made an advance at the same place: That he lost in the various Gambling Houses at N. Orleans $2,300, & in lotteries about $3000: That he expended $5000 in finery, dresses and jewelry, for a certain married female, not his wife, who until recently was a resident of this city, and that the balance due his employers, viz, $39,000, he lost in gambling in this city and the adjacent villages.

That during the early part of last summer, upon a Sunday, he went into a house in Fulton st. in company with another person, where he lost $1500 at Faro in the course of a few hours.—That he afterwards lost at the same place several sums of money amounting to $1000. That a house was afterwards opened in Lumber st. & kept by the same person he had seen at the house in Fulton st., at which he lost various large sums of money at the same game, the precise amount of which he could not state, losing never less than $1000 at a time. That he had played a variety of games at cards, and lost upon the toss of a copper, $20, perhaps $50 or $100. He played in the house in Fulton st. in the early part of last summer. The house in Lumber st. was opened afterwards by the same persons, and broken up during the month of August or September last. In the course of a very few months he lost by gambling the large sum of $30,000.

PLEDGE REDEEMED.—Oneida county has fully redeemed its pledge of $4000 to the American Bible Society. This is as it should be.—Now let us have something else. It is good to keep doing, especially where there is so much ability.—*West. Rec.*

Contents of the Museum of Foreign Literature and Science, for May, 1831.—Published by E. Littell. N. W. corner Seventh and Chesnut Streets, Philadelphia.

Memoir of Belzoni. Character of George the Fourth. Humble Poets. Spirit of the Twelfth and Thirteenth Centuries. Carmen di Sepoleri. Admiral Lord Rodney. To a Spirit of the Past. Anecdotes of Brazil. Fatal Presentiments. Lives of the Italian Poets. The Only Daughter. Calmuc Tartary. Voyages and Discoveries of the Companions of Columbus. The Twilight Hour, Song. The Coppet Family—Madame de Stael. A Matin Song. Good Night. England and the United States. Joan of Arc. Personal and Political Portrait of Prince Metternich. The Three Homes. A Lady's Recollections of the Mauritius. Midnight and Moonshine. Napoleon's Tomb. A Year in Spain.

VARIETIES.—Tempora Mutantur—Metternech, 478;—National Honor—Idolatry of India—March of Intellect—Society Islands—Delivery out of Purgatory—Dew, 479;—Marshal Diebitsch—The Annuals—Soughing of the Wind—Remarkable Calculation—An Aged Tree—480.

NOTICE.

All Town Temperance Associations, auxiliary to the Genesee County Temperance Society, which have not yet sent in their funds to the Secretary for the purpose of obtaining Reports of the State Temperance Society, are requested to forward them to J. B. Wilcox at Mount Morris, Livingston Co.

All communications for the County Temperance Society may be directed to the Secretary at Mt. Morris.

J. B. WILCOX.

NOTICE.

A Four Day's Meeting will commence in Brockport on Thursday the 2d of June. The clergy and other christians in the vicinity are affectionately requested to lend their assistance.

NOTICE.

A Four Days Meeting will be held at Victor commencing on the 26th of May. A general invitation is given to clergymen and laymen to attend and assist in the exercises

D. JOHNSON.

NOTICE.

A quarterly General Conference of the Baptist Churches of the County of Monroe, will commence on Wednesday 25th inst. at 10 o'clock A. M. at the Baptist Meeting house in this village, to be continued three or four days. An affectionate invitation is given to our christian brethren of other denominations to attend the meeting.

Rochester May 18th, 1831.

List of letters received the last three weeks.—G. Colton, V. Carpenter, M. H. Tucker, E. Norton, 3, J. Sill, E. Price, J. B. Clark, J. Flagler, E. B. Bascom, T. Cook, 2, H. Wheeler, E. White, H. Lyman, J. Tozier, Marshall, Foreman & Co., C. Loomis, E. Shepherd, S. L. Gouvenauer, E. Phelps, W. Bush, M. M'Dowell, O. S. Lincoln, I. Crabb, S. M. Staples, A. D. Newell, S. B. Bradley, L. Brown, A. B. Hall, E. M. Pratt, E. Williams 2; L. Clark, W. Morse, R. Boughton, A. D. Graves, S. G. Tyler, S. Hubbard.

MARRIED.

In Conesus, on the 5th inst. by Rev. Isaac Crabb, Mr. *Peter Tittsworth* of Groveland to Miss *Elizabeth C. Johnson* of the former place.

DIED.

On the 17th inst., Col. Nathaniel Rochester in the 80th year of his age. He was the founder and Patriarch of this village; and to his liberality and public spirit, much of its prosperity is attributable. In few men were united so strikingly, urbanity of manners and dignity of deportment.

He was a worthy member of the Episcopal Church, and was sustained in his protracted and distressing sickness by the consolations of the gospel.

NOTICE.—The Public School that has been taught recently, by Mr. Ira Clark, east of the river, for lads, will be continued. Reading, Writing, Spelling, Arithmetic, and first lessons in Grammar and Geography $2 per quarter. Philosophy, Chemistry, and Astronomy, $3. Latin, French, and Algebra, $4. A class of Young Ladies will be attended to. He trusts that all parents and young men who shall favor this Institution will secure good satisfaction. Tuition in advance, or weekly. CHS. F. SHELDON, Teacher.

NOTICE.—Taken up on the 10th inst. in the town of Gates, near Henry Draper's, a small red and white COW, about 7 years old. She gives milk. The owner is requested to call and prove property, pay charges, and take her away.

CHARLES WILSON.

May 19, 1831. 3w21

STOLEN, on the night of the 11th inst. a dark brown Mare, 5 years old, (near foaling) one white foot, a star in her forehead, and a long tail. Whoever will give information to the subscriber, so as to enable him to get his own again, will receive Five Dollars Reward. HARTAS HEDLEY.

North part of Rush, 14th 5th mo, 1831.

P. S. A Bay Horse of little value was in the same field. *3w21

WANTED,

AT Nos. 30 and 35 Carroll-street, EIGHT or TEN GIRLS, at the Millinery business.

F. CLARK,
L. OLMSTED.

Rochester, May 10, 1831. 20

LECTURING SCHOOL.—The subscriber proposes establishing a general school for young men and boys, in the village of Rochester on the west side of the river. For this purpose I have procured the old Episcopal church in Buffalo street, and am now fitting it up to accommodate three hundred students. I shall furnish chemical and philosophical apparatus, suit of Geological specimens, Artificial globes, surveying istruments, &c. for the benefit of those pursuing the higher branches, and I intend teaching these as well as all the lower branches of English studies strictly by lectures—every student in school having an opportunity to hear all the lectures. Greek and Latin lessons will be heard separately. It is generally known that I have had the charge of the Monroe High School at Henrietta, during the four years last past. In that school I pursued the monitorial system of instruction, and having tested it with about fifteen hundred different students, I am constrained to say, that in many respects I consider it second to none ever devised. Sensible however of the principal evil rsulting from the monitorial system, (that of learning some things incorrectly, not getting the why and the wherefore, not receiving lucid demonstration.) I am so arranging my school rooms as that I can avail myself of all the *advantages* of that system, as well as the system I am now adopting. Though under this or any other system, the student is required to use his book, and commit his lesson, yet, it must be universally agreed to, that, by plain familiar lectures; and the requiring of a reason from the scholar before the whole school for what he recites, a greater interest is excited in those of any age, than by the beaten method of saying over an appointed lesson, parrot-like, and receiving the grace or disgrace of the teacher according as he recites every *word* or not. The term or quarter will consist of twelve weeks. On the common branches—Grammar, Geography and Arithmetic, students will *not* be required to procure new books, as any of the authors on these studies approved within the last 5 years will answer. I have no exhibitions other than the declamation attended to every fortnight—no public examinations other than I will institute at any time when a visitor or visitors should request. Students of any age will be received provided they can read No student will be received for a less time than one quarter. The school consists of three classes—the first or lowest, the second or middle and the third class.

TERMS AS FOLLOWS:

First Class—Reading and Writing, Geography, Arithmetic through proportion, and rudiments of Grammar at $2,00 per quarter.

Second Class—Studies of first class completed, History, Book keeping, use of globes; Composition, and declamation, at $4,00 per quarter

Third Class—Studies of second class reviewed Algebra, Geometry, Surveying, Mensuration, Rhetoric, Chemistry, Philosophy, Greek and Latin languages, at $6,00 per quarter

Having been solicited to commence my school with the beginning of the new year, and finding myself unable to get the building ready in time, I have taken some rooms in Messrs. Whitney and Wadsworth's buildings, one door north of Doctor Ward's store, where I shall commence my school on Wednesday the 5th of January, and shall be thankful for any patronage my friends may see fit to grant

D. B. CRANE.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the London Amulet for 1831.

"THEY THAT SEEK ME EARLY SHALL FIND ME."

Come, while the blossom of thy years are brightest,
Thou youthful wanderer in a flowery maze;
Come whilst the restless heart is bounding lightest,
And Joy's pure sunbeams tremble in thy ways
Come, while sweet tho'ts like summer buds unfolding
Waken rich feelings in the careless breast—
While yet thy hand the ephemeral wreath is holding,
Come—and secure interminable rest!

Soon will the freshness of thy days be over,
And thy free buoyancy of soul be flown—
Pleasure will fold her wing, and friend and lover
Will to the embraces of the worm have gone.
Those who now love thee, will have pass'd forever,
Their looks of kindness will be lost to thee—
Thou wilt need balm to heal thy spirits fever,
As thy sick heart broods over years to be!

Come, while the morning of thy life is glowing,
Ere the dim phantoms thou art chanting die—
Ere the gay spell which earth is round thee throwing
Fade like the crimson from the sunset sky!
Life hath but shadows, save a promise given
Which lights up sorrows with a fadeless ray
Come-touch the sceptre-win a hope in Heaven—
Come turn thy Spirit from the world away.

Then will the shadows of this brief existence
Seem airy nothings to thine ardent soul,
And shining brightly in the forward distance,
Will, of thy patient race, appear the goal!
Home of the weary! where, in peace reposing,
The spirit lingers in unclouded bliss—
While o'er their dust the curtained grave is closing,
Who would not—EARLY—choose a lot like this?

W. G. CLARK.

Philadelphia, U. S. 1831.

From the Liberator.

LETTER.

AN INFANT SLAVE TO THE CHILD OF ITS MISTRESS—BOTH BORN ON THE SAME DAY.

Baby! be not surprised to see
A few short lines coming from me,
Addressed to you;
For babies black of three months old
May write as well, as I've been told,
Some white ones do. *

There are some things I hear and see,
Which very much do puzzle me,
Pray don't they you?
For the same day our lives begun,
And all things here beneath the sun
To both are new.

Baby, some times I hear you cry,
And many run to find out why,
And cure the pain;
But when I cry from pain severe,
Ther's no one round who seems to hear,
I cry in vain,

Except it be when she is nigh,
Whose gentle love I know not why,
Is all for me;
Her tender care soothes all my pain,
Brings to my face those smiles again,
She smiles to see.

With hunger great, with grief distressed,
I once my wretchedness expressed
With urgent power;
Some by my eloquence annoyed,
To still my grief rough blows employed,
Oh dreadful hour!

When first thy father saw his child,
With hope and love, and joy he smiled,
Bright schemes he planned;
Mine groaned, and said with sullen brow,
Another slave is added now
To this free land.

Why am I thought so little worth,
You prized so highly from your birth!
Tell if you know;
Why are my woes and joys as nought,
With careful love yours shunned or sought?
Why is it so?

My own dear mother, it is true,
Loves me as well as yours, does you;
But when she's gone,
None else to me a care extends;
Oh; why have you so many friends,
I only one?

Why must that one be sent away,
Compelled for long, long hours to stay
Apart from me?
I think as much as I she mourns,
And is as glad when she returns,
Her child to see.

One day I saw my mother weep,
A tear fell on me when asleep,
And made me wake;
Not for herself that tear was shed,
Her own woes she could bear, she said,
But for my sake.

She could not bear, she said to think
That I the cup of woe must drink;
Which she had drunk;
That from my cradle to my grave,
I too must live a wretched slave,
Degraded, sunk.

Her words I scarcely understood,
They seemed to speak of little good,
For coming years;
But joy with all my musings blends,
And Infant thought not farextends,
Its hopes and fears.

I ponder much to comprehend
What sort of beings, gentle friend,
We've got among;
Some things in my experience,
Do much confound my budding sense,
Of wright and wrong.

Baby, I love you; 'tis not right
To love you less because you're white;
Then surely you
Will never learn to scorn or hate
Whom the same maker did create,
Of darker hue.

Beneath thy pale uncolored skin,
As warm a heart may beat within,
As beats in me.
Unjustly I will not forget
Souls are not colored white or jet,
In thee or me.

Your coming of the tyrant race,
I will not think is your disgrace,
Since not your choice;
If you're as just and kind to me,
Trough all our lives why may not we
In love rejoice! E. T. C.

* See in the Juvinile Miscellany, A letter from an infant in Charleston S. C. to her cousin in Massachusetts.

From the Liberator.

THE WHITE INFANTS REPLY TO THE LITTLE SLAVE.

With many a smile and tear I read
Your pretty letter, dear;
A smile to think you loved me so,
And for your griefs, a tear.

My mother read your letter too,
A tear fell from her eye;
She wished I might have power to break
Your chains before I die.

As I lay thinking on her words,
And what they all could mean,
Sleep gently pressed my eyelids down,
And nought around me seen.

And as I slept I had a dream,
Which I will tell to you;
I dreamed that I had grown a man,
And you a man were too.

I thought we loved each other then,
As well as we do now;
But I thought that you looked very sad,
And wore a mournful brow.

There came an ugly, cruel man,
And put on you a chain,
And lashed you with a cruel whip,
And made you suffer pain.

And then I tried to break that chain,
And earnest efforts made:
But the chain was much too strong for me,
So I called aloud for aid.

I thought, because I was a man,
My voice was very loud;
And all the country heard my call,
And I felt glad, and proud.

Then all good people of the land
To help me came with speed:
There was not one of all the good,
But to my call gave heed.

That cruel whip we soon destroyed,
That heavy chain we broke;
The breaking made so loud a noise,
I started, and awoke.

And then I thought upon my dream,
And on that cruel chain,
And wondered If e'er I should see
Such frightful things again.

And then I fixed it in my mind,
If, when we both are men,
Such things should ever come to pass.
I'll do as I did then.

My voice,—it *shall* be heard
Throughout this mighty land;
For sure I am, that all the good
Will help me, heart and hand.

Farewell, dear baby love me still
As well as I love you;
I ever through thy life shall be
Thy friend sincere and true. C. T. E.

From the N. Y. Evangelist.

ANECDOTES & REFLECTIONS ON REVIVALS.—NO. XXII.

They do not submit because they feel that they cannot.

Impenitent sinners never submit to God, while they feel that they are truly and properly unable to do it. That I have repeatedly suggested. It is now introduced again for the purpose of illustrating its influence on those by whom it is cherished. The fact is evident. It has been often witnessed by every one who has been familiar with revivals. Why is it so? Several considerations are calculated to throw light on this subject.

1. *Such views prevent a deep sense of sin.* A sense of obligation lies at the very foundation of deep conviction. And obligation implies ability. We *can* do what we *ought* to do. He who denies this, denies the Bible and common sense. "If there be first a willing mind, it is accepted according to that which he hath, & not according to that which he hath not." And the infantile delinquent soon begins to lisp out "I could'nt help it," as an excuse for his disobedience. Impenitent sinners are prone to feel, that they are well disposed towards their Maker, are ready to persuade themselves that they are truly willing, but unable, to do what God requires.—This prevents their deep conviction, prevents their feeling that they are doing wrong when they might do right. And without a deep sense of their guilty and lost state, they will not repent, will not submit to the righteousness of Christ.

2. *Such views imply self-justification.* When God calls on sinners to submit immediately to his government and grace; and they reply "we cannot:" This reply is self-justification. What they *ought* to do they *can* do! And it is utterly impossible; from the nature of the case, that they should submit in penitence while they are making a direct effort to justify their delinquency before God.

3. *These views criminate the character of God.*

God requires them to do what they say they would but cannot do. If he really requires of them what they are truly and properly unable to perform, the blame of their disobedience must rest on him, especially if they are willing to obey. When therefore they say that they would but cannot obey God, they cast blame on him, they represent him as unjust both in his requirements and penalties. And how can they render a hearty obedience and cheerful submission to that Being whom they regard as unjust. Such views then, are totally incompatible with true submission to God.

4. *Such views directly oppose the influence of God's Word and Spirit on the heart.*

Both the Word and Spirit of God urge sinners to repent, believe, submit now. In this way God is exerting an influence on them to bring them to repentance. And by indulging these views they directly oppose this divine agency, by the exertion of which, God is aiming to win their affections and secure for himself the cheerful surrender of their hearts and lives. If sinners then, instead of yielding under this influence, oppose it; if they persevere in doing this they cannot become reconciled to God.

5. *These views prevent that purpose and effort on the part of sinners, which are absolutely essential to true submission.*

No man, as an intelligent agent, can be persuaded to undertake that, which he views impossible. And so long as the impenitent view themselves as willing but yet unable to do their duty, they will not make the purpose and efforts which are necessary. No motives can possibly persuade to this. Sinners may see that they are exceedingly guilty before God; they may quake in view of a fearful retribution; they may be tremblingly anxious to flee from the wrath to come; but if they feel that they cannot escape, they will stand motionless and unrelenting; and in a stubbornness that is nerved and rendered obstinate by despair, they will stand, unmoved by mercy or wrath, until the smoke of the bottomless pit shall shut them out from heaven and hope, and they sink forever into merited damnation! A. R. A.

RESPECT FOR THE SABBATH IN OHIO.—We are happy to learn from the Hudson (Ohio) Observer, that a meeting of gentlemen engaged in the forwarding and commission business upon the Ohio Canal, was held at Cleaveland on the 18th ult. at which it was *unanimously* resolved to *stop boats, and shut up warehouses on the Sabbath between the hours of 5 o'clock in the morning and 7 in the evening.*

A similar arrangement, it was hoped, would be entered into by the forwarding and commission merchants at every other place of importance through the whole extent of the Ohio Canals.

Should this be the case, the following are among the advantages which may be expected to result from it, according to a writer in the Observer.—*N. Y. Obs.*

1. It will remove the fears and apprehensions so extensively entertained by nearly all the religious portion of the community, that our canals will become a source of moral depravity and degradation to the state.

2. It will give all concerned in the management of boats, keeping of warehouses, collecting of toils, &c. an opportunity of enjoying all the advantages of moral and religious improvement that are enjoyed by other portions of society; and will thus open a way for pious men to engage, consistently with their views of duty, in any and every department of business connected with canal navigation, and will raise the whole field of canal business in the scale of respectability.

3. It will afford a comparatively safe and not altogether undesirable employment for boys of respectable and pious families, as riders, inasmuch as they can, with suitable care and attention of their employers, be collected every Sabbath, in Sabbath schools, and be induced to get a Sabbath school lesson every week, which will have a powerful tendency to preserve them from that awful depravity which has confessedly characterised boys in the same situation on the canals in the state of New-York, and elsewhere; a depravity which shocks all that behold it, and is fast ripening the wretched subjects of it for crimes and imprisonment in this life, and perdition in the life to come.

4. It will open the way for ministers of the gospel to bestow their labors upon watermen, with as good hope of success, as upon any other part of society; the natural result of which will be, to improve and elevate the moral character of that large and interesting class of our fellow citizens, and save a multitude of souls.

Milledgville (April) 21.

NARROW ESCAPE.—A very singular matter happened at Wilkinson Superior Court last week. A gentleman, as we understand it, a member of the Grand Jury, asked his neighbor for the loan of a dollar. He assented, took out his pocket book, and opened it, when the applicant, seeing a dollar note, put his hand into the book, in a familiar way, and took it out. The lender, a short time afterwards, having occasion to examine his money, missed a hundred dollar bill. From the borrowers manner, and from his having taken the dollar bill rather too familiarly, he was suspected; and the lender, finally became satisfied that the $100 bill had been taken feloniously at the same time the one dollar bill was taken. The borrower asserting his innocence, a bill of indictment was preferred against him; the jury returned a true bill—he was expelled from the jury; and so strong was the public feeling against him, that he had to go to jail, for the want of bail. He was deserted by every body. There was then no doubt that he would be convicted.

In the mean time, another man, who was attending court, heard of the circumstances, and recollected having received what purported to be thirty-five dollars, on the same day, from the lender above mentioned. He went home examined the money. Neither himself nor his wife being able to read, all that they could determine was that there were three notes, which he had taken as ten dollars each, and one as five—and that one of the tens was unlike the others. He brought the money to the court house the next day—handed it to the solicitor, and explained the circumstance of his having borrowed it the day before. On examination one of the bills supposed to have been paid for *ten*, turned out to be a hundred dollar bill. This explained the loss. The borrower was brought out of jail, relieved from all suspicion of crime, and restored to his rights and privileges as a member of the Grand Jury, and to his standing in society.

Beautiful and pertinent reply.—Not many months since, while a number of young people were discoursing upon the easiest mode of leaving the world, whether drowning, freezing, &c. were the least painful! a Miss of fifteen, was asked how she chose to die; who replied, "I wish to die the death of the righteous."

SALMON OF THE COLUMBIA RIVER.—We yesterday saw a number of casks of pickled salmon landing from the Brig Owyhee, taken on board at Columbia river, on the North-West Coast. Our attention was attracted towards them, by the uncommon size of the fish, being generally the thickest, fattest, and heaviest, we ever saw—surpassing those of the Labrador and Newfoundland, and weighing, in their pickled state from ten to twenty-five pounds each; perfectly sweet and fine flavored, although they had been purchased on the river, of the natives, upwards of ten months, and have since twice crossed the equator. Their having been pickled in molasses casks, emptied on the outward voyage, had no doubt, a tendency to insure their preservation. These fine fish are taken by the Indians with drag netts, made by themselves.—They are hauled to the shore in great numbers, then split open and laid in the sun to dry, without any salt or pickle whatever. They constitute a large proportion of the sustenance of the natives during a long and cold winter. This fishery would be a very important addition to the commerce of the North West Coast, did not the risk and hazard in crossing the bar at the mouth of the Columbia river, which is dangerous in the extreme, present an obstacle, almost insurmountable to its navigation by even our enterprising and undaunted merchants and seamen.—*Bost. Transcript.*

From the N. H. Observer.

MESSRS. EDITORS—I noticed in your last paper the following singular fact on looking over the Census list of this State.

The *white* population, amounting to 263,940, had nine persons over 100 years old which is one to thirty thousand.

The *colored* population, of only 683 has six over 100 years, which is one to one hundred and fourteen.

Is this accidental, or is there this difference in the longevity between the whites and blacks throughout the United States? B.

UNUSUAL MORTALITY.—It was only last week, that we were called upon to announce the decease of the Rev. James Lindsey and wife, and of their son, Mr. Carlton Lindsey. The two former died within a few hours of each other, on the 2d inst., and the latter on the 7th. And we are now called upon to announce the death of Mrs. Catharine Lindsey, widow of the latter, who died on Monday last, 14th inst. a few hours after giving birth to a still born infant.—*Little Rock (Ark.) Gazette.*

ROBBERY.—A passenger in the Skaneateles stage, on the route between that place and Groton, on alighting, found himself worth less by $228, than when he took his seat. He immediately returned, and arrived at that place in company with one of the proprietors, in pursuit of the driver upon whom suspicion rested.—'Whip' was found stowed closely away in a by place where he was secreted, in consequence of some misrepresentations, by a couple of lads, to whom he gave ten dollars each, who upon understanding the truth of the case, promptly disclosed where he was hid. The money, with the exception of $5, was recovered from him, and he safely lodged. His name, we understand, is Cameron.—*Ithaca Repub.*

MAMMOTH GRAPE VINE.—We are informed by a friend, that there is now growing on Chowan river, near Mr. James Coffield's fishery, a bunch Grape Vine, measuring 41 1-4 inches in circumference at its base and nearly as large at its first branch, (forty feet from the ground,) and reaching the top of the loftiest trees near it.—*Edenton (N. C.) Gazette.*

A LARGE PRESBYTERY.—The Presbytery of Philadelphia, on the 21st of April, 1831, actually polled *seventy-four* votes, on the election of the Commissioners to the next General Assembly. This Presbytery of 74 members sends 4 ministerial and 4 lay commissioners to the Assembly. Peculiar circumstances caused this to be a more full presbytery than any which we have before witnessed.—*Philadelphian.*

REVIVALS OF RELIGION.—There is an extensive revival of religion at Hartford, and another at Greenwich, in this county. Both of them commencing at Four Days Meetings.—*Temp. Advocate.*

At Greenfield, Mass. last week, one Harvey A. Wright was sentenced to the State prison for two years, for stealing oats from a barn in the night time. He is a drunkard, and stole the oats to pay for Rum.—*Ib.*

See to your Lamps.—A young man in Boston, came near being suffocated from the smoke of a lamp. He was unwell, and laid down on the outside of the bed without extinguishing the light intending in a few moments to undress, but fell asleep, and did not awaken until 2 o'clock next morning. On awakening he found the room full of smoke, and his nostrils nearly closed with it: he however had strength to open the window, and by breathing fresh air recovered himself. Had he not awakened, it is probable that in a short time he would have been a corpse.

NEW GOODS.
At No. **46**,—*Carroll-Street.*

W. BARRON WILLIAMS, has just received a well selected stock of fresh *SPRING GOODS*, which will be sold low for Money. 19tf
May 3d, 1831.

NOTICE.—The copartnership under the firm of O. N. Bush & Burnell was dissolved by mutual consent, on the 20th March 1831. Debtors to said firm are requested to make immediate payment to Mr. O. N. Bush, at their late stand, Main-St. O. N. BUSH,
April 14, 1831. LEVI BURNELL.
16 tf

MISS M. B. ALLEN, has taken a room in O. N. Bush's building, on the north side of Main-street, a few doors east of Blossom's Tavern. School will be open for Young Ladies on Monday the 5th of June.

A few young ladies can be accommodated with Board in the family of the teacher.
April 26, 1831. 18tf

FANCY WEAVING.

THE subscriber continues the above business in a number of its various branches, at Mr. Curtiss' Factory, opposite the Globe Building, Main Street, where he will weave *Carpet*, or *Double Cloth* COVERLETS, with the owner's name in fair letters Float Coverlets, Single Carpeting, Floor Carpeting, Table Linen, &c. &c.—all of the newest *fashions*, and *first rate workmanship*, and as *cheap* as any man will do work in the same style.

☞ Coverlet Yarn dyed an Indigo Blue.
M. F. WHITNEY.

N. B. Carpet Yarn dyed in the same building by Mr. Kinchella, Fancy Dyer. 3w17

PAPER HANGINGS.

A complete assortment of Splendid Paper Hangings and Borders, now opening, and for sale by E. PECK & Co.
April 21, 17 3w

SURROGATE'S NOTICE.

NOTICE is hereby given, that the Surrogate of Monroe County, will attend at his office in Rittsford, for the transaction of business, on Monday of each week, as required by the Revised Statutes; and *generally* on all other days except Wednesdays; and on Wednesday of each week he will attend during the day at Rochester, in the office of the Hon. Samuel L. Selden, in the Arcade, for the transaction of business, until further notice.
May 5, 1831.
20 M. F. DELANO, *Surrogate.*

CARDING MACHINE BUILDING.—The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*
Rochester, Jan. 1, 1831. 5m2

CHRISTIAN ALMANAC for 1831 for sale at this Office.

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew L. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 53; and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit. Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830. DAVID GREGORY,
H. Humphrey, Att'y for Mortgagee. Mortgagee.

SEPTEMBER, 1830.
ROCHESTER CASH STORE.
HILL & PEET,

HAVE just received a more extensive and elegant assortment of DRY GOODS, than they have ever before offered to the "good people of Monroe County,"—among which are

46 pieces Cloths, from coarse to extra-superfine,
350 do Calicoes, Chintzes, Prints and Ginghams—among which are many splendid *new* patterns; 150 do fig'd and plain Muslins, Cambrics, &c 30,000 yards Domestic Goods, various kinds

Also as usual, a heavy stock of Family Groceries and Wines—among which are superior *Fresh Teas.*

Also a general retailing asortment of *Crockery, Glass and Stone Ware, Hardware. Nails, Glass, Cordage, Dye Woods, &c.*

Among our Heavy Goods, we offer very low—
650 boxes assorted sizes and qualities Window Glass
200 kegs White Lead, ground in oil;
150 quintals Codfish, superior quality,
30 hhds. retailing Molasses;
50 boxes hard Soap;
150 do. dipped Candles;
1300 do. Cigars;

which, together with the 1000 indescribables, are well calculated not only for the meridian of Rochester, but of all the towns of this section of country and which we pledge ourselves to sell at the lowest prices at which goods shall go out of the hands of any regular dealer west of the "salt water."

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.
J. B. BLOSS,
M. A. F. HARRISON.

The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.
February 7, 1831. tf.

HARTFORD FIRE INSURANCE CO. And Ætna Fire Insurance Company, Hartford. he 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.

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.
FREDERICK STARR.

The People of the State of New York, by the grace of God free and independent:

TO all to whom these presents shall come, or may concern, and especially to William Groves, guardian of the infant heirs of William P. Starks, deceased—to Mabel Starks, widow, and to the creditors of the said deceased, send, Greeting: You and each of you are hereby cited and required personally to be and appear before our Surrogate of the county of Monroe, at his office in the village of Rochester, on Monday the 9th day of May next, at 10 o'clock in the forenoon of that day—to attend the final settlement of the accounts of Joshua Field and Joseph Ganson, administrators of the estate of William P. Starks, deceased, which will then and there be presented, and to abide by and perform such orders and decrees as shall be, by our Surrogate made in the premises.

Witness, Orrin E. Gibbs, Surrogate of said county at Rochester, this 4th day of April 1831.
O. E. GIBBS.

1831.
ALLEN, WHEELER, & CO.
OF THE

HUDSON & Erie, and Oswego Lines, have their arrangements completed, and are now ready to forward goods from Boston, Philadelphia and New York, to Oswego, Buffalo, or any part of Ohio, Michigan, or Upper Canada.

They have on the New York and Ohio Canals, thirty first rate Boats, all manned, by practical Boatmen, and with frequent relays of Horses, they are able to promise the transportation of property, with the utmost care and expedition.

On the New York Canals, their Boats will leave Albany, Troy, Oswego, Rochester and Buffalo, and the intermediate places, daily,. On the Ohio Canal, they will run a regular line, between Cleaveland and Newark, or the southern termination of the canal, all running *Night and Day*, except the SABBATH.

Their arrangements with owners of Tow Boats, and Line Sloops on the Hudson River, and owners of Steam boats and Vessels on Lakes Erie and Ontario, will enable them to forward property on any of these waters, without detention. Property shipped on the Hudson River, fully insured.

ALLEN, TIBBITS & Co. *Troy,*
ALLEN, WHEELER & CO. *Rochester,*
JOHN C. DAVIES & Co. *Newark, O. Hudson & Erie Line Owners.*
ALLEN, TIBBITS & CO. *Troy,*
J. T. TROWBRIDGE & CO. *Oswego, Oswego Line Owners.*

The following persons will receive property, and forward according to the direction of the owners.

HILL, FISH & ABBEE, } *Philadelphia,*
T. M. SOUTHWICK, }
BIGELOW & BANGS, *Boston,*
W. HUBBELL, 29 *Coenties Slip, N. Y.*
E. COOK, 66 *on the Dock, Albany,*
ALLEN, TIBBITS & Co. *Troy,*
BUTLER, M'DONOUGH & CO. *Utica,*
JOSEPH SLOCUM, } *Syracuse,*
JAMES MOORE, jr. }
JOHN RICE, jr. *Weedsport,*
J. A. CLARK, *Montezuma,*
J. T. TROWBRIDGE & Co. *Oswego,*
ALLEN, WHEELER & Co. } *Rochester,*
O. N. BUSH, }
J. COGSWELL, *Brockport,*
WILLIAM ALLIS, *Holley,*
[illegible] INGERSOLL & Co. *Albion,*
[illegible] FOLSOM, *Lockport,*
E. T. NORTON, *Buffalo,*
KELLEY & WALWORTH, } *Cleaveland, O.*
JOHN S. HUDSON, }
JOHN C. DAVIES & Co. *Newark.*

☞ They also continue to occupy the two Store Houses on Sophia-street, in Rochester, which will enable them to store any kind of property, on the lowest terms. 16tf

BANK OF ROCHESTER.
May 3d, 1831.

NOTICE is hereby given that there will be an election of thirteen directors for the Bank of Rochester, at their Banking House, on the first Monday of June next at 12 o'clock at noon.- By order of the Board of Directors J. SEYMOUR, Cashier.

Extract from the by laws of the Bank of Rochester passed 18th Sept. 1824.

"All elections for Directors shall be held at 12 o'clock at "noon of the day stated in the charter. At such election "the Directors in office present shall preside; and in case "Directors shall attend, the Cashier shall preside at such "election, receive the votes in person, or by proxy, and "canvass the same, and notify the Directors elected."
3w 11

TO EXEMPT FROM IMPRISONMENT—William Cockrane insolvent, time of showing cause the 1 day of July next, at ten o'clock, in the forenoon, before Samuel L. Selden Esq. First Judge of Monroe Co. Court at his office in Gates in said Co. Notice first published Apr. 28, 1831.

WM. H. WARD & Co. (MARBLE BUILDING, *Carroll Street,*) have just received a *full supply* of **GOODS.** Rochester, June 2, 1831.

IN CHANCERY—Isaac T. Storm & Charles Storm Complainants, vs Richard Gorsline, Aurelia Gorsline, John Harris, Simeon P. Allcott, Ebenezer Watts, Charles J. Hill, Lewis L. Peet, John V. R. Schermerhorn, Joel K. Salmon, David S. Boyd, Benjamin F. Phelps, Azer S. Marvin & Marvin Mc Nelta—Defendants.

In pursuance of a Decretal Order of the Court of Chancery of the State of New York made in this cause at a court thereof held at the Court House in the village of Batavia, the 30th day of March 1831, I shall sell at public auction to the highest bidder at the Eagle Tavern in the village of Rochester in the county of Monroe on the 19th day of May next at 10 o'clock A.M. of that day the following described premises, viz.—"All that certain piece or parcel of land in Rochester in the town of Gates in the county of Monroe and State of New York, and bounded on the south by the north line of Buffalo street, on the west by by the east line of Elizabeth street, and on the north by the north line of lot number one hundred and fifty one, and on the east by a line drawn parallel to the said east line of Elizabeth street and seventy two feet therefrom from the said north line of the said lot number one hundred and fifty one to the said north line of Buffalo street aforesaid, and being seventy two feet in front on Buffalo street, and one hundred and fifty feet in front on Elizabeth Street, which said premises will be sold in two separate parcels, the one of which to be taken off of the rear of said premises commencing at the north west corner thereof and extending south fifty feet on Elizabeth street, thence east the width of said premises parallel with their southern boundary, and the other parcel to embrace the residue of said premises. HORACE GAY, *Master in Chancery.*
Dated April 5, 1831. 5w5

New-Jersey——Bergen Common Pleas.
Simon Y. Van Ness v. Marsalas Van Giesen, Cornelius Van Giesen, & Adrian Van Giesen. } In case Foreign Attachment

NOTICE is hereby given, that an attachment issued out of the inferior Court of Common Pleas, in and for the County of Bergen, against the goods and chattels, monies and effects, rights and credits, lands and tenements of Marsalas Van Giesen, Cornelius Van Giesen, and Adrian Van Giesen, non resident debtors at the suit of Simon Y. Van Ness, in a plea of trespass on the case to the damage of the said Simon Y. Van Ness of twenty one hundred and fifty dollars, was returned by the Sheriff of said County of Bergen, to the term of October 1830, duly executed according to law.
AB'M. WESTERVELT, Clerk.
E. P. D. OGDEN, Att'y. 12w 11

COMMONWEALTH OF MASSACHUSETTS.
Hampden ss. Court of Common Pleas, March Term, 1831.

TO Asa Lamb & Aroswell Lamb, both of Rochester in the county of Monroe in the State of New York, yeomen.

Please to take notice.—that an Action is now pending against you in said Court of Common Pleas, wherein John A. Walsh of Boston in the county of Suffolk, and commonwealth aforesaid, gentleman, is Plaintiff, in a plea of debt.—The writ bears date the seventeenth day of December in the of our Lord one thousand eight hundred and thirty.—The Plaintiff's damages are laid at One Thousand Dollars. By the Deputy Sheriff's return on said writ dated 17th December 1830, it appears that all your right title and interest of a farm lying in Ludlow in said county with the building thereon standing is attached. Said action stands continued to the next Court of Common Pleas to be holden at Springfield within and for said county on the third Monday of June next at which time and place you may appear if you see fit and defend the same.
By order of Court.
3w19 JOHN INGERSOLL, Clerk.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January, in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardslee of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less.
JAMES W. SMITH,
Assignee of said Mortgage.
ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of two several sums of money, secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars; the other executed by the same Chandler Farrar to William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due at this day the sum of two hundred and eighty two dollars and forty two cents;—NOTICE is given that by virtue of two several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Sines in the town of Mendon, in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Rush, aforesaid—to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five. ISAIAH BROWN.
Dated March 8, 1831.
JOHN DICKSON, Atty.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 265—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date Notice is therefore hereby given that by virtue of a power of sale contained in the said Indenture of mortgage and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section 1, and being twenty three feet front of river street formerly so called, now St. Paul street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 7th, 1831.
H. HUMPHREY, Attorney. MITCHELL LODER, Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, MAY 26, 1831. VOL. V. NO. 22.

ROCHESTER, MONROE Co. N.Y.
PUBLISHED WEEKLY.
TYLER & CHIPMAN, PROPRIETORS.
ALBERT G. HALL, PRINTER.
Office in the Globe building, No. 14, Main-Street.

TERMS.—*To Mail Subscribers, after 6 months, $3,00. In advance, $2,50. Companies of five or more, where payment is made when the names are forwarded, $2,00.*
Village Subscribers $2 50 in advance.

To the Editor of the Observer,

Permit me Sir, to direct your attention to the accompanying article, "from the New-York Evening Journal." And if the subject be considered of sufficient importance, have the kindness to insert those remarks entire in your columns. Respectfully Yours, W.

Wages of Females.—Our readers are already generally apprized of the idefatigable exertions of that veteran philanthropist, Matthew Carey of Philadelphia, in behalf of those of the gentler sex, who, by the oppressions of their "lords and masters," are forced to depend for a livelihood upon the precarious products of the needle, and on those mechanical employments usually assigned to females.

A series of articles in relation to this subject, by Mr. Carey, are now in a course of publication in that valuable periodical, the N. York Mirror. They are intended for subsequent publication in pamphlet form, under the title of an "Address to the Wealthy of the Land, Ladies as well as Gentlemen, on the character, conduct, situation, and prospects, of those whose sole dependence for subsistence, is on the labour of their hands." We have been favoured with a copy of the preface to this work; which as it discloses the author's design, and is in itself highly interesting to the class of persons to whose cause so able a champion has stepped forward, we take the liberty to republish in full:—

The subject of the following essays is deeply interesting to a large portion of the human race, much of whose happiness, morals and manners depends on its being correctly understood and rightly acted on. It therefore demands the most serious reflection of the wise, and the good, and the liberal.

Some of the most material of the opinions herein contained, are in direct hostility with these generally prevalent on the same subject, & even by some highly enlightened citizens. But few can be ignorant that the most enlightened and profound men, may be radically and fatuitously in error on particular points. Bacon believed in astrology; Johnson in the Cocklane ghost,—and the great Judge Hale in witchcraft. He sentenced a miserable wretch to death for that imaginary crime. Need I add a word to prove the folly of placing implicit credit, without due examination, on opinions sanctioned by great names, or regarded as venerable from their antiquity.

All I ask for such opinions as at the first view may appear heterodoxical, is a fair, and candid, and repeated examination. Let them not be cast aside with scorn, as mankind are too apt to do, because they coincide not with preconceived views. If they cannot pass the ordeal, let them perish. If otherwise, I hope they will meet with that attention, and produce those practical results, which the importance of the subject demands.

Should it appear, as it probably will, to some of my readers, that I have expressed myself with too much warmth, in discussing the sufferings of the seamstresses, &c. let it be borne in mind, that I have been pleading the cause of probably 12,000 women in Boston, N. York, Philadelphia, and Baltimore, (every one as dear to the Creator of mankind as the most exalted female that ever trod the earth, as a Maria Theresa, a Princess Victoria, a Mrs. Washington, a Mrs. Madison, or a Mrs. Monroe), who are grievously oppressed and reduced to the utmost penury, in a land literally flowing with milk and honey, while many of those for whom they toil, make immense fortunes, by their labors.

If the advocacy of such a cause cannot justify, or at least apologize for warmth, I cannot conceive that any cause, even that of Almasa Ali Cawn against the oppressor Hastings, was ever pleaded, in which warmth could be justified. At all events, I am not sufficiently cold-blooded, to discuss it with philosophical sang froid. I feel strongly on the subject, and express myself strongly.

We are assured, as I have stated, by ladies fully competent to judge on the subject, that nine cotton shirts a week are as much as the great mass of seamstresses can make. Those shirts are frequently made for 6 & 8 cts. leaving 54a72 cts. a week for the incessent application of a human being, during 13 or 14 hours a day, for the payment of rent, the purchase of food, clothes, drink, soap, candles and fuel!

The Boston Society for the employment of seamstresses, of which I know not the exact title, pays, as I am credibly informed, but *ten cents for those shirts*, thus limiting the ill-fated women to 90 cents per week, if fully employed, which is seldom the case. Rent of rooms in Boston is higher than here—but suppose it to be the same, there remains for food, drink, clothes, fuel, soap, candles, &c., 40 cts. per week, or less than 6 cts. per day!

Deplorable as is the condition of the poor in the crowded cities of Europe, there are females there who earn much less than this—and therefore, it must follow, that there is frequently an intense degree of distress suffered here, as in London or Paris. The principal difference is not in the *intensity*, but in the extent of the distress. Compared with London or Paris, there are few who suffer in this way here. But it is no alleviation of the misery of an unfortunate female in Philadelphia or Boston, who makes shirts for 6 or 8 cts. or even 10, that is to say, who earns from 9 to 15 cents per day, that there are fewer similarly circumstanced here, than in those cities.

It is often triumphantly asked, respecting the case of the women who are so very inadequately remunerated for their labors, what remedy can there be applied to such an inveterate evil? Does not the proportion between supply and demand, in this, as in all other cases, regulate prices? And while there is such an over proportion of labor in the market, must not competition reduce prices as it has done, to the lowest grade, even below the minimum necessary to support existence?

I am well aware of the superabundance of female labor—of the direful effects of over-driven competition, not only on the comfort and happiness, but on the morals of the laboring classes of society, in every quarter of the globe. But I contend for it, that every principle of honor, justice, and generosity, forbids the employer to take advantage of the distress and wretchedness of those he employs, and cut down their wages below the minimum necessary to procure a sufficiency of plain food and of clothes to guard against the inclemency of the weather. Whoever passes this line of demarcation, is guilty of the heinous offence of "*grinding the faces of the poor.*" The labor of every human being ought to insure this remuneration at least. And I am persuaded that there are thousands of honorable men who give inadequate wages to males as well as females, merely because they have never thought sufficiently on the subject, and who, therefore, have no idea of the real state of the case. They would scorn to give the wages they do at present, were they aware of the distress and misery thus entailed on those by whose labors, I emphatically repeat, they not only enjoy all the comforts and luxuries of life, but make immense fortunes. My object is to induce upright men thus circumstanced, to scrutinize the affair and obey the dictates of their better feelings as soon as they have ascertained the truth. Of the honorable issue I cannot entertain a doubt.

Let me most earnestly but most respectfully conjure the ladies into whose hands these lines may come, to ponder deeply and frequently, and lastingly on the deplorable condition of so many of their sex, who are ground to the earth, by an inadequate remuneration for their painful labors. Let them raise their voices, and exert their influence in their defence, and urge their male friends to enter the lists in the holy cause of suffering humanity. I am not so enthusiastic or deluded as to suppose that a complete remedy can be applied to so enormous and so inveterate an evil—an evil, the remedy of which requires more generosity, and disinterestedness, than usually fall to the lot of mankind. But by proper efforts, the oppression of the mass of sufferers may be at least *mitigated*, and no inconsiderable portion of them may be completely relieved.

The ladies will, I hope, pardon me for an observation which applies to some of them—but I hope to only a few. I have known a lady expend a hundred dollars on a party—pay thirty or forty dollars for a bonnet, and fifty for a shawl—and yet makes a hard bargain with a seamstress or washer woman, who had to work at her needle or at the washing tub for 13 or 14 hours a day, to make a bare livelihood for herself and a numerous family of small children! This is "a sore oppression under the sun"—and ought to be eschewed by every honorable mind. "Let it be reformed altogether."

That part of the pamphlet, in which I have descanted on the relative situation of masters and mistresses on the one hand, & of servants on the other, is the one which I expect to be most severely censured. In all the conversations I have ever witnessed on the subject, I have never, to my recollection, heard any defence set up for the servants—nor a doubt expressed whether there was not a portion of the censure earned by their employers. The case between masters and servants, has been a realization of the fable of the man and the lion, in which the sculptor has placed the lion prostrate and the man trampling on him.

It would be doing me great injustice, were it supposed that I contend that servants are faultless, or that they are not frequently great plagues and nuisances in families. All that I contend for is, that the almost indiscriminate censure bestowed on them is manifestly unjust—and that much of the discomfort that takes place in the intercourse between them and their masters or mistresses would be avoided, if allowance were made for human imperfections—if slight faults were overlooked—and if the poet's rule were adopted and acted on.

"Be to their faults a little blind—
"Be to their virtues very kind."

This rule ought to prevail in all the social relations, or there would be little comfort of enjoyment in this world.

And let it be observed that while we raise annually probably from 75 to $100,000 for the conversion of the heathen, there has not been raised in the last year, in the four cities enumerated, for the various societies calculated to aid females in distress, by procuring them labor in the winter season when their regular employment fails, $5,000. I believe I might safely say $3,000.—It is however confidently asserted, that those who support foreign missions are among the largest contributors to other benevolent objects.—This may be true in some cases, but not generally. There are citizens who contribute for the former objects 1, 3, 4 and $5,000, who do not contribute a tythe of a tythe of that sum for domestic charities. It is not my purpose to declaim against foreign missions—but merely to suggest the appropriation of a portion of the sums at present devoted to them, to the relief of domestic distress and the conversion of domestic heathens.

"*These [things] ought ye to have done—and not leave the others undone.*" Matt. xxii, 23.

To whatever censure this pamphlet and my other writings on this most interesting subject may expose me, I unrepiningly submit. I perform what I deem a sacred duty, and although the past results are certainly discouraging, and the present may fail, I confidently hope, that the day is not far distant, when adequate efforts will be made to correct, or at least mitigate these enormous evils. M. C.

Philadelphia, April 19, 1831.

From the Albany Telegraph.

ANNIVERSARIES IN NEW-YORK.

Mr. Editor:—The anniversaries of several benevolent institutions held during the present week in this city have been marked with peculiar interest, and it would afford me great satisfaction, had I at present sufficient time to furnish you even a tolerable sketch of the exercises, to which it has been my privilege to listen. So many addresses have been delivered and so protracted have been the exercises at many of the anniversaries, that I shall not attempt to prepare even an outline of each. Suffice it to say in general that they were well adapted to produce a deep and salutary impression in favor of the important objects proposed to be accomplished; and were listened to by large and attentive audiences.

On Monday evening last the anniversary of the American Seamen's Friend's Society was held in the Murray street church and several addresses delivered, but by whom I have not learned. At the same hour was held the anniversary of the Board of Education of the Synod of New York in the Ceder st. church. Their first Annual Report was read and presented some very interesting details. After which, the meeting was addressed on the importance of benevolent efforts for the education of pious indigent young men for the gospel ministry, by Prof. Hodge of the Theological Seminary at Princeton, the Rev. John Breckenridge of Baltimore and Rev. Dr. Spring of this city. It was remarked that the kindly feelings entertained towards this country, In Ireland, Greece, Poland, France, South America and other parts of the world prepared the way for the reception of American Missionaries and furnished a powerful inducement to us to multiply their number and send them forth into those countries, as well as supply our own. It was also stated that the blessed revivals of religion in so many colleges of our land prompted to redoubled efforts in this important enterprise; and that every individual, male and female, who contributed funds sufficient to train up one faithful Missionary, virtually preached the gospel through his lips—a circumstance well adapted to excite the liberality of every friend of Christ.

On Tuesday morning at 10, the anniversary of the GENERAL UNION *for promoting the observance of the christian Sabbath*, was held in the Middle Dutch Church, Dr. Milnor presided. The meeting was opened with prayer by Dr. Alex. Proudfit, and the Third annual Report read by Lewis Tappan Esq. Addresses were delivered by S. V. S. Wilder Esq. of Boston; the Hon. Wm. Jay of Westchester co., Mr. B. Badger of this city, Rev. Joel Parker of this city, Rev. M. P. Squires of Geneva, Rev. Dr. Wilson and Dr. D. Reese of this city, and Rev. Prof. Goodrich of New Haven.

The Resolutions advocated in the addresses were as follows:—

1. That the report be published. 2. That as citizens of a free country it is our right, and as christians our duty, to assert the obligations of the christian sabbath and to endeavor to persuade others to respect them. 3. That this meeting recommends to auxiliaries already existing and to all that may be formed, an active and efficient co-operation with the parent society, in arousing the community, especially the churches, to the awful extent of Sabbath profanation, and in enlightening the public mind on the importance and sacredness of the holy day. 4. That the revivals of religion which prevail at this time in different portions of our country ought to encourage this society to ardor and perseverance in the prosecution of their work. 5. That this meeting do make a solemn appeal to the ministers of the sanctuary of every name and denomination in view of the awful desecration of the holy sabbath, to avoid the very appearance of evil to see eye to eye, to lift up their voice together as a trumpet in defence of that day, in declaring to this nation its sin, warning the wicked from their evil way and in entreating those who have named the name of Christ, to keep the commandment blameless. 6. That we rejoice to learn that our brethren in England are engaged in promoting the sanctification of the Sabbath and of devising means of influencing Christians in other nations to a greater regard for the day; and that the time has arrived, when the attention of the whole christian world should be directed to this all important subject.

The Corresponding Secretary Lewis Tappan Esq., read some very interesting extracts of several letters received from distinguished gentlemen on the subject of the observance of the sabbath, among which was the following, which is worthy of distinct record, as the declaration contained in it was approved and adopted unanimously by the congregation and members of the society present, who signified the fact by rising.

"I would form associations of all who by the manifestation of the truth on this subject would subscribe a declaration like the following:—

"*Believing that all attention on the first day of the week to worldly business, except such as is required by works of piety or mercy, or in promotion of our own spiritual good and that of others, is a violation of the divine will, and injurious to the social, civil and religious interests of man, we therefore agree that we will abstain from it, and from all other worldly conversation and amusement, and will use our influence to persuade all to do the same, both in our own families throughout the community.*

"Such a declaration on paper before heaven, earth and hell, would make a great impression upon them all; and signed, as it might be, by a million in this country, and as many more in Europe, would exert an influence that would be felt round the globe."

Comment from me were unnecessary on the vast importance of this step taken by the society, for promoting the better observance of the much violated Sabbath. Would that associations embracing all the followers of Christ of every name, were formed, who should adopt and faithfully exemplify in their practice the principle above stated. The effect would be similar in point of moral and salutary influence, to that which has been realized from the pledge of total abstinence given by the members of Temperance Societies. Public opinion would be punished, so that every species of Sabbath profanation would soon be considered equally disreputable with the use of ardent spirits.

The Annual Report is a very important document, which, when published, will be read with deep interest and exert a most beneficial influence.

The meeting was closed with singing, and the christian doxology.

On Tuesday afternoon, the Sabbath schools of the city assembled in eleven different churches to hear addresses, and afterwards a large number of them convened in the Park in front of the City Hall, with their banners, and presented a fine appearance. It was matter of regret however, that they did not, as in former years, assemble in the Castle Garden.

In the evening, the Anniversary of the New-York Sabbath School Union was held in the middle Dutch Church, Dr. Milnor in the chair. The meeting was one of very great interest.—Addresses were delivered by Rev. Mr. Winslow from England, by the Corresponding Secretary of the Am. S. S. Union, by the Rev. Mr. Loss, agent of the Western S. S. Union of this State, and by one or two others. I regret that I have not room for a sketch of the exercises.

At the same hour, the N. York City Temperance Society held their anniversary in the Murray st. Church and were addressed by the Rev. Messrs. Hewet and Marsh, distinguished advocates of the Temperance cause.

On Wednesday morning the Am. Tract Soc., held a very interesting anniversary, being addressed by the Rev. Mr. Van Vechten of Schenectady. Dr. Lansing of Utica, Mr. Reynolds an Episcopal clergyman of Pennsylvania, Gen. Williams from Connecticut, Rev. John Breckenridge of Baltimore; Dr. Thomas M'Auley of Philadelphia and Dr. Milnor of this city, the latter of whom gave us a melting account of his visit last year at the Isle of Wight, the scene of Legh Richmond's labors and of his three celebrated and most useful tracts, entitled, the Dairyman's Daughter, the African Servant and Little Jane.

The annual Report, replete with interesting facts showing the usefulness of the society, will soon be published.

The subjects of the addresses, were Resolutions setting forth the importance and usefulness of Tracts—the value and claims of the system of monthly tract Distribution—the great want of religious tracts in our own and other lands—the imperious duty of christians to supply it—the facilities enjoyed by the American Temperance Society and the encouragements offered them, for more extended operations, and the resolution to make an effort to supply with tracts, as soon as practicable, every evangelical missionary station.

The Anniversary of the *American Peace Society* was held at 4 P. M. in Clinton Hall. The speakers on that occasion were, as I understand, Messrs. Wm. E. Ladd, Professor Criscom, Lewis Tappan, Rev. E. W. Baldwin and Daniel A. Carroll. As I was not present, I can give you no further account of the proceedings.

The *American Home Missionary Society* held its Anniversary meeting in the evening of Wednesday; Gen. S. Van Rensselaer of Albany in the chair. The Annual Report read by the Secretary, Rev. A. Peters, presented statements of uncommon interest. The speakers of the evening, were, Rev. Mark Tucker of Troy, Benj. F. Butler, Esq. of Albany, Rev. Mr. Baldwin, a missionary of Illinois, and Rev. Dr. Lansing, of Utica.

From the Cincinnati Journal.

NARRATIVE,

Of the State of Religion within the bounds of Presbytery of Cincinnati, for 1831.

The Presbytery of Cincinnati, in making their report to the General Assembly, respecting the state of religion within their bounds, would remark, that the cause of truth and righteousness during the past year has been pleasingly progressive—and though they see much which calls for deep humiliation among the professed friends of the Redeemer, they yet feel constrained to "sing of mercies, and to utter forth the memory of the goodness" of the Lord.

Revivals of religion have been enjoyed to a considerable extent in several of the churches belonging to this Presbytery during the past year; and though the Spirit's influences seem in a great measure to have ceased, still, we believe much fruit will remain to the praise and glory of God.

All the churches in Cincinnati, in a good degree, shared in the smiles of our covenant keeping God. To the First, Second and Fourth churches, considerable additions have been made.—The Third church, which at the time of its dedication in March, 1830, consisted of 55 members, has received during the year, an accession of 280 communicants, mostly by profession.

The church at Pisgah, which at the commencement of the year, was only a feeble band, has been greatly enlarged and strengthened. Between 60 and 70 have been added to the Lord.—Reading, likewise, has shared in the same work, which commenced at a camp meeting held at Sharon on the 5th of August. More than usual interest to the subject of religion was excited on that occasion, and the churches of Pisgah, Reading, Pleasant Ridge, Springfield, Montgomery, and Somerset, received an impulse from that time which has resulted in the hopeful conversion of many souls.

The churches of Beech Flats, Cleaves, and Mount Pleasant, have been visited with the gentle influences of the Holy Spirit.

Considerable attention has been manifested at New-Richmond: and the church in Felicity has received an addition of upwards of 60 members. The churches of Williamsburgh and White Oak, may likewise be mentioned among the favored places within our bounds.

The great instrumentality which has been found successful in winning souls to Christ, has been the plain, pungent, preaching of the word. In addition to the acknowledged, appropriate methods of dispensing divine truth, camp meetings and four days meetings have proved successful means of fulfilling the command of Christ to "preach the Gospel to every creature." The principal advantage derived from camp meetings, springs from the fact, that it gives the minister of the gospel access to a large class of persons, especially in the western country, who never attend the stated means of grace. This has been found true respecting all the meetings of this kind held within the bounds of this Presbytery. Many persons have been brought to a knowledge of the truth, who have acknowledged that for years previous they have never heard a sermon, nor attended a meeting for religious purposes. Respecting the fruits of these meetings, we can only remark that in general they appear as well, and give as good evidence of genuineness as those gathered in the ordinary way. These meetings have changed the moral aspect of some of the places where they have been held, and have given an impulse to all the feeble churches in their immediate neighborhood.

In connexion with the preaching of the word, Sabbath-schools and Bible classes have exerted a powerful influence in advancing the cause of Christ. Thirty-five members of Sabbath-schools and bible classes in Cincinnati, have been hopefully brought into the liberty of the sons of God, during the past year. In the instruction of the rising generation, considerable attention has been paid to the catechism of our church in Sabbath-schools and bible classes.

The bible and tract enterprizes have been sustained to some extent, though not with that interest and zeal which their importance demands.

The temperance cause is manifestly progressing. In some places temperance societies have made *dram-drinking* so unpopular, that a decent man, deems an apology necessary for being seen in a grocery or grog-shop. The greatest hindrance, however, to the temperance reformation, is found in those members of the church, who either drink *moderately*, or who will not join temperance societies.

The education of pious young men for the gospel ministry has received an unusual share of attention. 30 scholarships have been secured within our bounds by the Agents of the A. E. S. and several young men are in a course of preparation for the sacred office. Something has likewise been done for the Assembly's Board of Education.

Our efforts in behalf of the Cincinnati "Lane Seminary" have been attended with most pleasing and encouraging success. Three professorships are now in a fair way of being established, and it is confidently expected that this institution will soon become a fountain of moral influence, whose streams will make glad the cities of our God in this great western valley, and throughout the world.

Amidst these encouraging circumstances, we have many things to deplore. A general declension now seems to prevail in most of our churches. We state the fact with deep humility and sorrow, that no revival exists within our bounds. Our waste places are numerous, and our means of supply are inadequate to meet the demands of the needy and perishing. Sabbath breaking, profane swearing, and intemperance still abound to an alarming extent, and seem to keep pace with our rapidly increasing population.

Another thing which ought to be viewed as the occasion of deepest sorrow, and most self-abasing humiliation, is the unhappy divisions which exist among professors, growing out of the collisions produced by the distinct and separate action of the A. H. M. S. and the A. B. M. within our bounds. The evils resulting from this source have been, and still are, great and distressing. When, or how, these evils are to end, or be removed, we know not; God grant that they may be speedily arrested, and that we may all unite as a band of brethren in promoting the great interests of the Redeemer's kingdom. The field is large—the laborers are few—may God help us to cease 'devouring one another,' and enter in and reap.

REVIVALS.

From the New-York Evangilist.

CAUTIONS TO CHRISTIANS IN A REVIVAL.

Take care that you do not think it is time for the work to decline.

Christians have yet much to learn on the subject of revivals. They have many wrong views and impressions of strong practical tendency, which must be laid aside before they can attain their full efficiency. Among these may be noticed the impression that it is time to expect a revival to decline, because it has continued a few months in pleasing progress. This impression, it is believed, prevails to an alarming extent in our churches. It has been among the powerful influences which have terminated revivals, or checked their progress. After revivals of religion have continued for a considerable time, far more prayer and effort on the part of christians, are necessary to sustain them.—But as soon as the people of God believe that according to the usual course, the revival with which they are favored must decline, they immediately relax their exertions and restrain their prayers; and consequently the work does decline. If they continued faithful, the Hearer of prayer would lastingly bless their instrumentality in advancing the revival. We have no evidence, no scriptural suggestion that a revival will ever decline if the church, who are to be co-workers with God, continue faithful. The Scriptures assure the people of God, "the Lord is with you while ye be with him." How tremendous the guilt, how provoking to God, how ruinous to their own happiness, how unpropitious to the cause of Christ, how disastrous to the spiritual good of impenitent sinners—for Christians to shrink from their posts, and suffer the work of God to decline; through their neglect of duty. Christians, awake! Here is danger. Others have erred. Take care that you do not think it is time for the revival to decline! Time for the revival to decline?—Awful thought! How tremendous the evil! Time for the revival to decline! When is it time for the revival to decline! Not till all your corruptions are subdued—not till all your powers are in complete subjection to the will of Heaven—not till every perishing sinner is savingly converted—not till the day of millenial glory shall burst in full effulgence on this dark and cheerless world!

FOUR DAYS MEETINGS.

A writer in the Vermont Chronicle, after stating the reasons why protracted religious meetings are calculated to produce the effect expected from them, and saying that he considers the fact of their great usefulness established by the beneficial results that have followed them—proceeds to give the following cautions which we think highly judicious, and worthy the consideration of the churches in this quarter.

First Caution.—Let not one of these meetings be called in any place, till the pastor and deacons and the great body of the church members are prepared for it—are convinced of its utility and importance—are humble and willing to labor and pray, and make any requisite sacrifice for the advancement of the Redeemer's kingdom among them, and the salvation of the souls around them.—I have heard of two places where "Three days meetings" produced comparatively little effect; and where the failure evidently arose from this cause—want of preparation and effort in the churches, which called them.—Brethren, "prepare ye the way of the Lord."

Second Caution.—Let no church, destitute of a pastor, however well prepared in other respects, undertake to invite ministers and Christians from abroad, and hold one of these "protracted meetings." Let them wait till a pastor can be procured; or, at least, till they can secure the stated labors of some able and devoted minister of Christ. I urge this caution from the known principles of human nature, and the danger of uncontrolled excitement. A religious excitement in a community, where the stated ministry of the word and the regular administration of Christian ordinances are not enjoyed, generally ends in fanaticism, heresy, or skepticism. So fully am I persuaded of this tendency, that I would not comply with an invitation to attend one of these meetings in a destitute church, but upon the express condition and with the full expectation, that such meeting should be followed by stated and efficient ministerial labors.

Third Caution.—Let not these meetings, in the country, ever embrace a Sabbath. The evils naturally resulting from such a practice, as enumerated in my former communication, must sooner or later follow; and should the practice become general, they will follow with overwhelming influence, causing an increased profanation of the Lord's day, interrupting the regular worship of the Sabbath in adjacent towns, and thus diminishing, if not entirely destroying, the beneficial effects of the meetings themselves.

Fourth Caution.—Let no church appoint one of these "protracted meetings," till consultation has been held with the ministers and churches in the vicinity. This caution seems to be absolutely necessary, to prevent that interference, which would weaken the power and limit the happy effects of these "concentrated means of grace." It has already happened, not in this county, (for here the meetings have been called after careful consultation and at regular intervals,) but in a neighboring county, that meetings have been appointed in two adjacent towns, on two successive weeks. This evidently proceeded from a want of concert: and the effect must be unfavorable, or rather the happy influence of the meeting must be very much diminished.—After such a meeting, in any place, the labors of the stated pastor among his own people are generally increased, and rendered peculiarly important. He cannot, therefore, with any propriety, attend a similar meeting abroad, within three or four weeks. Hence the consequence of crowding together these meetings, without previous concert and arrangement, must be to embarrass the ministers, who are called to attend them, and render the meetings themselves comparatively ineffectual.

Fifth Caution.—Let not one of these meetings be called by any church, till their pastor has made himself acquainted with the best modes of conducting them; and has well considered what alterations and improvements may be requisite, in order to adapt them to the peculiar circumstances of his people.—It was my intention, in this connexion, to have given a particular description of the manner in which "Three days Meetings" have been conducted in this county. But the length of this communication will not allow me to enlarge.—I close, therefore, by urging Christians and ministers to regard those cautions, before it be too late to prevent the apprehended evils. PRESBUTEROS.

Addison County, April 30, 1831.

From the Western Recorder.

AUBURN—The following has been received from a source of the highest respectability, under date of the 11th inst:—

MR. EDITOR—It has been already mentioned in most of the religious papers, that a revival has been in progress for some months in Auburn.—There are some facts in relation to it which ought to be known. It had its origin in January last; in the Sabbath school attached to the first presbyterian church. From the Sabbath school it extended into the Youths Bible Class, attached to the same church, and under the direction of several of the lay members. This class (composed of males above the age of fourteen years, and females above that of twelve years) was established in June 1826, and has been the means of the conversion of many souls. It has from its formation constantly enjoyed the out-pouring of the Spirit, until within a few months previous to this revival. It now numbers one hundred and twenty eight who have been members of it, that have made a public profession of religion. Of this number, ninety-eight were confessedly impenitent, when they joined the institution.

A *three days' meeting*, which at that time was almost a new measure in this region, was held in February last, and was eminently blessed to the conversion of souls. *Under the exhibition of plain truth, continually applied to the mind, sent home to the heart, and confirmed by the Spirit of God*, sinners absolutely appeared to rush into the kingdom as with violence. While the great power of the work appeared evidently to be subsiding, after the close of that meeting, Rev. C. G. Finney commenced a labor of a few weeks; when the work again revived, and progressed with renewed strength, and conversions were multiplied daily. In April last, we had another *three days' meeting*, which was attended with circumstances of deep interest, and closed with regret. The progress of the work is still encouraging, and it is hoped that the people of God will not suffer it to cease.

Since the first of those meetings mentioned above, protracted meetings have been held both by the Methodists and Baptists, in their respective houses of public worship. The number of those who have been received as the fruits of this revival, upon the profession of their faith is nearly as follows:—The First Presbyterian Church has received one hundred and forty-six; the second do. about seventy; the Methodists about the same number; and the Baptists not far from one hundred.

Your readers are left to make their own comments on the utility of the Sabbath-school, and bible class institutions; barely remarking, that if there has been any peculiarity in the preaching, that has been extensively blessed in the promotion of this work, it has been, that sinners have been constantly pressed to *immediate repentance and submission to God*, as a reasonable and essential duty, and that every idea of "passive regeneration," or, 'waiting God's time,' is dishonorable to God, and dangerous to the soul. A FRIEND TO REVIVALS.

From the New-York Evangelist.

ANECDOTES & REFLECTIONS ON REVIVALS. NO. XXIII.

They opposed the measures because they considered them as new.

There is often an idolatrous attachment to the theological dogmas and institutions of man, on account of their antiquity. Many can give no better reason for some of their tenets and customs in religion, than this—that these were regarded with much reverence, by their ancestors, who were *pious*. Such are exceeding fearful of innovations. When such measures are proposed for the promotion of revivals, as they have never before seen employed, they immediately take the alarm. They object against such measures *that they are new*. There is such a charm about those religious tenets and modes of worship, which from their infancy, they have been taught to reverence, that they are clothed with an authority almost equal to "Thus saith the Lord." Any departure from these is viewed as a departure from the Bible—a departure from divine appointment. There is a deep practical impression that such a departure must be wrong. That if these measures are set aside, those, which are substituted in their place cannot be right. The influence of this is peculiarly unhappy in many respects.

1. *It is directly opposed to the very spirit of revivals.*

Revivals imply reformation. They imply an increase of knowledge and holiness—imply that something is known and experienced, which was not known and experienced before the revivals commenced. But the principle of which I am speaking implies, that the views and measures are already right, and need no change. Hence Christians do not feel their guilt, while they are neglecting to awake to duty. Suppose that Calvin and Luther, and other reformers, had acted on this principle, and in their faith and practice had undeviatingly pursued the beaten track, what would have been the consequences? The redeeming influence of the reformation would never have cheered and restored this corrupt and degenerating world. Those who avow this pripciple, are too well satisfied with remaining unrevived—too much disposed to justify their guilty unconcern and inactivity. Religious communities, in which this principle exerts its legitimate influence, are often half a century behind the knowledge and zeal, and activity of the age in which they live.

2. *This leads them to reject new measures without due examination.*

The fact, that any measure is *new* to them, is sufficient to procure its proscription. They would not avow such a *theory*, but this is plainly their practice. Thus prejudiced, thus feeling that the new measure must be wrong, they reject it, without a critical and thorough examination. Thus they often reject at once even scriptural measures, which others have employed, with the smiles of Heaven, and with great and happy success!

3. *It prevents their co-operation with others, who employ these measures.*

Thus disposed to proscribe every measure that is new, they do not by their prayers and influence aid others, who are evidently so employing these measures as to do good. And by withholding their hearty co-operation in this respect, they fail

Central Library of Rochester and Monroe County
Historic Newspapers Collection

to accomplish an immeasurable good, which they have power and are under obligation to accomplish.

4. *It leads them to oppose others, who are successfully employing such measures.*

If others are engaged to promote revivals in a manner different from what they have witnessed, they are ready to view them as ignorant and fanatic, and perhaps as hypocrites. Priding themselves on their own knowledge and piety, they are too wise, in their own view, to be deceived by measures which they consider almost impious. With zeal, but not according to knowledge, they engage in the work of opposition. The hands of God's people are thus weakened, & sinners are emboldened to continue in their transgressions; & even think they are doing God's service while they are persecuting the saints, and opposing their best efforts to do good.

5. *By this means, many hide from themselves, their opposition to religion.*

Under the covert of a supposed orthodoxy in doctrines and measures, having girded on wrath and envy, and bitterness, and any thing but the panoply of Heaven, they engage in their crusade. Their business is *fault finding*. They perhaps view themselves as great *reformers*.—But in truth they are mere sticklers for that religion, which hath the form of godliness without the power.—They are no *reformers*, but mere overturners, for when they have proscribed a revival measure, they are totally unable to furnish another, which shall have equal efficiency, and be attended by results equally happy. They have so much zeal in their warfare, so much opposition to what they are confident MUST be wrong, that they never doubt, either the purity of their motives, or the justice of their cause. They are blind to their hearts, and are much elated with that, which they view as superior wisdom and piety, but which is only another name for superior self-conceit and opposition to God! Thus many flatter themselves that they are promoting the cause of God, are acting under his smiles, when they are really engaged in a warfare against their Maker, and are provoking his unending frown! A. R. A.

Martinsburgh and Denmark.—A letter of a most interesting character, relative to the revival in these places, which was not written for the public eye, has been put into our hands, with permission to avail ourselves of the facts therein stated, to such extent as may be deemed proper at the present time. The letter is of a recent date, and mentions that the work has been powerful almost beyond precedent, even in this day of wonders. It embraces all ranks and descriptions of people, as if to encourage Christians to pray for every body, however high or low, moral or immoral, young or old. A meeting, protracted several days at each place, had been greatly blessed. It is stated, that by this time there may probably be about three hundred cases of hope, in Martinsburgh and the immediate vicinity. At Denmark, there had been, if we rightly apprehend the writer, about one conversion a day on an average, for some time previous to the recent meeting. About fifty cases appeared during its continuance, and as many more were left under deep conviction. There is at present no settled pastor at either of these places. But during the meetings there was powerful preaching, and much agonising prayer; and the presence of God was manifested in a most heart-searching and powerful manner. Some of the most hardened revilers and outrageous opposers were prostrated like Saul of Tarsus. Some few examples of this kind were seen, of persons who had been awfully blasphemous and malignant, cut down, and made to cry out in anguish, almost on their first entering the meeting. They had presumed that the excitement was all the work of man; and had come like many others, "to see how Christians were made." But the Lord made "them a spectacle to others;" and persons had been known to come six miles, to converse with them about the change thus wrought.—Several specific examples are mentioned; but for the present, we think it best to withhold farther details. The preceding, we think, will be found free from exaggeration.—*Wes. Rec.*

From the Albany Daily Advertiser.

Messrs. Editors—The following is a copy of a letter received by a gentleman of this city from the west. If you think it will have a good effect, and induce others in a similar situation to do likewise, you will please to insert it in your paper,

"B———, 27th April, 1831.

"Mr. ———, Sir—The enclosed five dollars is the supposed amount, with interest, of a few articles which I appropriated to my own use without accounting for them, while in your employ. This act of justice I now perform, is in consequence of seeing my duty as a christian, and it is the first convenient time I have had of doing it since I obtained an interest in the Redeemer's righteousness, of which may we both partake.—An interesting revival of religion is in progess in this place. Signed, C."

We give the following extract from the very interesting statement of Dr. Spring of N. York, relative to the revival in that city, made at a meeting in Philadelphia, and published in the Philadelphian:

The first intimation of a growing seriousness was not found in the great congregation, nor in the ordinary assemblies of the saints; but little praying circles were discovered, retiring unseen, to 'speak one with another,' to mourn over the abounding desolations, and by fasting and prayer to invoke the speedy interposition of God in the cause of his afflicted church. A prayer-meeting particularly, last summer, was held early in the morning, attended by a clergyman (or a few clergymen) composed of individuals of different denominations, many of whom were beginning to inquire the way to life, and all of whom, without a solitary exception, are now rejoicing in the hope of its possession. From this meeting originated the present 6 o'clock prayer meetings; and its influence has been felt in almost every subsequent movement for good. In addition, on the day which celebrated the evacuation of that city by the British, (an annual festival in New-York,) and the late civil triumphs of the French, several withdrew from the noisy show to converse with God, to spread out before him the 'afflictions of Joseph;' to pray that he would arise and plead his own cause in the earth, that whilst rending mountains, and shattered rocks, the wind, earthquakes, and fire of burning passions, and civil misrule proclaimed his angry presence all abroad, his church wrapt in the mantle of humiliation might hear the language of encouragement in the 'still small voice.' And the result is, that up to three weeks ago, nearly one thousand persons had united themselves to the church of Christ, within the Presbyterian and Dutch Reformed denominations: and including other societies, the addition to the church cannot be much less than two thousand. The spirit of grace and supplication rested upon the church. The speaker feelingly adverted to answers of prayer in behalf of individuals, so striking, as to excite admiration and astonishment; and so frequent that the enumeration would have surpassed his limit of strength and time.

To this result, *pastoral visitation* has been not a little conducive. Dr. S. pathetically lamented his own backwardness, indecision, and infidelity, in times past [illegible] called earnestly upon his ministering brethren present, to hold back no longer from this work, but to set about it diligently. He feared there was a shrinking away from this duty in regard to the rich; admitted there was strong temptations to soothe them in their slumber, flatter them with false hope, and to be satisfied with meager evidence of a saving change in them, and gratefully acknowledged his own late and repeated experiments to have reproved all his scruples, and cast away all his timidity. A young lady, said he, the child of adoption—the object of high hope; the centre of wide influence; capable of lofty & noble things, yet careering on the giddy steep of fashion and of folly, created in him no small solicitude; as for her soul he must give account; every avenue to which seemed most sedulously guarded. He delayed the visit of counsel and exhortation; and delayed, till rebuked by conscience, he could do so no more. As soon as he called and was ushered to the saloon, the first and only person whom he saw was this young lady bathed in tears, who immediately exclaimed, "My dear Pastor, I rejoice to see you. I was fearful I was the only one who hadescaped your friendly notice." What rebuke to fear! What encouragement to hope and to act!

But my brother, there was one remark which cut keenly—because it probed a wound which seemed to refuse healing, or to be mollified with ointment; when the speaker described with touching eloquence the union of ministers & of churches, the quenching of ancient heart-burnings, the adjustment of congregational differences, the removing of the causes of strife, and putting away of all 'uncharitableness, and its overpowering influence on the mind and conscience of the community.' 'Now my difficulties are all at an end,' said one. 'I see a divine beauty in religion,' replied another. The listening ear was yielded by thronging multitudes who at all times were pervaded by that deep, hushed silence, as when men 'believe, and therefore speak;' when they believe and therefore hear. "Old things have passed away;" are forgotten; or remembered only to weep over, and to melt the heart to tenderness and love. When shall polemical rage cease with us? How long shall we neglect to hold the truth in love! How long shall our peaceful vineyard be converted into an arena of turbulent strife, and earthly passions predominate with fierce and lordly rule!

"Tantæne animis *celestibus* iræ?" The theme is too grave for irony; and brethren are too much respected and beloved to be the subjects of it; but the Sessions of the Philadelphia Presbytery have not of late been esteemed "heavenly places," nor the scene of much "heavenly-mindedness." If ministers are at variance, or who differ so widely as to produce alienation of heart, would imitate the pacific temper of the New-York brethren, might not this city soon become a field where God would command His blessing! Have there not been indications of His gracious presence! Are these increasing or dying!—

"The Spirit, like a peaceful dove,
Flies from the scenes of tumult far."—

Some *peculiarities* of this work of grace in New-York were mentioned. It comprehends persons of all conditions, and of all ages, except the aged and extreme youth. Not one, as far as has been ascertained, over the age of fifty five, has been the subject of this grace. And this very forcibly recalled to my mind, the remark of a clergyman in this city which he made in the audience of a crowded house, then in a ministry of fourteen years, and with a supervision of some thousands of people, he had never known but two individuals over the age of 50 converted to God. Wintry, indeed, are the prospects of the aged sinner; desolation all around; congealing every blast; and night descends masked, unblest. "Pray ye, that your flight be not in the winter."

The simplicity and ingenuousness of youthful conversion—a subject which the speaker considered with the eye of caution, allowing for the warm and ductile feelings of the spring-time of life, but which, nevertheless, is undoubted verity, and unfolds the incalculable value of Sunday School operations,—were illustrated by the case of a child about thirteen years old in the congregation of the Rev. Mr. Dubois. "Mother," said she, "can you know whether I am a christian by my feelings?" "My dear," replied her mother, "I must first know what your feelings are."—The daughter smiled, and said, "Well then, you know when you have been long angry with a person, and it is all made up, how happy you feel. Now I have been a long time angry with God, and it is all *made up*, and I feel so happy." Thus she expressed her sense of reconciliation to God through Christ.

The manner in which some were convicted of their guilt and ruin, was another peculiarity. A gentleman in thriving trade—of considerable shrewdness of mind—said to his pastor, "Sir, I did not hear one sentence of your sermon on such a Sabbath. As soon as you took your text, the thought struck me, what am I doing here? For thirteen years here have I sat—I have no belief—no hope. I am no better—rather worse. I am now resolved to ask *God to teach* me how to pray. My mind was absorbed in the exercise.—I went home—retired to my room—took up a tattered Bible—opened upon the very passage where Christ teaches his disciples to pray. That evening I called my family together. It is now ten days since. I persevere. Will you instruct my ignorance?"

On the second evening of a three days' meeting, a young lady from the extreme south, opulent, of high connections, nursed in the lap of indulgence, the mistress, as well as votary of fashion, was induced to attend. As she went along, a sort of secret soliloquy took place.—"What if I should become a christian?—Well what if I should?—It would be strange.—What if I should become a christian?—You must give up your worldly amusements.—Well that I can do.—What if I should become a christian?—You must give up your gay companions.—Well I can part with them.—If I become a christian I must endure much ridicule and banter.—Well this is not intolerable.—If I become a christian my southern friends, who have taken in me such tender and kind interest, will be wounded—grieved—will disown—despise me." Here her feelings prevailed—the thoughts of home, and early associations rushed upon her heart with overpowering sensations. But recovering herself, "Suppose they do, my Saviour, will not despise, disown, forsake. I'll go to Jesus." She went to the meeting—that night publicly professed Christ, and is now rejoicing in hope of his glory.

"Quench not the Spirit—Grieve not the Spirit,' is the solemn injunction of the Apostle. Many are the sad monuments of his desertion. An affecting example was given. Two young ladies, cousins, had become much impressed. An invitation was sent them in the morning to attend a social party, free from extravagance, which at proper seasons a religious person might have visited without blame. One declared without hesitation she could not go, her mind was in a different mood, and her intentions to attend the parver-meeting. The other accepted the invitation; and contrary to the earnest entreaties of her cousin and aunt, went. In the prayer-[illegible] But in spite of all their efforts, many of them, and especially mothers, with large families of little children, cannot converse on the subject of removing without being deeply affected. An aged man, a member of our church, and who would be respected by respectable people in any society, and who has been all over their country west of the Mississippi, told me last week, that "he looked for no good, when he went there." Some are determined at all events to stay where they are.

A sailor congregation.—That some idea may be formed of a sailor congregation, even in unfavorable circumstances, the following, taken from a western paper, is worth reading.—*Sailor's Magazine.*

Extract of a letter from a gentleman now in New-Orleans, to his friend in Pittsburgh.

"Jan. 10th, 1831.—Yesterday was Sunday,—I attended preaching in the mariner's church; a young man from the eastward preached; the audience, consisting of 150 persons, nearly all sailors, was the most attentive and quiet one I ever saw. Some kneeled at prayer—and though the military of the city were parading and firing cannon near the church, yet every eye appeared bent on the preacher. The Sabbath appears to be even less observed here now than it was last year—business is nearly as great as on other days. There are two Protestant churches in the city, and yet they both did not contain so many persons yesterday as attend in the afternoon at one of our churches in Pittsburgh. Last night there were two balls and the French theatre was open."

Extract of a letter from a naval chaplain, dated April 23, 1828.—"The chaplaincy in our navy has been deeply degraded, and will never rise to its proper respectability, unless some daring men enter it with piety and talent, and go to their work with a high handed course of independence. The difficulties even then will not be small.

"We have been in this port five months. I have probably preached more than any chaplain ever did, in the same length of time, in our navy. We have failed of divine service but a few Sabbaths. Fear has not hampered me. I see but little good, however, from all that I have done.—Sailors are very susceptible of impressions, but like agitated water, they soon return to the state in which they were.

"I believe the tracts do more good than any other means of grace, not excepting any thing at all, i. e. provided they are distributed judiciously."

From the New-York Observer.

LETTER FROM MR. GOODELL.

We are indebted to a gentleman in this city for the following extract of a letter, addressed to him by Rev. Mr. Goodell, missionary of the American Board at Malta. The spirit which breaths through it is excellent.

Malta Dec. 3. 1831.

My very dear christian friend and brother—I was sorry that our good friends, recently sent out by the Episcopal Missionary Society, did not bring us a single line from any of our acquaintances in New-York. Their departure from New-York, it would seem was sooner than they had expected, and was at last very sudden. But they *themselves* had no need of letters of commendation from you. They *themselves* were your epistles—the very best you could have sent us: and we receive them as the messengers of the churches, and the glory of Christ. We gave them such accommodations as our means afforded, and the week they spent in our families was to us a continual feast: and we were thankful for the opportunity of helping them on their way after a godly sort. At a little meeting for prayer of most of our missionary circle, held expressly on their account, and at which they were present, we said: "Who remembered us in our low estate; for his mercy endureth forever." We feel that they are *our* helpers in Christ Jesus: and I trust we shall also be *theirs*. And may the great Head of the Church be pleased to bless theirs and our labors!

They arrived on the fifteenth ult. took pratique, on the 21st. and sailed directly for Tinos on the 29th, in the Daniel Webster, Capt. Welch. And with all our hearts we wish them God speed. We love to see such choice samples of the plants of righteousness taken from the courts of the Lord in America, and transplanted into Greece. We have strong hope that they will not droop and die; and we fervently pray that they may be more flourishing and fruitful than they were in the gardens from whence they were taken. May the sun of righteousness impart to them a constant and kindly warmth amidst these chilling blasts! And may those heavenly influences which are so much needed in this dry and thirsty land, come down upon them as gentle and kindly showers!

Through the goodness of our Heavenly Father, we are all enjoying usual health: and amidst many difficulties we have constantly increasing encouragement to labor in the great work before us. We are preparing books for the Greeks as fast as possible. Emerson's Arithmetic, first part is now through the press. We have also nearly completed printing the New-Testament in Armeno-Turkish, which we pray may be as the river of the water of life to hundreds of thirsty perishing souls. Messrs. Smith and Dwight were on the third of August at Tiflis. They had advanced near or quite a thousand miles from Constantinople, and had been greatly prospered in their travels. From Beyroot we learn that Asaad Esh Shidiak is still "filling up that which is behind of the afflictions of Christ in the flesh." Verily unto him "it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." May he be faithful unto death, and receive a crown of life!

Now, my dear sir, will you bear with me, if I tell you our wants? We are here in a land of ignorance and error; and our children have no such means of acquiring knowledge as are at present enjoyed by yours in America. And we have had such animating accounts, both in the public papers and from our friends who have just left us for Greece, of your Sabbath schools, Infant schools, and various helps and improvements in the education of children, that I feel constrained to request some of our dear friends to send us a few such things as Mr. Seton's Alphabet, the Lessons published for the benefit of Mrs. Fowler in Mrs. Bethune's school, and all the publications of the American Sunday School Union. If I ask for too much, you and our other friends will know and send less; and if I do not ask enough, you will know and will send us more. I do not ask you to give us by the *loaf*; I beg for the *crumbs* only that fall from your table, in behalf of our little ones. If possible send two sets, that one may go to Beyroot.

DEATH OF MR. AUGUSTUS T. AMBLER.

Mr. Ambler went, by the appointment of the Committee, from Augusta, in the state of New York, to teach the school among the Stockbridge Indians, near Green Bay, in the fall of 1828. He labored there faithfully, though much of the time in feeble health, till the spring of 1830; when severe pulmonary complaints obliged him to leave his sphere of labor. During the summer following there was some mitigation of his complaints, and it was hoped that a residence in a warm climate would restore his health and enable him again to resume his labors for the benefit of the Indians, to whom he was much attached. He accordingly embarked at Boston for New Orleans, in November, with the hope that his health would permit him to repair to the Choctaw nation and aid in missionary labors there. His health, however, was not essentially benefitted by the voyage and change of climate; and after reaching Yok-nok-cna-ya, the station of Mr. Byington, he gradually grew worse, and on the 10th of February, he departed, as there is good reason to believe, to his rest in heaven. During the whole of his sickness, Mr. Ambler manifested little or no anxiety whether it should issue in life or death. His hopes were firmly based on Christ, to whose service among the Indians he had consecrated his life. From him he derived his support and comfort, and from him he looked for his reward.—*Miss. Her.*

OBSERVER.

THURSDAY, MAY 26, 1831.

SUICIDE.

On Thursday last, a little before sunset, a man was seen walking upon the rocks just on the edge of the falls at the lower part of this village, and after divesting himself of a part of his clothing, immediately disappeared. This was seen by only two females, and it would perhaps not have been fully credited that a human being had actually precipitated himself into the abyss below, had not his clothes and watch been found on search being made for them on the spot where the person was last seen. These were brought into the village and deposited with W. S. Bishop, Esq. for inspection, that it might be ascertained, if possible, to whom they belonged. The next day, among others whom curiosity led to examine them, was Mr. Colby, a cabinet maker, who immediately recognized the clothing and watch as belonging to a workman who had been for some time in his employ, by the name of John E. Brooks.

Mr. Brooks has been married some years, but has not enjoyed much domestic happiness. He formerly, owing, as was alleged, to the conduct of his wife, was addicted to intemperance, but while in Mr. Colby's employ refrained entirely from the use of ardent spirits, and was esteemed an industrious good citizen.

He appeared frequently to be in deep trouble, and it was known to his friends that the cause he assigned was the improper conduct of his wife.—He appeared to be very strongly attached to her, and when advised to a separation, declared that nothing but death, or *proof* of her infidelity should ever induce him to such a step. About six weeks since, however, he left her, and the *proof* which he had required as the only thing that would lead him to do so, he supposed he had obtained. He told a friend that his wife had acknowledged repeatedly to him an improper connexion with an unprincipled wretch who was known to have been a frequent visitor at his house. This man is the principal agent in this village, for the dissemination of the tracts of the Infidel Club of the city of New York—is the *keeper* of their Tract Depository. These publications he carried to the house of Brooks, and endeavored to make him and his wife converts to their principles. Mr. B. uniformly, as we are assured, expressed his abhorrence of them, probably being convinced that his wife needed something calculated to restrain her temper, and to strengthen her principles of moral rectitude, rather than that which was calculated to weaken them and destroy entirely every restraint of conscience which yet remained. Whether these tracts, ridiculing the restraints of the marriage vow—representing matrimonial engagements as *unnatural* restraints upon the best *feelings* of our nature, and fidelity to them as an evidence of weakness of intellect—as superstition—a blind and servile obedience to a domineering priesthood, had any considerable influence upon Mrs. B's conduct towards her husband, we cannot determine. It probably would be difficult to prove the connexion between these tracts and the frequent private visits of their distributor.—That they caused the separation, however, between Brooks and his wife, and led to the fatal catastrophe which has happened, there can be little doubt. And just in proportion as community shall drink in the poison which is daily flowing from this Infidel fountain, we shall witness the recurrence of similar scenes.

DRUNKENNESS AND BRUTALITY!—A LOOKING-GLASS FOR GROCERS.

The following occurrence took place in this village, and the facts we have from one of our most respectable citizens, who was an eye witness to a great part of them.

About 2 o'clock, in one of the coldest mornings in the fore part of last March, our informant, Mr. C. was aroused from sleep by the cries of distress, proceeding from a house a few rods distant, which led him to go to the door, and on looking out found they were those of a female standing on the frozen ground, with bare feet, with only an old mantle thrown over her shoulders, in which she had wrapped an infant THREE DAYS old. Mr. C., as soon as he could put on his clothes, went to her relief, and found that she and her three other children had been driven from their bed by a brutal drunken wretch whom the one called husband and the others father. The house presented a scene of poverty and wretchedness truly distressing—not a stick of wood in this miserable dwelling—barely a coal of fire to light a candle procured by a neighbor—no and-irons, shovel or tongs. There was something that served as an apology for a bed for the man and wife, and a *nest* of rags for the three eldest children. They were shivering and crying with cold, while the mother was in the same pitiable condition clasping with maternal tenderness her infant to her bosom to protect it from the piercing air.

Mr. C., after gaining admittance, immediately went to his own wood house, and procuring wood, kindled a fire, and with the assistance of a neighboring female who had also been roused from sleep by the cries of this distressed family, made her some gruel and placed her in bed.

The inquiry was then made, what was the cause of this inhuman conduct on the part of the husband and father. The answer was at length elicited, that the mother's situation had, the afternoon before, excited the commisseration of a neighboring lady who had given her twenty-five cents to purchase a little meal for herself and children. She was obliged to employ her husband to make the purchase, who, having the money in his hands, went to a GROCERY, laid it out for whiskey, returned with it instead of the meal, and after it had had time to *operate*, began his abuse to his family, and finally dragged them from bed and drove them out of doors.

After Mr. C. with the assistance of the lady, before mentioned, had reduced the family to a state of quiet and comparative comfort, and had obtained a promise from the husband that they should not again be disturbed, they left this abode of misery and returned home.—But no sooner were they gone than the same scene was acted over,—the mother and her infant were a second time dragged from bed and driven nearly naked out of the house, and compelled to remain there, until our informant again interfered and compelled this drunken brute to open the door.

A complaint was the next day made to a magistrate, but the wife refused, as was supposed through fear, to testify, and the wretch was still permitted to go at large.

A very few days afterward, however, a repetition of similar treatment produced a complaint which was sustained by proof, and he was thrown into jail. The overseers of the poor were applied to and the mother and children were thus relieved.

The above affords a striking illustration of the benefits which the community derives from licensing grocers to sell ardent spirits. Without liquor this man had been a peaceable citizen, and would have supported his family. Had not the temptation of liquor been thrown in his way, he would have expended his money for food and have returned to comfort and protect his sick wife and starving children.

The expense of supporting this family, thus thrown upon the village—the expense attending the committal of this man to jail and his maintenance while there, we have not been able to ascertain, but presume that it was not less than $20.—We may however expect that he will soon have to be wholly supported at the public expense, either at the poor house or in prison.

This is a fair exhibition of the economy of granting licenses to grocers. We have no doubt, and we say it from the best authority, that there are hundreds of cases in this village every year, of a similar kind, which impose a tax upon the public to the amount of double or treble the sum obtained for *legalizing* this abominable traffic. And yet we are gravely told that these grocery licenses are granted by our Trustees, to raise money for public purposes!!! We do not believe that a majority—indeed we doubt whether one fourth of those who pay taxes in this village, are now in favor of raising revenue from this source—certainly not in this *way*—that is in order to obtain one dollar to incur the almost certain loss of four or five. Besides, we believe there is too much moral principle in a majority to attempt to raise money for public purposes, even if it could be done, at so great a sacrifice of morals; at the expense of the groans and tears of mothers and their children, suffering from the blows and abuse of husbands and fathers, transformed by grocers into fiends. Let our Trustees look at the picture above, (very faintly and imperfectly drawn it is true) and ask themselves what share of the vice, and misery, and poverty, and wretchedness in this case, lies at *their* doors. Let liquor selling grocers whose consciences are not perfectly steeled against every honorable feeling—who have yet any sympathy for the sufferings occasioned by intemperance, look at it, and then let them inquire whether for the profit of a few dolls. they are willing that the cries and tears of those made miserable by this infamous traffic should "enter "into the ears of the Lord of Sabbaoth" and testify against them.

JUVENILE TEMP. SOCIETY.

In the town of Alabama, Genesee county, the young lads and misses, from 12 to 15 years of age have formed a Temperance Society, which now numbers twenty-five members. What makes this case a peculiar one is the fact that in this town no particular efforts had been made to enlighten the public mind on the subject of temperance, and this was the first attempt made to organize a society.—This was not all; the society was formed under the most discouarging circumstances. Instead of having the example, the countenance and encouragement of their seniors, they met with much opposition and ridicule. We hope that the example of this little juvenile band, who have displayed so much moral courage, will not be lost upon the inhabitants of that town, and we trust that this act, in which they have exhibited so much firmness, and have so nobly and successfully resisted reproach and ridicule, is but a fair promise of what may be expected of them in future life.

We have since learned that their example has *not* been lost—their fathers having come forward and formed a temperance society. Both of these societies, we hope may receive daily accessions until the town of Alabama shall not be cursed with any drunkards or temperate drinkers, from which future recruits for our jails and poor houses may be supplied.

LOTTERY & EXCHANGE.

We perceive by an advertisement of C. W. Dundas, that he proposes to discontinue the above business, and offers the lease of his office for sale. We do not know whether Mr. D. is induced to abandon the Lottery business from a conviction of its injurious influence upon the best interests of society, and its immoral tendency, or whether he finds it unprofitable. We hope, however, that it is from the *combined* influence of both these causes, as we should be pleased to know that his moral principles will not allow his continuing in it, and that those who have been in the habit of purchasing tickets have had their eyes opened to the folly of thus throwing away their money, have refused to purchase any more, and have thus rendered the purchase and sale of tickets less profitable than formerly. We hope that Mr. Dundas will find other business more lucrative than that which he abandons, and free from the objections which are so generally entered against dealing in Lottery tickets.

TWO REQUESTS. We wish those who request us to publish particular articles that have appeared in other papers, to send us the *articles*, as it frequently causes us much trouble to find them.

We also request all persons who write for this paper to affix some *signature* to their communications, that we may be able to acknowledge them, or refer our readers to them, without the trouble of doing so by mentioning the subject matter of their articles, which sometimes requires a description as long as the article itself. Indeed it is sometimes no easy matter to ascertain on what *particular* subject the writer is endavoring to enlighten the public mind, which must obviously add much to our embarrassment.

Attention to these two points will save the editor much trouble and perplexity.

From the Sunday School Journal.

How a Sunday-School Missionary may obtain pupils.

MR. EDITOR.—Discovering that my instructions respecting the best mode of conducting Sunday-schools were sometimes imperfectly understood, I adopted the following plan:

When about to establish a Sunday-school in a neighborhood, I visit several families, and requesting the young people to take their Bibles, I ask, and permit them to ask me the Union Questions, until they become familiar with a given lesson. On the Sabbath day, I form and conduct, in the presence of the congregation, a Sunday-school class, composed of all who have been thus previously instructed upon the same portion of Scripture; at the same time giving such explanations as the case may require. I have sometimes formed a class composed of the minister and the elders. This procedure addresses the sight of the spectators, and I have always found it preferable to single explanation.

From the Sunday School Journal.

Let me converse with the Children.

My partiality for the society of children, and the prospect of doing good, causes me to address much of my conversation to them; but in this I am seriously interrupted by their parents, who are desirous either to show their own knowledg, or conceal the ignorance of their children. If I ask a little child "who was the first man!" before it has time to reply, its mother exclaims, "tell him, Adam!" then, addressing herself to me, tells the many remarkable sayings and doings of this child. If I address older members of the family respecting the meaning of a text of scripture, or their own salvation, I immediately hear some sage remarks of their father, illustrated by tedious anecdotes and narratives about certain occurrences of his youth. In the mean time the vivacity of my youthful friends, yields to dulness, and they disperse. I am unwilling to treat parents with neglect in the presence of their children, both because the example is bad, and because it may, after my departure, illicit some ill-natured remark, which will erase any good impressions I have made. If uninterrupted, I would soon gain the confidence of the children, and communicate good instruction. I say I wish parents to know that more good can be done by talking to their children than to themselves, and that I desire permission to do it. BRUCE.

PROSPECTS OF THE CHOCTAWS.

The Rev. Cyrus Kingsbury, in a letter to the editors of the N. Y. Observer, dated Mayhew, Choctaw country, April 11th, says:

Our long suspense respecting the fate of the Choctaw Treaty, has yielded to a certainty, which has brought with it no comfort. Before the news of the ratification arrived, a strong hope was indulged that it would not be confirmed. A delegation which had been sent by order of the Secretary of War to explore the country in the length and the breadth of it, and which returned about the first of March, brought back a different report from the one first received. It now appears that the proportion of land suitable for agriculture in the new country is small—some, who ought to be good judges, say not more than sufficient for one of the Districts. Those who are able will select the best places, and the rest must be satisfied with such as they can get. The Choctaws requested permission to explore the new country before the treaty was concluded, but this privilege could not be granted them. Whatever the consequences may be to them, they must now submit. Notwithstanding the arbitrary and oppressive manner in which their country has been wrested from them, we hear no angry reproaches against those who have been the occasion of it. At least this is true of that portion of the Choctaws who have been brought under the influence of the Gospel. A deeply pensive sadness is manifest in their countenance, while at the same time it is evident they mean to exercise all the fortitude and submission of which

Central Library of Rochester and Monroe County
Historic Newspapers Collection

INFANT SCHOOL EXHIBITION. We would call the attention of our readers, especially in this village, to the account which will be found below, of the very interesting exhibition of Miss Whitman's school, which took place on Friday last.

We were as much surprised, as our correspondent at the smallness of the number attending this school. The cause is now, in a measure explained. The public were unacquainted with the manner in which they were conducted, their utility and consequently with their claims to public patronage. We say the cause is explained, as we are informed that ten additional scholars were placed under Miss Whitman's charge on the opening of her school on Mondaymorning, and others are daily coming in. Of Miss W's qualifications for the very interesting and responsible business of instructing these little immortals, no one can doubt who attended this exhibition.

A letter from Rev. Isaac Eddy, dated Jamestown, Chatauque Co. May 18, to the Editor of this paper, says—"A pleasing work of divine grace is in progress in my congregation at Busti; some few are rejoicing in God, and others anxiously inquiring. To God be all the glory."

A correspondent informs us, that of late there has been a revival in Gorham. At the last communion season, between thirty and forty were added to the church under the care of Rev. Mr. Gaylord. About a year since the church in that place consisted of only forty-four members; it now contains ninety-eight.

For the Observer.

INFANT SCHOOL EXHIBITION.

Mr. Chipman—On Friday last, I attended the exhibition of the Infant School, under the direction of Miss Whitman, which was holden in the 3d Pres. church. I was much gratified to see so numerous an attendance to witness the exercises, which to many present as well as myself were altogether novel. To say that I was much pleased, would be saying but very little to express my feelings upon that interesting occasion. I don't know as I can give you a better idea of the satisfaction and gratification I felt, than in quoting the words made use of by a gentleman at the portico of the church at the close of the exhibition. "If ever I felt myself a happy man in this world, it was on this occasion. I shall send my child to the Infant School without delay."

From what I had heard of the Infant schools at other places, I was expecting to see at least 50 scholars make their appearance on the stage; but it seems that only 25 were present. They commenced their exercises by supplicating the throne of grace, followed by singing—after which they entered upon a display of their various acquirements in arithmetic, geometry, natural history, &c. with great precision and correctness. The mode of enumerating by balls is among the most interesting of the improved methods of conveying ideas to the infant mind.

To those who approve of music in our houses of worship, this mode of education cannot fail to recommend itself. Many of the exercises were repeated by the scholars to simple and popular melodies, which, whilst it forms a variety for the scholar is calculated to give them a taste for music, which might not be acquired at home, and certainly not at the ordinary schools.

On the subject of religion, nothing is taught, I presume, with reference to any particular creed;—the great fundamental truths only are inculcated—those in which all agree. This I do not assert from my own knowledge, but take it for granted, that it is so, as indeed it ought to be in all our elementary schools in this country of toleration towards all religions. I think, nay, I am sure, Sir, that this system of instruction needs only to be known, in order to be highly appreciated & warmly patronized. It appeared by a statement made by a gentleman present, that it languishes for want of support. Can it be possible that 50 scholars cannot be found to attend on this side of the river at $2 per quarter? I wish those who are not acquainted with the system may have an opportunity of attending a similar exhibition at an early period.—The Rev. Mr. Penney and others addressed the meeting after the exercises, with pertinent remarks.

Allow me, Mr. Editor, to call the attention of the village authorities to the state of the side-walk, lumbered up with building materials, not far from the school, which is an encroachment on the rights of the public, and prevents at least one scholar attending, from

Y. O. S.

For the Observer.

CHAPMAN'S NOTES.

Mr. Chipman:—Permit me through the medium of the Observer to call the attention of the christian community to Chapman's Notes. The second edition of this work is now published. It is an exposition of difficult passages of Scripture. The design of the author as expressed in the preface has been, not so much to instruct the learned, as to furnish plain common people with a compendious exposition of such passages of scripture as they are in the habit of proposing to ministers. I think the work well calculated for general utility, and that it will throw much light on many passages of scripture which are generally imperfectly understood. It is to be regretted that to many readers, interesting portions of scripture are in a great measure barren and unmeaning from want of an acquaintance with the manners and customs of the countries in which the sacred books were originally written, or from other causes. Much of the force and beauty of the parables of our Saviour, for instance, are in a great measure lost to ordinary readers. Although many excellent commentaries have been written, they are generally too expensive to be procured by the great mass of readers. To such the work in question will be found a valuable auxiliary. I think it ought to be in the hands of every teacher in a Sabbath School, every head of a family, and indeed of every person desirous of obtaining an acquaintance with the sacred scriptures. I believe it will be found a convenient manual to clergymen, and those who have more voluminous works. The price is put so low as to render it accessible to all. It is believed that the doctrines and sentiments it contains are such as are generally embraced by protestants of different denominations who hold the fundamental truths of the christian faith.

H.

For the Rochester Observer.

Mr. Editor:—A four days meeting was commenced in Chili on the 15th inst. and continued seven days, with great interest and effect. For some years the church had been in a languishing condition. Some time in the month of October last, the spirit of prayer was granted to a few, and the work of the Holy Spirit commenced. The number of converts who have joined, or are soon to join the Presbyterian and Methodist churches, is between fifty and sixty.

This attention to religion through the winter was restricted to three or four school districts. It had not become general; the centre and eastern part of the town were unmoved, till after the four days' meeting commenced. When this meeting commenced the work of the Spirit had ceased except in one district, where was still a feeble striving of the Spirit. Some cases of conviction were still lingering. Twenty-four persons had already been received on examination into the Presbyterian church.

On the afternoon of [illegible] the first call was made, by [illegible] the anxious seat, from which time, till the close of the meeting, the Lord was with us. Sinners were converted daily; but how many, is yet unknown, except to the searcher of hearts. Brotherly love and a spirit of prayer prevailed. The duties of repentance and faith were earnestly urged as matters of immediate concern—that God did *now* require men to *repent*,—and that these duties were in their own power. The whole responsibility was thrown upon the sinner.—Christians prayed, and God heard them. Those neighborhoods which had not been visited by the Spirit during the winter were blessed, in a more extraordinary manner, than other places. Christians here are under great obligations to God for his merciful visitation, and also to neighboring ministers and brethren, who listened to their requests, and came up to the help of the Lord.—They rejoice with trembling—for the ranks of sinners have only been *broken*—they are not all *taken*. Deep humiliation, searchings of heart, and fervent prayer are still necessary, and will always be, while there is a single unconverted soul around them.

SILAS PRATT.

From the Roch. Daily Advertiser.

MONROE COUNTY SCHOOL SOCIETY.

This Society has been in existence only a few months, and was formed expressly for the purpose of improving the condition of schools in this county. Its objects are stated in the Constitution, and are—

1. To be useful to teachers of schools, by affording a convenient and by eliciting many valuable suggestions from experienced teachers.

2. To benefit the patrons of schools by imparting to them information on the course of instruction which is best adapted to the wants of pupils.

3. To introduce and maintain uniformity in school books, and in the regulation of schools.

4. To facilitate the acquisition of every branch of science and literature, which now is or which, in the opinion of the Society, ought to be taught in the schools of the county of Monroe.

At the last meeting, a most able address was delivered, and a copy of it, we understand, will be printed. At the next meeting, addresses are expected from two experienced teachers of the village.

An error has been circulated, which should be corrected—That it is a society exclusively for teachers. It is for the *friends of education*. Thus far, those who have attended its meetings, are principally from the country. The parents and patrons of schools in this village are deeply interested in the instruction of their children—then why not bestow a little attention upon this matter! It is a practical thing, adapted to the wants of schools, and therefore is worthy of patronage.

Another error has gone abroad, which needs correction—That the effect of the Society will be to destroy the common school system. The objects are stated in the above extract, and we can see nothing like this implied in it. By another clause of the constitution, all improvements are to be reported by committees, and deliberately acted on by the whole Society. This is a sufficient guard against all hasty proceedings, and well calculated to elicit discussion, and prompt investigation.

We are aware that the utility of this Society, like all others, must be determined principally by the exertions of its members, and we have no doubt, whatever, of its success. We hail it as the instrument which may be made of great benefit in curing the evils of our schools, and we would respectfully but earnestly commend it to the attention of the friends of education in this country.

AMICUS.

THE SABBATH.

From the New-York Evangelist.

Mr. Editor—Will you publish in your columns the following, which has been printed in this city in a handbill form to distribute among travelling professors of religion! All I can say in favor of it is, two country merchants were stopped by its perusal from leaving the city in the Saturday evening's steam boat; one of them after having his baggage on board, and the other had been desirous of getting to a distant city on Sabbath morning in order to address a Sabbath school.

To Christian Merchants, and others, who travel on the Lord's day.

God requires of men to set apart one seventh of the whole time for the Sabbath, and it is every Christians duty to settle his own mind, in the light of Scripture, which hours between sundown on Saturday, and twelve o'clock on Sunday night are required. These hours he is bound to keep holy without deviation. Now there are many professors and some of them members of very orthodox churches, who do not scruple to violate *occasionally* the holy Sabbath day, by travelling. They leave Saturday afternoon, in steam boats, or stage coaches, expecting to arrive Sunday morning. And some who stop at an intermediate place, do not hesitate to proceed on during the Sabbath. Many excuses are made and some pretend to justify this course. "We save a day," says one: "My family may be sick," says another; "My business will suffer," says a third; "I can read my bible, perhaps have preaching on board, can attend church after my arrival." "I want to visit a Sabbath school, and there is no harm in travelling when there is no church."

Christian professor! You are sacredly bound to keep the Sabbath day holy, from the beginning to the end. If professors of religion violate the Sabbath who will observe it! If *they* do not stand forth united for its preservation, who will defend it? And if, for its violation, judgment shall begin at the house of God, what will be the end of those that know not God, and obey not the gospel? If you engage in any secular business whatever, if your are seen in stages and steamboats, or canal packets, or travelling for business or pleasure in your own private conveyances, on the Lord's day, you not only sin against your own souls, but lend the whole weight of your example to embolden others in transgression. The commandment is imperative.—There are no exceptions, but in cases of necessity and mercy. Where the object is to save time or money, we have no right to take any part of the Sabbath. The *conscience* will determine right in this matter. Let not Satan beguile us by persuasion that there is little or no harm in infringing *somewhat* on holy time.—God will not permit any man to suffer, in the long run, who keeps his commandments with cheerful strictness.

SABBATH MEASURES IN CLEAVELAND—Of the late movements in behalf of the Sabbath at Cleaveland our readers have already been apprised. The interest excited, we understand, suffers no abatement, but rather increase. Not only have the forwarding merchants resolved to transact no business on the Sabbath, but the collector at that port, has come to the conclusion to close his office on that day. Considerable interest is manifested by the business men, that [illegible] supplied [illegible] ously offered for this purpose, the use of their large and commodious warehouse, where it is expected meetings will be held. At present they are only occasionally supplied. It is hoped however, that a permanent Chaplain will soon be upon the ground. May the influence which is thus arraying itself in defence of the Sabbath, stand as a bulwark, against those tides of licentiousness, which have hitherto, overwhelmed its sacred hours. May it diffuse itself along the whole length of our canals, and plant its standard in every port upon the margin of our Lakes. —*Obs. and Tel.*

From the Observer and Telegraph.

A WARNING TO SABBATH BREAKERS.

A short time since I passed through a settlement on the Western Reserve, which commenced about thirty years ago, in what might be regarded, favorable circumstances. Its local situation was eligible, its soil good, and accommodated with water privileges for mills and other manufactories. A number of the first settlers were men of considerable property, possessing good common sense, and not destitute of a tolerable share of general intelligence. Fifteen or eighteen years since, the aspect of the place, to a stranger passing through, appeared flourishing. Alas! now how fallen!

About the central place of business, which with proper management might have been a large and prosperous village, there is now scarcely a building, that makes a respectable, hardly a decent appearance, with the exception of a tavern or two, that are maintained by the wants of travellers, or the vices of the surrounding inhabitants. With few exceptions, the village with deep and doleful shades, exhibits the picture of desolation. I shall not attempt a description of the numerous fallen, and falling fences—the broken windows and doors—the barns shattered to pieces, and the houses tumbling down. It is more important for us to look at the *cause* of the destruction of that which once promised to be so fair and lovely.

Other causes might have had some influence, but I think we may find the principal, if not the sole moving cause, in the fact that the early settlers of that place, and especially the more prominent men, were not Sabbath-keeping or meeting-going men. If they believed in a God; they did not believe in the Bible. They regarded the Christian religion as a fable, its institutions, nonsense. Consistently with their creed, they need no Bible religion—no Sabbath-day religion to secure the permanent prosperity of their settlement. They tried the experiment, in about one quarter of a century we see the result: A result which few of those who commenced the experiment have lived to see. O that survivors would learn wisdom from the folly of those who have gone before them.

It may be said however that other vices besides that of profanation of the Sabbath have had their influence in destroying the place.—This is granted. Still, it is evident to my mind that these vices are the direct and necessary fruit produced by the profanation of the Sabbath. Twelve or fifteen years ago, while preaching in that place on the Sabbath, boys might be seen in that vicinity playing ball. Suppose you that these boys would be slow in learning to lie, and steal, and swear, and drink, and gamble, on a larger scale? The seeds of ruin had already been sown in their hearts, by the example and influence of their parents, and these lads were then watering the plants which have since brought forth in such abundance the grapes of Sodom, and the clusters of Gomorrah.

Let the institutions of the Sabbath be perverted from its original design—let it cease to be improved as a day to increase holiness in the hearts of the pious, and to commence holiness in the hearts of the impenitent; and it will of course become a day of idleness and dissipation—a day to increase and strengthen the principle of wickedness in the hearts of veteran sinners, and to train up from among the young a generation, who shall neither fear God nor regard man.

The *natural* tendency of Sabbath profanation, aside from the curse of Heaven, is to ruin.

DONATIONS.—We are desired to say, that the Treasurer of the Oneida Institute has received by the hand of Rev. Dr. Lansing, one hundred dollars, as a donation from Henry W. Delevan, Esq. A few such friends would place this important institution above those embarrassments under which it has hitherto labored.

Since the above was communicated, fifty dollars have been received for the same purpose, by the same hand, as a donation from Deacon Lucius Gaylord, of Aurora.—*West. Rec.*

FOREIGN.

From the Liverpool Chronicle of 16th April, we copy the following interesting summary of the news for the week preceding that date.—*N. Y. Spectator.*

The Polish cause is advancing gloriously, and the hopes of their ultimate and complete success have now a solid basis on which to rest. The spirited and vigorous manner in which the operations against the beaten divisions of Diebitsch's army have been followed up, have completely discomfitted that bold and skilful leader's arrangements, and the reported insurrections in the provinces in his rear and on his flanks, of which there seems little reason to doubt, must compel him to a retrograde movement, which he will not be able to execute without extreme difficulty and severe loss. The following are the accounts received of the operations subsequent to the victory of the 31st March, mentioned in another column:—

It is reported that the Poles have gained a new and important victory over the Russians at Grosno; that the corps of General Geismar has been entirely destroyed, and he himself severely wounded and a prisoner; that Marshall Diebitsch; hard pressed on all sides by the Polish Army and the peasantry, was shut up in the marshes, and reduced to a most critical position. The result of this fresh success is said to be no fewer than six thousand prisoners and 26 pieces of cannon.

By accounts received from Memel late yesterday afternoon, to the 3d instant, information of an important nature was obtained. The letters mention that at Polangen, about four miles from Memel an engagement had taken place between the insurgents and the Russian troops, in which the latter were defeated. Polangen was in flames. In Velbynia there was not less than 18,000 organized insurgents who had risen in opposition to the Russian power. A British courier, who was on his road to St. Petersburg, had thought it prudent to stop at Polangen. It was said that a Russian courier with despatches to the army in Poland, had been seized by the insurgents, his despatches opened, and then he had his head cut off. The regular medium of communication had been suspended, and the rising against the government of Russia throughout Volhyma, Courland, and Lithuania, was expected to become general. The insurgents were to intercept all communications from Dantzic, from whence the Russian army in Poland received [illegible] plies. The contents of the letters [illegible] were heard with great satisfaction by persons engaged in the Russian trade.

RUSSIA AND POLAND.

The news from Holland is in the highest degree exhilarating. Telegraphic accounts were received late on Saturday in Paris, that the Poles had gained a great victory over the Russians in an attempt made on a large scale by the latter to pass the Vistula. The particulars had not fully transpired; but just before the Chamber of Deputies broke up, the news was brought to General Sebastiani, who communicated it with joy to those around him. The combat was said to be long and bloody, and the fighting to have lasted for twenty-two hours. Such particulars as have transpired are alluded to in the annexed abstract of the report in the Chamber of Deputies.

Wilna is likewise in insurrection in the rear of the Russian army, and directly on the line of communication with St. Petersburgh. The insurgents (as they are styled in the Berlin State Gazette of the second instant,) were upon the frontiers of the Prussian provinces. Their chief station, when the last accounts left, was in the district on the banks of the Nemen.

At the same time we learn that the Russian general who formerly commanded the Russian army on the Persian frontier, where he was displaced by Pascovitsch, has raised the standard of insurrection on the banks of the Volga, and by a proclamation invited the Russians to look out for a constitution for themselves, as other nations were engaged in doing.

The private letters received in London on Monday, by the Hamburg steam-boat, from various parts of Poland, Russia, and Prussia, fully bear out the successes of the Poles. The progress of the revolution in Lithuania would appear to be even more rapid than is to be inferred from the accounts in the German papers. A letter from Memel of the 1st instant states the overthrow of the Russian authority in Wilna to be complete. The first impulse to the popular movements was given by the priests, who carried their enthusiasm to the extent of exhorting, from the pulpit, the people to rise against their oppressors. Nearly all persons in Lithuania holding authority under the emperor had been displaced, and scarcely any troops existed to offer opposition, as the greater part had been drafted off for the invasion of Warsaw. About 200 Rusian troops had arrived in Memel as fugitives, in a most destitute condition. The insurgents were directing their march in considerable force towards Polangen, where a depot of arms and of valuable property existed. Some letters say that symptoms of disaffection have been manifested in Finland also, and that the fidelity of the troops stationed in that province was doubted. In addition to the accounts in the Polish Gazette, the private information from Hamburg, states that the battle of the 31st was renewed on the 1st instant, and terminated in a brilliant victory, the Russians having lost 12,000 prisoners, 23 pieces of artillery, 5 stand of colours, and nearly the whole of their arms, baggage and ammunition. Among the prisoners is said to be a Russian general and his four Aides-de-Camp. Nothing seems left for Gen. Diebitsch, according to the Hamburgh accounts, but a speedy retreat, and that under circumstances so difficult as to call into action all the known energy and resource of his character. It is impossible to describe the delight which these glorious efforts of the brave Poles have caused on the Exchange of London. They are the theme of universal admiration.

There has lately been a report that Nicholas has expressed himself in angry terms against Debitsch, and that he is about to withdraw the command from him, and confer it on General Geismar. A gentleman lately arrived from Poland, gives the most flattering account of the Russian army, and states it as his decided opinion, that they must by this time have crossed the Vistula. I must, however, observe that the engagement near Warsaw was posterior to this gentleman's departure.

It is said that the Russian Ambassador at Dresden refuses to sign any pasports for those Polish artisans who wish to return to their country, but that in order to prevent them from complaining, he gives to each of them a florin a day. There appears to be no truth in the assertion which was repeated by several of the German papers, that the Poles, in case of defeat, intended to abandon their native land. A Warsaw paper ridicules the idea, and asserts, that all the patriots are resolved to live free, or to die on the land of their ancestors. The Polish papers, and indeed several private letters, dwell with pleasure on the courage and enthusiasm of the patriots. Several instances are recorded: I shall confine myself to two, which relate to the great battle of the 25th of Feb. - Rodonski, one of the richest proprietors in the Dutchy of Posen, had enlisted as a cannonier in a brigade of artillery. In the heat of the action he was dangerously wounded. The commanding officer seeing him fall, ordered him to be carried out of the ranks, but the brave soldier, perceiving the momentary inaction of the artillery, roused up, bleeding from head and foot, and pointing to the cannon, 'Friends,' cried he, 'to the work, I am not dead.' Rodonski has received from the Generalissimo the military cross. The other fact is of a somewhat different nature, but not less interesting. Just at the awful moment when the memorable battle of Grochow was about to commence, Zlol Kowshia, chaplain to the 2d regiment of horse, rushed forward in front of the Polish troops, and holding a crucifix in his hand, addressed to the soldeirs a short but eloquent exhortation. He called upon them in the name of their God, and of their country, and by every tie dear to a Polish heart, to persevere in the career they had so nobly commenced. Zlol Kowskia remained the whole day on the field of battle, mixed in the hottest part of the engagement, and was repeatedly seen, even under the tremenduous fire of the enemy, occupied either in animating the combatants, in healing the wounded, or in receiving the last breath of the dying soldier.

ALGIERS.

It is stated in accounts from Paris, that at council of ministers on Thursday week, Gen. Clausel was appointed governor of Algiers, and that his main project for the colonization of that district, has, at length, after the interposition of many difficulties, some started by the British government, been adopted. Algiers will be a French port, but open to all nations upon the easiest terms for commercial purposes.

IRELAND.

From the Liverpool Chronicle of 16 April.

The state of Ireland is a subject from which Englishmen of almost every class, habitually shrink, with feelings of loathing and aversion, so sickening is the spectacle of want and wretchedness, turbulence and outrage, misery and moral degradation which that unhappy country too generally exhibits. Such, however, is the accumulation of evils, and so frightful the anarchy that prevails in certain districts, as to compel the attention of the most unwilling mind. At a meeting lately held in Dublin, was given a sketch of the ravages of famine and pestilence in the counties of Mayo, Galway, and Donegal, and to this we have now to add a description of the rapine and violence, to which the pressure of distress has urged the population of the counties of Clare and Galway. In almost every barony of the former county a system of depredation has been organized, which, familiar as we are with rustic outrage in Ireland, surpasses, we think, any thing of the kind before witnessed. Fields have been turned up in the open day—fences generally broken down—cattle turned out into the roads to wander without keepers, and sheep, in their yeaning season, suffered to perish for want of tending.

The peasantry, and some it is said above them in point of station, have adopted a system of terror, which prevents herdsmen and shepherds from acting. No cattle can be impounded and no writs executed. The quarter sessions have been postponed for want of magistrates, and by a letter in the Evening Post of Saturday, it appeared that there existed great difficulty indeed, in procuring juries to try prisoners at the adjourned assize of Clare. There have been repeated affrays between the peasantry and the police; and in one of the most recent, five of the latter have been killed, accompanied with circumstances it is said of great atrocity. In the mean time there are upwards of 2000 troops in that county alone, a large force of constabulary, and several stipendary magistrates. But not the slightest impression has been made on the people, even the presence of a most popular lord lieutenant has had no effect. The very day the Marquis of Anglesea, entered the county of Clare, the murders to which we refer were committed. In the county of Galway similar scenes were perpetrated, and though unattended with bloodshed, still more daring. The house of Sir John Burke, of Marble hill, has been attacked and plundered in the broad day, and several houses in his immediate vicinity have suffered the same fate.—It is to be remarked that the peasantry make no distinction whatever between Protestants, and Catholics. Sir John Burke the member for the county of Galway, is a Catholic, and the uncle of the Marquis of Clauricarde. Mr. O'Loughlin, whose ground was recently turned up in Clare, is also a Catholic, and the brother of Mr. O'Loughlin, his Majesty's third sergeant at law. It is not therefore sectarian insurrection: neither is it political. It is a rising of poverty against property: the hungry against the well fed; the needy and desperate against the rich and grasping. It is a dissolution, in a word, of the tie of society, an abrogation, *protanto*, of all laws.

THE CHOCTAWS.

Extract of a letter from the Rev. L. S. Williams to the Editor of the Religious Intelligencer dated Choctaw Nation 24th March 1831.

Had I leisure I would endeavor to give you a view of the present state and prospects of the Choctaws, But in truth I cannot consistently add at this time more than a word. Their country IS GONE. They know it—they feel it too. But the worst is to come. At least nine tenths of the nation had hoped that the Senate of the U. S. would not ratify the treaty——but their doom is sealed—they *must* go far to the Setting Sun. I trust that a covenant God will not forsake them.—*Religious Intel.*

MARRIED.

In this village, on the 22d inst. by Rev. Mr. Penney, Mr. *Morris Sprague*, of Murray, to Miss *Polly Dorrance*, of the former place.

DIED.

DEATH OF JEREMIAH EVARTS, ESQ.

By an arrival at this port from Charleston, S. C. we have received the melancholy intelligence of the death of JEREMIAH EVARTS, Esq., the *Friend of the Indians*, and Secretary of the American board of Commissioners for Foreign Missions. He died at Charleston, at the house of the Rev. Dr. Palmer, on Tuesday evening, May 10th, about a week after his arrival from the Havanna, where he had been residing several months for the recovery of his health. A letter from a gentleman in Charleston, dated on the 11th inst., says: "Mr. Evarts died last evening a most *triumphant* death. He had been here but a few days. His disease introduced him to his rest much sooner than his friends anticipated. His remains are to be sent to Boston."

Mr. Evarts must have been a little rising of 50 years of age. He was graduated at Yale College in the year 1802, and was always spoken of by the late President Dwight as one of the finest scholars ever educated at that institution. After leaving College he commenced the study of law, and practised for several years in New-Haven, where he was married to a daughter of the celebrated Roger Sherman. About the year 1810, he removed to Charlestown, Mass., to take the editorial charge of the Panoplist, a monthly religious magazine, which was conducted by him with distinguished ability. At the same time, he filled the office of Treasurer of the American Board of Foreign missions, and on the death of the Rev. D. Worcester, about ten years since, he was called to succeed him in the highly responsible office of Secretary.

There is no individual connected with the great benevolent institutions of our country to whom the publick are more deeply indebted than to Mr. Evarts. For the last twenty years, all his time and his great and various talents have been incessantly devoted to the promotion of the religious enterprises of the age. The printed motto in the books of his library is

Nil sine magno labore natura dedit mortalibus,
Nothing can be accomplished without great toil.

And in accordance with this motto, in prosecuting every good work, he cheerfully and constantly took upon him all the labour and care which his constitution was capable of sustaining.

We do not feel competent to do justice to the intellectual or moral character of Mr. Evarts, nor shall we attempt it. We must be allowed to say, however, that for sound and accurate judgment in all matters to which he gave his attention, whether on a large or a small scale, we have never known his equal. We must say, also, that for strict integrity and scrupulous regard to truth, we have known no man whose standard was more highly elevated. As a writer and philanthropist he needs no other eulogy than the simple statement, "He was the author of the essays signed William Penn." He devoted himself to the cause of the Indians with a constancy and earnestness which proved too much for his constitution; and it was his excessive labors on their behalf, which brought on the disease that has at length terminated his useful life.—*N. Y. Obs.*

In Brighton, on Monday morning last, Dea. *Timothy Fisher*, after a long and extremely painful sickness, aged 40. He *lived* and *died* as a christian ought to live and die.

☞Printers in Vermont are requested to notice the above.

In this village on Sunday last, FRANKLIN E. GROVER, son of Mr. E. H. Grover, aged 2 years and seven months.

Behold a sweet and lovely child,
Which once so fair, serene, and mild,
Has bid the world adieu;
No more it feels the pangs of death,
Nor heaves the agonizing breath—
No tears its cheeks bedew.

Around the azure throne of God,
The soul now takes its high abode,
To dwell in heav'nly peace
Among the saints and angels blest;
It shall partake of endless rest,
In joys that ne'er decrease.

Why then lament this sleeping clay,
Or mourn the separating day,
Since he is free from pain—
Yes, rather let us all prepare
For portions that eternal are,
For this will be our gain.

With reverential awe and dread,
We view our infant children dead,
And grieve their hapless fate,
But did we realize the joy
Which does their blessed tongues employ,
How pleased to see their state.

Communicated.

In New Haven on Saturday May 7th, Miss ESTHER P. WHITING, daughter of the Editor of this paper, aged 20.

We dare not trust the fond affections of a father to speak of her virtues. It is a consolation to know, that she was beloved by a numerous circle of sympathising friends. And we have a still higher consolation in the belief that Christ her Saviour loved her, and redeemed her with his own blood; and that God who manifested himself to her in health, and in sickness, and in the hour of death, as a reconciled Father and Friend, loved her and has taken her to himself.

When laid on a bed of sickness, she was sustained by the consolations of the religion which she professed and practised when in health. Her trust was in God and he did not forsake her.—Her last words were, "I am going to heaven—all my hope is in Jesus—thank him, thank him, thank him."—*Rel. Intelligencer.*

In Parma on the 11th inst., Zolved Stevens Esq. aged years. In the death of Mr. S. the community have suffered a heavy loss. He had filled in a useful manner several public offices, and was ardently engaged in promoting good order and advancing the best interests of society. He was also a follower of Christ, and in this relation, and as a member of the church, he maintained a consistent christian character. He was an active and efficient promoter of the cause of religion, and exerted his talents, and his influence, in extending its blessings. His death will be felt as a severe calamity by his Christian friends, who have however the consoling reflection that he died in the blessed hope of a glorious immortality.—*Communicated.*

The Hon. John Trumbull died at Detroit on the 10th inst.

He was a patriot of the revolution and contributed much to inspire the whigs with patriotic ardor in the cause of freedom by his writings, especially by that inimitably humorous and satirical poem "McFingal."

NOTICE.

Sir,—Please to notice in the Observer that the Gennesee Consociation of the Congregational church, will meet in the town of Greece, Monroe co., the second Tuesday in June next.

NOTICE.

A Four Day's Meeting will commence in Brockport on Thursday the 2d of June. The clergy and other christians in the vicinity are affectionately requested to lend their assistance.

LINSEED OIL.

100 BARRELS Ohio Linseed Oil now receiving and for sale at No. 10 Buffalo Street—Also **PAINTS** of all kinds,

2w 22

ROCHESTER
BOOT AND SHOE STORE.

THE subscriber has received his Spring Stock consisting in part of 800 sides oak and red Sole Leather, 400 waxed and grained Upper do. 40 dozen Calf Skins, Black Morocco, for men's and women's Boots and Shoes. Chochineal, smooth Bronze, grained do. yellow, light and dark blue, and purple Morocco, 600 yards Prunella, of different colors, some *super super* black, better than ever before offered in this market. Shoe Thread Linings, Bindings, Webbings, Laces, silk and cotton Ferreting, Ribbons, &c. together with a complete assortment of Findings. The above, with the usual assortment of Boots and Shoes, of all descriptions, made and making, are offered at wholesale or retail, to the public, who, with former customers, are requested to call and be suited at the old and well known stand, **NO. 18** Carroll street, Rochester. JACOB GOULD.

22tf

LECTURING SCHOOL.—The subscriber proposes establishing a general school for young men and boys, in the village of Rochester on the west side of the river. For this purpose I have procured the old Episcopal church in Buffalo street, and am now fitting it up to accommodate three hundred students. I shall furnish chemical and philosophical apparatus, suit of Geological specimens, Artificial globes, surveying istruments, &c. for the benefit of those pursuing the higher branches, and I intend teaching these as well as all the lower branches of English studies strictly by lectures—every student in school having an opportunity to hear all the lectures. Greek and Latin lessons will be heard separately. It is generally known that I have had the charge of the Monroe High School at Henrietta, during the four years last past. In that school I pursued the monitorial system of instruction, and having tested it with about fifteen hundred different students, I am constrained to say, that in many respects I consider it second to none ever devised. Sensible however of the principal evil rsulting from the monitorial system, (that of learning some things incorrectly, not getting the why and the wherefore, not receiving lucid demonstration,) I am so arranging my school rooms as that I can avail myself of all the *advantages* of that system, as well as the system I am now adopting. Though under this or any other system, the student is required to use his book, and commit his lesson, yet, it must be universally agreed to, that, by plain familiar lectures; and the requiring of a reason from the scholar before the whole school for what he recites, a greater interest is excited in those of any age, than by the bacneyed method of saying over an appointed lesson, parrot-like, and receiving the grace or disgrace of the teacher according as he reeites every word or not. The term or quarter will consist of twelve weeks. On the common branches—Grammar, Geography and Arithmetic, students will *not* be required to procure new books, as any of the authors on these studies approved within the last 5 years will answer. I have no exhibitions other than the declamation attended to every fortnight—no public examinations other than I will institute at any time when a visitor or visitors should request. Students of any age will be received provided they can read No student will be received for a less time than one quarter. The school consists of three classes—the first or lowest, the second or middle and the third class.

TERMS AS FOLLOWS:

First Class—Reading and Writing, Geography Arithmetic through proportion, and rudiments of Grammar at $2,00 per quarter.

Second Class—Studies of first class completed, History, Book keeping, use of globes; Composition and declamation, at $4,00 per quarter

Third Class—Studies of second class reviewed, Algebra, Geometry, Surveying, Mensuration, Rhetoric, Chemistry, Philosophy, Greek and Latin languages, at $6,00 per quarter

Having been solicited to commence my school with the beginning of the new year, and finding myself unable to get the building ready in time, I have taken some rooms in Messrs. Whitney and Wadsworth's buildings, one door north of Doctor Ward's store, where I shall commence my school on Wednesday the 5th of January, and shall be thankful for any patronage my friends may see fit to grant

D. B. CRANE

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE DELUGE.

BY PROSPER M. WETMORE.

"All the foundations of the great deep were broken up, and the windows of heaven were opened." Genesis.

A doom to the fallen! The earth where they trod,
Shall be laden no longer with scoffers of God;
He speaks! and his banner of wrath is unfurled,
And the avalanche-deluge comes down on the w'rd.

A doom to the fallen! It rides on the wind—
They look back with terror, the wave is behind;
While onward, and onward, in anguish they flee,
Still darkly sweeps onward the flash of the sea.

They trust not the valleys, hope perishes there—
But they rush to the hills with the strength of despair;
The palm trees are bended by myriads of forms,
As forests are bowed by the spirit of storms!

There's a hush of the weak, and a cry from the stronger,
And the rock and the tree are a refuge no longer;
The waters have closed in a midnight of gloom,
And sullenly roll o'er a world-peopled tomb.

'Tis morn on the wave—like the bird on its breast
Floats the ark of the godly—a haven of rest;
A sign and a pledge to the wanderers are given,
And a promise-bow arches the blue vault of heav'n.

From the Christian Watchman.

RESURRECTION OF THE WICKED.

"Many that sleep in the dust of the earth shall awake—some to shame and everlasting contempt."—Danl. 12: 2.

The star of time is set,
The sun gone down in blood!
Conflicting elements have met—
Red fire and roaring flood—
Darkness and clouds and rattling storms
Announce the day of God.

Roused from the caverned earth
The sleeping dead awake,
The sons of grief, the sons of mirth,
Their silent slumbers break;
Rich monuments, proud sepulchres,
And humble grave yards quake.

See where the great mgn rise—
Rise to contempt and shame!
Lift their wild, starting eyes—
Shrink from the encircling flame—
And horror struck, lament the day
That spoils their cherished fame.

Their laurel-wreaths are torn,
Their honors passed away,
Their gorgeous pomp is shorn,
And midnight veils their day;
Their scenes of mirth and joy are changed
To horror and dismay.

Contempt and endless shame
Have settled on their head;
Forgotten is the glorious name,
For which they toiled or bled—
Forgotten, like the crystal dews
That gemmed their grave-yard bed.

Clear glows the heavenly throne,
Than thousand suns more bright,
And God, the Great Unknown,
Descends in matchless light;
While pampered great men blink away,
And sink in endless night.

From the N. Y. Evangelist.

HOW THEY DO IN MAINE.

Mr. Editor—There is scarcely an object which the Christian philanthropist is in pursuit of at the present day, which I consider of greater importance than the effort now making to expel that most hateful vice, *intemperance*, from every part of our country. But little is known to the public, of the people who inhabit this remote part of the world, but we do not remain idle spectators of what is doing, and have made an effort to assist in the expulsion of the fell monster from the land.

We number in this town a little over 2000 inhabitants. Two years since a Temperance society was formed here on the principle of *total* abstinence from the use of ardent spirits, and the society contains now 400 members who remain faithful to the cause in which they are engaged, and it is confidently expected that in the course of a little more time the society will greatly increase in numbers.

The following resolution was prepared and introduced by one of our hardy yeomanry, which, when presented at their annual meeting, was unanimously adopted. The writer of this article is too illiterate to judge of its poetical quality, but the sentiment expressed therein I doubt not will be approved of by *all* who espouse the cause in sincerity. A. B.

RESOLVED, THAT—

In winter when Boreas sweeps over the plain,
And binds up the rivers and lakes in his chain;
Good broad cloth without, and true hearted we will,
Still scorn to be warmed by the fire of the still.

CHORUS.

Then temp'rate and cheerful our chorus comes in,
Despising their whiskey, their brandy, or gin;
With *"touch not, and taste not,"* the vict'ry we'll gain,
And rum, the fell tyrant, bind fast in our chain.

With scythe & with sickle, in warm summer days,
When Phœbus is kindled almost to a blaze;
We'll seek the cool draught, nor does reason require
We should have for our comfort additional fire.
Then temp'rate, &c.

If troubles assail us and fill us with grief,
We'll never apply to the bowl for relief;
The Gospel's rich doctrines our hearts shall engage,
And our tears shall dry up, and our grief shall assuage. Then temp'rate, &c.

If riches increase, and our prospects are bright,
We'll thank the kind Giver and use them aright;
Nor ever a cent shall be found in the mass,
Received in exchange for the poisonous glass.
Then temp'rate, &c.

With a mug of good water or cider we'll treat,
When in the sweet circle of neighbors we meet;
With the warm heart of friendship we all will conspire,
To spurn from our circle the poisonous fire.
Then temp'rate, &c.

Thus at morn, at eleven, at noon, or at night;
The demon shall never be found in our sight;
And we'll never give over or think we've done well,
'Till our nation is freed from his ruinous spell.
Then temp'rate, &c.

Bristol, Me. April 9, 1831.

STOCKBRIDGE INDIANS

EXTRACT FROM A COMMUNICATION OF MR. STEVENS, DATED AT STATESBURG, NEAR GREEN BAY, JAN. 11, 1831

Statements respecting the Condition of the People and the School.

The Indians at this village have hardly yet become settled, having been from year to year, emigrating in small bands from their former residence in the state of New-York. In many respects however they have advanced far in civilization.

I believe I have visited every family in the village, and have ascertained pretty accurately the number of men, women, and children; their condition relative to the necessaries and comforts of life; and the number of hopeful Christians. Exclusive of the Oneidas who came from New-York last season and settled near this people, there are 225 persons—65 men, 62, or 63 women, and about 106 children. Fifteen men are professors of religion, and twenty are members of the temperance society. Six or seven who are not professors of religion, are either very serious or indulging hopes. Half of the remainder are probably habitually intemperate.—Twenty-seven women are members of the church, and about thirty are members of the temperance society. Several women who are not professors of religion, are apparently very serious. With a few exceptions, those who are members of the temperance society, and those who give evidence of seriousness, conduct with much propriety. The members of the church give as much evidence, so far as we can judge, of being genuine and consistent Christians, as professors generally in the most orthodox churches among the whites.

The whole number of families is about fifty; most of which obtain the necessaries, and some of them nearly all the comforts of life. Not more than eight or ten persons are miserably poor. The people own above twenty yoke of oxen, and between thirty and forty cows. Most of the families have hogs and poultry. Besides corn, potatoes, turnips, oats, peas, and some flax they have raised the season past, as nearly as I can calculate about 500 bushels of wheat. If their mill for grinding was finished, most of them would soon be able to obtain the comforts of a civilized life.

There are only about twenty of the adults who cannot read in the Testament.

The people who came on last summer are settled on the river about three miles above the school house. Most of them appear to be industrious; but they are very ignerant, and few of them either of the adults, or children can read. The number of them is about ninety. They have united with this people, and have become one people. They have about forty children of suitable age to attend school, but they live too far from the school house to attend here. Some of them attend church on the Sabbath, and some of the children attend Sabbath school. One of our young men who lives in their settlement, collects their children at one of their houses on three evenings in each week, and teaches them to read. They manifest a great desire to have their children taught. Four or five among them give evidence of piety.

Among the people in the settlement around the mission there are 65 children over five and under twenty years of age; 52 of them we now have in school; though the number in a day has not exceeded 40; from 35 to 40 is my usual number. Several of the head men have visited the school, and they say it has never been in so good a state of progress as it is now, though I am almost discouraged at times, on account of the irregular attendance of the scholars. The mass of the people are very far from sufficiently feeling the importance of having their children educated. It is only by continued exertion, that the school is kept in its present state. As to the improvement of the school, I can only say that more than thirty of the scholars can read intelligibly in the New-Testament, and other school-books; about a dozen are studying geography, several arithmetic. These are all pure Indian children. I do not know of a single exception. There may be one or two. The Sabbath school had been gradually rising in iterest during the past summer and autumn; but it is only within a month or six weeks past, that it has assumed the interesting features it now wears. The latter part of November, I visited many of the parents and children, and endeavored to excite them punctually to attend the Sabbath school, as well as the day school. About the same time I gave notice that, on the first day of the ensuing year, there would be a public examination of the Sabbath school. This excited some interest, and on the first day of January nearly all the youth and children, and a good number of the parents assembled in the school-house. The exercises were commenced by singing and prayer. The portions of scripture upon which the school was to be examined were the third chapter of John, fourth of Luke, and the fifth of Matthew; also the geography of Palestine, and the origin of the Old and New-Testaments. Above five-hundred questions were proposed to the scholars and teachers, to which answers were promptly given. This exercise occupied more than two hours. Then an appropriate hymn was sung, and the parents and children were addressed; after which, the constitution was presented and read for the organizing and regulating a Bible and Sabbath school association. The objects being sufficiently explained, above sixty manifested a desire to become members. Here was seen the child of four or five years of age, up to the man and woman of sixty, engaging in the study of the holy word of God. As soon as the names were taken a Board of managers were elected for the ensuing year, and the exercises of the day closed by singing a new year's hymn, and prayer.

Interesting cases of sickness and death.

Under a late date, Mr. Stevens gives the following account of the sickness and death of two persons in the village, which shows, in some measure, what influence missionary labors have had on the people, and what is their religious state.

On the 12th of January I visited George Simons, a young man about 18 years old, who has been sick since last spring with a consumption. I had not seen him for more than two weeks past and I found that he had very rapidly declined. I thought he could not survive more than a day or two. This young man united with the church early last spring, and to outward appearance has since maintained a Christian walk. After conversing with him a little, I told him I could stay but a few minutes. He replied, "I wish you to pray with me again; I want you to pray for me as long as I live; I pray most all the time. I am not afraid to die: I desire the Lord to do with me just as he pleases."—When I took my leave of him, he took my hand and expressed a desire to have me visit him again; I told him I would try to come again in the evening.

During the evening, however, several persons calling at the mission house prevented me from visiting him. Just as I was preparing very early the next morning, his brother came to inform us that he was dead. I set off immediately for [illegible] When I arrived at the house, I found the corpse decently laid out, and the family about to assemble for morning prayers—for this I trust was the house of prayer.

On the afternoon of Friday January 14th, the funeral solemnities of George took place at the school house. The exercises were solemn and impressive.

On the morning previous to the funeral, Mr. Stevens visited a woman sick of the same disease. She was a daughter of one of the church members, but previous to her being attacked with disease, had herself given no evidence of piety, and though often visited and conversed with, she had not given during her sickness decisive evidence of being prepared to die. She, however, manifested much serious concern for her soul, and expressed a willingness to die, if that should be the will of God. She died in the afternoon.

I called at the house of Mr. Chicks, the father of Mary, the woman that had just died, and found him earnestly engaged in urging upon his relations, who were assembled there, to the number of about twenty, the great importance of making their peace with God without delay. The arguments with which he endeavored to prevail upon them to renounce their sins and come to Christ, were drawn from the unspeakable joys of heaven, and the indescribable pains of hell contrasted, and the probable reflections of an inhabitant of each world. When he had finished his talk, he said to me in English, "I glad you come: I want you to help me: I have been talking to my relatives here, to have them forsake their sins and serve God, and now I have done, and we are about to have prayers; but I want you should say something to them." My own mind had now become deeply impressed with the subject upon which he had been speaking, and I attempted to comply with his request. When I closed my remarks, one of the persons present, who had been a great drunkard, and an adulteress, burst into tears and exclaimed: "I will, I will, if God will spare my life and give me strength, break off now from all my sins, and try to prepare for death. I know that I have been the vilest of sinners: I can see nothing in my life but guilt; but I will now try. Oh pray for me." This woman had been very serious for several weeks previous to this. Two or three others made similar confessions and resolutions. The eldest son of Mr. Chicks, who was once a member of the F. M. School at Cornwall, and had since, notwithstanding all the instruction he had received, led a very dissipated and wicked life, during all this had remained silent. I now felt constrained to address him personally. After I had done he said with a trembling voice, "I am compelled to say a few words. I have lived such a dreadful wicked life that I thought I would let no one know my feelings. For several days my mind has been greatly impressed, ever since Mr. Marsh (the missionary at the station,) read to me the passage of scripture, "He that being often reproved," &c. I have had much instruction, and many calls, and I have always refused and hardened my heart in sin, and I have felt for a few days past that I should soon be cut down, and be past all hope." He then spoke of his deceased sister, and handed me a paper on which he had written her dying words, which I will here insert.

"My poor body is most worn out, and my breath is most gone. I have but a little time to live. I wish you would all make immediate preparation for death while God spares your lives. Use your utmost endeavors to do what Christ has taught in his book, the way you understand it. I was taught of [about] Christ, but I am sorry that when I was in health I did not do what I knew of Christ. I am a sinner and cannot say much." Here she paused and appeared to be in prayer. She then said, "But I thank Christ for what I do know of him, and of myself now."—Being asked if she was prepared to die, she answered, "Yes; I prayed long for Christ's assistance." I then thanked her for her counsel, and promised to do what she had said." She then added, "Well do begin right away to prepare for death: I will try as long as I have my breath and senses." The young man proceeded to say, "When I came here I saw my sister and heard these her dying words—heard her tell me to prepare right away for death, I could not speak: I felt guilty and ashamed of my past life: I thought if I had set her a good example she might have been prepared long ago, now I felt that I could no longer refuse: I told her I would live a different life. And now my friends, in the strength of him who hath power to strengthen the weak, I will try to do as God requires me."

The scence was solemn and affecting beyond description. The good old man with tears of trembling joy, witnessed the confessions and resolutions of his prodigal children and relatives, and directed them to the Lamb of God who alone is able to take away their sins. We then knelt in prayer, and endeavored to commend these poor sinners, to the mercy and grace of him who is able to save the very chief of sinners. As I was about to leave them, Mr. Chicks said, "I rejoice you came here to night, I guess the Lord put it in your heart."

On the afternoon of the following day the funeral of this woman and her child who died the day before her, took place at the school house.—Most of our people were present, and many were deeply affected.

Under date of Jan. 9th, Mr. Stevens writes—

For about three weeks past, while the judgments of God, have been abroad among us, several appear deeply awakened to the concerns of their souls, and the members of the church have been excited to greater engagedness, in the duties of religion; and a more fervent spirit of prayer has been manifested. Some of our youth however, have seemed bent on destruction.—Some have even gone from the bible class and the house of God, to the dance and the midnight revelry, and have apparently hardened their hearts more and more.

From the Vermont Chronicle.

HOW TO GET A NEW HEART.

To Sabbath School Children.

One day, John felt a little angry, and he threw a knife upon the floor. Then he stood still, and looked around on his father. Now something must be done. "My son, take that knife up and bring it to me," said his father, a little in earnest. John would not speak; but started to go away. His father rapped on the floor with his foot, and spake a little louder; "stop; take up that knife." He stopped, and looked at his father's eye, and then at the knife. He understood it. He was wilful. But he put his hands behind him, and his neck grew stiff; and he rolled his eyes around on the family. I suppose something in him said, "I will not." His father saw it. He arose and took a rod in his hand, and John began to cry. The tears ran down his cheeks. And the nearer his father came to him, the louder John cried. The rest of the children began to cry. Little Mary went to him and said, "John, do mind father; he don't love to hurt you." So all the children said. And so did his mother. But John ran to his father first and begged; "don't, don't, father." And his father kept raising his rod higher, and grew more in earnest; "take it up and give it me." Just then [illegible] down and took up the knife and reached it out to his father. His father took it. Then he kissed his little son. His father dropped a tear; for he loved him then more than ever. And all the family smiled. And John loved his father more, and respected his commands more than ever.

Now, *you* have been wicked. And your Heavenly Father says, *"Son, give me thine heart."* The bible says so. It means, that you should stop loving wickedness and love God. It means, "Son, or daughter, let your heart love me." Jane loves her mother more than any one else. So Jane gives her heart to her mother. One boy loved his schoolmaster better than any body. That was giving his heart to him. Now; if you would love God more than you love to be wicked, you would give God your heart.

God, our Heavenly Father, says to you, *give me thine heart.* But you won't do it. So God shows you in the bible, that if you do not give him your heart *very soon*, he will let you go down to hell. And now, will you give him your heart! Looking surly won't do it. Crying won't do it. Begging won't do it. Looking all round the world for help won't give your heart to your Heavenly Father. You must be willing to stoop down and take your wicked heart, just as it is, and reach it up to God. If you will do it, God will love you heartily. And he will take your wicked heart, and wash away all your wickedness in Jesus' blood. Then you will feel better, and you will always wish to please your Heavenly Father. Now, children, I have told you how to get a new heart. Mind God, then, and do as he bids you. Do it *now.*

CHILDREN'S MINISTER.

P. S. While John was weeping and begging under the rod, what if one of the children should say, "well, John, persevere. Hold out to the end. You are doing well!" Ought not all who speak to the sinner, to join in with God and say, "Give God your heart!" To persevere, even though he weep and beg, is to persevere in rebellion. There is no hurt in begging; but the fact is, there is no time for it, before it becomes his duty to give his heart to God.

C. M.

From the Sixth Annual Report of the Society for the Reformation of Juvenile delinquents in the city and state of New-York.

The managers cannot well avoid again calling the attention of those who may favor this report with a perusal, to the two most fertile sources of juvenile profligacy and crime—the theatres and grog shops. Very few are the instances on their books which do not go to demonstrate, that the earliest departure from honesty and filial duty, is immediately connected with, if it does not result from, the allurements of those two capital sources of *"public amusements."* They are emphatically, the Scylla and Charybdis of the currents of life, to the youth of this metropolis.—Could we abstract from the various incentives to evil which abound in this city, the vicious excitement produced by these places of resort; we know of nothing, which could be found as a substitute, that would be productive of half the amount of crime and misery which evidently result from them."

Two sorts of Drunkards.—We knew a man who would get dead drunk about once in two or three months. He lived many years in this way, and it is believed is still living. He never tastes any liquor except at these periodical revels. We knew another man who took a little every day, not enough to make him tipsy, just enough to answer for a "medicine" for some complaint he had. He always passed for a sober man. A year ago he was one of those who thought it ridiculous to join a temperance society. He tho't a man ought to have judgement enough to know when he had drank enough. He is now dead. His physician assures us that he died of *delirium tremens*, though never suspected of intemperance. He informs me, moreover, that this dreadful disease is generally produced in that way. If a man get thoroughly drunk, the poison works its own cure, as same other cases, where a large dose of well known poison works itself off, when a small dose would have been fatal. It is the small quantity, remaining in the system, constantly at work there, that wears off, thread by thread, the cords of life. As you value reason and life, don't be every day sipping a little; rivetting your chains and wearing out life by inches.—*Genius of Temp.*

DANGEROUS PERSONS.

There are two classes of very dangerous persons in the church. One is the blind and ignorant innovator; and the other the narrow minded and intolerant heresy hunter. One is aptly represented by the maniac, who picks up the pebbles of the brook and fancies them diamonds; and the other the flesh fly, which fastens with instinctive voracity upon those parts, even of *living animals* that exhibit the least semblance of decay. One is dazzled by the illusory charms of a groundless theory; and the other is terrified at the removal of a heap of rubbish, lest the foundation should be insecure without it. Both are extraneous; and as extremes often meet, they generally resemble each other in bitterness, malice, and all uncharitableness. The Scribes and Pharisees, in the days of our Saviour, were such scrupulous observers of the ritual of Moses, and the traditions of the elders, as to quarrel with the disciples for eating with unwashen hands. The Sadducees, on the other hand, were great *innovoters;* they were the *infidels* and the *liberalists* of their day. And yet so kindred were these two classes in feeling and spirit that they unanimously cast away the "pearl of great price;" and united for a brief season for the hellish purpose of imbruing their hands in the blood of the Son of God.—*Cincinnati Jour.*

DEATH OF A WORLDLING.

What a terrific picture does the following passage (from Lardner's Cyclopædia, History of France,) exhibit of the death-bed of a man devoted to the pomps and vanities of the world, and who is "at ease in his possessions."

A fatal malady had seized on Cardinal Mazarin, whilst engaged in the conferences of the treaty, and worn by mental fatigue. He consulted Guenaud, the physician, who told him that he had but two months to live. Some days after, Brienne perceived the cardinal in his night-cap and dressing-gown tottering along his gallery, pointing to his pictures, and exclaiming, 'Must I quit all these!' He saw Brienne, and siezed him: 'Look at that Correggio! this Venus of Titian! that incomparable Deluge of Caracci! Ah! my friend I must quit all these. Farewell dear pictures, that I love so dearly, and that cost me so much! A few days before his death he caused himself to be dressed, shaved, rouged and painted. In this state he was carried in his chair to the promenade, where the envious courtiers paid him ironical compliments on his appearance. Cards were the amusement of his death-bed, his hand being held by others; and they were only interrupted by the papal nuncio, who came to give the cardinal that plenary indulgence to which the prelates of the sacred college are officially entitled. Mazarin expired on the 9th of March, 1661.

WM. H. WARD & Co. (MARBLE BUILDING, *Carroll Street,*) have just received a *full supply* of **GOODS.** Rochester, June 2, 1830.

NEW GOODS.
At No. 46,—Carroll-Street.

W. BARRON WILLIAMS, has just received a well selected stock of fresh *SPRING GOODS*, which will be sold low for Money. 19tf
May 3d, 1831.

NOTICE.—The copartnership under the firm of O. N. Bush & Burnell was dissolved by mutual consent, on the 20th March 1831. Debtors to said firm are requested to make immediate payment to Mr. O. N. Bush, at their late stand, Main-St.
April 14, 1831. O. N. BUSH. LEVI BURNELL. 16 tf

MISS M. B. ALLEN, has taken a room in O. N. Bush's building, on the north side of Main-street, a few doors east of Blossom's Tavern. School will be open for Young Ladies on Monday the 5th of June.
A few young ladies can be accommodated with Board in the family of the teacher.
April 26 1831. 18tf

FANCY WEAVING.

THE subscriber continues the above business in a number of its various branches, at Mr. Curtiss' Factory opposite the Globe Building, Main Street, where he will weave *Carpet, or Double Cloth* COVERLETS, with the owner's name in fair letters Float Coverlets, Single Carpetings, Floor Carpeting, Table Linen, &c. &c.—all of the newest *fashions*, and *first rate workmanship*, and as *cheap* as any man will do work in the same style.
☞ Coverlet Yarn dyed an Indigo Blue.
M. F. WHITNEY.
N. B. Carpet Yarn dyed in the same building by Mr. Kinchella, Fancy Dyer. 3w17

SURROGATE'S NOTICE.

NOTICE is hereby given, that the Surrogate of Monroe County, will attend at his office in Pittsford, for the transaction of business, on Monday of each week, as required by the Revised Statutes; and *generally* on all other days except Wednesdays; and on Wednesday of each week he will attend during the day at Rochester, in the office of the Hon. Samuel L. Selden, in the Arcade, for the transaction of business, until further notice.
May 5, 1831.
20 M. F. DELANO, *Surrogate.*

CARDING MACHINE BUILDING.—The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*
Rochester, Jan. 1, 1831 5m2

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned and who will pay all demands against said firm.
J. B. BLOSS,
M. A. F. HARRISON.
The subscriber still continues the business where any calls in the Dry Good and Grocery line will be promptly attended to, and Cash thankfully received. J. B. BLOSS.
February 7, 1831. tf.

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance Company, Hartford.* he 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.

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.
FREDERICK STARR.

1831.
ALLEN, WHEELER & CO.
OF THE

HUDSON & Erie, and Oswego Lines, have their arrangements completed, and are now ready to forward goods from Boston, Philadelphia and New York, to Oswego, Buffalo, or any part of Ohio, Michigan, or Upper Canada.
They have on the New York and Ohio Canals, thirty first rate Boats, all manned, by practical Boatmen, and with frequent relays of Horses, they are able to promise the transportation of property, with the utmost care and expedition.
On the New York Canals, their Boats will leave Albany, Troy, Oswego, Rochester and Buffalo, and the intermediate places, daily. On the Ohio Canal, they will run a regular line, between Cleaveland and Newark, or the southern termination of the canal, all running *Night and Day*, except the SABBATH.
Their arrangements with owners of Tow Boats, and Line Sloops on the Hudson River, and owners of Steam boats and Vessels on Lakes Erie and Ontario, will enable them to forward property on any of these waters, without detention. Property shipped on the Hudson River, fully insured.
ALLEN, TIBBITS & Co. *Troy.*
ALLEN, WHEELER & CO. *Rochester,*
JOHN C. DAVIES & Co. *Newark, on Hudson & Erie Line Owners.*
ALLEN, TIBBITS & CO. *Troy.*
J. T. TROWBRIDGE & CO. *Oswego, Oswego Line Owners*
The following persons will receive property, and forward according to the direction of the owners.
HILL, FISH & ABBEE, } *Philapelphia,*
T. M. SOUTHWICK, }
BIGELOW & BANGS, *Boston,*
W. HUBBELL, 29 *Coenties Slip, N. Y.*
E. COOK, 66 *on the Dock Albany,*
ALLEN, TIBBITS & Co. *Troy.*
BUTLER, M'DONOUGH & CO. *Utica,*
JOSEPH SLOCUM, } *Syracuse,*
JAMES MOORE, jr. }
JOHN RICE, jr. *Weedsport,*
J. A. CLARK *Montezuma,*
J. T. TROWBRIDGE & Co. *Oswego,*
ALLEN, WHEELER & Co. } *Rochester,*
O. N. BUSH. }
J. COGSWELL, *Brockport,*
WILLIAM ALLIS, *Holley.*
N. INGERSOLL & Co. *Albion,*
E. FOLSOM, *Lockport,*
E. F. NORTON, *Buffalo,*
KELLEY & WALWORTH, } *Cleaveland, O.*
JOHN S. HUDSON, }
JOHN C. DAVIES & Co. *Newark.*
☞ They also continue to occupy the two Store Houses on Sophia-street, in Rochester, which will enable them to store any kind of property, on the lowest terms. 16tf

STOLEN, on the night of the 11th inst. a dark brown Mare, 5 years old, (near foaling) one white foot, a star in her forehead, and a long tail. Whoever will give information to the subscriber, so as to enable him to get his own again, will receive Five Dollars Reward. HARTAS HEDLEY.
North part of Rush, 14th 5th mo, 1831.
P. S. A Bay Horse of litte value was in the same field. *3w21

WANTED,

AT Nos. 30 and 35 Carroll-street, EIGHT or TEN GIRLS, at the Millinery business.
F. CLARK,
L. OLMSTED.
Rochester, May 10, 1831. 20

NOTICE.—Taken up on the 10th inst. in the town of Gates, near Henry Draper's, a small red and white COW, about 7 years old. She gives milk. The owner is requested to call and prove property, pay charges, and take her away.
CHARLES WILSON.
May 119, 1831. 3w21

BANK OF ROCHESTER.

May 3d, 1831.

NOTICE is hereby given, that there will be an election of thirteen directors for the Bank of Rochester, at their Banking House, on the first Monday of June next, at 12 o'clock at noon. By order of the Board of Directors. J. SEYMOUR, Cash'r.

Extract from the by laws of the Bank of Rochester passed 18th Sept. 1824.

"All elections for Directors shall be held at 12 o'clock "noon of the day stated in the charter. At such election "the Directors in office present shall preside and in case "Directors shall attend, the Cashier shall preside at the "election, receive the votes in person, or by proxy, and "canvass the same, and no by the Directors elected."
3w 21

TO EXEMPT FROM IMPRISONMENT.—Will be [illegible] Corkrane insolvent, time of showing cause the [illegible] day of July next, at ten o'clock, in the forenoon, before Samuel L. Selden Esq. First Judge of Monroe Co. Court, at his office in Gates in said Co. Notice first published June 28, 1831.

New-Jersey—Bergen Common Pleas.
Simon Y. Van Ness
v. In case
Marsalus Van Giesen, Cornelius Van Giesen, & Adrian Van Giesen. Foreign Attachment
NOTICE is hereby given that an attachment issued out of the Inferior Court of Common Pleas, in and for the County of Bergen, against the goods and chattels, monies and effects, rights and credits, lands and tenements of Marsalus Van Giesen, Cornelius Van Giesen, and Adrian Van Giesen, non residents of this state, at the suit of Simon Y. Van Ness, to a plea of trespass on the case to the damage of the said Simon Y. Van Ness of twenty one hundred and fifty dollars, was returned to the Sheriff of said County of Bergen, to the term of October 1830, duly executed accordingly to law.
ABM. WESTERVELT, Clerk.
E. B. D. OGDEN, Att'y. 3m 10

COMMONWEALTH OF MASSACHUSETTS.
Hampden ss. Court of Common Pleas, March Term, 1831.

TO Asa Lamb & Arcswell Lamb, both of Rochester in the county of Monroe in the State of New York, yeomen.
Please to take notice,—that an Action is now pending against you in said Court of Common Pleas, wherein John A. Walsh of Boston in the county of Suffolk, and commonwealth aforesaid, gentleman, is Plaintiff, in a plea of debt,—The writ bears date the seventeenth day of December in the year of our Lord one thousand eight hundred and thirty—By the Deputy Sheriff's return on said writ dated 17th December 1830 it appears that all your right title and interest of a farm lying in Ludlow in said county with the buildings thereon standing is attached. Said action stands continued to the next Court of Common Pleas to be holden at Springfield within and for said county on the third Monday of June next at which time and place you may appear if you see and defend the same.
By order of Court.
3w 13 JOHN INGERSOLL, Cl'k.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January in the year of our Lord one thousand eight hundred and thirty, executed by Charles Barbier of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James H. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the lot between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing an eighth part of an acre, be the same more or less.
JAMES W. SMITH,
Assignee of said Mortgage.
ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of two several sums of money, secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaac Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars, the other executed by the same Chandler Farrar to William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due this day the sum of two hundred and eighty two dollars and forty two cents—NOTICE is given that by virtue of the several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Short in the town of Mendon, in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon of all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Boston aforesaid—to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five. ISAIAH BROWN
Dated March 3, 1831.
JOHN DICKSON, Att'y.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 265—and one hundred and [illegible] dollars and eighty one cents of the amount secured by the said Mortgage, to be paid still remaining due, as this Notice is therefore hereby given that by virtue of a power of sale contained in the said Indenture of mortgage, and the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of situate, lying and being in the village of Rochester, county of Monroe and State of New York, being lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section I, and being twenty two feet front of river street formerly so called, now Exchange street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 10 '31
H. HUMPHREY, MITCHELL LODER,
Attorney. Mortgagee.

DEFAULT having been made in the payment of two sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew J. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid in Liber 8 of mortgages at page 35; and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the court house in the village of Rochester, in the county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit: Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division, in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, be the same with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained—Dated this 12th day of November, 1830. DAVID GREGORY,
H. Humphrey, Att'y Mortgagee
for Mortgagee.

DEFAULT having been made in the payment of two sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew J. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid in Liber 8 of mortgages at page 35; and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the court house in the village of Rochester, in the county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit: Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division, in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, be the same with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained—Dated this 12th day of November, 1830. DAVID GREGORY,
H. Humphrey, Att'y Mortgagee
for Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, JUNE 2, 1831. VOL. V. NO. 23.

ROCHESTER, MONROE Co. N.Y.
PUBLISHED WEEKLY.
TYLER & CHIPMAN, PROPRIETORS.

ALBERT G. HALL, PRINTER.
Office in the Globe building, No. 14, Main-Street.

TERMS.—*To Mail Subscribers, after 6 months, $3,00. In advance, $2,50. Companies of five or more, where payment is made when the names are forwarded, $2,00.*
Village Subscribrs' $2 50 in advance.

From the Boston Recorder.

PROSPECTS OF THE CHURCH.

Although it be apparent that the spirit of infidelity presents itself in our days with great hardihood and effrontery, yet it is matter for devout acknowledgment that 'the SPIRIT OF THE LORD' is lifting up a standard against it. The widely extended revivals of religion, now in glorious progress, is in this view, as in every other, cheering to a Christian's heart. And so far should he be from uttering the language of despondeney or timidity, at seeing the boldness of the enemies of God's truth, that he is under solemn obligations to rejoice in His goodness and mercy.

It may be of use to survey the field for a moment, with such a view as we have hinted.

Heretofore it has been a complaint by no means unfrequent, that an attention to human learning stifled the growth of piety, and that few eminently powerful intellects had been found devoted to true godliness during the course of a public, liberal education, or after it had been received. Hence it was feared that the strong excitement of ambition, and the tempting collision of superior minds in the discussion and management of public business would induce too many to desert the comparatively humble employment of ministering to the spiritual wants of men.—But our Colleges have been remarkably visited by the influences of the Holy Spirit. Young men of bright and vigorous minds have bowed to the authority of the Gospel, after anxiously asking the way of life.

That a large portion of converts of such character, and under such circumstances, should give themselves to the labors of the Christian ministry, is but a reasonable anticipation. And what a prospect does this single circumstance hold out! What Christian's heart does not beat with warmer, quicker movement, when he thinks that the cause he loves is to be espoused in the bloom of life by hundreds of his young countrymen, under the enjoyment of the best means of instruction the land affords? The numerous benevolent agencies, the seminaries of learning, the sacred desk, the missions abroad and at home, will all be reinforced, and must soon exhibit their renovated state.

And what man of worth is there that contemplates the extension of Sabbath Schools over so large a portion of our own land, and of the Protestant part of Europe, and of the Missionary field, and does not find his hopes rise! As the pupils are, with the lapse of time, becoming teachers, after having been themselves imbued from an early age with a knowledge of the truths of God's word, and having partaken in the spirit of religious enterprise which characterize the present day,—with how much greater prospect of rapidity may we not calculate on the progress of evangelical truth! Hardly shall the Divine Providence seem to say, 'Who will go, and whom shall we send'—on any errand of mercy, but numbers will hold themselves in readiness to receive and obey the commands of heaven.

That our ordinary schools will experience a benefit from revived religion may be expected.—The attention which has been bestowed on these, and especially in this city, with the addition of the primary and the infant schools, by placing the acquisition of knowledge in the power of the poorest and the youngest, encourages the expectation that what in other countries is termed the dregs of the people, shall have at length no existence with us. And who does not see in the diffusion of knowledge, the diffusion also of the means by which the claims of a pure and holy religion shall be authenticated and established!

To the effects on domestic life, that source of human happiness, no attentive observer of the present prospects of the Church can have failed to look. Religion forms us for the support of a consistent character and conduct in all the relations we sustain to each other. It makes better husbands and wives, better parents and children, and improves every condition of life.—Let its claims be felt and acknowledged as of permanent obligation, and it will purify every channel it fills. Thus, if a well instructed childhood and youth eventuate in a respectable, useful manhood, we may assure ourselves that the maturity of human powers will be as vigorous and salutary, as the training of them has been conscientious, wise and devout.

And who is there that does not see the invaluable influence which true religion will exercise on the performance of civil duties! We are ever to remember that our institutions, trite as is the remark, can never be sustained but by intelligence and virtue in the community. If we become vicious and ignorant as a people, we ripen for all the horrors of tyranny, or anarchy, disunion, and ruin. Every advance, therefore, which the kingdom of Christ makes among us tends to strengthen our confidence in the permanency of our free institutions of government, and our hope of the purity of elections.

That, as religion shall flourish and prevail, human crimes and with them human misery will diminish, is but a mere truism. Who does not know it! Even the revilers of religion cannot but acknowledge it, however unwillingly. What wonders have been already wrought by what is emphatically called 'the temperance reformation!' Let but this one branch of benevolent effort be properly followed up, and pervade our country, and one half, to the full, of the miseries that now attend, or have of late attended human life, will be abolished. Let the penitentiaries, let the souls of seamen, soldiers, stagemen, and every class heretofore shut out, by unfavorable circumstances and habits of neglect, from the regular enjoyment of ordinary means of grace, be regarded and treated as infinitely precious—and a new era will have dawned on the earth. We behold it advancing.

The increase, therefore, of disciples of the blessed Jesus, is the germ of true temporal prosperity, as well as of that which is spiritual and eternal—for *godliness is profitable for all things, having promise of the life that now is, and of that which is to come.* With what ardor of faith and hope, then, may the Christian gird himself to his appropriate labor. *His work is,* indeed, *with him, and his reward before him.* May the Lord, therefore, continue His blessing, fulfil His gracious purposes, make His people devoted, faithful and successful, and glorify the riches of His grace!

From the Christian Index.

AIMS AND EXPECTATIONS.

If the angels of God are permitted, as we suppose they are, to look down upon the general conduct of men, they must see much that is most astonishingly awkward, and none perhaps more so than what is witnessed among ministers of Christ in their attempts to fit men for heaven.—They may often see the blind leading the blind; or, in other cases, those who begin to see men as trees walking attempting all the duties of the most perfect-sighted workmen. It is not, however, the design of this article to point out faults in management, but to notice some things which must characterize the ministrations of all who would bring sinners to the Lord Jesus Christ.

1. There must be a fixed aim to bring impenitent sinners to immediate repentance. This can be done, and is done by those who have any tolerable degree of the spirit of the Apostles. We are aware that an objection arises in the minds of many, whenever a statement of this kind is made. "What," say they, "does not Mr.——preach faithfully—does he not manifest the spirit of the Gospel? But he very seldom witnesses conversions among his hearers." Go to Mr. —— and ask him, if he really *designs* and *expects* the immediate conversion of his hearers; not, whether he has a *certain* expectation, but whether he expects in such a way, as to feel greatly disappointed if sinners do not immediately turn to God. Or, would he be *surprised* if he did? Ask Mr. —— if he is in the habit of prescribing the gospel remedy with the same confidence of success, as the physician feels in the use of a tried aritcle in the Materia Medica. The Gospel is the remedy appointed of God, not to make a show of healing the disease of sin, but actually to accomplish this, whenever properly applied. Not that every individual will be converted under the most faithful preaching. The husbandman does not *always* obtain a crop by the best cultivation of his ground; but he always expects it, while using the means appointed in the providence of God.

We have another remark in reference to the case of Mr. ——. There are some preachers of the Gospel, who are uniformly blessed in their efforts. Converted souls are the hire of every week's labor. Now if we suppose Mr. —— is faithful in the same sense as they are,—and surely they are no *more* faithful than all *ought* to be,—why do we see so great a difference in results! "O," says one, "God is a sovereign. He blesses when He sees fit, and withholds as it seemeth Him good." But when He withholds His blessing, a part of the difficulty is connected with the use of means. The preacher's own coldness or unbelief—for which he, and he alone is to blame—may be the obstacles to the display of Almighty grace, in the case supposed. If, while two men are equally devoted to the service of God—are equally wise and judicious, and cultivating equally promising fields, one is successful and the other is not, there is something very discouraging, to say the least, in the history of their efforts. There is something that would force upon us the conclusion, that God has appointed no means upon whose results we may safely calculate.

Such is not the case in common affairs. But can we suppose that God has less fixed modes of operation in the moral than in the natural world! This we must believe if we adopt the conclusion, that Mr. —— is equally faithful with his *successful* fellow servants. We feel warranted, then, in saying, that there is a strong presumption against the entire *faithfulness* of Mr. —— from the difficulty to which we are driven by admitting that he does all things equally well, with the most successful around him.

But whatever may be said in reference to the supposed case, it is evident that the preacher must *aim* at the *immediate* conversion of his hearers, or he has no reason to expect it. Men often accomplish *less* than they design, but seldom *more*.

2. If the design in question be adopted, there is one thing of importance in its execution which seems not always fairly understood. The sinner must be addressed with such arguments as are directly calculated to induce him to engage in the service of God—to repent, i. e. change his mind from the love and pursuit of sin to the love and pursuit of holiness. The mind can be changed here as readily as in any other case, if *any sufficient reason* is seen for making the change. The hopes and fears of sinners are to be addressed, just as they are in any case when we wish them to adopt a particular course of conduct. The preacher should labor to persuade men with the same earnestness as if all depended upon the power of his argumentation. The power will, indeed, be of God, but there is room enough for its exercise after the *heartiest* efforts are made. Many persons seem to imagine that God glorifies himself most by working against means,—at least one would judge so, from the course of preachers whose whole conduct is a series of obstacles opposed to the influences of the Holy Spirit. This is really the case, whenever the ambassador for Christ belies his message by a continuance of heartless ministrations, whether in the desk or in the discharge of his more private pastoral duties.

The sentiment here advanced is one of importance, and deserves illustration and support from facts. This will be attempted in a succeeding Number.

REVIVALS.

From the New-York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS. NO. XXIV.

WHO IS TO BE BLAMED BECAUSE THERE IS NO REVIVAL.

God requires a revival in every place where he has a church. In every such place Christians ought to manifest that fervency of spirit, that energy of effort, that humility and fervency in prayer, which would constitute a revival in their own souls: and sinners ought to "repent and be converted." That God does all things well; does for his people and for sinners all that can be reasonably expected, no one can deny without implicating his character. If God requires in every place, of saints and sinners that state of religious feeling and practice which constitutes a revival, and they do not meet these requirements, there must be blame. Either he errs in requiring of them what they cannot perform; or they sin against him grievously, in refusing that obedience, which they can and ought to yield.—If God command and they disobey, there must be blame somewhere. From this position there can be no appeal. And since the Judge of all the earth, will do right; since his infinite knowledge and his infinite goodness and power dispose and enable him to do what is right; it is evident that all the criminality must be attached to disobedient man. On whom then does the blame rest, when any place is destitute of a revival! I answer, it rests on all the inhabitants of that place, and may also rest on some others abroad who are not exerting themselves to the full amount of their abilities to do good. Not even the most faithful Christian can plead a total exemption from blame.

1. *Ministers should feel that much blame is probably attached to them.*

I am aware that many a ministerial brother, on reading this may be disposed to say: "Am not I a faithful minister! I have toiled night & day for a revival. I intend, by every sermon I preach, to promote this great object. Am I not a faithful minister! I fear you are not! It may be that you have felt deep anxiety for the welfare of Zion and the conversion of sinners; it may be that you have been devout in your supplication, while you have knelt before him who seeth in secret, around the family altar, and in the great assembly; it may be that you have preached, and prayed and conversed much: and still you may be very deficient, and that too in many respects. If you do not see the work of the Lord prospering in your hands, if the gospel, which you preach does not become the power of God unto salvation in behalf of your hearers; if your church remains inactive, and sinners unconcerned, you ought certainly to take the alarm and feel that there is blame on your part. It may be that you are deficient in faith and prayer: that you do not expect God to bless your efforts through your prayers; that you do not make due preparation for the pulpit, or that you spend in polishing off the edge of truth those hours, which you should spend in pastoral visits and personal conversation. Public preaching and personal conversation mutually exert on each other a powerful influence. It may be that you so encumber the gospel with theological philosophy, that you prevent its efficacy. It may be that you have prescribed, and that without the wisdom of the Bible, a certain way in which you chose to have a revival, and that you are immoveably set against every other way. It may be that you stand fearfully aloof from those men and measures, by which God is evidently carrying forward his work. It may be that for these, and other similar causes, the Ruler of Zion has cursed you with a barren ministry. Look well to yourself. Shrink not back from the task of arraigning your views, feelings and practice before the tribunal of conscience enlightened by God's word.

2. *Churches when destitute of a revival should feel that an awful weight of guil lies on them.*

God has so fully and repeatedly promised to revive his work in connexion with those prayers and exertions of his people, which are made according to divine appointment and in reliance on divine aid, that we ought not for a moment to doubt his readiness to hear their supplications and render effectual their efforts—that we ought not for a moment to doubt that a tremendous weight of guilt is crushing that church which is destitute of the spirit and power of a revival!—Christians! if you are destitute of a revival, depend upon it, that guilt and danger, and the frown of Christ are all pressing fearfully upon your soul. Awake then. Repent. Shake yourselves from the dust. Confess to God your sin. Be fervent in prayer, feel your responsibilities, be faithful, then shall the returning presence and power of the Holy Spirit convince you that you have been in the way of a revival—that, if you had done your duty, God would long ago have cheered you with this blessing!

3. *Let the impenitent feel that themselves are guilty in this matter.*

Guilty in remaining impenitent, guilty in neglecting to promote the cause of Christ, and the salvation of souls! It is their duty to repent and trust in Christ, as the all sufficient and only Saviour! So long as they neglect to do this, they are blameworthy, and are in the way of a revival. Let them take the alarm and escape for their life. Let them remember that God requires them immediately to submit obediently to the terms of proffered mercy, and to the claims of a Holy Law! If they do it not they are rebels, and continue such until they promptly give God their hearts.

Let the ministers, the churches and the impenitent feel severally that they are blameworthy. Let them tremble at their guilt. Let them criminate each himself and not another. Let them all do their duty and trust in God for help. Then shall his work be revived, and they discover that they were all guilty before God! A. R. A.

From the New-York Evangelist.

EFFECTS OF A NINE DAYS MEETING.

The "Republican," of May 4, published in Martinsburgh, Lewis county, N. Y. gives an account of a great meeting in that village which was protracted through *nine* days; and its fruits seem to give to ministers ample encouragement, when the state of feeling evidently solicits the farther continuance of a meeting, to GO ON.—Wisdom will always be profitable to direct.—The Editor of the paper says—

In order to give a brief outline of this reformation, perhaps it is necessary to say, that this church has for a long time, been in a state of great declension: that controversies had arisen in this community which had greatly affected the churches, both here, and elswhere. The different societies, under a sense of their situation got together last March in this village, for the purpose of covenanting anew with that God, who has promised to hear prayer, and devise means to renew their spiritual strength. Accordingly, a three days meeting was agreed upon, which took place on the 12th inst. conducted by the Rev. Mr. Crandall and Pickands, under the following order: Prayer meetings in the chapel at 6 o'clock in the morning; at half past 8, prayer meetings in three different places in the village; preaching at 10; prayer meetings again at half past 12, preaching at 2, prayer meetings at half past 4, and preaching again in the evening. This course was pursued alternately, allowing but one half hour at the stated seasons, for refreshment; and it may truly be said that the manifestations of the Holy Spirit, in answer to prayer was never more apparent in any part of this state, than at this meeting. Many were struck down by the power of God, under a deep sense of their sins, and were soon enabled to rejoice, that they were born into the kingdom of Christ. Their eyes were opened upon a new world, and they delight to tell what God has done for them, in giving them a foretaste of those joys beyond the grave, "which remain for the people of God."

The sound went abroad, and people flocked in from all quarters, many of whom were enabled in a few hours, to return with a new song in their mouths, "even praise to the living God."

At the end of three days, notwithstanding a great work had been performed, yet the prospect of a still greater harvest was so apparent, that the meeting was continued for nine days in succession. And now let it not be said, that, this reformation is all the work of men, who frightened children out of their senses. Not so! The most influential business men—men of the brightest genius and best talent, have been brought to bow at the throne of grace. Several confirmed Universalists, men of argumentative powers of mind, are among the number; they have seen their danger, and have acknowledged their error.

We are not able to give the precise number who have experienced a hope at this meeting.—The host was not numbered, nor can it be done. Some who were here on business,—others strangers passing through the country, whose attention was attracted by the excitement, they called to see, and to hear, and, like the Ethiopian eunuch, have gone on their way rejoicing.

We are instructed to say, that not less than two hundred, in and about this little village, are brought in; and the work is still progressing in all directions.

From the Albany Telegraph.

Four Days' Meetings.—It was with some surprise that we found upon looking over our religious papers received during the last week, that there was hardly one which had not devoted a few words to this subject.—They all admit their extraordinary usefulness, and many contain signal instances of their blessed effects. But the Universalist, the Socinan, and the open scoffer are alike shocked at them; they behold in them engines of evil, calculated in the hands of bigotry & enthusiasm to spread misery & error throughout the land. The Universalist paper at Utica, cries out in unmeasured terms against them and in a spirit *not very like his* whose holy cause it pretends to support, denounces several individuals who have been very much engaged in promoting and carrying them on;—it glories also in the relation of some mistakes and follies, and dwells with much satisfaction upon the fact that in one village only *two* were gathered in. The smallness of the number is spoken of with contempt; but he who views the universe as little in comparison with the saving of one soul, cannot think any exertion too great to be made in the hope of saving ONE soul and he deems his labors highly and undeservedly blest,

"When but one sinner turns."

The Christian Register of Boston addresses Calvinists in the mildest and kindest terms, and warns them of the danger of running into fanaticism and infidelity, and conjures them "by our common religion" to use their endeavors to effect their discontinuance.

These protestations of friendship, these ebullitions of anger surely are not to be regarded as evidences of their evil tendency; they only show that they have been improperly conducted on several occasions. All the evangelical papers admit the truth, that these meetings like every thing else entrusted to man, are liable to be abused; and that when improperly managed, it cannot be expected that they will be honored with a blessing. But they unanimously deny that these defects are inseparable, and that they will incvitably produce these consequences which their opponents have predicted. We have noticed an enumeration of some particulars which are important to be attended to, before appointing these meetings and in conducting them; as in places where they have been neglected, they have not been productive of any real benefit. The danger however of resting in them without entire dependence upon God, is we think by far more necessary to be guarded against. Decency and order will in general be considered, but too often will it be forgotten that the means are nothing except God doth bless them and make them powerful.

They have exercised a very happy influence already, and we feel assured that they are designed to be a principal instrument in the building up of the Messiah's kingdom.

From the New-York Evangelist.

REVIVALS.

IN WASHINGTON, D. C.—We learn from a letter, dated Washington, May, 10, and received by a gentleman in this City, that a Four-days Meeting has recently been held in that place, in the Churches of the Rev. Messrs. Danforth and Post. The meeting was so evidently attended by the presence and power of the Holy Spirit, that they concluded to protract the meeting four days more. As awakenings and conversions were not only occuring daily, but increasing in number, it was then resolved on, to spend the week and have a united communion season, in Mr. Post's, the largest Church. Each one of the sessions were to admit to their own church such persons as they saw fit, and then all come together, and be publickly received into the kingdom in one place. This was done, it was a glorious day. About ninety three were admitted, of whom 50 were admitted to Mr. Post's Church & 40 to Mr. Danforth's. Accessions were also made to other Churches, as Episcopalians, and Baptists.—One night all the saints were invited to meet for prayer in the different session rooms; and let the impenitent alone meet in Mr. Danforth's Church. The house was full. The Rev. Mr Patterson of Philadelphia, preached from "What must I do to be saved? and then invited to the anxious seat, at the close, all determined to set out for the kingdom of heaven. Between 300 & 400 came forward. All classes of persons were interested in the work.

In Delhi, Delaware County, N. Y.—A gentleman recently from this place, informs us that a three days meeting was held in Delhi, on the first part of April. Since that time the work has received a new and extraordinary impulse, and is still progressing with much interest and power.

In Meredeth, Del. County N. Y.—From the same source we learn that a three days meeting has recently been attended in this place, at which a revival commenced which is now in a very pleasing progress.

In Harpersfield, Del. County, N. Y.—The same gentleman informs us that a very interesting revival is progressing in this place, which commenced at a church meeting that was protracted several days.

In Franklin Del. County, N. Y.—We are informed that near 100 persons have made profession of their faith in Christ, in this place, since the work commenced, and that the revival is now progressing with great power.

In Otsego, County, N. Y.—We are informed from a gentleman recently from this County, that the revivals there are still interesting and powerful.

In Butternuts, Otsego County, N. Y.—A gentleman, recently from this place, informs us that the work of Divine grace, is very powerful in Butternuts; a meeting protracted several days, was attended there of late with very happy results, and that there were more than 100 conversions during the meeting.

In North-Haven, Ct.—A correspondent in this place under date of April 26, writes thus:

"The revival still continues in North-Haven. The number of hopeful subjectss is about 170.'

In Fayetteville, N. C.—A clerical correspondent, in a letter dated Fayetteville. April, 25. informs us that there is considerable attention to religion in his congregation, though no general revival.

In Dunkirk, Chautauque, County, N. Y.—We are informed by our correspondent in Dunkirk, in a letter dated May 2, that the work of the Lord is revived there—that a few are rejoicing in hope, and a number more, anxious for their souls.

In Westfield, Chautaque County N. Y.—The same correspondent says—we have had a glorious four days meeting in Westfield. It continued six days or longer. Many were converted during the meeting, and some may emphatically be called miracles of grace.

Further Particulars.—A correspondent in a recent letter in this place says: In the Presbyterian Church in this town there has been for some months an increasing spirit of prayer; and some occasional instances of conversion to God. Last Thursday week a four days meeting commenced which was evidently attended by the Divine blessing. Since that time there have been a number of hopeful conversions, perhaps 30 or 40. And what is peculiarly pleasing the work seems to have embraced a large portion of the fashionable youth of the place, such as during the last winter were engaged in dancing schools, and balls. Yesterday closed a quarterly meeting of the Methodists, which was held in this vicinity, and at which the power of God's grace appeared to be displayed. Never was there in this town so general and deep an interest felt on the great subject of salvation as at the present time.

AMHERST COLLEGE.

Extract of a letter from an officer in Amherst College to a gentleman in this city, dated Amherst, May 7th, 1831.

DEAR SIR,—When I wrote you last, we were apparently on the eve of a revival in College.—Since that time we have witnessed scenes of intense interest, which can never be obliterated from our minds in this world or another. The work has been distinguished for a deep and sometimes awful solemnity. Such perfect silence has often reigned during an entire service in the Chapel, that the *ticking* of a time piece could be distinctly heard in every part of the room; and the like intense attention has existed at the most crowded meetings in the village. Little has been said as yet about the numerical results of this work; but not less than 30 in College, have recently experienced a hope, more or less strong, of the forgiveness of their sins. Seven, whose hopes date further back than this revival, expect to join the College church to-morrow; which is the last Sabbath of the term. We rejoice that the students are about to separate in a state of feeling apparently so desirable; affording grounds for the hope, that they will be useful in vacation, and return with a genuine revival spirit. The conviction seemed general at the commencement of the work, that it must be engaged in by Christians as a permanent concern; & there is seemingly as much earnestness in prayer and strength of faith, as there was six weeks ago; although instances of hopeful conversion are now unfrequent.

This work has been carried on in the village for several weeks with great power. Last week the College united with Mr. Washburn's society in a succession of meetings of three days continuance. They were crowded and exceedingly solemn, and judge of our surprise, on entering the meeting for enquirers, on the evening after the last of these meetings, to find between 200 & 300 souls!—not all, indeed, deeply convicted of sin; but all, more or less solicitous about their salvation. Many of these have since found relief; & the work is extending to the other parishes in the town; in one of which, an effort will be made the coming week, to sustain a continued series of religious meetings.

The effect of these continued meetings, when well sustained by ministers, has, in this region, seemed to be very happy on young converts, and professing Christians. In Conway, a place not far from this, these meetings were held three days a few weeks ago, before any special seriousness had been manifested. Forty enquirers were present at the first meeting for the anxious afterwards; sixty at the second, and nearly one hundred at the last, one week ago.

A letter from a Clergyman in N. Hampshire to his friend in Boston, dated April 20, 1831, says:

"We are waked up in this region likewise.—This is the third week that I have been engaged incessantly in public and private exercises at what are called four days meetings. The first in Oxford, the second in St. Johnsbury, Vt., the third in Plymouth, where I now am. The next week I am engaged in Danville, Vt. and such is the persuasion of the utility of these assemblages that we must continue them until we have gone over the whole region. I get home on the Sabbaths. The effects on ministers and people are astonishing. We feel as new men, and our hearers as new people. The effort at St. Johnsbury was successful beyond all anticipation and the appearances here are truly gratifying."

TEMPERANCE.

THE SNAKE AND THE BOTTLE.

In travelling recently in one of the Southern States, we remained during the night at a house where several men had assembled for the purpose of indulging their lawless passion for ardent spirits. They became noisy and profane as the night advanced, and about the time for retiring to bed, their unhallowed clamor was almost insufferable. It was vain to think of sleep, or of quieting their horrid obstreperousness; & we therefore submitted as well as we could to the misery of our condition. By the morning one of the party had *sobered off* somewhat, and seemed capable of rational conversation. We attempted to remonstrate against his habits, and point out their evil tendencies, when he interrupted us by relating the following anecdote—"Two men of my acquaintance lately met at the house of one of them; and being both fond of the bottle, they proceeded to drink and carouse for two days and two nights. In the course of their drinking they consumed all the *liquor* that was in the house; and as there was none to be had in the neighborhood, they became very miserable and impatient. What to do for spirits they could not imagine. At last one of them discovered a small decanter which was placed in some part of the house, containing a snake preserved in spirits. The spirits looked well, and one proposed to the other to taste it. This was accordingly done; and one taste succeeded to another, until the contents of the decanter were exhausted, and the snake left *high and dry.*" The narrator assured us that this was the truth, and proceeded to say—"Now, sir, if the love of liquor will cause man to drink such a draft as this, how can you think that your talk will do me any good?" Truly, thought we, it must be a hopeless work.—*Christian Index.*

ANOTHER WARNING TO RUM-DRINKERS AND SELLERS.—A shocking instance of self-destruction from the intemperate use of spirituous liquors, occured in this village on the morning of Monday last. A man by the name of Aaron R. Savage, son of the late Josiah Savage of Middletown, in this State, arrived in the sealing schooner Alonzo, recently, at this port. Being of intemperate habits, he visited a house lately opened here, nominally to entertain the hardy sons of Neptune, but virtually to deal out death to the unsuspecting tar, where he drank to such excess, following his deep libations with an oversindulgence in food, after *festing on rum* since his arrival, that he was thrown into a fit which terminated in his death in 24 hours!

We do not feel prepared now to indulge in comment on the above, but must be allowed to remark that the case is a peculiar and touchingly aggravating one. Savage was born of respectable parents, and but a few years since was in flattering circumstances. He was mate with Capt. Riley, who was cast away in 1815 on the desert of Sahara, with which event our readers are probably acquainted. Since that period the unfortunate man has been a master of a Canton ship from the port of New-York, and then bid fair to become an useful member of society. He was married to a beautiful and accomplished lady in his native town, who has given birth to two children—now left innocent heirs to the infamy of a drunkard's death. Farther comment is unnecessary.—*Stonington Phœnix.*

It appears by the records of the county clerk of Rensselaer, that during the year 1830, 706 paupers have received public charity at the expense of $7871,38; and that from an accurate investigation, *nine tenths* of the expenditure was traced to the use of ardent spirits; so that the county has been put to the expense of $7084,25 to support its drunkards, or paupers thrown upon the public by drunkenness, while only $787,13 has been required for the support of all others, claiming public charity from old age or providential inability. Let those who are in favor of "*Temperate drinking,*" think of this calculation; and let them also reflect that all these drunkards, who have now become such a burthen to society, at some former period, no doubt, prided themselves upon their habits of temperance, and thought they were doing all that could be required, because they never drank any thing *only occasionally!!*

Tracts and Temperance Societies.—An aged man observed to one of the distributors of the city committee, that the change which had been produced among seamen, riggers, and the workmen about the docks and ships, in a short time, was almost incredible. "I have lived in the city," said he, "many years, and my occupation brings me in contact with these men; and in comparison with the profanity and drunkenness which prevailed a few years ago, all is now peace and quietude. Officers & hands read the bible and attend church, and many of our vessels are constantly going to sea and making voyages without any spirits on board. Such a change I never expected to see, as has been accomplished by tracts and temperance societies."—*Report of New-York City Tract Society.*

From the Albany Telegraph.

Conversing some time ago with a respectable inhabitant of this city upon the temperance cause, I expressed my surprise at finding he was not a member of the society for its promotion. "I am no drunkard" replied he with much asperity. "I know that" was my answer, "nor am I; but believing that none but strictly temperate men could effect the suppression of intemperance, I signed the constitution." "Well has that done any good? Has any drunkard been reclaimed by that act of yours?" "Not that I know of" was hardly out of my mouth, when he triumphantly exclaimed, "Then what good has it done?" I humbly begged leave to ask this question of him, before I returned an answer. "Suppose Mr. P., that you see a man drowning; are you to wait till you have ascertained that you will certainly save him before you spring in to his assistance; or throw out a rope to him?—Ought the Samaritan to have debated and determined whether he could certainly save the wounded man, before he took the trouble to pour in the oil and wine? It seems to me that we must always perform our duty and leave the event to God." C. G. F.

An Anatomical Sermon. An eminent Professor of Medicine lately observed to his pupils when delivering a Clinical Lecture on the effects of Drunkenness, 'one of the best sermons for drunkards or regular tipplers would be, to exhibit to them the heart, the lungs, and the liver of an inebriate, by the same organs in a sound state. Such an exhibition, said he emphatically, would probably produce a greater effect on their minds than all the sermons which have been published on the subject.

Monthly Gazette of Practical Medicine.

SAILING ON DRY LAND,
Or a new way to double the Cape.

The rail-way and the steam engine, if the following is to be believed, appear destined to produce a great revolution in the affairs of the world. What shall we say, for instance, to the astonishing feat wrought the other day on the Liverpool and Manchester rail road? The Majestic travelling six times between those places, thus, going over a distance of 180 miles in a day—and conveying backwards and forwards 142 tons? There are 10 such engines employed on the road.

"But a project is now conceived of rail-waying the Isthmus of Suez, and carrying over it vessels of the heaviest burden from the Mediterranean to the Red Sea. A paper to this effect has been read before the Society of Arts in London. The vessels are to be placed upon the rail-way out of the water, by means of *Morton's Patent Slips*, and then transported to the opposite Sea by means of locomotive steam-engines. By such slips the vessel becomes a sort of amphibious carriage—and the steam wafts her gently, crew, cargo, and all, over the plains of Egypt to her native element. It is said the difficulties of the enterprise are not greater than those which have been encountered in the construction of the Manchester and Liverpool rail-road, and that the Pasha of Egypt has actually employed an engineer to inspect Morton's Patent Slip.

"What are we coming to next? Shall we *canal* or *railway* the Isthmus of Panama? Moving bodily the whole mass of the vessel and cargo from the Mexican Gulf to the Pacific—instead of doubling Cape Horn? If our successors go on the next fifty years, & with the same accelerated velocity as we have done for the last fifty years, what prodigies will not be performed by human ingenuity? If we extend our calculation further onwards, where will be the limits of scientific improvements? We have come into the world a thousand years too soon."

Central Library of Rochester and Monroe County
Historic Newspapers Collection

The Editor of the Journal of Humanity in the last number of the 2d volume of that valuable paper, gives the following view of the progress of temperance since the establishment of that paper, together with some very pertinent remarks on the backwardness of the great mass of the people to come up to the work at once, and make a finish of it. We would suggest to him the necessity of exercising patience—of taking things as they are, and of continuing his exertions to improve them.

The progress of the cause of Temperance forbids us to despair of ultimate success—of a complete triumph.

The present number completes the *second* volume of the Journal of Humanity.

When the first number of this Journal was issued, about 280 Temperance Societies were known to the Agent of the A. T. S.-who however estimated the whole number then existing in the United States to be not less than 500, containing, he supposed, about 25,000 members. It was known that more than 70 merchants and retailers had discontinued the traffic in ardent spirit, exclusive of those in six towns, where *all* had discontinued, and that four distilleries had been stopped, from principle. A society had been formed at Montreal,—the only one beyond the limits of the United States, and there were eight states and territories of the Union in which none were known,to exist. Three years had passed away since the American Temperance Society made its first appeal to the public, and sent forth its first agent to proclaim the principle of *entire abstinence* and the results anticipated from its universal adoption. Its principles and views had met with unexpected favor; and the agents of the reform—those who planned and commenced the execution of the enterprise, as well as the public at large, were astonished at their influence. The results of the three first years would have been thought, we doubt not, at the beginning, a rich reward for exertions extending through ten times that period. For success seemed no longer doubtful. The spirit—the moral energy of our population, had manifested itself most nobly. Nothing more seemed necessary,than that benevolent and patriotic men in all parts of the country and the world, should be furnished with those means of influence which the correspondence of the American Temperance Society and the investigations of its Agents put in its power; and that all the friends of the enterprise should persevere as they had began.

Perhaps we ought to be satisfied with the progress of the cause since that time. Certainly the manifest continued favor of God demands the most devout thanksgiving. We had no sufficient reason, it may be, to expect a more rapid progress of the reform than we have witnessed. The number of individuals pledged to entire abstinence in the United States is doubtless more than ten times as great as when our first number was issued; the number of merchants who are known to have discontinued the traffic is more than 40, and that of distilleries that are known to have been discontinued more than 200, times as great as then. In the British North American Colonies the movement has made far greater progress than it did among us for the two first years after its commencement; and in Scotland and Ireland, with the advantage of our previous success, the cause enlisted more friends in a little more than a single year from the formation of the first Society, than we in America could number at the end of our third year. Temperance Societies have been formed in Sweden and in the Sandwich Islands; in France and Switzerland they are attracting attention; and on the ocean, wherever American commerce makes its way, their principles are known and their benefits enjoyed.

Perhaps, as we said, this is as much as we had any sufficient reason to expect. Yet, though we do not know that we are specially noted for impatience—the cause seems to us to linger along most unnecessarily and injuriously. We long to have the work *done*. The case is just this: We, the self-complacent people of the United States, by a sinful and ruinous indulgence of depraved appetite have rendered ourselves unworthy of our privileges, and unfit for our duties either to ourselves, to each other, to the world, or to God. Now, who can contentedly see so many choice spirits—so many powerful and cultivated minds—so many public spirited, benevolent, and pious patriots and Christians—men fitted to adorn and elevate a community of the noble-minded and virtuous, spending their best energies year after year in contending against a single low and degrading sensual indulgence that unmans and destroys us!—an indulgence, too, which the professed friends of truth and goodness might by a word, if united, banish from the land, or at least drive at once into darkness and disgrace, to perish with the death-struck human carcases that are now its trembling victims.

O they know not what they do—the temperate drinkers, the venders, the distillers, they that by any means support or countenance the practices that lead to intemperance! Should they all *this day* abandon their evil courses—their steps *are* in evil and to evil—this nation would *to-morrow* be prepared to enter on such a career of improvement and glory as would at once attract the new admiration of the world; and soon the desire and hope of doing as we had done, would run throughout the nations like a thrill of joy. It is not in their own neighborhood, of state, or country, only, that the influence of these men is deadly. They oppose the progress of liberty in other nations, and on other continents. They uphold tyranny and superstition throughout the world. They shut out from the benighted, the light of science and religion.—They know not what they do—the amount of evil cannot be told!

Not yet, then—we regret most deeply that it is so—not yet can the labours of the wise and good be spared from this cause. The Journal of Humanity, such as our best endeavors can make it, will continue to be at their service. We hope they may be able still more to promote its usefulness, both by extending its circulation and by increasing the interest and value of its contents. In both respects, as heretofore, it will depend much on them.

CHURCH MEMBERS AND ARDENT SPIRITS.—FROM THE ADDRESS OF REV. MR. MARSH.

Christianity was sometimes put to the blush, by the disgusting spectacle of the drunken man, talking pathetically upon religion, and making professions of extreme piety. But such a sight was scarcely less revolting, than was that of a professor of religion, sober himself but willing to make others drunken, for the gains of unrighteousness. He introduced his hearers, into the distillery of a professor of religion, and bade them listen to the miserable excuses made by such a person. He only "did it to get a living and maintain his family!" Now, suppose said the speaker, we should open another door, and discover a printing establishment, owned by this same professor of religion, and see his workmen striking off infidel tracts for circulation—and suppose he should say, he did *this* to "get a living and support his family." What Christian church would retain *such* a member? And yet the churches can welcome the distiller, whose gallons of rum are doing more injury, and making more infidels, than so many infidel tracts could do. If your son should get bewildered by the sophistry of an infidel tract, while retaining his sobriety, you might reason him out of it. But how could you reason him out of a depraved appetite? He put it to parents to say, whether they would prefer, as a choice of these two evils, that their sons should drink the rum, rather than read the infidel tract.

GENERAL ASSEMBLY.

The Editor of the Albany Christian Register has very obligingly forwarded us a slip containing the following account of the organization and the commencement of the business of the General Assembly.—The Editor will accept our thanks for his kind attention.

Philadelphia, May 18, 1831.

Dear Sir,—Agreeably to public notice, a meeting of the delegates to the Assembly, was held this evening for the purpose of making arrangements for religious exercises during the session of the Assembly, and to comply with a request of the Assembly made 4 years ago; that every church in our connexion would devote the Wednesday evening previous to its session to special prayer for the presence and blessings of God upon its deliberations. It was determined to hold prayer meetings every morning at half past 5 o'clock, in several of the churches of the city.

May 19.

Dr. Fisk opened the session with a sermon from Acts xxvi, 16, on 1. the moral condition of man, 2. the adaptedness of the Gospel to man's wretchedness, 3. qualifications for the office of the ministry. In the afternoon the votes for Moderator were taken, Dr. Spring and Mr. Beman being the candidates. Mr. Beman was elected.

Monday, May 23.

There was nothing of special interest before the Assembly until the reading of the Narrative of the State of Religion in the Presbyteries.—About half have now been read. They have evidently diminished in interest after leaving our State. There is one striking feature in those narratives which describe the most interesting state of things; that with the ordinary means, three, four, and six days meetings have been held, and the duty of immediate repentance has been prominently exhibited. The Assembly celebrated the Lord's Supper together yesterday afternoon. It was a season of deep and solemn interest, and admirably calculated to smooth those feelings of asperity which has existed in the Philadelphia Presbytery.—Before leaving home, I felt considerable anxiety with regard to the course things would take at our meeting. Mr. Barne's case will come before us. If we go into the examination of the question whether Mr. Barnes is a heretic; one of two things must take place. Either we must come to the determination that the Presbyterian ministers who agree in their belief of the fundamental facts revealed in the bible, but differ in their views of philosophy concerning the *how* of those facts; can love each other, set in concert, respect each others' feslings and character, agree to differ; or else every shade of difference in the philosophy of religion must be the ground of contention & heart burning, and separation. I have conversed with several members of different views. The feeling among them is the same; we must love each other and show the meekness and forbearance of the Gospel. In fact from the remarks of all with whom I have conversed I should anticipate that there would be no difficulty, were it not for a remark made by a leader in the prosecution of Mr. Barnes. He was asked if we were not going to have a squall; not a squall, said he, but a tempest. My reason for stating these circumstances, is, not to spread the spirit of contention; but to beseech the churches to pray for us with peculiar earnestness. It is a peculiarly important session. There seem to be some of hot Spirit whose voice is still for war. And it appears to me that if the representations of the Presbyterian Church fall out by the way, at this time when the Holy Spirit of peace is so blessing us; that the Lord will blight us with a mildew. Brethren pray for us.

Yours truly.

Since the above was in Type, we have received the N. Y. Evangelist, giving the proceedings of the Assembly to the 22d. We have only room for the following.

REPORTS OF THE PRESBYTERIES AND CONGREGATIONAL ASSOCIATIONS.

Our Correspondent, under date of May 24, says:

During the past day I have had opportunity to hear the Reports of the Presbyteries and Congregational Associations. I now transmit a few things which I deem the most important.

Albany Presbytery.—The influences of the Spirit have been poured out on most of the Churches. Those in Albany have had a glorious share. Union College has not been passed by in the work. Cause of Sunday Schools and of Temperance advancing. The Churches encouraged to go forward.

Troy.—The towns of Lansingburgh, Tabor, Hebron, Troy, Nassau, and Brunswick, have been blessed by the Holy Spirit. Warren county has been a general scene of revival. It has been among all ranks. Female Bible Classes much blessed. Four new churches organized. Means of arousing the churches, four days' meetings.

Columbia.—Revivals in nearly all the congregations. More done for benevolent purposes, than at any previous year.

Watertown.—Many of the churches blessed. During the last two months, it is supposed that 800 have been converted. Christian efforts greatly increasing.

Oswego.—A considerable number of churches have been revived. A good proportion of the subjects of grace are from Sunday schools. A moral sinner, who lived five miles from any church, & who had neglected the means of grace, was awakened, and carried his family to church on an ox sled, and was in a few days converted.

Oneida.—The labors of an Evangelist much blessed. Several congregations have been visited, particularly their Sunday Schools.

Otsego.—Almost every place has been blessed by the descent of the Divine influences. Among those places are Mount Vernon, Norway, Verona, Augusta, and Cheeseborough. Means blessed have been, visitations, three days union meetings and Sunday Schools. A number of drunkards reformed. The work has chiefly been among the youth.

Cayuga.—Many churches blessed. The first means of awakening them were, that several laymen volunteered to visit every town to organize and improve Sunday Schools. They catched the sacred flame, and conversed with the people of God, and were instrumental in exciting them to renewed action. A four days meeting was then blessed to many souls. A meeting of this kind has since been held monthly. Ministers have pressed obligation! At the close of service saints retired to pray, and sinners stopped to converse. It is thought that 1300 have been renewed the past year.

Chenango.—For six months there has been a revival in ten or twelve congregations. The number of subjects in each congregation is from 30 to 200. The work is glorious among Sunday Schools.

Cortland.—Revivals in most of the churches. Work still solemn, and now progressing. In one place the work stopped by reason of many in a church taking a stand against temperance.

North River.—A great proportion of the congregations are now visited by the dews of Divine grace.

Bedford.—A revival in two or three congregations.

Long-Island.—Several churches revived. 29 Sunday school teachers, and 50 Biblical scholars, have recently indulged hopes.

New York First Presbytery.—Most of the churches blessed. Conversions often after a few hours' conviction. Days of fasting, and three days' meetings the cause of much good.

Second Presbytery.—A work of grace in a number of churches. A powerful excitement among their colored churches.

Third Presbytery.—Eight hundred added to the churches from the world. Morning meetings, several days' meetings, and visitations have essentially aided the work.

Newark.—Revival in Caldwell, Newark, Patterson, Sparta, Bloomingdale, and other places. Several Sunday schools blessed.

Elizabethtown.—Divine influences have descended upon a number of the churches.

New-Brunswick.—Three or four congregations revived.

Susquehannah.—Several churches visited by the Holy Ghost.

Philadelphia.—A work of grace in the churches under the care of Messrs. Skinner, M'Auley, Hoover, Eustace, Grant & Winchester. Union prayer meetings blessed.

Baltimore.—Christians in some degree revived. Increase of Missionary zeal and efforts.

District of Columbia.—Since April, a four days meeting was held in Washington, which was attended with great good. In a short time another was held, and at the close of it, another immediately succeeded. A hundred were added to the churches on last Sabbath. Several more rejoicing. A glorious work is also going on at Alexandria.

Carlisle.—Hopeful appearances in Dickinson College. A good work at Carlisle, Francberg, and Silverspring.

Erie.—A revival in 6 congregations.

Washington.—20 Temperance Societies formed—300 societies formed to destroy gambling—several distilleries destroyed.

Ohio.—A few places visited by showers of divine mercy. Jefferson College shares in the work.

Huron.—A number of revivals. It is supposed that as large a number have been converted, as there were previous members of the churches.

Lancaster.—This Presbytery has within its bounds, 120,000 people—one minister to 10,000—five Roman Catholic Churches in county towns.

Columbus.—The Holy Spirit has been poured out on many of the congregations.

Chillicothe.—Several towns have experienced a shower of mercy. Whole families converted—a number of converts fitting for the ministry—one county destitute of preaching.

Cincinnati.—The churches of Cincinnati have been favored with a revival—also Reading, Pisgah, Somerset, Mount Pleasant, New Richmond, and Williamsburgh, and other places. Camp Meetings have brought out large numbers who have never attended worship,and have been signally blessed. Those who have been converted at them give good evidence of a change.

From the American Traveller.

TO THE OREGON EMIGRANTS.—The American Society for the encouraging the settlement of the Oregon country, is desirous that enlistments should be made, as soon as practicable; and that of the number offering for the first emigration, proposed to consist of one thousand male persons, who will quarter in St. Louis some time in the months of January, and February next, a part should be of the following occupations: of fifteen or twenty persons possessing a scientific knowledge of the different branches of natural philosophy, particularly astronomy, geology and botany—2 or 3 practical skilful physicians—6 master ship builders; mill-wrights; wheel-wrights; carpenters; blacksmiths; tinmen; tanners; curriers; shoemakers; hatters, &c.; of capitalists, taking with them vessels suitable for the lumber trade, and whale fishery, both of which pursuits are, and will continue, vastly profitable; of capitalists, who will carry out the iron parts of grist-mills, saw-mills, &c.; of nail making, machinery, &c.; who will establish a paper-mill; a printing-press; a manufactury of window glass, and a foundry for iron ware.

An immense water power is found 21 miles from the Columbia, up the Wallamet of Multnomah in the very midst of the contemplated settlement. It is formed by the falling of this great river, perpendicularly, 25 feet. Capt. Dominis who has recently returned from the valley of the Wallamet, where he had resided nearly a year, went to the foot of this cateract with his vessel of two-hundred tons. This gentleman surveyed a part of the Columbia river, and made a chart of the same. He was particular in his examination of the country, and thinks with hundreds of others who have explored the same territory, all concurring with each other in like testimony, that no spot, elsewhere on earth, offers equal advantages for a civilized people.

He reports that the English traders at Fort Vancouver, a post nearly opposite the mouth of the Multnomah, had in 1830, 4000 acres of land under cultivation—had raised, and on hand, 7,000 bushels of excellent wheat—10,000 bushels of potatoes—corn, and other grain in abundance—had 350 head of horned cattle; and horses as many as would suit their convenience. They had built three vessels, which were then employed in the profitable business of carrying lumber to the Sandwich Islands.

Emigrants will go to the Oregon country in the manner and under the encouragement annunciated by the society's circular; each receiving, gratuitonsly a lot of land in the most delightful and valuable region in America; where the fertility of the soil, the healthfulness of the climate, the good market for every product of earth, or of labor, and the enjoyment of a free and liberal government, will conspire to make life easy, and the settlers happy.

H. J. KELLEY, *General Agent.*

Editors throughout the United States, by giving the above an insertion, would not only increase the circulation of desirable information, but would render a service to the society.

Extract from a Letter from the Rev. Wm. Torrey to a Lady in Philadelphia, dated Buenos Ayres, Jan. 27, 1831.

"The attempt to raise the vessel and to recover any part of the property, including the 50 silver dollars which I sent you have failed; so that $25 for the A. S. S. Union, remitted for books sold, and $12 taken up at our monthly concert, for the General Assembly's Board of Missions must be set down to the amount of unavoidable losses, for we have no means of replacing those sums. The sum intended to have been sent you for purchasing books for our S. S. Library will be forwarded to you again by some early opportunity. Our teachers are always happy to hear from you, and to know that you still feel an interest in the school.

I am still employed for four or five hours in the morning of each week day in teaching. Indeed, but for this arrangement I should hardly have been able to have remained here. Our Sabbath School has been more numerously attended this summer, (winter here,) than ever before; sixty or seventy generally being present in the afternoon.

The Bethel service, was commenced the last Sabbath. Several disappointments had been previously experienced from the weather and the want of a suitable vessel. The flag you sent is an excellent one.

It may interest you to know, that the tract on "Quenching the Holy Spirit," republished by your Society is the first tract which I ever wrote, and that the incidents recorded in it are facts which occurred near the place of my former residence. I have traced the records of its usefulness in the Annual Report of the American Tract Society with some such feelings as a father follows his son through the world. More has been done here in circulation of tracts during the last six months than for two years before: and I hope some good will result."

To the foregoing extract we subjoin the following statement from the last report of the A. T. Society which cannot fail to increase Mr. Torrey's gratitude to God for the honor and happiness of being instrumental in winning souls.

Effects of 100 Tracts sent to the Principal of an Academy.

The Society's Agent in the Western District of New-York, says: "The Rev. Mr. H——, Principal of the Academy at M——, to whom I sent 100 of the Tracts *Quench not the Spirit*, informs me, that at a time of uncommon seriousness, he gave a copy of the Tract to each scholar in the school, and perceived distinctly its influence in increasing the seriousness of some, and exciting to thoughtfulness others who were before insensible.—One of these Tracts was given to a young man, whose mind was too insensible to receive any special impression from it, but who was, providentially, about to return to his parents, who were both living without hope. He threw down the Tract with some indifference in the presence of his father, who seized it and read it. He wept, and read it again and again. His condition as a lost and guilty sinner was brought with fearful clearness before his mind. He found not peace till he found it in Christ. While in distress for his soul, he gave the Tract to his wife who was also convicted of her sins and hopefully converted to God. The attention of the neighborhood became awakened, and a considerable revival of religion followed. The Tract was greatly sought for, and hung up in houses to be read by visiters. A Baptist clergyman in the neighborhood of the Academy, says that these Tracts were the instrument of promoting the revival there, and that one of them, given to his daughter, who was returning to stupidity, was carried to her chamber and read as a messenger of God to her. Her convictions returned with great clearness and force, and she that very night surrendered her heart to Christ."

OBSERVER.

THURSDAY, JUNE 2, 1831.

☞ The Subscribers to the Rochester Observer in BATAVIA and the ADJACENT TOWNS, are requested without delay to inform our agent Mr. Seaver, at Batavia, what money, if any, they may have paid to Mr. *Abijah Blanchard* during the *past winter and spring*, on account of this paper. We hope they will not delay showing Mr. S. their receipts.

A MISTAKE CORRECTED.—We were called upon by a Member of the Genesee Consociation to notify us of a mistake made in our last paper as to the time of the meeting of that body. The meeting should have been noticed to take place at Parma, on the FIRST instead of the SECOND Tuesday of June next.

We were so fortunate however as to have preserved the copy of the notice which we published, and find that the mistake is not ours but that of the person who handed it in. It was accompanied by a name which we were unable to *decypher* and therefore was compelled to omit it, which must be our apology for the singular manner in which the notice appeared.

CHANGES IN THE MINISTRY.

Our article under this head in this paper, week before last, has been copied into the Christian Journal of Utica, and the editor there ascribes, as the cause of these changes, "the modern mode of conducting revivals." He considers the list which we then furnished as affording conclusive evidence that it is their legitimate tendency to unsettle ministers, and to keep them on the "wing." If we have rightly understood what has heretofore been urged on this point by certain papers, and the drift of the article in question, it is that the manner in which these revivals have been conducted is calculated to produce difficulties and divisions in churches, and thus to cause the dismissal of ministers.

As such a result would be sincerely to be deprecated by every Christian, and as it is this undoubtedly that has caused the regrets of the editor of the Journal, we were a little surprised that he should have overlooked the concluding paragraph of our article which certainly might have quieted all his fears on this subject. We there stated explicitly, "that notwithstanding so many changes, not only great peace and harmony prevail among the churches in this region, but God has blessed them in an unprecedented degree, by the outpouring of his Spirit in the conversion of sinners."

We may further quiet the apprehensions of the editor of the Journal,by assuring him that we know of only one instance, in which difficulties in any way connected with a revival has been the cause of these changes. There may have been others,but we have made some inquiry and have not been able to hear of any other, and one thing we can assert with confidence, that there has never been a time when greater harmony among ministers and private christians, and when fewer difficulties existed in the churches, in this region, than at the present time. It is, as we said before, a little surprising that the editor of the Journal should have overlooked our last paragraph, and as the readers of his paper must have received an erroneous impression from his comments on that part of our article which he published, and of course must have had unpleasant feelings excited in their breasts, we presume that he will, without delay, endeavor to remove these impressions by laying before them, at least, the substance of this statement. Had he given our statement *entire*, as we had reason to expect any one would do who might think proper to notice and comment upon it, any correction would have been unnecessary, as his readers could hardly have failed to draw a correct inference, as they must have seen that the very extensive revivals with which we have been blessed, so far from having produced any unpleasant or unchristian feelings, or any difficulties or divisions in the churches, have had the effect to draw closer the bonds of christian fellowship. They would probably have inferred & inferred correctly, that where so great changes had taken place in the churhs by the accession of so many members, that changes would be likely to result from it. Some churches which were before too weak to support a minister are now able to do so, and by calling a pastor from some other church would leave another congregation destitute, and thus one change would lay the foundation of others. This we know has been the case in some instances, and doubt not other removals have been bro't about in the same way. It is in fact somewhat remarkable, where the pastoral relation has, in so many cases been dissolved, that so great a degree of harmony should still prevail and so few cases of alienation of christian feeling should exist.

HASTY ADMISSION TO THE HOLY COMMUNION.

To the article which we publish under this head, we would call the attention of our readers. The subject is one of high importance to the interests of religion and the prosperity of our churches. The practice of requiring some time as a state of probation for the young convert previous to his admission to the privileges of the church, has been so general, it can hardly be expected that a practice essentially differing from it, can be substituted without a thorough scrutiny. We are aware that many christians, of late have adopted the sentiments of our correspondent, and others are unsettled and are enquiring what is the correct course in relation to the admissions of members to church privileges. The editor has within a year or two, entirely altered his opinion on this subject from an examination of the Scriptures which relate to it. Indeed if we were to be governed by the practice of the Apostles in this matter, there would be little difficulty, it is apprehended, in coming to a correct conclusion; and we can hardly find better authority to guide us in this as well as in every thing else relating to our belief and practice.

But we will leave A. to speak for himself—and we are happy to be able to say to our readers, that we expect further communications from the same quarter on this subject. The long experience of the writer, in the affairs of the church, affords us assurance that our readers will be edified by his essays.

CHAPMAN'S NOTES.

We have received the 2d edition of this work, and from a hasty perusal of its contents are satisfied that the author has added much valuable matter and that this will add to the reputation which he had acquired as a Biblical Scholar in the publication of the first edition. We speak of this volume with confidence, as a work of peculiar merit and one which ought to be in the hands of every Sabbath School Teacher, and in every family. The author has not in our opinion consulted his own interest in the publication of so small an edition. This edition will, we are confident, be immediately disposed of as they have, wherever offered, met with a ready sale.

A few copies may be had at the office of J. S. Ware, Chemical Manufacturer, Carroll street.—Price one Dollar.

For the Observer.

Mr. Chipman:—At a quarterly meeting of the Methodist society, which was held in this place a few days since, I attended one of their religious exercises on Monday, when Rev. Mr. *Fillmore* preached: and in the course of his sermon, was astonished to hear from him, that within a few months past, so new and strange a doctrine, as the *sinner's power to forgive* his *own sins*, had been introduced by some preachers and had become considerably prevalent. Mr. Fillmore's representation was just this: that a *new doctrine* had been lately introduced among us namely: that the sinner could *change* his *own heart*, or, (as he represented the meaning of this language,) *forgive* his *own sins*. The preacher illustrated this announcement by referring to the *Roman Catholics*, the priests of which religious sect, he observed, taught a very similar doctrine, viz: *their* power to forgive sins; but against this doctrine of the Catholics, he observed protestants had *protested;*—but lately, the doctrine had been taught, that the *sinner* could *change* his *own heart*, or *forgive* his *own sins*.

Now the former part of this representation viz: that the "sinner could change his own heart" with a proper explanation, I have heard from Presbyterians, but about the "ability to forgive sins," I have never before heard any intimation. As Mr. Fillmore is said to be a very respectable man, and quite a popular preacher of the Methodist denomination, I have a curiosity to enquire by whom,or by what denomination,this novel doctrine has been propagated—and I would be much obliged to you for any information you can give me in relation to these strange assertions.

Yours, &c. GEORGE P. KING.

Henrietta May 20th, 1831.

ANSWER BY THE EDITOR.

As to the "ability of the sinner to change his own heart," I have heard the following explanation.—That God is a just God, and therefore does not require that of a sinner, which he has not ability to perform.—That He requires of the sinner to repent and believe on the Lord Jesus Christ, and therefore that the sinner *can* repent.—That *repentance* and the exercise of *faith* are the acts of the creature which God will not perform for him.—That his *dependence* on God for his Spirit, interposes no obstacle in the way of faith and repentance.—That we are dependent on God for a blessing on our labors—for the growth of a crop of grain or any of the productions of the earth, as well as for strength to plough and sow our fields, but that this dependence is not any reason why we should not plough and sow, but rather an encouragement. We have uniformly, of late, heard it pressed upon the sinner as an *immediate* duty, and one which he could perform, to repent, abandon the service of Satan, and engage in the service of God.—That the mind is influenced by motives—That when the motives of the Gospel are presented the sinner, he can *change* his mind or purpose—and that this change of purpose is what is meant by a change of heart, &c. &c. I will not and need not go into any farther explanation, as this subject has been so often and so fully and clearly explained, that I presume it is generally understood by our readers.

As to the other part of the assertion viz: that men can forgive their own sins, which you represent Mr. F. as making, I can give no further answer than merely to say that as I have not heard any such doctrine preached, I must refer the enquirer to Mr. F. who may probably have alluded to some new sect that has recently sprung up, of which I have not heard. I presume that he can give an explanation that will be satisfactory. As I cannot see that the two things, viz: the ability to change the *heart*, the mind or purpose, and that of forgiving sins, can have any necessary connection or are dependent on each other, Mr. F. may have referred to different denominations. However this may be, I can only say that I have uniformly heard the doctrine preached that God *for Christ's sake* forgave sins—that it was not on account of any merit, or of any "works or deservings" of the creature, &c. &c. Indeed this has been very frequently and fully elucidated in this village by comparing the condition of the sinner who was condemned by the law of God, and liable to its penalty, to that of the criminal who stood convicted of a crime before a human tribunal. The latter would not accept of pardon until he was condemned, nor would he accept a pardon for any *other* offence than that of which he stood convicted: for instance, if condemned for the crime of larceny, he would consider it an insult to be offered a pardon for murder. So the sinner must feel that he had violated, and was justly condemned by the law of God or he would not accept the pardon offered. He must feel that the penalty was *proportioned* to the crime for which he was condemned. He must feel too, that the granting of pardon was an act of mere grace—undeserved favor on the part of God—that it would be ridiculous to offer *pardon* where the law had not condemned—because exemption from punishment might of course be demanded as a right where the penalty had not been incurred. The sinner has been told that he could not be forgiven until, being sensible of his guilt—sensible that he was a criminal—that there was no way of escape from deserved punishment—he was willing to accept pardon from God through Jesus Christ. Indeed condemnation by the law and salvation only by Christ, together with the *ability* of the sinner to *accept* the pardon offered, has been the prominent points which I have heard urged of late and which have been so greatly blessed to the conversion of multitudes in this village and in this section of country. I therefore presume that Mr. F. had no reference to any preaching in this village, but probably to some sect which has sprung up in another part of the country.

WM. G. TAYLOR.—A man of this name has been arrested at New-Orleans as the principal of a gang of counterfeiters who had been drawing pretty freely upon the Bank of the United States, in that city. Others of the gang who were, however, considered as only the pupils and agents of Taylor, had previously been arrested and are in custody, but Col. Taylor, as he calls himself, deposited $12,000 as security for his appearance at court—and was permitted to go at large. He said that he belonged to Cleaveland, Ohio. It will be recollected, *probably*, by some persons in this vicinity, that there was a Lawyer by the name of Wm. G. Taylor, who once resided at Pittsford, and went from there to Detroit.

We would not, however, presume that a man of his character would have *descended* to counterfeiting!!

A letter from a correspondent dated East Ridge May 24th, to the editor says:

We have just closed a four days Meeting here on Saturday, which has resulted in the hopeful conversion of a goodly number of souls.

For the Observer.

HASTY ADMISSION TO THE HOLY COMMUNION.

The editor of the Gospel Messenger, published at Auburn, has admitted some remarks into his paper upon this subject. Whether the editor himself be the author of the remarks is not material, but the remarks are founded upon a *wish* expressed by the Editor of the *Presbyterian*, a *paper* published in Philadelphia. The wish is this—"I wish the writer on Revivals of Religion or some one well qualified, would take up the subject of *hasty and careless admission to the communion of the church*. If I am not mistaken this one thing is doing more in the west toward injuring the church and bringing revivals into discredit than any other."

Now the remarks in the Gospel Messenger are intended to confirm the opinion that much injury is in progress. "If the writer," who has appeared in the Presbyterian, says the writer in the Gospel Messenger, "could spend a few moments in the West, we are persuaded he would be more than ever convinced that most mischievous consequences are to be apprehended from the practice to which he alludes."

Now Mr. Editor, you and I live among the people of "the West," and is it so, that among us there are *hasty and careless* admissions to the communion of the Church! If this be so, it certainly is an evil, and none can tell the injury which will follow to the cause of Christ. Let us look at the statement—"*hasty and careless admissions to the communion of the church.*" If this be the practice in any of the Presbyterian churches, it is one with which the writer of this article is not acquainted, and sir, I am acquainted with not a few churches of this denomination. *Hasty* and *careless* admission is a heavy charge, and one which the Editor of the Gospel Messenger prefers against the churches generally in "the West." It certainly does not apply to this part of the west, so far as Presbyterian churches are concerned. No sir, we are accustomed to examine *carefully* and *deliberately* all those who offer themselves for admission to the communion. We do not require them to spend two or three months in the open violation of known duty, to disobey a divine command of our blessed Saviour for months or weeks, with a view to ascertain whether they love him. When Christ commanded and invited Matthew to follow him, we do not suppose it was any thing hasty or careless for him to obey. We do not suppose it was necessary for Matthew to sit still for a few months with a view to learn *how* to follow Christ. And when a person deliberately, and without any fear of man, feels willing to do his duty, we suppose he ought to be allowed the privilege of performing his duty. If he give satisfactory evidence of repentance toward God and faith in Christ, he ought to enjoy the privileges which Christ allows to them who believe on him, and what other evidence do we want of faith in Christ but obedience to the commands of Christ. And if a man has faith *now* he wishes the privilege of manifesting his faith now. Is disobedience a *manifestation of faith!* Is there another Saviour besides Christ, who is to prepare us to be saved by Christ!—Must we not submit to him and *love* him; and if we love him, must we live a few weeks or months just like those who *hate* him, with a view to ascertain that we love him! Is this command of God or the tradition of men? Perhaps,Mr. Editor, the writers in the *Presbyterian* and Gospel Messenger, would do well to examine the practice of the Apostles in admitting persons to the communion of the church, and if those writers

Central Library of Rochester and Monroe County
Historic Newspapers Collection

will tell us what they mean by *hasty* and *careless* admissions, and also what was the practice of the Apostolic churches, and give us their reasons why we should depart from apostolic example, and thus render the command of Christ to follow *him now* of none effect by their traditions, and also show us how a man can love Christ and not keep his commands, we may enter more largely into the discussion of this subject. In the mean time it may be said we are prepared to vindicate the admission of persons "to the communion of the church on Sundays, who, to use a common expression, were 'brought out the day before.'" We are prepared to imitate apostolic example, not by *hasty* and *careless* admission to the communion of the church, but by allowing those who turn to the Lord to *obey his commands*.

A.

GROG SHOPS.

The Legislative Council of Michigan have passed the following act:

"Sec. 2. That if any person licensed to keep a victualling house, ordinary or grocery, within this Territory, shall vend ardent spirits, either by the large or small measure, and thereby render himself obnoxious to the term of keeping a *grog shop*, every such person shall on conviction thereof, be subject to a fine, in the discretion of the judge or justice before whom complaint is made, in a sum not exceeding fifty dollars."

What would be said of such a law in this State? Who among our liquor-selling Grocers would not incur its penalty? Indeed, who of them would take out a license, were they to be so restricted in their management of them, as not to come within the definition of "grog shops?" We apprehend that there would be little profit, and therefore no inducement for the sale of spirits, were grocers to refuse selling to habitual drunkards or *tipplers*,—It must be from these classes that their profit is principally derived. And it is a fact which our magistrates and constables can testify to, that a great share of their business in the *criminal* department is derived from those who visit these grog shops, and are there prepared for the commission of those acts which render their interposition necessary.

When will the eyes of the community be opened to the folly of making laws to punish crimes and at the same time of legalising that traffic which leads to the commission of crime!

For the Observer.

DEAR SIR:—I have seen no notice of the recent revival in E. Gainsville, among my dear people, whom I have recently left. I intended to have sent you some notice of it ere this, I now forward it for the Observer.

During the four and a half years of my ministry at Gainsville and Castile, we annually experienced some mercy drops. About ten each year on an average, professed to experience a change of heart. The Spirit of God often seemed more ready to shed down a more extensive blessing upon us than we were willing to receive.

The church had increased during the above period from less than 60, to rising of 100 members. Two places of public worship had been erected one at Castile; one at E. Gainsville, one at W. Gainsville; W. Gainsville had separated from us. A commodious house done off with 42 slips, to accommodate rising of 300 people had been erected at Castile for four hundred dollars. Sabbath schools and Bible Classes had been well attended. Rising of three hundred youth had become deeply interested by those means in divine truth. The temperance cause had been laid before the people, and urged with perseverance and been very successful. Two pleasing temperance societies have been formed. The church unanimously (excepting one member) had become a temperance society.

Various features in the society, however induced me to believe, last fall, that a change would soon be advisable, and I made arrangements accordingly. I had proposed, and the congregation consented that I should leave in April, and I had formed a connexion with the female Seminary at Geneva, expecting to supply a vacancy in the vinciity on each Sabbath as I do. My goods had been mostly removed, and I had but four weeks to terminate my engagements with them when a revival commenced.

A four days meeting was holden in Warsaw early in March, and I had persuaded some of our church and congregation to attend. They brought home most solemn impressions. Our weekly meetings immediately became more interesting. A few obtained hope and many were deeply impressed. A work of revival was very manifest. In the course of 10 days about 8 or 10 had obtained hopes. During the next week the power of God was "like a rushing mighty wind." About 40 in that week were brought into the kingdom of Christ. During the week a two days' meeting was held and we were assisted by Rev. Messrs. Steele, Gridley and Baldwin. About 10 of the 40 obtained hopes during those two days. From 60 to 70 obtained hopes during the whole revival. Ten or twelve of them are from 35 to 70 years of age—the rest younger.

One leading characteristic of the work was a deep conviction of the depravity of the natural heart, accompanied with a deep and abiding impression of the purity and holiness of God. Another leading feature was that when hopes were cherished, it was at first with great diffidence, accompanied with "great searching of heart," but with gradually increasing evidence.

The plain exhibition of divine truth accompanied with the prayers of God's people, were all the human means that were used. Meetings of some sort were attended every evening in the week, and were usually closed with two or three prayers pertinent to the revival. Our meetings were solemn as eternity, because the truth and presence of God were inevitably there. We sometimes saw at an anxious meeting seventy arise at once, asking for the prayers of God's people, engaging at the same time that, relying on the influence of the Holy Spirit for assistance they would try to give up their hearts to God while christians prayed. The power and grace of God were so manifest as to put to silence every sceptical inclination to ascribe the work to human means.

I view it a great mercy that I was permitted to see so many of my dear parishioners & members of my Bible classes and Sabbath Schools brought in the kingdom of Christ before I left them. Among them is a number of young men who have already begun a course of education for the Gospel ministry.

The grace of God showed itself able to subdue some hearts of men past middle age who had hardened themselves into a neglect of the Sabbath, and of the preached gospel and established the habit of considering the preaching of the gospel as priestcraft. To see such coming forward, taking the anxious seat—saying to christians "*Pray for us*," and asking with humble tears of penitence "*can you forgive me*," was not only affecting but afforded the clearest evidence that no human power could produce such effects.

The work declined about the time my engagements expired—but I continued three weeks longer and gathered a number of them into the church.

I expressed to the church some conscientious scruples whether to consider the whole as an intimation not to leave. But as the arrangements and engagements were previously made—veracity was pledged and great disappointment in the Seminary would result if the engagements were not fulfilled, I decided I ought to fulfil them. I therefore left my dear people whom I had served on annual subscriptions in a condition favorable to the harmonious employment of a successor. Glory to God in the highest for all the manifestations of his favor to our churches.

One thing deserves special notice. The cause of Temperance although it had met with serious obstacles yet had been continually in an *onward march* and opposition had been continually giving way. There was one instance however of powerful conviction in a man who was a little intemperate. By the use of his whiskey bottle however he grieved away the Spirit of God and remains in "the broad way" to eternal death.—These with other similar facts in other places are a clear demonstration that the cause of temperance and that of revivals go together—and that the cause of intemperance grieves the Spirit of God and confirms its votaries in the road to ruin.

JOHN F. BLISS.

THE LATE JEREMIAH EVARTS, ESQ.

The following account of the last hours of that lamented and highly talented and devoted servant of God, Jeremiah Evarts Esq. is from the last Charleston Observer, in which city he closed his earthly labors and has entered into his rest.

It will be read with deep interest by every Christian.

Mr. Evarts arrived in this city on Tuesday the 3d of May, in one of the steam-boats from Savannah, and was cordially welcomed at the house of the Rev. Dr. Palmer. He appeared very much exhausted, and retired immediately to rest. Medical attendance was soon procured; but nothing could be done in his case, except to mitigate the violence of his disease. On Wednesday night his rest was composed; but on Thursday his debility increased and became alarming, and on Friday, as there was no improvement, another physician was called in for consultation. That day had been set apart by the Circular Church for fasting, humiliation and prayer, in view of an approaching Sacramental Sabbath. Immediately after morning service, at the request of Mr. E. several ministers met in his chamber, when, though exceedingly weak and prostrate, he addressed them, and remarked that he knew his case to be extremely critical—that he found it pleasant to be in the hands of God, who would do all things well—that he had no painful solicitude as to the result of his sickness, but thought it his duty to use every means for his recovery. He then requested an interest in their special and united prayers:—1st. That if consistent with Gods will he might recover. 2dly. That he might have a sweet sense of pardoned sin and an unshaken confidence in the Saviour. 3dly. That if God should spare his life, he might be *wholly* and *entirely* the Lord's; consecrated to his service—and 4thly. That if it should please God to remove him by this sickness, he might be able to glorify him on a bed of languishing and pain, and that His precious cause might be promoted by his death. He then expressed a firm and abiding hope in the Lord Jesus, and seemed like a little child, sweetly reclining on the arm of its faithful protector. By this effort, he was so much exhausted, that, at his request, the ministers retired to another apartment for special prayer. An anodyne was administered, and he spent a comfortable night.

Saturday, there was no material change in his symptoms. Still, however, he was more feeble, and his pains returned with violence. Saturday evening, he remarked, "to-morrow is the rest of the Holy Sabbath. I may be in eternity before it arrives. My mind is so weak, I cannot pursue a train of thought, but I bless God it is tranquil. Not my will, but thine O God be done." To one who remarked, we hardly know how to spare you from the Missionary cause: he said, "don't mention it, don't mention it—the Lord knows best." After taking a little gruel, he said, "I shall require but little more nourishment in this world. My work is almost done—Jesus reigns—blessed be he—I wish to lie as a penitent sinner at the foot of the cross." At nine o'clock he breathed out a short but comprehensive prayer in interrupted and broken petitions, making, at its close, a full and entire surrender of body and soul into the Redeemer's hands, and said, "O dear Saviour, if this is the last night I have to pray on earth, let my unworthy prayer be exchanged for praise in thy kingdom above, Amen, Amen." Speaking of his family, he said, "I pity them, but God is a faithful God, he will take care of them—He will take care of them, that is enough." On being asked if he had any particular message to send them, he said, "Give them my love, my dying love—The Lord reigns."—Anodyne was again administered, and his rest was composed.

In the morning his appearance was greatly changed, and during the day he was gradually sinking, yet he conversed considerably. To a young professor of religion who was in attendance, he said, "You have professed religion while young; so did I. I rejoice in it. All I have to say to you is, endeavor to aim at great attainments. The present age demands great things of Christians. Be not satisfied with being half a Christian. Be entirely consecrated to his service. There are some things I could do if Providence wills that I should get better, but I have no will of my own. I can rejoice that I am in the hands of the Lord. My mind is perfectly clear." To several young Christians he said, "I feel a great interest in young Christians. I want to exhort you to *help* each other. Live near to God. Be bold in his service. It is the only thing worth being bold in. Do not be afraid. The Lord be with you." He then laid his head back upon the pillow and gave them his hand. At 6 in the evening, was free from pain, conversed with his nurse. He then called for his Testament, selected the 13th chapter of the 1st Corinthians, and requested a friend to read it. After which he spent some time in silent meditation. Dr. Leland came in, and Mr. E. conversed with him with great interest, and in the course of his remarks observed, "I have given *myself all* away." This is the land of Buelah, said Dr. L. is it not! "I think it would be," he replied, "if I had strength to contemplate it. I cannot converse much; but although I feel for my family, I am willing to go. I have committed them all to God, He has been good to them." He spoke with strong feeling of his son John, said, "he rejoiced that he had come out boldly and decidedly for the Lord."

The next morning, the 10th, his symptoms of approaching dissolution appeared to increase.—Dr. Palmer asked him if he was near home; "Yes, yes" was his reply. Is your mind comfortable? He bowed assent. After a little while he requested some nourishment—then called the family together, mentioning M—in particular, who had been sick the night before, and asked of a female friend, how long she thought he had to live. She replied that the question could not be determined; but that death appeared to be near. He said in reply, "the will of the Lord be done. Attend now to what I say, as to the words of a dying man. To my dearly beloved wife, to my beloved daughter Mary, to my beloved son-in-law Green, to my beloved daughter Martha, to my beloved son John, to my beloved son William, to my beloved sister Washburn, to my beloved brother in Vermont, to my beloved sister in Vermont, to all my relations and friends, grace, mercy and peace in the Lord Jesus Christ, by whom they and I alone, can hope to be saved; and I wish, in these dying words, to recognize the great Redeemer, as the Saviour from sin and hell; able and willing, to save all that come unto God by him. To him I commend my spirit as an all sufficient Saviour. He is the great champion, and conqueror of death, and hell. And I recognize the Great Spirit of God, as the renovator of God's elect, and herein, if I gather strength, I wish to recognize, and acknowledge the Church of God, containing all who have truly dedicated themselves to him, in a new and everlasting covenant, and here permit me, a poor unworthy worm of the dust, to give thanks to the children of God from which I have received confidence, kindness, and favor, as a disciple of the Lord Jesus Christ; and one more duty;—Brother P. If I have in any respect offended the children of God, I ask their forgiveness. If I have grived them by impatience, or any other way, I ask their forgiveness. And what shall I say now? If you think of any thing, tell me.—Have I spoken intelligibly? Giving his hand to Mrs. Wright of the Choctaw Mission, who was present;—he said, "sister Harriet, have I spoken intelligibly? If I have not I am ready to give any explanation." Being then exhausted he said, "if the Lord give me more strength I will speak again."

About two hours after, Rev. Mr. Osborn, asked him if he recognized him. "I think I do,—brother Osborn." Mr. O. asked, is your mind in a happy state! With great emphasis he replied, "*it is*." Is Christ precious to you! "He is." He does not fail you! He does not fail me! Jesus can make a dying bed feel, &c.—do you realize this to be true? "Yes, yes,." Have you any thing to say to the Missionaries—any message! He said, "O yes, O yes; but I am afraid I shall make distinctions—dont let me make distinctions." No, was the reply—*all* Missionaries. Does not the Missionary cause appear more important and precious, than ever? After a considerable pause, and with much expression of countenance, and emphasis of manner, he said, "you have called me back to the world." With the view of again fixing his thoughts on heaven, Mr. O. said you can say "for me to die is gain." "Yes, yes." That subject suits you better, does it? "O yes, O yes." Can you realize the following words—

"The world recedes, it disappears,
"Heaven opens to my view."

"Not strongly"—but heavenly things are in your mind! "Yes"—but added he, with characteristic energy and force, "Look here, see here; if I am required to give intelligible answers, I must be prepared; I am in great pain."

About one in the afternoon, a female friend said to him, if you feel Jesus near in this trying moment, raise your hand—and he raised it; do you know me! Yes, and then called her by name. "What o'clock is it!" It is one. "One o'clock, on Tuesday," he replied. After this he requested to be alone. He had seasons of pain, and very laborious breathing—was restless and required to be moved frequently. About 9 o'clock in the evening, expecting that his time was come, he requested to be laid in the position suitable for that occasion. But in about quarter of an hour he had a short return of violent pain, and when nearly exhausted, he said, "dear, dear dear"—a friend said, Jesus—"Yes, yes, dear Jesus." It was added—while on his breast I lean my head, and breathe my life out sweetly there. When he burst forth with expressions of rapture which cannot be described—"Praise him, praise him, praise him in a way which you know not of." It was said, you will soon see Jesus, as he is, and you will then know how to praise him. "Wonderful, wonderful, wonderful glory. We cannot understand,—we cannot comprehend—wonderful glory, I will praise him, I will praise him. Who are in the room!" Dr. and Mrs. P. and a Christan brother. "Call all in—call all—let a great many come—I wish to give directions—wonderful—glory Jesus reigns." All the members of the family were called, but before they could be assembled, he sank down exhausted, and scarcely spoke again. He continued to breathe free from any further paroxysm of pain until a quarter before eleven o'clock, when he fell asleep in Jesus.

Such is an imperfect sketch of an eminent servant of Christ, as he approached the gate of death. He referred every thing to the will of heaven, and as he bade adieu to this world of trial and of sin, he reposed upon the arm of a covenant keeping God, with a hope full of immortality.

The body of Mr. E. at his request, was examined by his attending physicians, and the result proved that his disease was a chronic pulmonary consumption. All the viscera, except the lungs, were perfectly sound. The lungs were almost completely decayed.

His funeral service was attended the following afternoon, and addresses were delivered by Drs. Palmer and Mc Dowell. His remains are sent to his family in Boston.

THE SABBATH.

The Grand Jury of Troup County, Geo. has the following among its presentments, at March Superior Court:

"We further recommend to all civil officers of this county, to be vigilant in suppressing all vices and immoralities of Sabbath breaking, and especially the evils that grow out of tippling houses, and tippling or trading with slaves, or other persons of light character, on the Sabbath day, or night time, or any unusual or unlawful hours, as we conceive the same to be an evil that ought to be suppressed and discountenanced by every good citizen of the community."

Judge Clayton, in the case, "State of Georgia, *vs.* Worcester and others," says—"We have a statute that makes it criminal to hunt or fish on the Sabbath, and this purely because it is the Lord's day. Now to those whose Sabbath is different, and those whose religious opinions claim the right to disregard all Sabbaths, it might be urged by them, with the same propriety contended for at the bar, that they have great scruples of conscience in obeying such a law. But the same answer remains for all such, if you cannot, *for conscience sake*, live in a society which has passed such laws as it conceives most conducive to its well being, go where you can find more repose for that troubled spirit, and do not expect or ask so unreasonable a boon, as for a whole community to give up their consciences to appease yours."—*Charleston Obs.*

From the Chrarleston Observer.

The only two executions which I ever witnessed, was a negro for murdering his master, *drunk* in his own still house—and Tassels who was drinking freely when he committed the murder for which he was hung.

Isaiah Gains, a young man of about 18, who was condemned to be hung at the late term of Hall Superior Court, for murdering his uncle, has been respited by the Governor. The quarrel originated in a gambling affair, while the parties were both under the maddening influence of ardent spirits.

I am informed by the Clerk of the Court of Ordinary for Hall county, that there are 17 paupers on the poor list, who receive their support either in whole or in part from the public funds, of the county, and all, with perhaps but one exception, have been brought to this state of dependence through ardent spirits. Will any professor of religion still maintain that ardent spirits are a blessing!

From the Boston Christian Herald.

DANGER OF DELAYING THE WORK OF REPENTANCE ILLUSTRATED IN THE DEATH OF A YOUNG LADY.

A short time ago there lived in the vicinity of Boston a young lady of amiable character, of lovely person and agreeable deportment. Her mind was awakened on the subject of religion. She felt she was a sinner. The fearful consequences of the judgment were full in her view. In this trying hour, she was urged to repent, now, at once, without delay. She seemed to think that the terms were hard,—too peremptory,—although they were according to the word of God. When she retired alone, her conscience pressed her hard, and she came to the conclusion that she would certainly give up her heart to Christ, in four years. This, at first, gave her some ease of mind but she soon reflected that she should not live as long as four years, and then, if she did not repent, she might be lost forever. She was again alarmed, and resolved to repent in three years, at this resolution she was calm for a moment, but reflecting that she might not live this period, she was again alarmed, and again resolved that in one year she would certainly attend to the salvation of her soul. This was a much shorter time, and on resolving on this period, she was composed for nearly a week. But reflecting again a whole year was considerable time, and if she should die, she would be lost forever. Under the pressure of an awakened conscience, she resolved most solemnly, that she would, on the next Thursday, attend to the salvation of her soul and give her soul to Christ.—This time was so short, and her resolution so solemn, that she seemed to think the work was done; but ah! she had still a wicked and deceitful heart.

She was after this perfectly at ease. She had made a solemn resolution, and had fixed the time when she would attend to this great concern of salvation: here she rested. But it was a fearful and awful delusion. She rested short of an interest in Christ, and felt secure from the ravages of time and sickness, and from the fear of offending God, and from the torments of a world of wo. On Friday she was taken ill and required medical aid. Nothing seemed to arrest the progress and violence of her fever: and she died on Wednesday; and on the very day she had fixed on to attend to the interests of her soul her body was laid in the silent tomb. She had her senses, and knew that she could not live; but she had no hope in the Saviour. She said she had rejected and grieved away the good Spirit, and he had gone, and would not alarm her nor give her hope. She had no bands in her death. The dreadful suggestion that she had grieved away the Spirit she believed to be true: but without any sense of its fearful consequences.

She had enjoyed the influences of the Holy Spirit; she had resisted that Spirit, and his gentle admonitions. That Spirit had pressed on her conscience the awful consequences of delay: still she delayed; and where is she now? Left! left to her own way, which she chose rather than the way of the Spirit of God. Oh, sinner be awakened by this dreadful scene. Flee while the voice of God is calling you to repent!

FOREIGN.

STATE OF IRELAND.

The following Pastoral Letter. will give our readers a correct idea of the real condition of Ireland.

When such language is held by a Catholic Bishop to his people, it is in vain to conceal the fact *that the* reports of the disturbed and distressful state of that country, have not been exaggerated.

IRELAND.—Doctor M'Mahon the Roman Catholic Bishop at Killaloe, in the county of Clare, has just addressed to the peasantry, of his diocese, a pastoral letter from which we extract the following interesting and forcible passage:—

"The Lord Lieutenant has been pleased to invite me, accompanied by my clergy, to a gracious interview, in order to consult together about the peace and prosperity of this distracted country. Nothing could exceed the wise and benevolent views expressed by his Excellency, as to the means most likely to remedy the evils and remove the cause from which the present disorganized state of the country took its rise.—But nothing can be done till peace be restored. His Excellency well acquainted with the horrors of war, wishes to avoid proceedings of blood; and while he holds the olive branch in one hand, he will, if necessary, unsheath the sword with the other. He declares he will come to no terms with a deluded people, while they are in open violation of the laws of the land, his humane views, and the best exertions of the friends to the country, will be useless, unless *peace and subordination be immediately restored*. If not, martial law will be proclaimed, and destruction and devastation will necessarily follow: the country may be laid in ashes; hundreds shot, or brought to the gibbet; and thousands of widows and orphans thrown helpless and houseless on the world. Recollect the saying of the apostle; 'The Government does not carry the sword in vain, but as a terror to the evil-doers.' *This day*, then, good and evil is placed before you—blood-shed and ruin, or peace and prospects of redress. Make your choice in time—depend on it, a moment is not to be lost."

HIGHLY IMPORTANT FROM EUROPE.

Further brilliant successes of the Poles—Abandonment of the Reform Bill—Prorogation of Parliament by the King in person—Prorogation also of the French Chambers.

From the Albany Argus of Friday morning.

By the arrival at New York on Wednesday afternoon, of the packet ship Napoleon, from Liverpool, London papers to the 24th ult. (seven days later) inclusive, are received.

The New York papers of yesterday morning, and extras of the previous night, contain the following highly interesting intelligence from the seat of war in Europe, and from England

It will be perceived that on the question of Reform in England, there was a majority of EIGHT against the Ministers—in consequence of which they tendered their resignations, which the King refused to accept, and in person prorogued Parliament on the 23d, to Tuesday the 10th of May, with a view of its being immediately DISSOLVED. The excitement in the House of Lords was unprecedented.

In the House of Commons on the 18th, the "Reform Debate" was resumed. Lord John Russell moved the order of the day on the Reform Bill. General Gascoigne replied to the speech of Lord Russell, and concluded by moving the following resolution: "That it is the opinion of this House that the total number of Knights citizens, and burgesses returned to Parliament for that part of the United Kingdom called England and Wales, ought not to be diminished." The debate continued on the 19th, and a division having been called. General Gascoigne's motion prevailed,

For the motion	299
Against it	191
Majority against ministers	8

The Debate which was adjourned from the 19th, was resumed on the 21st. On that day, the Chancellor of the Exchequer resisted a motion to adjourn, (which Mr. C. Fergusson had made) and said he should feel it his duty to resist the purposed adjournment to the utmost of his power. The question however was taken, and decided as follows:

For adjournment	164
Against	142
Majority against ministers	22

In consequence of the above votes, the king came to a determination to dissolve the Parliament, and proceeded to the House of Lords for that purpose, on the 22d, and prorogued both Houses until 10th May, with a view to the dissolution.

[From the N. York Courier and Enquirer.]

We consider this the most important event, which has occurred in England for centuries. The people with one voice called aloud for reform, and their representatives, alarmed at the state of the country, and convinced of the justice of their claims, decided, by a majority of one, to comply with their wishes. By the mere force of corruption, a change was produced in the commons; and, to their surprise, Ministers found themselves in a minority of EIGHT. In this crisis they tendered their resignations, and, to the honor of the King be it said, he refused to accept them! He saw the country on the verge of a revolution; he saw the people rising in their might against an unfeeling aristocracy, and a corrupt boroughmonger system; he felt the justice of their claims, and witnessed the oppression under which they labored. In this extremity, he had the rare honesty of deciding in favor of the oppressed against the oppressors—of the people against the tory aristocracy—and nobly determined on a dissolution of Parliament. This resolution was taken at 12 o'clock, and at 3 P. M. he delivered to the Lords and Commons a speech which does honor to his head and his heart—a speech which will save England from revolution, anarchy and bloodshed, and endear him to the honest patriots of all parties. In one word, he has saved his country; and long may he live to witness the happiness which this noble act will confer upon twenty two millions of inhabitants.

The POLES have again been successful; and achieved a succession of splendid victories.—In one of which the 7th, the loss of the Russians is estimated at 25,000 in killed and prisoners; and gen. Diebitsch said to be among the latter. It now appears that the Russian loss in the battle of the 31st March, was 12,000.

The Russians who have not fallen or been taken prisoners, are in full retreat in all directions. The probability is, that but few will escape. We have no official information of the loss of the Russians in the battles of the 4th, 7th and 9th. The official account of the action of the 9th, states the prisoners at between 3000 and 4000, and we may safely estimate their loss in killed, wounded and prisoners, in those three engagements, at 30 000! The Paris papers estimate the entire loss of Diebitsch, since his entrance into Poland, at 60,000. We do not credit the rumor of his having been taken prisoner up to the date of our last accounts, but we feel a conviction that he cannot escape such a misfortune if he remains with his army. Their fate is sealed: and may such forever be the fate of those, who seek to exterminate a gallant people struggling for liberty.

HOUSE OF LORDS.

Their lordships began to assemble at two o'clock, principally dressed in their robes Among the earliest in attendance were the Duke of Cumberland, the Archbishop of Canterbury, Lords Durham, Clanricarde, Earl Grey and Lord Wharncliffe, whose motion for an address to his Majesty not to dissolve parliament was fixed for this day. The greater part of their lordships, however, were unrobed, on account of the suddenness of the announcement of the king's intention to come down to the house. The number of peers in attendance was exceedingly numerous. Prayers were read at half past two, by the Bishop of Exeter.

The House of Peers were then occupied, a short time in the discussion of questions of "Order;" the excitement against the House of Commons was very great for neglecting to grant supplies. The Ministry were pronounced incapable, weak, &c. The entrance of his Majesty put an end to the discussion. One or two of their lordships, however, allowed a clamorous expression or two to reach the royal ear.

His Majesty took his seat on the throne, wearing the crown and sceptre, surrounded by a numerous body of the royal household; he looked remarkably well, and wore beneath the royal robes the uniform of an admiral.

The Commons were summoned to attend at the bar, preceded by Sir Thomas Tyrwhitt and the speaker. About one hundred members were in attendance in the small place below the bar. They rushed in so tumultuously that the speaker was twice or thrice obliged to call them to order.

The Speaker, on reaching the bar, brought up the Civil List Bill, and several others, prefacing his doing so with a brief address to the King

The royal assent was given in a customary manner, to these bills.

The sight at the moment was most imposing; the three estates of the realm, on perhaps the most important occasion in the history of the country. It was half past three before the preliminary business was gone through.

THE POLISH VICTORIES.

Notwithstanding the great number of collateral accounts of the Polish successes, we have been able to glean from the various statements the following summary.

On the 31st March, and 1st April, the Poles gained advantages over the Russians, which was followed up, by small affairs of Posts, until the 5th, near Zerechow, when Skrzynecki contentended with Diebitsch himself, who lost 12,000 men, & 40 pieces of cannons; the invincible Balkan hero retreated towards Wilna. The following despatch of the Polish Commander, shows his further successes on the 7th:—

Head Quarters at Siedlce, April 10, 1831, 9 o'clock P. M.

To the National Government—I have great satisfaction in announcing to the Government that the Polish army obtained a considerable victory yesterday. We have taken several cannon, and 3000 or 4000 prisoners, amongst whom are nearly 200 officers of different ranks. General Pronczynski, commanding a separate corps, covered himself with glory. The advanced hour of the evening does not permit me to give a more detailed report.

Warsaw, April 14.—Another affair has taken place at Wengrow, under Gen. Uminski, who has passed the river Liwiec. He took 400 prisoners of the Russian Guards, the choicest of the army, and obtained possession of several magazines. Samogotia and Lithuania have been in state of revolt since the 20th of March. An estafette who arrived last night, brings information that a revolution has also taken place in Volhynia.

ENGLAND.

The prorogation of Parliament by the King in person.—The defeat of ministers on Tuesday and Thursday nights, led the public to expect that a dissolution of Parliament would immediately take place, or that ministers would resign. The obvious course was the latter. On Wednesday, ministers tendered their resignation, and it was declined. In consequence, however, of what occurred on Thursday night, they waited on his Majesty yesterday morning in a body, and declared their inability to carry on the government of the country, unless he convoked a new Parliament—or words to that effect. After brief consideration, the King decided upon dissolving the Parliament in person. This resolution was taken at 12 o'clock, and such was the suddenness of the determination, that there was not sufficient time to make the arrangements usual on such occasions. His Majesty's characteristic expression is said to be, "If the carriage cannot be got ready, I will go in a jarvey."—This, however, we would be understood to give as an idle rumor, generated in the zeal of the moment. Another version makes his Majesty exclaim, "If the long boat can't be got ready, man the gig!" which is at all events more appropriate to the humor of a "Sailor King." Such was the rapidity with which this decision was carried into effect, that the guards which were appointed to receive his Majesty at the doors of Parliament, hardly arrived in time to save appearances. None of the troops had sufficient notice to enable them, as ordinarily, to line the streets; and even the royal cortege was deficient in many of its state appointments. At the House of Peers, all was confusion. Some of their lordships appeared in their robes, others in plain clothes. The galleries and lobbies of the House of Commons were crowded to excess. The utmost anxiety prevailed throughout the neighborhood. For the first time in our day, and perhaps in a more daring spirit than any of which our annals present an example, the House of Peers assumed the appearance of a disorganized popular assembly. In the most unsettled periods of our history, there can hardly be found such an instance of extraordinary and sudden abandonment of the deliberate character. The courtesies of society were violated on all sides, and personalities, amounting almost to ruder modes of expression, passed amongst the lords during the clamor. Instances of opprobirous language have been communicated to us, which, however, we decline publishing. The confusion, clamor and dismay that filled the House of Commons were equally remarkable; but there we are more accustomed to meet the unblemished reflection of vulgar reality: while in the House of Peers we are used to see poor humanity tricked out so daintily, that a deviation on the part of their lordships from the fashionable into the every day nature, awakens in us a still greater degree of admiration.

Letters received during the last two weeks—S. G. Tyler; Czar Keeler P. M.; R. Lloyd; C. Cooper; C. Bennett; F. S. Gaylord 2; J. Porter P. M.; H. Smith; M. Van Campen; S. Hubbard; F. Chipman; E. Judd.

MARRIED.

On Tuesday morning, by the Rev. Joseph Penney, CHARLES L. CLARK, Esq. of Albion, to Miss. MEHETABLE E. daughter of Levi Ward, Jun. Esq. of this place.

ROCHESTER MARKET.

Wheat, bushel	$1 06	—, mess, bbl.	$12 to 15
Flour, bbl.	5 75	Potatoes,	41
Corn,	62	Butter, lb.	14
Oats,	37	Lard,	4
Beef, fresh	5 00	Eggs, doz.	10
Pork, do.	5 00	Cider, bbl.	150
Salt, bush.	1,50		

Rochester price Pot ashes $81 per ton—Pearls 95 a 97
New York price do 80 a 90,—Pearls 150.

New Arrangement in the Hardware Business.

HENRY BUSH and GEORGE BUTLER have formed a connection in business which will be carried on under the firm of *Bush & Butler* at the old stand of H. Bush, where they are now receiving their spring importation of

Hardware, Cutlery, Saddlery, Fancy Goods &c. direct from the Manufacturies in England together with a general assortment of American goods in their line, which they offer for sale at wholesale & retail on as good terms as any house in America. Their stock being very heavy, and patterns new, they hope to receive a share of public patronage; 32 *Buffalo Street in the Arcade* June 1.

LINSEED OIL.

100 BARRELS Ohio Linseed Oil now receiving and for sale at No. 10 Buffalo Street—Also PAINTS of all kinds.

GEO. A. AVERY.

2w 22

ROCHESTER BOOT AND SHOE STORE.

THE subscriber has received his Spring Stock consisting in part of 800 sides oak and red Sole Leather, 400 waxed and grained Upper do. 40 dozen Calf Skins, Black Morocco, for men's and women's Boots and Shoes. Chochineal, smooth Bronze, grained do. yellow, light and dark blue, and purple Morocco, 600 yards Prunella, of different colors, some *super super* black, better than ever before offered in this market. Shoe Thread Linings, Bindings, Webbings, Laces, silk and cotton Ferreting, Ribbons, &c. together with a complete assortment of Findings. The above, with the usual assortment of Boots and Shoes, of all descriptions, made and making, are offered at wholesale or retail, to the public, who, with former customers, are requested to call and be suited at the old and well known stand, NO. 18 Carroll street, Rochester. JACOB GOULD.

22tf

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Journal of Commerce.

Behold, alas our days we spend;
How vain they be, how soon they end!

BEHOLD

How short a span
Was long enough of old
To measure out the life of man;
In those well temper'd days, his time was then
Survey'd, cast up, and found but three score years
and ten.

ALAS

And what is that?
They come and slide and pass
Before my tongue can tell thee what,
The posts of time are swift, which having run
Their seven short stages o'er, their short-lived
task is done.

OUR DAYS

Begun we lend
To sleep, to antic plays
And toys until the first stage end;
12 waning moons, 5 times told we give
To unrecovered loss: we rather breathe than live.

WE SPEND

A ten year's breath
Before we apprehend
What 'tis to live in fear of death;
Our childish dreams are filled with painted joys
Which please our sense awhile, and waking prove
but toys.

HOW VAIN,

How wretched is
Poor man, that doth remain
A slave to such a state as this!
His days are short at longest; few at most;
They are but bad at best; yet lavished out, or lost.

THEY BE

The secret springs
That make our minutes flee
On wings more swift than eagles' wings!
Our life's a clock, and every gasp of breath
Breathes a warning grief, till time shall strike a
death.

HOW SOON

Our new-born light
Attains to full aged noon!
And this, how soon to grey-hair'd night!
We spring, we bud, we blossom, and we blast,
Ere we can count our days,our days they flee so fast.

THEY END

When scarce begun,
And ere we apprehend
That we begin to live, our life is done—
Man, count thy days; and if they fly too fast
For thy dull thoughts to count, count every day
the last.

"HE HEALETH THE BROKEN IN HEART, AND BINDETH UP THEIR WOUNDS.

[BY THOMAS MOORE.]

Oh! thou, who dry'st the mourner's tear,
How dark this world would be,
If, when deceiv'd and wounded here,
We could not fly to thee.

The friends, who in sunshine live,
When winter comes are flown;
And he who has but tears to give,
Must weep those tears alone.

But thou wilt heal the broken heart,
Which like the plants that throw
Their fragrance from the wounded part,
Breathes sweetness out of woe.

When joy no longer soothes or cheers,
And ev'n the hope that threw
A moment's sparkle o'er our tears,
Is dimm'd and vanish'd too!

Oh! who would bear life's stormy doom,
Did not the wing of love
Come, brightly wafting through the gloom
On peace-branch from above?

Then, sorrow touch'd by thee, grows bright
With more than rapture's ray;
As darkness shows us worlds of light
We never saw by day.

I WISH I WERE A CHRISTIAN.

How great the delusion of those impenitent sinners, who flatter themselves, that they should be glad to be Christians if they could. If it be true, that nothing but their own *unwilligness* prevents them from becoming the disciples of Christ; then it cannot be true that they really desire to be Christians; for if this were their desire, they would not continue impenitent. There is certainly an *unwillingness* somewhere; and it must be either on the part of the sinner, or on the part of God. The reason that the sinner is not a saint, is either, that he is unwilling to be one, or, that God is unwilling that he should be one. We cannot make a third supposition. But God has sworn by his own life, that the unwillingness is not on his part:—*As I live, saith the LORD GOD, I have no pleasure in the death of the wicked, but that he turn and live. Turn ye, turn ye, for why will ye die!* And in the text, *whosoever will, let him take the water of life freely.*

"I am aware that sinners often really believe, that they desire to be Christians. But they deceive themselves, and I will endeavor to explain the delusion. They doubtless desire to escape future punishment and to be made eternally happy; and as they are convinced that religion is necessary to the attainment of future happiness, they flatter themselves that they desire to possess it. But observe—religion itself is not the object of their desire; but its future rewards.—The drunkard may sincerely desire the blessing of temperance, while he has no desire to abandon his cups. So sinners may desire the rewards of piety, while they have no desire for piety itself. They see no beauty in holiness. It is the object of their aversion; and all their desire for it, is like the desire of a sick man for a loathsome medicine, which he knows he must take, or die. Do any of you, my hearers, flatter yourselves that you desire to be Christians! Have you seriously thought what it is to be a Christian? The Christian hates sin, and loves holiness. He hungers and thirsts after *righteousness.*—He delights in the service of God. It is his meat and drink to do the will of his heavenly Father. Do you desire to possess such a character? No man truly desires to be a Christian, who is not willing to forsake his sins, and to walk in newness of life. Are you willing to do this? Call to view the sins which you habitually indulge. Are you willing to forsake them? If you are you will forsake them immediately. Look at the duties of religion. Are you willing to perform them? If you are you will commence a life of obedience without delay. If you are not willing to do these things, you are not willing to be Christians: for these things are essential to the Christian character. Cast away, then, this vain delusion. Be willing to see your own hearts, and to acknowledge your true character. No longer attempt to exculpate yourselves, and to impute unrighteousness to Jehovah. When you say, that you should be glad to be Christians, if you could, you virtually say, that it is not your fault that you remain in impenitence. And whose fault is it, my hearers? It is either your fault or the fault of God. While therefore you exculpate yourselves, you cast all the blame of your impenitence upon your Maker. And is not this impiety?"—*Dr. Tyler's Sermon.*

A GOOD EDUCATION COMMITTE..

The following letter to the Rev. Dr. Ely, of Philadelphia we take from the Philadelphian.—

Green county Alabama, April 12 1831.

Rev. and dear Brother,—Near the close of my theological course at Princeton 1831' I experienced an almost total prostration of health.—My kind physician, together with our beloved professors, after witnessing for some time the increase of my complaint, advised me to visit the Sarotoga Springs. It was their opinion that nothing else could give me any permanent relief. I determined to go, but found on examination that my funds were entirely too limited to undertake so long a journey. All of my intimate friends in the Seminary were too much straitened to lend me any money. From one I received a few dollars. In this extremity I applied to you and promptly received fifty dollars. I considered it a loan. Circumstances prevented me from being able to pay you until the spring of 1825,—when I went on to the General Assembly. I never can forget your reply to me, when I proposed to pay the money. It was substantially this, "Brother C———, keep that money, and when you meet with a young brother in circumstances similar to your own, at the time when I lent it to you, do you pay it over to him."

I write now simply to let you know that Providence has given me lately an opportunity of extinguishing that debt in the manner you suggested. In January 1830, I met with Mr. J. H. a very pious and promising young man—having the ministry in view; but greatly depressed for the want of necessary means to prosecute his education. I took him into my family, procured his tuition free in our Academy,& obtained some assistance for him in the article of clothing, among the pious females of our congregation.—He will continue with me until the close of the year, when we hope to make some arrangements for him to enter Danville College. I can say in truth that no benevolent effort of my life has ever afforded me more genuine satisfaction than this. The thought has often occurred to my mind since this young brother came among us; that if all our brethren who have received assistance in their preparation for the ministry, and who find it exceedingly difficult, and often impracticable to refund *the money*, would take this method of replacing what they may have drawn from the treasury of the Lord, they would find this a convenient and most agreeable way of liquidating such accounts. No beneficiary can feel entirely easy in his conscience without using every honest effort to make a full return, in some form, of every farthing he has received from the hand of christian charity. Such were my feelings whenever I remembered your *fifty dollars*! At the end of this year I shall consider that debt paid, with the interest; but O! redemption's mighty debt! How little of that has been cancelled. I hope never to forget that I have been "*bought with a price*:" not with fifty dollars, not with the cattle upon a thousand hills; nor with ten thousand rivers of oil; but with the precious blood of the Son of God.

I am, dear brother, your fellow laborer in the Vineyard of our common Lord, J. P. C.

From the Liberator

RELIGION AND HEALTH.

In the last Liberator, we published an article from the pen of Dr Rush, showing the beneficial effects of religion upon health: the argument was rational and cogent. The editor of the New-York Free Enquirer, as might be expected, holds an opposite opinion, and declares that religion 'is the destroyer of the bodily as much as the mental constitution.'—without entering into a discussion of the manifest duty of religious worship, and its exceeding adaptation, to the necessities both of soul and body, we are willing to resolve the hypothesis in another way. Let us appeal to the facts. We believe that the gospel is *its own witness* as positively and plainly in the temporal preservation of its believers, as in its spiritual renovation of their characters. Who, as a body, or what classes of individuals, are so remarkable for their longevity as professors of religion? Among whom are fewer sudden or violent deaths? Whose habitual aspect, or general state of health, is more vigorous? We confidently reply—NONE. —The pilgrim fathers, for instance, were men devout—or, if Mr Owen will have it so, *ascetic*—to an extraordinary degree; yet for muscular vigor ar physical endurance, they have seldom been surpassed. We thank Mr Owen for having called our attention to this subject: it is with a feeling of complacency, a strong pulsation of pleasure, that we challenge a comparison between the temporal happiness and bodily health of believers and unbelievers. We appeal to the medical faculty—to the slabs and tomb-stones in every grave-yard—to the churches of every religious denomination—and to experience and common observation, for proof that religion is beneficial to health.—Truly, godliness hath the promise of the life that now is, as well as of that which is to come.

But how do a belief in the existence of a God, and an obedience to his commandments, preservingly affect the physical system of men!—By invigorating their minds, animating their hopes, elevating their affections, and *altering their habits of life.* 'A sound heart,' says Solomon, 'is the life of the flesh.' Mr. Owen knows that religious men, as a class, do not take the name of God in vain; they do not squander their wealth in riotous living; they do not visit the theatre, the ball-room, the convivial circle, or the race ground, they do not drink to intoxication, nor indulge in debauchery. He must know, too, that these vices are intimately connected with each other; that irreligious men, as a class, do practise them; and they are fatal to bodily health. Christians are generally grave and sober, distinguished for their frugality, more industrious than others, quiet and reputable citzens, good parents, examples of temperance, and of large and benevolent dispositions. It is true, they often pray, and sometimes mourn and fast; but strange as it may seem to Mr. Owen, their bodies and souls are greatly renovated by prayer—and though they mourn over their transgressions, it is not 'a sorrow which worketh death.' either in a natural or spiritual way. As to fasting, they seldom carry it to excess, and perhaps are too infrequent in its observance.

We suppose the clergy are as deeply tinctured with 'religious enthusiasm' as any persons; that they live more entirely under its 'deleterious influence,' and drink more deeply of 'spiritual intoxication,' than any other profession; but, in despite of all this, and of their severe toils, where do we find a class of men whose average term of years exceeds theirs!

Indeed, it is the glory of the christian religion that it protects, regulates and prolongs the lives of its followers. But irreligion or scepticism is a war upon the inward and outward man, and its votaries go down to the grave with a pestilential rapidity.—Some among them—including, we trust, Mr Owen—may control their appetites and passions, and thus escape a premature end; but the mass are swept away by floods of dissipation, ere half their days have been fulfilled. Give us religion, for time and eternity—the religion of the bible, which, like its divine Author, seeks to save men's lives, not to destroy them.

RELIGION IN FRANCE.

Letter received by a gentleman in Boston, dated

PARIS, MARCH 29, 1831.

"My dear Sir,—Believing that a summary account of all the benevolent operations in the kingdom of France will be interesting to you, I take pleasure in stating such facts in relation to the subject as have come to my knowledge.

"You are doubtless aware of the great good effected by the Paris Bible Society; and its influence has been increasing every year. Some time since it was ascertained, that in five Protestant Churches in the ancient province of Dauphiny, more than fourteen-fifteenths of the families had not a bible in their possession, and perhaps not one person in these families knew how to read. In imitation of the resolution taken by the American Bible Society; the Paris Bible Society at their last anniversary, resolved in a certain time to supply every Protestant family in two Departments with the word of life. This has been nearly effected: and when all here are furnished, the work will be commenced in other Departments, and by the blessing of God it will be carried on until every Protestant family in the kingdom shall be furnished with this precious volume.

"The Paris Tract Society has not been idle. More than seventy numbers have appeared, which are briskly circulated. Hawkers are employed to go about the country and sell Bibles and Tracts for a certain commission, and such is the present demand, that men are constantly entering into the trade. Missionaries are employed in Paris to collect the people in a room or court, & there read to them the word of God. Tracts are distributed freely to the poor in city. "Do give me one of your books of devotion," is often put to one who has Tracts in his possession, and the poor creatures appear overjoyed to receive the glad tidings preached by these little messengers, probably for the first time. The donation of five hundred dollars from the American Tract Society at Boston, was gratefully received, and will help to spread the truth. Many places of public worship have been opened, to which the higher classes are attracted, while for the benefit of the poor, Sabbath and week day schools are instituted. Two of the former have upwards of 600 scholars each. It is difficult to form an idea of the ignorance of the people generally. They have vague ideas of a God, know nothing of the worth of the soul, or of a future state. Some of our Indian tribes are far before them in this respect.

"The bonds of Papacy are now broken; peopele are beginning to think for themselves.—"Down with the Jesuits," is frequently heard in the streets, and it is said that the Soldiers avow that the Protestant Religion shall be theirs.

"Such being the state of things in Catholic France, what is there to fear from the spread of this corrupt faith in our own country? The cause of the Spiritual Babylon has received its death blow here, and the Christian cannot but hope that "the knowledge of the Lord" will soon "cover the earth as the waters fill the sea."

A FEW QUESTIONS

For those who call themselves Christians.

1. Do you call yourself a Christian?
2. Do you, as a consistent professor, believe every text of God's word?
3. Do you believe these texts? John iii. 3. "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." Mark xvi. 16. "He that believeth and is baptised shall be saved; and he that believeth not shall be damned." Mark ix. 48, "Where their worm dieth not, and the fire is not quenched."
4. Do you verily believe that God will be true to these declarations?
5. Have you, then, an unregenerate, unbelieving father, or mother, or brother, or sister, or husband, or wife, or friend whom you tenderly love?
6. Do they plainly see, by your daily holy manner of living, that you regard them as beings exposed every moment to everlasting torments in the quenchless fires of hell! Do you conduct yourself in their presence, so as to let them see that you really believe this concerning them?
7. How often have you told them of their infinite danger, and with a bleeding heart warned them to flee from it, and besought them to repent without delay? If you saw an unknown person asleep in a burning house, would you not try to arouse him; and will you let your dearest connections sleep on undisturbed, while the eternal burnings of hell are ready to kindle upon them every instant?
8. Do you believe this text also? James v. 16. "The effectual fervent prayer of a righteous man availeth much."
9. How often, then, during the twenty-four hours, do you groan and weep out effectual fervent prayer, that the Holy Spirit would convert the souls of your dear perishing connections?
10. If you are guilty in regard to these things, are not you yourself, with all your professions, an unregenerate, perishing sinner!—*Epis. Rec.*

MORE LIGHT.—"It is recorded of one of the reformers, that when he had acquitted himself in a public disputation with great credit to his Master's cause, a friend begged to see the notes which he had been observed to write, supposing that he had taken down the arguments of his opponents, and sketched the substance of his own reply. Greatly was he surprised to find that his notes consisted simply of these ejaculatory petitions: "More light, Lord—more light—more light!" And how was the spirit of prayer compressed and illustrated in these short aspirations!—Could they fail of success! 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it *shall be given him.*' James i, 5. Greenham, being asked his judgement of some important matters, answered, 'Sir neither am I able to speak, nor you to hear, *for we have not prayed.* I may indeed talk, and you may answer, as natural men; but we are not prepared to confer as children of God.'"

Mourning Apparel.—The Frst Congregational Church, in Attleborough have unanimously resolved to discontinue the wearing of Mourning Apparel, and the society have concurred in the resolution. The reasons which influenced them to come to this decision are, that the practice involves unnecessary and, in some instances, burthensome expense; that the preparing of such apparel is attended with a waste of precious time; often *holy time*, and necessarily diverts the attention of the afflicted & the neighbors from the scene of affliction and leaves them little or no leisure at the time, for suitable improvement of the dispensation; that it is no sure index of the feelings of the heart; that it is contrary to the simplicity of the gospel. S. C.

A WALL OF MEN.

It is said of Lycurgus, the Spartan lawgiver, that when the question was asked, whether Sparta should be enclosed with walls, he replied, "that city is well fortified, which has a wall of men instead of brick." The event proved that no city was better fortified than Sparta, who, in the breast of her sons, preserved a living rampart for her defence, which could not be beaten down by the open attack, or mined by the secret approaches of her enemies. That church, too, is well fortified, which has a wall of men for her defence; which is better than all the decrees of councils, confessions of faith and articles of covenant, which the wit of men has ever contrived for the protection of any church. Now it shewed a most prudent forecast in the Lawgiver above mentioned, that he trained up most carefully the youth of that city, to form in their own persons, her future walls. He caused all the children to be educated in common in the same discipline, upon invariable principles, and under the eye of the magistrates and the whole body of the people.—Parents, too, were taught to consider their children as born, not for themselves, but for the state, which adopted them as soon as reason dawned in their minds. Let christian parents feel that their children are born not for themselves, but for the church;—and let the church adopt them at an early age, and carefully educate them in common in the Sabbath school, under the eyes of the officers of the church, and before the people; and they will form not only a bulwark of defence, but an irresistible phalanx for attack against the enemies of the church.

A Friend to Sunday Schools.

Accident.—B. C. Allen, Esq. coroner, was called to view the body of Charles Watson, an Englishman by birth, 18 years of age, & a blacksmith by trade. He, with others, was on a fishing excursion on the Normans Creek on Sunday afternoon, when the boat filled and sunk; and the deceased not being a swimmer, was drowned.—The coroner adds this striking fact, that in the discharge of his official duties, for 9 years past, he has taken *double the inquests on persons drowned on the Sabbath than on all other days of the week.—Argus.*

OPERATIONS OF THE BEAST.

EAST INDIES.—The Jesuits are about to renew their efforts for reclaiming the children of the East.

Twenty-four members of the Society are upon the point of leaving Rome for *Sumatra*; and twenty-four others are destined to proceed to the factories in the island of *Romeo.*

HAMILTON, OHIO—One of the Roman papers informs us that a lot two hundred feet square, for which Protestants payed four-hundred dollars, has been conveyed to a Roman Priest for a mass house in that town, where there is but *one* resident papist.

OHIO—Four sisters of the order of Dominic, called from their monastery in Kentucky, passed through Cincinnati, on their way to Somerset, Perry co. Ohio. They are about to establish a female school in that place. The same attention will be paid by them to the poor children, as is paid by the Sisters of Charity.

The Sisters of Charity at Peter's Asylum, Cincinnati, have now six orphan children, and a school of eighty-scholars.—*Protestant.*

FOOD FOR COWS. Carrots are an excelent food for cows. I know of no objection to this use of them; though they tend to increase the richness rather than the quantity of the milk.—They are beneficial however in the latter respect. Ruta Baga increase the quantity of the milk, but do not improve its quality. They rather as far as my observation goes, render it thin; though I do not find that they affect the taste of the milk, unless a portion of the tops is given with them or they are given to the animal with the sprouts in the spring. They are beneficial to the health of the animal. Raw potatoes increase the quantity but injure the quality of the milk. One of the most experienced and intelligent milk farmers in the vicinity of this town (J. Nichols, Esq.,) who keeps from thirty to forty cows, allows one peck of vegetables and two quarts of Indian meal to each cows per day, in addition to as much of the best of English hay as they will eat. The meal is of the greatest importance to the quality of the milk. He says, he is, confident that he can at any time increase the quantity of the milk in the proportion of eight to five by increasing their potatoes and meal. He prefers potatoes to Mangel Wurtzel as he thinks they increase the milk to a greater degree. He is not able to increase the milk in any sudden manner by Mangel Wurtzel, but can do it with potatoes and as above stated in forty-eight hours.

Of Mangel Wurtzel as a valuable feed for milch cows I am compelled to speak with great hesitation. I know the popular opinion is altogether in their favor; but experience is a teacher to whose authority I must defer before all others. My cows, when they have been fed freely upon them at the rate of from half a bushel to a bushel per day, have invariably been much reduced in flesh. They increase the quantity of the milk; I have been disposed to think they improve its quality; this point however is not settled with me; but they have very much injured the condition of the cows, who have been freely fed with them.

Of the articles of food that are ever given to animals, Indian meal is decidedly above all others. It is an excellent accompaniment to all succulent food. Nothing will so much improve the quality of the milk; though it sometimes tends to succour the animal too much, and to produce fatness rather than abundant secretions of milk.

It may be deemed likewise at the present prices of corn rather an expensive feed; and cows, which have been fed excessively upon it are sometimes seriously injured; aud suffer very much when after long use, their meal is withdrawn; and two quarts is perhaps as much as may be safely persevered in; and both in respect to cows and horses it is much better to give it mixed with cut hay than to give it alone.

It has been long my opinion that the greatest blessing of an agricultural nature which Divine Providence has bestowed upon the earth is the power of producing Indian corn. This is in truth the gold dust of the farmer, which is sure to reward his skill, toil, and industry.—*N. E. Farmer.*

Meeting-House Burnt.—Unionville, Geauga Co. Ohio—"The people of this village and vicinity, have experienced a very heavy calamity, by having their elegant Meeting-house destroyed by fire. The fire took from a stove used by the workmen. By the goodness of Providence, it rained at the time of the conflagration; had it been windy and dry as was the case the day before, much of the village must have been laid in ashes. Besides the loss of the church, the very ingenious architect, Mr. Beech, who superintended the building, lost property to the amount of 5 or 600 dollars.—*Observer and Telegraph.*

Intemperate Physicians.—The Christian Advocate mentions the death of a young man, which was supposed to be occasioned by an unskilful operation of bleeding, performed by a physician *under the influence of ardent spirits.*

WM. H. WARD & Co. (MARBLE BUILDIGS, *Carroll Street,*) have just received a *full supply of* GOODS. Rochester, June 2, 1830,

---

NEW GOODS.

At No. 46,—*Carroll-Street.*

W. BARRON WILLIAMS, has just received a well selected stock of fresh *SPRING GOODS,* which will be sold low for Money. 19tf

May 3d, 1831.

NOTICE.—The copartnership under the firm of O. N. Bush & Burnell was dissolved by mutual consent on the 20th March 1831. Debtors to said firm are requested to make immediate payment to Mr. O. N. Bush, at their late stand, Main-St.
O. N. BUSH,
April 14, 1831. LEVI BURNELL.
16 tf

MISS M. B. ALLEN, has taken a room in O. N. Bush's building, on the north side of Main-street, a few doors east of Blossom's Tavern. School will be open for Young Ladies on Monday the 5th of June.

A few young ladies can be accommodated with Board in the family of the teacher.

April 26 1831. 18tf

FANCY WEAVING.

THE subscriber continues the above business in a number of its various branches, at Mr. Curtiss' Factory, opposite the Globe Building, Main Street, where he will weave *Carpet, or Double Cloth* COVERLETS, with the owner's name in fair letters Float Coverlets, Single Carpeting, Floor Carpeting, Table Linen, &c. &c.—all of the *newest fashions*, and *first rate workmanship*, and as *cheap* as any man will do work in the same style.

☞Coverlet Yarn dyed an Indigo Blue.
M. F. WHITNEY.

N. B. Carpet Yarn dyed in the same building by Mr. Kinchella, Fancy Dyer. 3w17

SURROGATE'S NOTICE.

NOTICE is hereby given, that the Surrogate of Monroe County, will attend at his office in Pittsford, for the transaction of business, on Monday of each week, as required by the Revised Statutes; and *generally* on all other days except Wednesdays; and on Wednesday of each week he will attend during the day at Rochester, in the office of the Hon. Samuel L. Selden, in the Arcade, for the transaction of business, until further notice.

May 5, 1831.
20 M. F. DELANO, *Surrogate.*

CARDING MACHINE BUILDING.——The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*

Rochester, Jan. 1, 1831. 5m2

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.

J. B. BLOSS,
M. A. F. HARRISON.

The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.

February 7, 1831. tf.

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance Company, Hartford.* he 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.

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.

FREDERICK STARR.

1831.

ALLEN, WHEELER & CO.

OF THE

HUDSON & Erie, and Oswego Lines, have their arrangements completed, and are now ready to forward goods from Boston, Philadelphia and New York, to Oswego, Buffalo, or any part of Ohio, Michigan, or Upper Canada.

They have on the New York and Ohio Canals, thirty first rate Boats, all manned, by practical Boatmen, and with frequent relays of Horses, they are able to promise the transportation of property, with the utmost care and expedition.

On the New York Canals, their Boats will leave Albany, Troy, Oswego, Rochester and Buffalo, and the intermediate places, daily,. On the Ohio Canal, they will run a regular line, between Cleaveland and Newark, or the southern termination of the canal, all running *Night and Day*, except the SABBATH.

Their arrangements with owners of Tow Boats, and Line Sloops on the Hudson River, and owners of Steam boats and Vessels on Lakes Erie and Ontario, will enable them to forward property on any of these waters, without detention. Property shipped on the Hudson River, fully insured.

ALLEN, TIBBITS & Co. *Troy.*
ALLEN, WHEELER & CO. *Rochester,*
JOHN C. DAVIES & Co. *Newark, O. Hudson & Erie Line Owners.*
ALLEN, TIBBITS & CO. *Troy,*
J. T. TROWBRIDGE & CO. *Oswego, Oswego Line Owners*

The following persons will receive property, and forward according to the direction of the owners.

HILL, FISH & ABBEE, } *Philapelphia,*
T. M. SOUTHWICK, }
BIGELOW & BANGS, *Boston,*
W. HUBBELL, 29 *Coenties Slip, N. Y.*
E. COOK, 66 *on the Dock, Albany,*
ALLEN, TIBBITS & Co. *Troy,*
BUTLER M'DONOUGH & CO. *Utica,*
JOSEPH SLOCUM, } *Syracuse,*
JAMES MOORE, jr. }
JOHN RICE, jr. *Weedsport,*
J. A. CLARK *Montezuma,*
J. T. TROWBRIDGE & Co. *Oswego,*
ALLEN, WHEELER & Co. } *Rochester,*
O. N. BUSH, }
J. COGSWELL, *Brockport,*
WILLIAM ALLIS, *Holley,*
N. INGERSOLL & Co. *Albion,*
E. FOLSOM, *Lockport,*
E. F. NORTON, *Buffalo,*
KELLEY & WALWORTH, } *Cleaveland, O.*
JOHN S. HUDSON, }
JOHN C, DAVIES & Co. *Newark.*

☞ They also continue to occupy the two Store Houses on Sophia-street, in Rochester, which will enable them to store any kind of property, on the lowest terms. 16tf

---

STOLEN, on the night of the 11th inst. a dark brown Mare, 5 years old, (near foaling) one white foot, a star in her forehead, and a long tail. Whoever will give information to the subscriber, so as to enable him to get his own again, will receive Five Dollars Reward. HARTAS HEDLEY.

North part of Rush, 14th 5th mo, 1831.

P. S. A Bay Horse of litte value was in the same field. *3w21

WANTED,

AT Nos. 30 and 35 Carroll-street, EIGHT or TEN GIRLS, at the Millinery business.

F. CLARK,
L. OLMSTED.

Rochester, May 10, 1831. 20

NOTICE.—Taken up on the 10th inst. in the town of Gates, near Henry Draper's, a small red and white COW, about 7 years old. She gives milk. The owner is requested to call and prove property, pay charges, and take her away.

CHARLES WILSON.

May 119, 1831. 3w21

BANK OF ROCHESTER.

May 3d, 1831.

NOTICE is hereby given, that there will be an election of thirteen directors for the Bank of Rochester, at their Banking House, on the first Monday of June next, at 12 o'clock at noon. By order of the Board of Directors. J. SEYMOUR, Cashier.

Extract from the by laws of the Bank of Rochester passed 18th Sept. 1824.

"All elections for Directors shall be held at 12 o'clock "noon of the day stated in the charter. At such election "the Directors in office present shall preside; and in case no "Directors shall attend, the Cashier shall preside at such "election, receive the votes in person, or by proxy, and "canvass the same, and notify the Directors elected."

3w 19

TO EXEMPT FROM IMPRISONMENT.——William Cockrane insolvent, time of showing cause the [illegible] day of July next, at ten o'clock, in the forenoon, before Samuel L. Selden Esq. First Judge of Monroe Co. Courts at his office in Gates in said Co. Notice first published April 28, 1831.

New-Jersey——Bergen Common Pleas.

Simon Y. Van Ness
v.
Marsalas Van Giesen, Cornelius Van Giesen, & Adrian Van Giesen.
} In case
Foreign Attachment

NOTICE is hereby given, that an attachment issued out of the inferior Court of Common Pleas, in and for the County of Bergen, against the goods and chattels, monies and effects, rights and credits, lands and tenements of Marsalas Van Giesen, Cornelius Van Giesen, and Adrian Van Giesen, non resident debtors, at the suit of Simon Y. Van Ness, in a plea of trespass on the case to the damage of the said Simon Y. Van Ness of twenty one hundred and fifty dollars, was returned by the Sheriff of said County of Bergen, to the term of October 1830, duly executed according to law.

AB'M. WESTERVELT, Clerk.

E. B. D. OGDEN, Att'y. 12w10.

COMMONWEALTH OF MASSACHUSETTS.

Hampden ss. Court of Common Pleas, March Term, 1831.

TO Asa Lamb & Aroswell Lamb, both of Rochester in the county of Monroe in the State of New York, yeomen.

Please to take notice,—that an Action is now pending against you in said Court of Common Pleas, wherein John A Walsh of Boston in the county of Suffolk, and commonwealth aforesaid, gentleman, is Plaintiff, in a plea of debt—The writ bears date the seventeenth day of December in the of our Lord one thousand eight hundred and thirty—The Plaintiff's damages are laid at One Thousand Dollars. By the Deputy Sheriff's return on said writ dated [illegible] December 1830, it appears that all your right title and interest of a farm lying in Ludlow in said county with the buildings thereon standing is attached. Said action stands continued to the next Court of Common Pleas to be holden at Springfield within and for said county on the third Monday of June next at which time and place you may appear if you see fit and defend the same.

By order of Court.

3w19 JOHN INGERSOLL, Clerk.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January, in the year of our Lord one thousand eight hundred and thirty; executed by Charles Bardin of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less.

JAMES W. SMITH,
Assignee of said Mortgage.

ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of two several sums of money, secured by two several indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars—the other executed by the same Chandler Farrar to one William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due at this day the sum of two hundred and eighty two dollars and forty two cents,—NOTICE is given that by virtue of the several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Sines in the town of Mendon, in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Rush, aforesaid—to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five. ISAIAH BROWN.

Dated March 3, 1831.
JOHN DICKSON, Atty.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 285—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date Notice is therefore hereby given that by virtue of a power of sale contained in the said Indenture of mortgage and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land, situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section I, and being twenty three feet front of river street formerly so called, now St. Paul street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 10, 1831.

H. HUMPHREY, Attorney. MITCHELL LODER, Mortgagee.

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew L. Stevens and Lotia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid, in Liber 8 of mortgages at page 53, and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the court house in the village of Rochester in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perrinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit, Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division in the east line of the highway—thence running east parallel with the south line of said division two chains and fifty links—thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated this 12th day of November, 1830, DAVID GREGORY, Mortgagee.

H. Humphrey, Att'y for Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. | THURSDAY, JUNE 9, 1831. | VOL. V. NO. 21.

ROCHESTER, MONROE Co. N.Y.
PUBLISHED WEEKLY.
TYLER & CHIPMAN, PROPRIETORS.

ALBERT G. HALL, PRINTER.
Office in the Globe building, No. 14, Main-Street.

TERMS.—*To Mail Subscribers, after 6 months, $3,00. In advance, $2,50. Companies of five or more, where payment is made when the names are forwarded, $2,00.*
Village Subscribers $2 50 in advance.

From the New-York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS. NO. XXV.

They are always getting ready for a Revival.

Christians have much to learn on the subject of revivals. They have for ages been so trammeled by theological dogmas and speculations, that they have lost sight of the simple truths of the gospel, as they are truly revealed in the Word of inspiration. Few, very few of the people of God, have any adequate view of the practicability and duty of their having continually a revival in their own souls. Christians generally have some vague idea that this is their duty; and yet, absurd as the thought is, they lull their consciences to sleep on the cherished plea that they cannot perform it. It is time Christians gave up such absurdities. It is humiliating, that in the nineteenth century, the absurd plea, "I know it is my duty but I cannot perform it," should be found in the mouths of thousands who have professed unshaken attachment to Christ. Christians often cherish such erroneous views in relation to their dependence on the Spirit of grace, that they feel they cannot immediately arise from a state of coldness and inaction, and come up to the feeling and effort of a revival.—They think that they must go through a long preparatory state before they can be revived.—Several causes operate to produce this.

1. *Wrong views of Divine sovereignty in a revival.*

Many have been taught from their infancy, that revivals are the work of the Divine Spirit, in such a sense, as almost wholly to exclude human agency in their production. Hence efforts made to induce a revival they view as sacrilegious, calculated to rob Jehovah of that glory in the work, which is his sole prerogative. The consequence is, that when Jehovah by his Word, is summoning them into the revival field; when he is exerting upon them the influence of his Word, and perhaps of his Spirit too: when he is causing, in his providence, that their duty should be clearly pointed out, and pressed on their conscience with disturbing power, they immediately plead that it would be dishonorable to God, that it would tarnish his glory in revivals, were they to do what they are urged to do, and that too from the inspired word of God. They might as well say to Jehovah, they do virtually say to him, if we should obey this thy command, we should in that obedience greatly dishonor thee, we should take thine own peculiar work out of thy hands and rob thee of the glory of revivals! which belongs to thee, and thee alone!—Oh when will Christians cease to think that God will be offended and dishonored by their obeying his positive commands, by their doing what he tells them to do. Oh there is something more than a wrong *head* in this. There is also a *wrong heart*. The scriptures plainly teach them that it is their duty to be immediately revived; that God is ready to give the Holy Spirit to those who ask him! that he will be *inquired* of, by the house of Israel to do it for them, and consequently that they are awfully guilty, if they have not a revival in their own souls, if they are not filled with the Holy Ghost, if they are not the instruments of a revival around them, and of the saving conversion of perishing souls! Christians are long contemplating a preparatory work, because,

2. *By this they justify their past coldness and inactivity.*

If they admit the principle that they may have a revival when they will, may have a revival continually if they will, this concession will condemn their past apathy and inactivity, will prove them awfully guilty before God, criminally deficient in their love to their Saviour, and in benevolence to perishing sinners! To justify themselves from criminations like these, they endeavor to think that the stupid Christian cannot awake immediately and return to God, but must be long in a preparatory work; must be long becoming prepared, in becoming able to do what God requires of him without delay! To justify their past delinquencies, therefore, they endeavor to think, that they must from necessity, go through a long preparatory work, before they can feel the presence of God's Spirit and the power of a revival!

3. *By this they justify their present neglect of duty.*

When their duty is pressed upon them, when they are told on the authority of the Bible, that they might have a revival, ought to to have a revival, and are guilty because they are destitute of it, when they are disquieted by the thought that their indifference and inaction is destroying their own happiness, dishonoring God, and ruining souls; it is very comforting for them to cherish the belief that they would be revived, would feel, would act as instruments of a revival if they could, but they cannot. It is because they are not ready to be revived, and are not ready to do their duty, that they plead they cannot. And yet the truth, that *what ought to be done can be done* is so fully the dictate of common sense, that they are greatly disquieted by it. Their conscience condemns, and duty disturbs them by its pressing obligations, till they feel that something must be done; and they engage, it may be with great zeal, in making what they view a preparation for a revival.

4. *This state of mind has a tendency to perpetuate itself.*

Instead of doing what God now commands, they are getting ready to do it. By this means they find some relief from the burden of conscience, and endeavor to persuade themselves that they are doing all they can towards a discharge of their duty. This fosters their pride, self-righteousness and disobedience, prevents their being thoroughly revived, and make them disposed to continue this work of preparation, never satisfied with their present feeling, but continually pursuing a course that has ever cherished, and ever disappointed their expectation of being speedily revived, and restored to the favor of him from whom they have so deeply revolted. They do enough to cherish the deceptive belief, that they are really willing and laboring to do their duty; but not enough to arouse them from their spiritual lethargy, and to summon back their delinquent powers to vigorous and untiring efforts in the service of Christ.

A. R. A.

Truth with self-denial is not so dear as error with all its flesh-pleasing.

A FEW HINTS TO YOUNG CONVERTS.

1. *Be steadfast in your faith.* Do not waver. Keep the eye of your faith steadily directed to Christ. Look to him daily. The faith of that person will soon become weak and dead who lives day after day, without looking to him who is the *'Author, and finisher of our Faith.'*

2. *Be steadfast in hope.* This you may be tempted to give up. But can you give up your *religion*! Can you go back to the world! Do you wish to come again under the hard yoke of bondage, where you spent so many of the best days of your life!

Do you feel that you can turn your backs again upon the cause of the dear Redeemer. Ah no! you say; *this* we can *never* do. With reference to this sinful world and all its enchantments, we *have* felt, and still fell to say:

"No longer we will ask your love,
Nor seek your friendship more,
The happiness that we approve,
Lies not within your power."

Well then, if *this* be your state of feeling, let the enemy of your peace tempt as he may, let him dissuade you from trusting in God as he may; let it be yours to resist him with steadfastness. If he tempt you to cast away your confidence in God, instead of yielding to his temptation, believe the blessed Bible, and fix firmly upon that declaration, *Cast* NOT away your confidence in God which has great *recompense of reward.*"

3. *Be steadfast in love.* Love to God and to man. Remember that to have your love abound yet more and more it must be cultivated, must be cherished.

Think much of that Saviour whose love is stronger than death, who is himself the "chief among ten thousands and altogether lovely."—Do as did the excellent Henry Martyn, "when I awake" says he, "in the morning, I think how much reason I have to bless God; I dwell for a few moments on the subject; I try to get into my heart affectionate feelings towards my Saviour, and then I try to cherish and strengthen them."

But allow us to say once more; be steadfast in a life of holy, active, untiring service for God.—There are a few things which we might specify, which we think all young converts ought without delay, to do. Some of these things we shall mention in our next address to those who have recently "passed from death unto life."—*Lowell Evangelist.*

From the Christian Index.

IMMEDIATE REPENTANCE.

In support and illustration of the sentiments advanced in our last number respecting the means of bringing sinners to immediate repentance, a case or two of recent occurrence may be adduced. Near the close of a meeting for anxious sinners, the pastor proposed, that all who were willing to submit to God immediately—to engage in his service without delay—to accept of the Lord Jesus Christ for their Saviour (various expressions being used to prevent misapprehension) should signify it by rising, in order that prayer might be offered with express reference to their condition. After some little time, during which the offers of life were made anew, several arose; others who appeared deeply exercised, remaining upon their seats. These latter, as a class, were again addressed; their danger and remedy again set before them. They were urged to accept salvation as offered in Christ—to give up the service of Satan and enter the service of God. The Holy Spirit was most evidently present. At a moment of slight suspense in the pastor's remarks, impenitent sinners were told by another speaker, that they would never have occasion to regret their choice if they adopted the resolutions proposed. Several immediately arose, and, if we may judge converts by their fruits, they with those who arose before them, are now true followers of Christ. There is every reason to believe, they deserted the service of Satan and chose the Lord Jehovah for their God. In another case, when in similar circumstances several had arisen, others were addressed by one, who saw as he had never seen before, that sinners while hesitating to give themselves to God—to cast themselves upon the mercy of the Lord Jesus Christ, are most foolishly and madly *rejecting* the only chance of escape from hell, and deliberately preferring death to life. They were reminded how evidently just it would be in God, if they refused the offers made, to cast them off entirely, as also how much reason there was to fear they would, by a single moment's more resistance of the Holy Spirit grieve it away forever. The speaker uttered the clear and deep convictions of his own mind, in representing the fault as entirely their own if their souls were unsaved for a single hour. Several of those thus addressed arose, and are now hopeful converts to Christ.

These cases are not given as at all peculiar, but as tending to establish important facts, which are often practically overlooked. It is evident in the first place, that sinners are to be addressed as reasoning, deliberative beings. They are to be urged to repent—to change their minds (the original meaning of the verb *to repent,*) just as though the arguments drawn from the word of God, and the facts of their case were sufficient to produce the desired result. These arguments would produce the result, if the truth were *believed.* In removing their *unbelief,* God alone has the power to work successfully: but His aid may be confidently calculated upon, if sought in the appointed way, while the preacher does all in his power to persuade men to accept the offers of life. It is undoubtedly true that God converts the sinner by the influences of his Spirit, but in what circumstances! While they are *not urged* by the motives which the Bible presents! Then were preaching a superfluous business. Is it when they are virtually taught that they are under *no obligation* to repent and believe on the Lord Jesus Christ! Then should the Devil himself be the best preacher in the world. He insists upon such points. The Apostle Paul, however, seems to have entreated and besought men to accept the Saviour, as if all depended upon his arguments, still believing that the *power* was entirely *of God. He* does not work against or without means in the conversion of men, but strictly in accordance with such as are appropriate to produce the change of mind called the new birth. These means are of a more definite character and more certain in their results than is supposed by those who have used only that *semblance* of them which cold and heartless preachers of the gospel always adopt.

Again: Those who have witnessed scenes like those briefly described above, must feel satisfied, that the simple answers given by the Apostles to inquiring sinners, when applied in their true spirit—in language that is intelligible to the sinner, comprehend all that is necessary in the way of counsel to those who are anxious. All counsel that supposes a long process of unregenerate doings before conversion serves to distract the attention from the simple point, that the sinner as a condemned rebel, must submit to God and seek forgiveness through his Son. The preacher must use such preliminary measures as seem calculated to subdue the impenitent heart, not because the sinner can be excused for a moment's delay in coming to Christ, but because his blindness and obstinate self-will can only be removed by the influence of Truth & the Spirit of Truth. A stubborn, disobedient child is *required* to become quiet and dutiful, and no apology is allowed for a moment's continuance in its rebellion; but still the parent resorts to various artifices and often consumes much time before an obedient temper is produced. In the case of the impenitent sinner, his business is with the obligation that rests upon him to obey the Gospel of Christ—the minister must proceed in view of the known facts of the case.

THE STILL SMALL VOICE.

"And behold the Lord passed by: and a great and strong wind rent the mountains, and break in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind, was an earthquake, but the Lord was not in the earthquake, and after the earthquake, a fire, but the Lord was not in the fire: and after the fire a *still small voice.*"

Hush! hear ye not the rushing storm,
That comes upon the quivering earth?
That rends the mountain's mighty form,
And tears the rock in giant mirth;
Destruction marks the awful path;
As forests bend before its wrath.

But in that loud, awakening storm,
The Lord comes not; some other power,
Must show his great and glorious form,
To gild the darkness of the hour:
Some other power must wait on HIM,
Whose chariot is the cherubim.

Look! how the earth's broad bosom's riven!
The mountains shake! the valleys rise,
Like ocean-waves by tempests driven,
When all in desolation lies!
Man stands aghast, or, fearful, turns
From the destruction that he mourns.

But in that earthquake's force, ye look
In vain for Him who reigns above:
He, whom the trembling mountains shook,—
Before whom earth's foundations move,—
He comes not, in that earthquake's power:
He speaks not in that awful hour.

See, how the lightning's vivid flash
Breaks on the darkness of the scene!
The thunder rolls! and now the crash
Is past, like glories that have been,
And silent is the echoing sound,
That shook the woods and hills around.

He comes not, though the stormy wind
Has sent the tempest o'er the deep;
He comes not, though the mountains find
Their places, where the weary sleep:
In vain where earth's foundations riven,
In vain has flash'd the fire of Heaven.

But all is hush'd, a soften'd calm
Breathes stillness, like the spirt's peace,—
Like Heaven's own dew-distilling balm,
When loud and angry tempests cease.
It speaks—*a still small voice*—it comes
Like angels whispering from their homes.

The Lord is there; in that *small voice*
He comes revealing holy light;
Great nature's home he bids *rejoice,*
Like morning springing from the night,—
When Hope's fair brow thro' sorrow gleams,
As sunshine through the rain-drop beams,

When earth's rude storms were hurrying on,
The Lord reveal'd not then his face;
But when the fearful blast was gone,
When silence took the earthquake's place,
'Twas then from Heaven his radiance broke,
'Twas then, in that still voice he spoke.

[*Memorial.*]

"Delays are dangerous."—Mr. Editor: In your paper of March 30, I read an article from the New York Observer, under the head, "Humbling Recollections," which brought to my mind an incident related to me some time ago, by an esteemed christian brother. It was substantially as follows:

"Some four years ago, I was a clerk in a store in ——. One day a hired man of my employer whom I knew to be destitute of religion, came into the store. I felt it to be my duty to speak to him upon the subject of his soul's salvation; but my wicked heart invented a thousand excuses.—'He may not receive it kindly, thought I, since I am younger than he; I had better keep silence until a more favorable opportunity. Conscience told me these excuses were vain, and a voice seemed to say to me, 'speak to this man,' but I refused to listen. But mark the sequel. The next day he was taken sick, became deranged, and on the third day he died! Oh! thought I, that I had listend to the voice of God's Spirit and done my duty. Perhaps I might have saved his soul from perdition; at least I might have cleared my own skirts, and washed my hands in innocence. But now, alas! it is too late! forever too late! His doom is irrecoverably sealed."

How often is it the case, that Christians neglect opportunities of speaking to their impenitent friends, and warning them of their danger; when if they were faithful in their admonitions, they might be instrumental of saving their souls. Facts like the above should lead every christian to the strictest fidelity, and make an impression upon his mind which would never allow him to neglect an opportunity to warn an impenitent friend of his danger.—*Christian Soldier.*

From the N. Y. Observer.

A NEW TESTAMENT TO EVERY SUNDAY SCHOOL SCHOLAR.

Messrs. Editors.—At the late anniversary of the Am. Bible Society, I was greatly pleased with a resolution offered—and eloquently supported by the Rev. Mr. McIlvaine of Brooklyn, in relation to the above sentiment. The speaker justly said that "a more important measure never was proposed to the benevolent of this land." But how shall the measure be carried into effect—how shall every Sunday school child in America be furnished with a new Testament! After looking at various methods I am led to think the following the best one. Let the work be done through the same channel by which a Bible is conveyed to every family, that is, through Auxiliary Bible societies. And let some Monroe or Washington or Berkshire county begin the supply, set an example, and then tell the public, from experience, how the work is done. Let the county Auxiliary, if able, (as was done in relation to Bibles) purchase a quantity of New Testaments, if unable, solicit them as donations and distribute the same among the Sunday schools within its bounds. Sometimes S. S. children can pay at once twelve cents each for their testaments, others can pay a penny per week for them, others when necessary can receive them gratuitously.

We all know the moral advantage as well as convenience of having a child furnished with a book of *its own.* "My book" will be read and valued by children much more than a *borrowed* book. After every family in the land has a Bible, if every child could then have its Testament and be taught to read and understand it, popery and infidelity would, as it seems to me, be kept forever at bay, and our children grow up, mighty in the scriptures, and wise unto salvation.

A CHRISTIAN PATRIOT.

P. S. Should it be inquired how Sabbath school children are to be furnished in sections of the country where there are no Bible societies! my answer is, that happily such places are now scarce, and that where they do exist children can be supplied through the Sunday School Union. 20,000 Testaments, as stated by Mr. McIlvaine, have already been granted by the Bible Society to the A. Sunday School Union for this very purpose, and no doubt others would be cheerfully granted when needed.

From the Journal of Humanity.

COL. MARTIN'S ADDRESS.—We have been favored with a copy of the "Spirit of the Age," published at Tuscaloosa, Alabama, containing a spirited address delivered by Col. Peter Martin, at the second annual meeting of the Temperance Society of that place. The following is a valuable addition to the mass of testimony previously before the public respecting the connexion between intemperance and crime:

"Professional pursuits have caused me to be acquainted with most of the circumstances attending offences against the penal laws of the land, in six or seven of the counties in this state. For four years I was prosecuting counsel for the state—and I am sure that nine-tenths of the crimes committed were the offspring of Intemperance, and could be traced directly or indirectly to that cause alone."

The reader will not wonder, then, to find Col. Martin an ardent Temperance man—certainly not after looking at the following picture:

"Twelve or fifteen years ago, there lived in the same town with myself, a young man who was engaged in the management of one of the most respectable Journals in the State. He assisted in conducting the paper through a violent political storm which was raging in that country; his prospects for fame and fortune were flattering—the eyes of a powerful and respectable party, were turned upon him, as the eyes of the mariners are fixed on the skilful Pilot, as he conducts the laboring bark through the warring elements, amid the dangers of the storm. I left him reaping the first reward of honorable exertion.—Some three or four years ago, in passing through one of the extended prairies of Illinois, I discovered a human being, clothed in rags and wretchedness, wading through mud & snow. He raised upon me a face BLOATED, and a countenance full of misery and horror. You cannot well imagine my surprise, when the trembling voice pronounced my name—and the man extended his swollen and palsied hand, and said, you do not recollect me—since we parted, times have changed. My astonishment and horror was not a little enhanced, when I found it was my young friend, the Printer. He gave me a brief history of his degradation—with tears running down his cheeks, he pronounced in the most emphatic manner, that DRINK! DRINK!! was the sole cause. He said he was hungry and cold, and pennyless, and destitute. A vessel of like sorrow may I never again behold! He was evidently on the verge of eternity; yet like Dives of old, he was unwilling that others should follow his footsteps to shame, misery and death. He most feelingly exhorted me to shun the monster that had already enfolded him in his snaky grasp. Often times has my imagination wandered back to the vessel of sorrow I left in the distant prairies! Methinks I can almost now hear his parting admonitions as coming from the tomb—*my friend, oh never drink!* Although years have elapsed, yet the sepulchral notes of my miserable and dying friend are still green in my recollection."

From the Journal of Humanity.

FROM SCOTLAND.

We have just received, with other pamphlets, the Glasgow Temperance Society Record for the three months ending with the first of March.—Some extracts will be found in preceding columns, and more will be given hereafter.

The number of Temperance Societies in Scotland amounted on the first of March to nearly 200, embracing 35,515 members. Among the Societies are now numbered several Juvenile Associations; three in the army, and two or three in literary institutions—one of them in the University of Glasgow. The total number of Temperance Tracts, and larger publications on the same subject, issued in Scotland during the year 1830, was considerably more than half a million. Beecher's Sermons, with an Introductory Essay by Professor Edgar, were stereotyped, and five editions of them published in Glasgow, besides several at Edinburgh and Dundee. Of three Tracts published by the Glasgow and West of Scotland Society, extracted from these sermons, more than 75,000 copies were printed.

Two of Kittredge's addresses are also incorporated into the series of Tracts, and were printed during the year to the amount of nearly 70,000 copies.

The Glasgow and West of Scotland Society is making arrangements to employ an agent.—The following reference to the United States is from the Annual Report of the Society just mentioned, presented in December.

Your Committee cannot close their sketch of the triumphs of the "Temperance Emancipation," without a notice, however cursory, of the progress of the cause in that continent where it had its origin. It would be an act of ingratitude towards our American friends, were we in any degree to throw into the shade, the obligations under which we lie to them for having originated this noble cause. If the names of Washington and others, are deservedly dear to them for their struggles in the cause of freedom, there are other names which will descend to the latest posterity, as the deliverers of their country from a thraldom more dreadful by far than that of any foreign yoke. It was reserved for such men as Beecher and Kittredge, and Hewitt, to stand forth before an astonished world, and with a moral courage which invests them with immortal honor, to seize this hydra-headed monster Intemperance, and to lay him prostrate in the dust. They looked abroad on their country, & they saw that a sweeping flood was desolating the fair plains of a New World; they attempted not, by a puny effort, to roll back its waters of death, but they conceived the project of stopping them at the fountain, and drying up the sources of supply; and already the raging torrent has almost subsided into a brook. Well may those noble men rejoice in what they achieved! How many bitter waters of sorrow have they dried up, and how many streams of gladness have they opened to those whom misery had marked as her own! What a consolation to such a man as Beecher, to think, that not in to such a man as Beecher, to think, that not in America alone he is enjoying the results of his labors, but that many thousand copies of his little work have been circulated through Britain—have helped to awaken the energies of her slumbering people, and to dispel the long and dreary night of sorrow which reigned in so many of her dwellings!

ABSTINENCE AMONG SEAMEN.

We have recently learned the fact, that in some of our vessels of war, the entire crew, and in others a large portion have ceased to draw their allowance of grog. A captain of a merchant ship, just on the point of departure from this port for England and China, has shipped his men with the express understanding that no grog is to be allowed them. He has taken a few gallons with him, to be used in case of sickness.—This last provision, however requisite it may seem to this gentleman, will, we are persuaded, be little called for. We suspect that, independently of his own personal experience, he was influenced to abandon in his ship the distribution of spirit to his men, by his having observed that a person on a former voyage, who obtained spiritous liquor surreptitiously, and used it freely and regularly, had frequent attacks of sickness: which the sufferer called bilious. On the misconduct of this individual being detected, he was not permitted to use any spirit whatever, not even the customary ship-allowance. The consequence was, that during the remainder of the voyage, and it was a long one, he was in excellent health, and entirely exempt from all his *bilious attacks.—Journal of Health.*

A Contrast.—An aged man, over whom had rolled an hundred winters, died not many years since in New England who was in the estimation of all who knew him, pious. But he had early contracted a fondness for ardent spirit, and drank temperately and daily for the greater part of his life. He gave a little to his children as they grouped around him; and they thought what their father loved must be innocent. But with their growing years a fondness for stimulus increased; and this aged man lived to mourn the death of half his sons and *forty* descendants, who went down to the grave drunkards. One son yet lives who was a professor of religion, but has been excommunicated,—and is an exile and a drunkard, with a large family, who are ruined by his sin.

Another aged man still lives in the vicinity of the same place, who numbers nearly one hundred descendants, all of whom are temperate persons. He never was in the habit of drinking ardent spirit, nor does he give it to his sons and his son' sons; but like Jonadab, he drinks pure water.

What a contrast will the day of judgment disclose, if in one family intemperance continues to roll down a fiery deluge, and in the other temperance reigns, and descends from generation to generation.

These two men were friends, and lived in adjoining towns, and these facts I ascertained a few days since on the spot; and if these facts are doubted, I can give the name of the first, who was a mournful instance of the danger of temperate drinking in even a good man.—*Journal of Humanity.*

"A thorough reform.—Our town authorities says the Auburn Free Press) have recently given their sanction to the cause of Temperance by refusing to grant licenses to tippling shops for the ensuing year."

From the Painesville (Ohio) Gazette.

FANATICISM.

The Golden Bible, or the Book of Mormon.—The believers in the sacred authenticity of this miserable production, are known by the name of "Mormonites," and their book is commonly called "The book of Mormon." It is asserted by them that their number in this vicinity is four hundred. In a conversation, a few days since, with a gentleman from Kirtland, well informed, and every way concerned to give us the truth, we are assured that their numbers in the family in that town were two hundred souls. We doubt not then, that their whole number in this county and Cayahoga, is at least four hundred.

They have recently received an additional revelation from the prolific prophet Smith, which is generally understood to say that Kirtland is within the precincts of the holy land; but by others is said to mean only, that in that town will be a great gathering of mighty multitudes, preparatory to their westward general migration. They are, therefore, admonished to sell no more of their possessions, but rather purchase, lest there shall not be room for the faithful. The admonition, however, arrived too late, as they have but fifty acres left, and the land holders refuse to sell to them.

They profess to receive sensible demonstrations of the Deity. A few days since, a young man gave information to some of his brethren that he was about to receive a message from heaven. They repaired to the spot designated, and there, as they solemnly assert, a letter descended from the skies, and fell into the hands of the young man. The purport was to strengthen his faith, and inform him that he would soon be called to the ministry. They declare their solemn belief that this letter was written in heaven by the finger of God. The style of writing was the round Italian, and the letters of gold. The favored youth immediately attempted to copy the communication, but as fast as he wrote, the letters of the original disappeared, until it entirely vanished.

It is alleged that some of them have received white stones, promised in the second chapter of the Revelation. Such of them as have "the spirit," will declare that they see a white stone moving about the upper part of the room, and will jump and spring for it, until one more fortunate than the others catched it, but he alone can see it. Others, however, profess to hear it roll across the floor. These two stories and others of a similar character, are told by them with solemn asseverations of their truth.

Among them is a man of color, a chief man, who is sometimes seized with strong vagaries and odd conceits. The other day he is said to have jumped twenty-five feet down a wash bank into a tree top without injury. He sometimes fancies he can fly.

In Chardon, one man has torn away all the partitions of the lower part of a good two story dwelling house. Here a large number live together. The food consisting of meat and vegetables, it is said, is placed on the table in a large pan, which is the whole table furniture. From this every inmate takes a piece of meat and a potato in his hand, and devours them as he walks about the room. As to matters of apparel, and indeed other things, when any one wants what he has not, he takes it any where in the family where he can find it unoccupied. All things are common.

Canandaigua and Geneva Rail Road.—The charter of this company having been amended the last session of the Legislature, the commissioners named in the act of incorporation for that purpose, have given notice, that books, for subscriptions to the capital stock of the company, will be opened at the Hotels in this place and Geneva, on the 15th day of June next. We were in hopes of being able to lay before the public in to-day's paper, the report of the committee on this subject, appointed at the meeting held at Blossom's last week, but have not yet received it. It is belived that such a statement can and will be exhibited, of the amount of transportation to be done on this rail road, when constructed, as will abundantly satisfy the public, and capitalists in particular, that it would not only prove a safe, but a profitable investment to stockholders.—*Ontario Repository.*

From the Journal of Commerce.

EMIGRATION.—Accounts from Ireland speak of crowds of emigrants which are flocking to its ports to embark for America. The Newry Telegraph mentions five vessels which had cleared from that port prior to about the first of April, with 930 emigrants, all for Quebec, except the Josephine, which arrived here some time since, with not far from 160. The editors say—

It is really a melancholy spectacle to witness the crowds of families that, day after day, pass through Newry, on their way to Warrenpoint, to embark for America. These too, consist—not only of the idle and worthless, hundreds of whom could be happily spared,—but of the industrious and the able, of that class which may be justly considered as constituting an essential part of the heart's blood of the country,—the "bold peasantry, a nation's pride." Such is, with very few exceptions, indeed, the description of persons now leaving, or about to leave, the land of their fathers, in search of what we ardently hope they will not fail to obtain—namely, an independent subsistence, for themselves and their offspring, in a distant country.

From the Sligo Journal.

Several vessels are now in port for the conveyance of passengers to North America, and a large number are expected before the end of the present month. Still the rage for emigration is so great, that the peasantry express anxious fears that a sufficient number may not arrive for that purpose. On Tuesday last fifty births were engaged in one vessel, for emigrants from Ballymote and its neighborhood.

From the Belfast Chronicle.

A large vessel in our roads, and about to sail for Quebec, is said to be so crowded with passengers as to render it very dangerous to put to sea in her present state. Nor is this altogether the fault of the agents, who have only booked a regulated number of passengers; but a great many others, having got on board without payment, absolutely refuse to go on shore; and in consequence, the ship is overcrowded, and contagion and suffocation are to be apprehended. The authorities are called upon to interfere.

From the same, April 13.

Nearly 150 persons were, last week, removed from the passenger-vessel which we stated in our last Wednesday's paper to be overloaded to a dangerous extent. The emigration from this port will be double this year to what it was at any former period. From the other ports of Ireland, emigration is going on to a great extent.

Emigration to the West.—The emigration to Michigan; and to the "far west," is said to be greater thus far this spring, than during any former season. On looking over the marine list of the Detroit Journal, of the 18th inst. we notice the arrival at that place of no less than 6 steamboats, in quick succession loaded with passengers, chiefly emigrants. The Ohio, had 320; Henry Clay 380, Superior 520, Wm. Penn 250 Sheldon Thompson 270 Enterprise 220.—*Ib.*

From Chamberlains Memoirs.

A SON'S LOVE FOR HIS MOTHER.

"What a changing world is this! I have lived in it more than twenty-three years, and have escaped many of the afflictions that have fallen upon others. Now one is come upon me. My poor, dear mother is dead; she has gone the way of all the earth. I shall never behold her again in this world, nor shall I ever be affected by her weeping for me any more; no more warmed and nourished by her kindness; no more grieved for her anxiety for me. O, my mother, my mother! thou hast unwearedly cared for me with great anxiety, and *hast been my best friend.* What concern did she manifest when it was proposed that I should go to India! She told me, weeping that it would break her heart to part with me; but poor, dear woman! her heart is broken before I am gone. When I saw her last, I was exceedingly affected by her appearance; her cheeks were become so pale, her flesh so wasted, her bones so apparent, her lively character so languid, and her vigorous spirits so much debilitated! Never shall I forget how she appeared coming up Bronston meeting. I was in the pulpit; I saw her, and wonder how I did to proceed, the sight was so affecting. I parted with her not expecting to see her again; and she, weeping, said, 'I shall never see you again' my John; no, I shall never see you again.' I left her bathed in tears. O, the shock that I have received by this sudden and fatal news! A few days ago, I was flattering myself that my dear mother was better, at least, no worse, because they did not write to me; but sad disappointment! she was then dying, and is now dead. Indeed I have now lost my best earthly friend. I am much grieved for the youngest children, and so was she; may the Lord bless them, and undertake for them: may this solemn, this affecting event be sanctified to us all. O God! thou always doest right. O dispose my heart to own thy hand, to kiss thy rod, and humble myself before thee! O Jesus comfort me, and prepare me for the solemnities of death!

"Alas! my mind is so disturbed by the trouble of my heart, that I cannot think on any thing but the death of my dear mother; and when I reflect how she cared for me, my heart bleeds, especially when I think on what she did for me, and the poor returns I have made. I have abundant cause for sorrow on account of my ingratitude; but now alas! what can I do! She has gone beyond all that I can do or say. I am afraid that I shall not improve my affliction to the good of my soul, to the increase of piety in its various branches, especially tenderness, humility, seriousness, watchfulness, and prayer. I fear lest this line of the poet should be applicable to my case:

'And mind turns fool, before the cheek is dry.'

How little do I feel! O, my dear mother, shall I slight thee so as not to give thy death enough of tears! Far, far be it from me. But, alas! how strangely disordered is human nature! Now overwhelmed in floods of grief, and then as hard as adamant. I greatly fear lest this affecting circumstance should prove unsanctified: lest after all, my mind should be hardened, and the surrounding scenes of life should draw my soul from God. I am in danger; let me watch."

A wicked cause needs a smooth orator; bad ware, a pleasing chapman.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the N. Y. Observer.

AMERICAN SUNDAY SCHOOL UNION.

SEVENTH ANNUAL MEETING.

The seventh anniversary meeting of the American Sunday School Union was held in Philadelphia on Tuesday, at 4 o'clock, P. M. It was the most interesting anniversary which the society has ever had. All the exercises were highly gratifying to a very large assembly of the friends of Sabbath schools, comprising an unusually large number of ministers of the gospel. My time will allow me to do little more than send you a proof of the Journal, containing an account of the exercises on this occasion, and a summary of the very able Report, a part of which was read by Mr. Frederick A. Packard, one of the Society's secretaries. This very valuable document, which is, I understand, unusually extended, and contains a developement of the most comprehensive and exalted views of the whole subject of Sunday school instruction, ought to be read by every one.

I would only add, that the speeches were remarkably fine, short, extemporaneous, directly to the point, and delivered by men who enter practically into the whole subject. The address of Mr. Tappan was a forcible appeal to the christian merchants and mechanics of this city, and of our country, on the duty of giving largely to the Lord—of entire devotion of their influence and wealth to the blessed Author of them. The facts which he mentioned, of the great devotedness and liberality of two persons of wealth in England, and of several persons in humble circumstances in this country, drew tears from many eyes. Oh *when* shall christians really feel the true meaning of the verses which they often sing:

"All that I am, and all I have
Shall be forever thine;
Whate'er my duty bids me give,
My cheerful hands resign!

Yet if I might make some reserve,
And *duty* did not call,
I love my God with zeal so great,
That I should give him ALL."

From the Boston Christian Journal.

MR. EDITOR:—I have been travelling about one thousand miles of late, and having considerable intercourse with people, have endeavored to make that intercourse as advantageous as possible. I have always endeavored to use people, with kindness and respect, at the same time, I have wished to be so used. I have never intended to use language that would be offensive to any man, nor in the presence of any man or company of men. It so happened, while in Vermont, where I had called, to pass the night, while warming myself at the grateful fireside, in a large circle of fellow travellers, one of the company, an entire stranger to me, broke out in the most horrid and ungrateful profanity, calling his Maker's name in vain. This I thought was indecent and highly improper, as well as wicked in the sight of a holy God; likewise abusive to the decent company in which he then was. In order to show him his error, and at the same time not to outrage his feelings, I privately took from my pocket a card which I carried for the purpose, in such cases, and gave it to him. On this card was printed in fair letter, the following verse and caption:—

TO GENTLEMEN.

'It chills my blood to hear the blest Supreme,
Rudely appealed to, on each trifling theme;
Maintain your rank; vulgarity despise;
To *swear* is neither brave, polite, nor wise,
You would not swear upon a bed of death;
Reflect; your Maker *now* may stop your breath.'

This I did in a way that no one might know what the card contained. But the poor creature immediately began to abuse me, by saying I was undertaking to dictate to him, and abridge his liberty—for said he, I have a right to talk as I please, my tongue is my own, I do not wish to be controlled nor dictated in what I shall do, or what I shall not do. And he went on further to state that he had seen a great many such as I was, going about stirring up and exciting the people, and making disturbance in this way.—Why, said he, do you'r suppose that you can make people leave off swearing? You had as good try to create a new world. People will not be deprived of their right in this way? Besides you are much to blame for making these insurrections.

In this manner he went on to state, that it was the characteristic of people to follow their own way; one man's right was as dear to him as another, and in this day of light and information, people knew better than to be controlled; they chose their own way, and it was best they should pursue it—every one knew what was about right, without interfering. I just observed to him, that this was a day of light and information, and it had some very remarkable features if he was a specimen, for before such an exhibition of intelligence, common sense must plead insolvent.

From this place I continued my journey, and the weather being very cold, I soon found myself ten miles on my way, comfortably housed from the north-wester, in the warm bar-room of a tavern. Here I found other scenes new, and at once interesting and painful. Interesting on account of intelligence, and modest vivacity of the attendants, while I refreshed myself with breakfast, which I had just ordered. Here while I feasted the body, my soul was refreshed with the tidings of a revival which had lately prevailed through the neighborhood. The lady in attendance on the table, modestly related the circumstance of this work of God's grace, and observed that she, for the first time, had seen how blessed it was to trust herself in the Saviour, and to receive his compassion. She then put herself in the school of Christ by asking a very pertinent question; then was silent, and waited for instruction.

As I passed from the dining room, to settle my bill at the bar, I was accosted by a person in a tolerable dress, but miserably dirty, who said, "Mister, it seems to me you'r got munny enuff to give a feller a dram this mornin, ha?"—I told him I did not think ardent spirits were good for him. "I know 'tis gude for me, an' our gude Daken Take-a-drop says so; he has a difficulty, an' a little once and a while dos him gude; and I have a great difficulty, and it does me gude." I then explained the evil of drinking ardent spirits. "Devil," said he, such fokes a you going about trying to make us slaves to yer nonsense, and takin away our liberty, and makin sturbance mong people, just like our parson: he won't let the church drink notin but cold water. Your one of the fore days meetin fokes, ha? Jes like our parson; he has fore days meetin and create many ministers comin here to preach fore days; and all the people spend their time;" gess they'll want sumthin to ete fore next harvest, for spendin so much time." But sir said I how long have you been at this place, and away from your business? Have you not a family depending on you for daily bread? That is nothin, said he.—Here the landlord interrupted us, by observing that this being, in the shape of a man, had been about the village for five or six days, while his family were at home depending on the charity of the neighbors for support, and this is his habit for months, every year. So then, said I, you can spend weeks of time, & all the money you can get, and no fear of starving before harvest.—You have great sensibilities for your neighbors, who are desirous of religious instruction; and think nothing of your dear little children, and the partner of your bosom, who are made wretched and miserable by the wicked conduct of him, on whom they ought to depend for support, and for the comforts of life. But this man like the swearer, retorted again by saying that I was just like the parson, always trying to restrain the liberty of such people as he was. From this place of joy and sorrow I made my way along a circuitous road, among the lofty mountains "rising high in air, and glistening o'er the coasts." And having spent the remainder of the day, now rising the amazing steep covered with the hemlock, and spruce; and now descending the opposite side of a branch of the immense range of the Green Mountains arrived on the plains below.

REVIVALS.

LINKLAEN, CHENANGO CO.—A three days' meeting was recently held at that place. This little branch of Zion was organized about four years ago, and previous to the recent meeting contained less than forty members. They had just erected the frame work of a meeting house, which is to be completed in about eight months. During the last seven months they had enjoyed but one solitary sermon from a preacher of their own denomination; while yet for some time past, the special influences of the Spirit have been distilling upon them like the dews of Hermon.

The people met in a school house, crowded almost to suffocation. But the special presence of God was manifest. During the sacramental season, our correspondent, Rev. Mr. Field, received sixteen by profession, and about half of those who had previously indulged hope. On Monday sinners were pointedly addressed from the text, "and the door was shut." The truth appeared to take deep hold of the conscience.—About twenty arose for prayers, with the determination, by God's assistance, to avoid being shut out of heaven. At a subsequent inquiry meeting, at a private dwelling house, nearly all of these kneeled, in token of their determination of immediately yielding their hearts to the Lord Jesus Christ, unconditionally, and without reserve. This was a solemn, awful moment. It is not known how many actually dedicated themselves at the time; but as they rose from prayers, some had evidently found the Saviour, and began with broken, melting hearts, to speak his praises, and to warn others to flee from the wrath to come." Among the little band of inquirers, were men of the first standing in point of influence. The work has evidently received a new impulse; and the Spirit of the Lord is gently moving upon the hearts of the people in other places of that vicinity, which are mostly destitute of regular preaching.—*West. Rec.*

GILBERTSVILLE.—The following communication, from Rev. Mr. Spaulding, relative to the work in this place, came to hand last week, but not in season for publication:—*Ib.*

Gilbertsville Otsego Co. May 13, 1831.

MR. HASTINGS—I send you a brief account of the late interesting eight days' meeting in this place. It is however proper, in order that your readers may have a correct view of the subject, to state that there has been a revival in progress here since the latter part of November, though on account of some counteracting causes, it has not been so powerful as is sometimes the case. I believe, however, the tone of piety has since that time been constantly rising in the church, and that there has been more of a wrestling spirit of prayer, within two or three months, than ever before since I commenced my labors in this place, a little more than a year ago. Since that time there has been a good degree of harmony, and brotherly love among us. Probably since the revival began here last fall there had not been far from one hundred case, of hopeful conversion within the limits of my congregation, previous to the late meeting in this place. But we did not say it is enough.—Such expressions as these were often heard in prayer—"We thank thee, O Lord, for what thou hast done; but we pray thee that it may be only as a few drops, before a more copious shower.

The meeting was first appointed for four days, and commenced Wednesday evening, April 27. Mr. Littlejohn, a licentiate from the Presbytery of Angelica, preached that evening, and two or three times every day afterwards, as long as the meeting continued. Indeed, he is the only man that preached during the meeting. A number of other ministers were invited to attend; but there were only two others of the presbyterian denomination present at all, and they were with us only a part of the time. The first three discourses were directed more particularly to the church; after that to the impenitent. During the whole season morning prayer meetings were held at sun-rise and at nine o'clock, A. M. The first anxious meeting was on Saturday. It was well attended, and the presence and power of God were sensibly felt, and a number hopefully converted. From this time all our meetings increased in number, interest, and solemnity. On the Sabbath our house was crowded to overflowing; and instead of closing the meeting, concluded to have it continued the next day. The anxious meeting the next morning at nine o'clock, was much crowded, and many were so distressed on account of their sins, that it seemed as if they could hardly live. O, I shall never forget what a solemn scene it was. Many of them, however, obtained relief before they left the meeting house. From this time the number of anxious kept constantly increasing; and soon it was so great, that we had to reserve the body pews for them, and to hold our anxious meetings in the sanctury.

Our meetings continued in this way until Thursday. Then we were reluctantly compelled to close, on account of one in an adjoining town, (New-Lisbon.) The meeting was probably one of the most powerful that has ever been held in that region. It is impossible to tell how many were made the subjects of divine grace during this extraordinary season: but it is confidently believed that more than one hundred experienced a saving change while it lasted; and the good work still goes on.

Many of the subjects of this work are men and women of respectability and influence. But all classes, from the youth to the man of grey hairs, have shared in the work; and among these are Moralists, Universalists, and Deists.

From the Christian Mirror.

REVIVAL IN BANGOR.

Early in April, Rev. Dr. Smith was removed to a better world, and it was thought advisable that the funeral services should be the commencement of a three or four days meeting. Seven clergymen were present. The meetings commenced on Tuesday and were expected to close on Thursday evening. But when that time arrived, the question was put to the whole congregation, shall the meetings be continued till the Sabbath? immediately the assembly rose in a mass—and the meetings were continued through the week. The Holy Spirit was present, speaking to the hearts and consciences of saints and sinners. Christians felt that it was good to be there—and a considerable number who till then had resolutely refused to yield their hearts to God, were made willing to bow the knee and submit themselves to Christ. It was a week long to be remembered. The number of anxious inquirers has been increasing up to the present time—and I may safely say that there are *more than one hundred* who are either rejoicing in hope, or asking the great question "what shall we do to be saved?"

Morning prayer meetings have been held since the first of April, and have evidently been attended with a blessing.

The work has thus far been remarkably still—nothing like mere animal excitement has been witnessed. The great truths of the Gospel have been held up to view—and the claims of God have been urged home upon the consciences of the impenitent.

Christians have felt, in some measure, the importance of earnest believing *continued* prayer, and we still hope and pray that "the Saviour and Hope of Israel will not be as a wayfaring man who turneth aside to tarry but for a night."

The number who hope that they have made their peace with God, I cannot state—but there are great multitudes around us who have no part nor lot in the great salvation—the Lord have mercy upon *them*.

Yours, sincerely,

Bangor, May 17, 1831.

FOREIGN.

NATIVE MISSIONARIES IN THE NAVIGATORS' ISLANDS.—We learn from our London papers, that the London Missionary Society have received intelligence from the South Seas, stating that eight native teachers had been received on Savai (Oahtooah,) the largest of the Navigators' Islands, under the protection of the King and his brother. Two of the islands of this group are larger than Tahiti, the population is very great, and they are a fine race of people. It is expected that six or eight European Missionaries will very soon be wanted for this group alone.—*N. Y. Obs.*

WESTERN AFRICA.

Extract of a letter from a gentleman in Liberia, of Nov. 1, 1830, to his friend in Boston.—Communicated for the Watchman.

DEAR SIR.—I have suffered much since my arrival, but God in his mercy has seen proper to spare me, while our lamented Agent, Dr. Anderson, and three Missionaries from the distant land of Germany, have been called from their labours to give an account of their stewardship. The number of deaths also among the new comers, has been quite alarming;—for out of 120, on the two expeditions per Liberia and Montgomery, about 50 have died. Our friends in America are wrong in the idea, that after they pay the passage of an emigrant, no other expense will be necessary; thay should bear in mind, that this emigrant *is* to have the fever of the country, and perhaps be unable to labour for six months at least, during the whole of which time, he is to be supported.

I am much pleased with the face of the country, and also with many of the tribes. They remind me of the different races of Indians in America; though you have none to bear comparison with the Mandingoes and Foulahs, the most of whom read and write Arabic fluently. I have not seen many of the latter, but the former are every day coming and departing from the settlement; they are a race of traders, dealing in every thing. They bring considerable speice into the Colony. Our schools are progressing but slowly from the want of funds; and suitable instructers. I want to see more of New-England laws and customs. I have been unable to collect but few curiosities as yet, though the country, I believe, has many. I have hardly been off the Cape.

I had almost forgotten to inform you, that this *spot* was once a most celebrated one for the Slave Trade: and even at this day, we have enough of them a little to the windward and leeward. Before now, you have heard of the death of Don Miguel, the noted slaver, of whom some mention is made in one of the numbers of the Herald. He was killed in battle with a few of our colonists at Little Bassa. In the United States, you believe that the Slave Trade is nearly at an end; but far different is the case. Thousands are annually shipped from the Western Coast of Africa. We have just heard of the capture of a large frigate built Guinea-man off the Calabar Coast by His Britannic Majesty's Ship Primrose, after an action of over one hour; one hundred and six were killed on board the slaver, and three times were the boarders from the Primrose repulsed. She is now safely in Sierra Leone, with 500 slaves on board; & it was intended to take 12 or 1500 slaves. Part of the crew were on shore at the time with the first and second officers.—We are in daily expectation of our Agent, Dr. Mecklin, with an expedition.

From the Rochester Daily Advertiser.

Wilberforce, U. C. May 19, 1831.

The Board of Directors for the Wilberforce Settlement, have held a meeting at this place for the purpose of soliciting aid from the different religious congregations in the United States, in order that the people composing said settlement may be enabled to better their condition under the smiles and protection of a government which has granted them the privilege of doing so.—The board appointed the undersigned, being Managers and Directors of the Wilberforce Colony, to make an humble Address to the Clergy of the United States, soliciting their pious and kind exertions in our behalf, when they meet their congregations on the 4th of July, a day ever memorable in the hearts of Americans; a day when it was declared that "all men were born free and equal:" but how has the African been overlooked? But we trust that the brightness of the gospel; the all-healing blessings it sheds around;—will teach us gratitude for what has been done for us by our benefactors: There is a promise given to the Ethiopians, in whose behalf, we appeal to the benevolent minds we find among the white inhabitants, at large: whose bosoms are richly stowed with angel-charity, which seems to us as a page in Heaven's register. We respectfully, therefore, ask the clergymen of all denominations, to lay the merits of our cause before the throne of grace, and to spread our situation before their enlightened congregations; rendering heartfelt thanks for what contributions were extended to us the last year.

We subscribe our names in hope, and shall remain your ever faithful servants.

ISRAEL LEWIS, *Agent.*
LYMAN WHYATT,
ABRAHAM DANGERFIELD,
Committee.

N. B. Editors of the several papers at Rochester and vicinity, are most respectfully desired to insert this, and accompany the same with such comments as they think proper.

The Colony of Wilberforce, it is understood suffered considerable during last winter. We have every confidence in the good intentions of the Agent and Managers of that Colony, and believe that any thing which may be bestowed will be faithfully appropriated to the object of the donors.—There seems to be something appropriate in asking these contributions on that day, in favor of the poor African.

From the N. Y. Spectator.

VERY LATE FROM EUROPE.

FARTHER ADVICES FROM POLAND—REPULSE OF THE POLES—TROUBLES IN GREECE AND TURKEY—TRIUMPH OF THE PEOPLE IN THE ENGLISH ELECTIONS.

At a late hour this morning, it was announced that the packet ships Erie, Capt. Funk, from Havre, and Florida, Capt. Tinckham, from Liverpool, were below. Between 12 and 1 o'clock our boat arrived with Paris papers of May 1st, and Liverpool of May 2d, all inclusive, with Prices Current and Shipping lists to the latest dates.

As all eyes are at the present moment directed to Poland, we shall in the first instance glance at the intelligence from that quarter. The Prussian State Gazette of April 22d, contains the following official article:—

From the Russian Head-Quarters, April 14.—Field Marshal Count Diebitsch transferred his head-quarters on the 10th to Siedlic, where the whole Russian army is now united. The enemy had avoided the attacks at all points, and the badness of the road continued to make rapid movements impossible; and, as such large masses of troops could not find sustenance in a country already exhausted, the Russian Commander judged it best to effect his union with the corps of Generals Rozen and Pahlen. This has been done and the operations will be now recommenced.

"On the 14th, the first division of Grenadiers attacked the enemy on the left bank of the Liwice, and drove him to the other side with a loss of three hundred prisoners, and many killed and wounded. To-morrow we shall be able to give more detailed account of the whole course of the Russian operations."

Much more importance seems to be attached to this capture of three hundred Polish prisoners, than such an event would be likely to inspire, were they not hard pressed.

On the other hand, we have the following, also given in the Prussian Gazette, from Warsaw, April 17:—

"On the 14th a letter was read here, from the General-in-Chief to the Governor of Warsaw, in which he says, that in case he should have to go to a greater distance in pursuit of the enemy, he shall depend on the firmness and bravery of the citizens of Warsaw; and was assured, that under the conduct of Gen. Kruckowiecki, they would defend the city to the utmost against any hostile attack."

After this letter was read, some of the principal persons addressed the citizens, who declared they were ready to exert themselves to the utmost. The head-quarters of the Commander-in-Chief, which on the 7th were still at Sienneca, were on the 14th at Jendezejow.

The *Polish Gazette* reports that the Russian Guards upon the Bug are now effecting their junction with the army of Field-Marshal Diebitsch.

The papers are filled with details of the movements of the Russian armies; but they go merely to prove the fact that they remain on the defensive, and that all their efforts for the subjugation of Poland have as yet proved abortive.

The following is the latest official article from the Russian Head Quarters. We translate it from the Gazette de France of May 1.

Russian Head Quarters, April 16.

The last accounts show that every preparation for crossing the Vistula had been made, when the approach of a considerable mass of troops from Warsaw, determined Marshal Diebitsch to strike a decisive blow. He accordingly directed the 4th with the 1st division of Infantry, and the 3d of Cavalry with the Lithuanian guards, and a large part of the grenadier corps upon Zelechow, and pushed his advanced guard on to Latowize, where the Zwittenback and the marshes make the defiles very difficult. The main body would have followed this movement, if the extreme difficulty of procuring supplies, had not forced the Marshal to concentrate it nearer his convoys: it was therefore concentrated on the 10th at Lukrow, with an advance guard reaching to Stoczec, to connect it with the division at Dembe.

The enemy moved along parallel with the causeway by forced marches upon Siedlec, and Sieners attempted to check their movements.—When the Poles approached the south side of Muchaviec, they attacked Gen. Rosen in close columns. The fight lasted till 7 o'clock. Many charges of cavalry, and by the bayonet, which were supported by our artillery, checked the enemy, and their failure forced them to retire. Nevertheless, Diebitsch, forseeing that the enemy would attempt the day following, to pass the Meachawies directed his main body upon Siedlec.

The Poles did not accept the combat, and retired upon Kaluwin and Serowyn—our advance guard followed them to Mingosbury. General Thiemann is watching the country between the Wiepurz, the Vistula, and the causeway of Warsaw. Gen. Gerstenweig occupies Kock, & Gen. Ougroumoff will establish himself at Wenguon.

Gen. Uminsky had retired upon Pultusk, and Gen. Sachen was ordered to watch him.

Gen. Sierawski had passed on the 8th to the left side of the Vistula, with 6,000 men. Gen. Rudiger having learned that Dwernicki had passed the Bug between the Latonick and Urcilug, has concentrated forces to attack him. Gen. Kreutz had received orders to follow him & Gen. Deringdoff to cut off his communications with Zamasc.

Yesterday Gen. Ougroumoff attacked the corps of Juminski, who had placed himself upon the right of the Liewic in front of Liew, and had established a *tete de pont*.—The Russians overthrew the enemy, and even made themselves masters of the work. They had already taken many cannon when a mass of Polish cavalry forced them to abandon their booty, and to fall back upon the infantry which sustained and repulsed all attacks. We have taken from 300 to 400 prisoners—the killed must have been numerous on the side of the enemy; we have only a few hundred men *hors du combat*. Gen. Ougroumoff remains in the position which he had conquered, & has destroyed the intrenchment formed by the enemy.—*Gazette d' Etat de Prusse.*

Although in the preceding bulletin, the Russians claim victories, yet it will be perceived that they were acting on the defensive, & according to their own showing they were victorious only in repelling assaults from the Poles.

The French papers contain a proclamation of the Emperor of Russia, placing the government of Courland (in which is Wilna,) in a state of war, and the people under military execution, thus authenticating the Polish accounts of an insurrection there.

Letters from Warsaw, according to some journal not named, "announced that among the prisoners taken at Ignany, was the Prince Paul, son of the Grand Duke Constantine; and that the Commander-in-Chief had demanded a court equipage to conduct a prisoner, whom, he says in his despatches, they will be much surprised to see enter Warsaw. They were lost in conjecture, in the Capital, as to the name of this personage."

GREAT BRITAIN.

The elections of a new Parliament, were proceeding with great spirit in England, and the friends of Reform were carrying every thing before them. The appeal to the people it is believed, will enable the ministry to triumph over all opposition.

The Morning Chronicle of the 30th, says—"The Anti-Reformers are, in every popular place, driven, in a moment, from the field. The borough of Southwark has returned two staunch Reformers. The Anti-Reformers see that it is hopeless to contend with the force arrayed against them—the force of a united people."

From the N. Y. Spectator.

FOREIGN NEWS IN CONTINUATION.

The news from Poland is very much confused. We have made such selections including the most authentic, and probably semi-official accounts, as seem best calculated to afford a fair view of the real situation of the belligerent parties.—From a diligent comparison of these papers, however, it is very evident that the accounts of Polish successes, have abounded in the grossest exaggerations. The tale of a three day's battle near the Russian frontier, terminating in the route of the Russians, heedlessly republished by some of our cotemporaries, is an entire fiction. So, also, the story of a battle on the 15th of April, in which the Russians lost some 14,000 men, said to have been received in England via Rotterdam. This account is contradicted by the later official articles from both sides.

And again:—The last advices from Poland state, "that the loss of the Poles in the attempted assault of Siedlec was very considerabe, and the division of Gen. Prondzynski was almost entirely destroyed. The late victories, it is stated, have not produced among the Poles in general the enthusiasm that was expected; great discouragement, on the contrary, prevails among the people. And as the approaching spring opens the roads, the efforts of the Russian army will be equal to the magnitude of the plan and the importance of its object." The Warsaw Gazette of the 17th, expressly admits that the report of the victory of Dwernicki was not confirmed, but a subsequent article announced his departure from Zamosc, and entrance into Volhynia.

The Paris Moniteur is said to contain the account of the conferences which took place between the Deputies from the Polish Government, and Field Marshal Diebitsch, on the 12th ult.—"These conferences, however," it is rumored by the London Globe, "are null: the insolent terms demanded by the Field Marshal, were incompatible with Polish honor and Polish courage, and they were broken off; and the subsequent victories attained by the Poles are so many testimonies to the integrity of the nation, and the valor of the troops. Notwithstanding these victories, the Emperor of Russia seems determined to refuse all accommodation." We have been unable to find the article referred to from the Moniteur; but the fact that the Poles had sent Commissioners *to treat*, and that the Russian Field Marshal felt strong enough to insist upon "insolent terms," is of itself a sufficient commentary upon the absurdity of most of the bloody stories coined for the French and English papers.

Correspondence of the Jour. of Commerce.

London, April 6th, 1831.

Individuals well acquainted with France under every vicissitude of the last thirty years, & who have lately returned from Paris, agree in the most gloomy account of her present condition and prospects. There is great distress there among the lower orders,—great anxiety among all classes, and deep and universal interest taken in the politics of the day. Every where little crowds of individuals are to be seen discussing the news and the policy of every measure adopted at home by the Ministers, or by the various governments of Europe. Another revolution seems to be generally apprehended as likely to take place before the end of July, and no one appears to consider Louis Phillippe to be firmly seated on the throne, since he has vacillated so much in relation to the principle of non-intervention. If it turn out that the efforts of his Ministry to strengthen the hands of the government, do not have the effect to make foreign governments respect the voice and interests of the French nation, but on the contrary to compel the people of France to acquisce in the views of the Holy Alliance, it is generally and confidently believed that France will again be the scene of violence and internal warfare. The French loan is to be supported, I find, by Mr. Rothschild of London. His circular you will see in the papers. Not many persons of wealth will be found ready to invest large amounts in it, at this agitated period.

The day before yesterday, being Easter Monday, Lord Mayor gave a splendid dinner, to which all the Cabinet Ministers, were, as usual, invited. You will observe in the account given of this entertainment by the journals, that the Duke of Sussex declared that the King, Government and people, were all united in supporting the cause of reform, & that Lord Brougham in still stronger terms proclaimed the King to be the decided, unflinching promoter and friend of the cause.—The language of the other Ministers who spoke, was equally positive. This fact has never before been so unequivocally brought to the knowledge of the public, and the hesitation of many persons who were doubtful of the course they should take, will now be effectually terminated, and the triumph of the Ministers rendered more secure.

ASSASSINATIONS IN IRELAND.

The following account of barbarities recently committed by uneducated Catholics in Ireland, is from a letter of the Rev. Wm. Thomas, one of the agents employed by a society in London to establish schools in Ireland. The letter is dated Bally Car, Feb. 19, 1831. We copy it from the London Irish Chronicle for April.—*N. Y. Obs.*

I am on the way to see our dear friend, Mr. Synge, who was fired at by four assassins, the day before yesterday, at two o'clock in the day, as he was returning from seeing a poor man that had been dreadfully beaten the night before for sending his children to one of Mr. Synge's schools, by a party of rebels. Mr. Synge is badly wounded, but there are, I find, hopes of his recovery. Five balls have been extracted.—The Bible that had been the means of saving his *soul* was the means also of saving his *life* under the Divine Protection: the balls that would have killed him were stopped by two Bibles which he had with him; the one in his breast pocket prevented a ball from going through his heart, it perforated the Bible and lodged in the flesh near the heart; the other ball which would have taken a mortal effect, was stopped by the Bible in his lower pocket. He is one of the best men in the world; at least, he has but few equals. He expends about £4,000 a year in clothing, feeding; and instructing the poor in a very remote and distant part of the county of Clare. He was in the habit of depriving himself of every earthly enjoyment, in order that he may give to the wretched and ignorant. But he is the victim of priestly rage, which was constantly poured out in torrents of invective against him. It struck me some time ago, when I heard the priest had said, on his coming among some of his deluded followers, *"Is Synge dead yet boys!"*

Mr. Synge's servant, who was with him, will not recover: he is probably dead before this.—*He is a pious lad, educated in one of the schools; he is rejoiced at the hope of his master's recovery, and is glad that it is himself that is to die and not his master*, as his master, he said, would do so much good, and whose life would have been a great loss. He rejoices in the hope of the glory of God.

We were horrified when we heard of this dreadful and barbarous transaction, and I scrawl this in a state of mind which I cannot describe.

Another gentleman has just been shot, and another, about a month ago, in the same neighborhood where Mr. Blood was barbarously murdered. There is a horrid system of extirpation in progress.

In another letter, dated at Limerick, two days later, Mr. Thomas says:

I have this moment just returned from the scene of blood and slaughter. Thank the Lord Mr. Synge will recover. I put my finger through the hole which was made in his Bible by a double ball from a musket, which would, had it not been for his Polyglot Bible, under Providence, have passed through his heart and body. The Polyglot was in two parts: the second part saved him from another mortal shot. Five balls have been extracted, two from each side the spine, and another very deep one from near the hip.—He is going on as well as can possibly be expected. He is a most noble christian champion.—He thought he was mortally wounded, and met death; as he expected it, with unheard of heroism; he did not cease to proclaim to the people, for near three hours until the doctor arrived, the dying love of the Almighty Saviour, said that death had no terrors for him, that he was going to his blessed Redeemer, and rejoiced; he astonished many. The doctor first thought the wounds were mortal, and desired him not to talk. Mr. Synge replied, "Jesus is my Saviour, I am going to him, and while I have breath, I wish to proclaim him to the people." When the doctor had decided the wounds were not mortal, Mr. Synge declared that if he lived, he would be "the uncompromising witness of the truth against the man of sin."

He expended about $4,000 a year on clothing, feeding, and instructing his numerous tenantry,—left himself destitute that he might comfort them,—nor did he care how he lived, so he lived to Christ. But he was the victim of priestly rage. Because he would have the children of his tenants instructed in the Scriptures, he was denounced frequently and continually as the infernal Synge, the devil, and a thousand other opprobious names.

I can give no idea of his excellencies, nor of his natural and spiritual courage. Highly respectable and highly connected; his father is still alive, but I suppose this event will overwhelm him. His excellent and truly pious servant died of his wounds on Saturday. He was educated in one of the schools, and died rejoicing in the Lord; praising the Lord that it was he that was to die, and not his master. Mr. Blood, that was so barbarously murdered about three weeks ago, lived not far from Mr. Synge. Two more gentlemen have been fired at. There is a system of extirpation going forward.

FROM VENEZUELA AND COLOMBIA—CONFUSION WORSE CONFOUNDED.

Jamaica papers by the schr. Evan T. Ellicott (of which we have two files) bring intelligence of the capture of Bogota, by Gen. Obando, an insurgent chief, who headed a rebellion in Popayan two or three years since, and was afterwards pardoned by Bolivar. He is also known as one of the persons who have been publicly charged in Colombia, with being the murderers of Gen. Sucre.

Ygnacio Luque, another insurgent, who is at work on his own account having no connexion either with Obando or Paez, and a personage never heard of by the public till very recently has drummed up a little army and *taken Carthagena!* It appears that the Boca Chica (a fortified position at the entrance of the harbor) was captured on 24th of April, and Carthagena on the 26th. Montilla, the Comandant General, is said to have previously departed for the United States. If so, he has saved his head.

From the American Spectator.

THE DAWN OF THE MILLENNIUM.

Religion is the salt of the earth. *We had* supposed, however, that its design and tendency was to eradicate all nuisances and superfluities. The following, from the Charleston Observer, will go to show that we may have been mistaken.

"Ladies' Benevolent Society's Concert and Ball."

Among the advertisements in the Daily paper, we find one thus introduced to public notice. This concert and ball was to have been given, in St. Andrew's Hall, on the 19th inst. by the Misses Guilbert and others, for the benefit, it seems, of the Ladies' Benevolent Society. The avails of this evening's entertainment, will, we presume, be announced in due time, much to the credit of those concerned. We must confess, however, that there appeared to our *uncharitable eye*, some little incongruity between the *object* and the means of obtaining it; and we are desirous of being informed upon what principle, dancing can promote benevolent institutions. Now, a *tread mill*, with proper machinery attached to it, might grind the corn of the poor, or spin materials for their clothing. But dancing is both wearisome to the flesh and wearing to the slippers, without producing any valuable consideration for the labor and expense.

The Ladies' Benevolent Society have, for their object, the relief of the poor; and, as their funds are rather limited, we have hitherto regarded their calls upon the public for aid, as deserving attention. But some ladies and some gentlemen too, from whom this Society have received gratuities, are much perplexed to know what it means, that a "Concert and Ball" should be given under the auspicies of so benevolent an institution, and they are waiting for an explanation before they determine upon the continuance or withdrawal of their patronage. It has become fashionable of late, to mingle benevolence and religion, as much as possible, with amusements. The Caterers for the public taste understand the subject well. And hence the Concerts, where professed religious pieces are blown out upon the French horn—hence, Concerts and Balls for benevolent Societies. And we shall expect to hear of an *Orthodox Play* at the Theatre. Of a *Religious* Horse Race, and of a *Devout* Card Party; all under the patronage of some benevolent institution.

New Mail Route and Post-Office.—A new Mail route has been established from Attica in this county, on the Moscow State Road, through Bennington, Cowles Ville to Cayuga Creek Village, Erie co.

A new post office has been established at Cowles Ville, in the west part of Bennington, in this county—Hiram Cowles post master.

The establishment of this route opens a direct communication from Canandaigua to Buffalo, on the Southern State Road.—*Batavia Times.*

The name of the town of Erie, in this county, has been changed to that of Newstead, by an act of the legislature of this state, which took effect on the 8th inst.—*Buff. Pat.*

Central Library of Rochester and Monroe County
Historic Newspapers Collection

The name of the town of Cecilius, in Cattaraugus co., has been changed to Mansfield. Great Valley has been divided; new town Burton.

OBSERVER.
THURSDAY, JUNE 9, 1831.

FOURTH OF JULY.

It is matter of rejoicing, that for a few years past, Christians in some parts of the country, have dared to be so singular as to observe this anniversary without the usual military parades, the burning of powder, drinking and toasting. They have seen, what indeed must be obvious to every reflecting mind, that those were rendering the most essential services to their country, and evincing the most of patriotic feeling, who were most efficiently engaged in the promotion of religion and in elevating the moral character of our citizens. On these depend the permanency of our institutions. There is, therefore, something rather contradictory in rejoicing that we have a republican government, emanating from the people, dependent for its permanency and efficiency, upon the popular will, and yet in this very act of rejoicing to take a course calculated to loosen the bands of moral restraint and strike a blow at the very foundation of our liberties.

That the usual mode of celebrating this event is calculated to do this, is too obvious to be denied. There is no day in the year which witnesses as much of intemperance, profanity and dissipation—no one in which our citizens are less capable of exercising the high prized privilege of self-government, than on the anniversary of our national independence.

Can Christians then, who are bound to let their light shine—to come out from the world—not to be conformed to its customs—to live as if every day were to be their last—to do all to the glory of God—engage in, and give countenance to, the drinking, gun-powder celebrations of the Fourth of July?

They profess to feel thankful to God for the dear bought blessings of our free institutions. Can they imagine that the most acceptable way of evincing their thankfulness to God for these blessings, is by feasting and drinking? Is it the best way in which, as stewards of God, they can expend their money to contribute towards the enormous expenses incurred in these celebrations? We cannot but hope that the present year, there will be more of unanimity among professors of religion in their manner of noticing this day. We might ask whether the multitude of young professors will be likely to have their christian graces increased—will be rendered more spiritually minded—will be strengthened in the inner man, by attending the parades and witnessing the pomp, and display, and dissipation, usual on this occasion? There is a tremendous responsibility resting upon the older and more experienced members of our churches. Let them beware that they do not by their example draw away from their stedfastness, the lambs of the flock.

We might ask whether it would be likely to *promote a revival of religion*, for the church to attend upon the usual exercises on the fourth of July?—If it will not, let them inquire how they can answer it to their consciences, and at the bar of God, if they leave the work of the Lord to engage in, or in any way to countenance, the festivities & disorder with which it is usually attended. There are many professors of religion who perform military duty as officers, or in the ranks, and we have been often pained to see how easily they are drawn away into these scenes. Will they not this year, say to those who may solicit their co-operation, "we are engaged in a great work, we cannot come down.—Why should the work of the Lord cease?"

We hope they will make up their minds on this subject prayerfully, before God, & in season, that they may not be taken unawares.

If they wish to observe the day, let them make arrangements for religious exercises. If they wish to spend money, let them cast it into the treasury of the Lord by contributing to some of the great objects of christian benevolence which are so loudly calling for aid. There is no want of objects on which to bestow our money. The groans of Africa and "the wail of the unevangelized world" point to them ways in which they may expend a few dollars of what God has given them—& expend it too, in a way in which, as stewards of the Most High, they will be able to render as good an account, as if it were paid for gun powder, or for feasting and drinking.

We say then, as the past year has been so highly distinguished by revivals of religion, let christians dare to be singular, and on the approaching national jubilee, let their united thankgivings ascend to God, & let them cast their free-will offerings into the treasury of the Lord as unsparingly as they have heretofore contributed to that great fund which has gone to increase intemperance, dissipation, misery and crime.

FOUR DAYS MEETING IN THE PRESBYTERIAN CHURCH AT LIMA.

The meeting commenced two weeks ago this day, and closed on Monday evening of the present week. The ministers who were the principal laborers and assistants of the Rev. Mr. Barnard, the Pastor of the church, during the continuance of the meeting, were, the Rev. Messrs. Bull of Geneseo, and Campbell of Palmyra. The Presbyterian ministers of the neighboring towns were occasionally present and assisted in preaching and in other religious exercises. There were also present many of the lay brethren of the neighboring churches who assisted in conducting the prayer meetings.—The attendance on these exercises the first three days was not large. Between twenty and thirty, however, came on to the anxious seats on Saturday afternoon. On the first Sabbath the Lord's Supper was administered, and fourteen persons received into the church. The house was well filled during the day, and in the afternoon 90 persons came forward and took the anxious seat. God was now evidently pouring out his Holy Spirit in answer to the importunate supplications of his people. From this time to the close of the meeting, souls were born into the kingdom of God, and expressing hopes of an interest in Christ; almost every hour of the day.

There was a larger attendance on every service during the week than is usual on the Sabbath. On the last Sabbath of the meeting, (the 11th day) the church was crowded to overflowing. The number who took the anxious seat in the afternoon of that day was between forty and fifty.

The last day of the meeting, (the 12th) neither the congregation nor the inquirers were so numerous as on the previous week. There has been on each day, with the exception of the first, three sermons preached and four prayer meetings attended at the church. Meetings of inquirers and meetings of persons who had obtained hopes were held on every day after the first Sabbath. The meeting continued 12 days. Number of sermons preached, 35.

From the above facts, which have been furnished us by a minister who attended a considerable part of the time, and was there at its close, it is manifest that the power of God in the conversion of sinners has been strikingly displayed—and the redeemed on earth and saints and angels in heaven, have great reason to rejoice and give glory to Him through whose atonement, mediation and intercession, these souls have been redeemed from the dominion & the power of sin, and brought into the liberty of the children of God.

The usefulness too, of protracted meetings, has here been most strikingly manifested—and as quite a number of those who hopefully submitted to Christ at this meeting, were from congregations in adjacent towns, may we not hope that through their instrumentality, Christians in those places will be excited to more fervent prayer and greater faithfulness, and that we shall hear of the outpourings of the Spirit upon these congregations?

Revivals have multiplied to such an extent that it is not in our power to notice them all. The following are the names of a few of the places in which revivals have been recently, or are now enjoyed. Lyman, Maine—Austinburgn, Ashtabula Co. Ohio. Also, in Warren and Nelson, Ohio.—At Bainbridge, in this state, a powerful revival commenced in April.

In Oyster Ponds, and South Freehold, L. Island; in Milford and Berlin, Con.; Bangor, Bath, and Eliot, Maine; Halifax, N. Carolina; East Rutland, Vt.; Dover, N. H.

A letter dated Buffalo, 31st ult. says, that 62 were added to the Presbyterian church last Sabbath. This number, together with those who had previously united by profession of their faith, and those who had united by letter, makes about 110 since the commencement of the revival in that place.

The Rev. Luke Lyons has accepted the call of the 3d Presbyterian Church and Society of this village to become their Pastor.

"EXHILARATING MORAL AND REASONABLE ENJOYMENT!"

The editor of the Poughkeepsie Telegraph, after giving a very particular account of the late races at that place, has the following paragraph:

"*Something of Life.*—There is nothing excites our laughter more, than to look on a body of people, bent on exhilarating but moral and reasonable enjoyment. After the race closed on Thursday last, and the sportsmen were waiting in the village for the boats, some small purses were formed and offered to lads, from about ten to fifteen years, who were of lightest foot and best bottom, in a race.—Our devil was in very bad keeping, having attended the general races the day before, and got himself considerably out of tune—so that he took to his bed in the forenoon. Yet he was up at the closing races, in the village, entered for the stakes, and succeeded in taking the first heat, and with it a purse. At the second start he took the lead for the first ten rods, but failed in the last five, for want of bottom. One lad made near $1 50 by being light of foot."

Now we do think there is something much more rational in trials of speed between *bipeds* than quadrupeds—between men than between horses. The former act their own pleasure, while the latter are compelled, under the lash of the rider to make the most unnatural, and painful exertions merely to amuse others, without any benefit to themselves, and without being compensated by the applause of victory. But how do those appear, who having all the organs and senses necessary to constitute rational and accountable beings, spend three or four days, as well as their money in seeing which of two or three horses can move their legs the fastest?

How much better employed are they, and how much happier will be the reflections of those at a dying hour, who, having "kept their bodies under"—having girded themselves with truth, have through their whole lives, been running the race of which St. Paul speaks—not indeed for silver or gold, or for their own pleasure, but that they may obtain a *Kingdom*—a *crown* too, that shall endure forever?

There is a time coming when we believe that this will be the only kind of *race* in which human beings will engage,—and that in this race all will run. The race ground will be the world—the length of the course their term of probation—the stakes a crown of glory which will be awarded to the victors by the Judge of quick and dead. This will be a race worth seeing, one which will afford not only "exhilarating but moral and reasonable enjoyment"—and in giving the details of such a race, an editor may *rationally* and beneficially employ his pen and occupy his columns. But alas, with all the powerful motives which the christian has "to run the race set before him," how few appear as much engaged or excited, as were these boys of whom this editor speaks, where the highest prize was a few shillings!

Another thing worthy of remark is, that this very editor is one of those who ridicule earnestness in christians, and talks about "Church and State," when he sees them spending their time—laying aside incumbrances and making great exertions "so to run" *their* race "that they may obtain" the prize which awaits them at the end of their course. We would advise this editor to look at this subject a little, and see if there are not as strong inducements to become a competitor in the race course of which we are speaking, as there was for "*his devil*" to enter upon that in which he thinks "there was so much rational, moral and reasonable enjoyment."

Death by cold water.—A man by the name of James M'Donald, a mason by trade, came to his death, on Tuesday, by drinking cold water.—*Alb. D Adv.*—The editor of Roch. D. Adv. says:

All Grocers, and others who keep Ice Water should have a written or printed Caution, affixed in a conspicuous place, against the Fatal Effects of taking large draughts of Ice Water.

Query—We would inquire of those whose experience will enable them to answer the question, whether they have ever known an instance of the death of any person occasioned by drinking cold water, who was not in the habit of using ardent spirits? We have seen statements from physicians residing in cities which have led us to suspect that deaths attributed to drinking *cold* water are oftener, if not invariably the consequence of the free use of alcohol. Our own experience will not enable us, even to make an *assertion* on the subject, but we presume that our Temperance editors can give facts which will be perfectly satisfactory.—At any rate we would add a word to the "*Caution*" suggested above, to be placed in a conspicuous place in every *liquor selling* grocery. The addenda should be something like this—"if cold water has slain its thousands, ardent spirit has slain its ten thousands."

For the Observer.

Mr. Chipman:—I observed in your paper, two weeks since, an article from the N. Y. Evangelist, on the subject of prayer; casting some degree of censure on ministers, for the general character and length of public prayers; and also some severe reflections on Theological Seminaries. I must say that I read the piece with regret, and most sincerely do I hope and pray, that sound sense, theological knowledge, systematic thought, calm and deliberate feeling in prayer, for which our clergy have so long been distinguished, may never yield to fervor of feeling, loud, irreverent and unmeaning declamation.

The most objectionable feature of that piece relates to Theological Seminaries. The charge on these institutions led me to examine this section of country in relation to this subject, and I found that between Cayuga Bridge and Buffalo there were now stationed about thirty ministers, who were educated in Theological Seminaries, in whose congregations there are now, or have been the last season, Revivals of Religion, and many of them much more powerful and extensive than under any other living minister of my acquaintance. Let the same examination be made as to uneducated ministers and the result will be decidedly in favor of the most thorough, systematic education in well established Theological Seminaries.

Was I to account for the purity and power of the present Revivals of Religion, I should say, at once, they are, under God, to be attributed to the higher standard of theological learning, and more systematic, doctrinal preaching, which our Theological Seminaries have introduced. It is the truth and the whole truth of the gospel, well arranged and argumentatively presented, that makes Revivals of Religion; while a "few truths," reiterated with fervor and pressed with well designed but mistaken zeal, will produce but temporary and feverish excitement. This, Sir, was not the preaching of Edwards, and if we wish to see the Revivals powerful and permanent, let us all endeavour to secure men like Edwards, rich in resources of theological learning, able in argument and pungent and powerful in the illustration of divine truth. And was I to advise my young brethren, who are aspiring with pious and commendable zeal, to enter the field of labor and gather souls into the kingdom of Christ, I would say, by all means stay out of the ministry, till you are *well educated*, and can bring to the service of the church a mind furnished with something more than piety and zeal. Genuine piety and a holy zeal are to stand first as essential qualifications, but if Paul knew what the church demanded, something more is required.

In haste, yours &c. A. D. EDDY.

Canandaigua, May 31, 1831.

For the Observer.

Mr. Chipman:—Four days meetings are becoming quite common in this part of the land where six months ago they were unknown.

That these meetings have been greatly blessed by God is very evident from the hopeful conversions which have occurred during their progress and immediately after their being closed.

But while I most cordially approve of them, I have my fears lest they should get run down, if I may so term it, through indiscreet management. I would therefore caution ministers and others against some things in relation to these meetings.

1. That no such meeting be appointed till as much ministerial help be engaged as is necessary for the four days.

2. That such meetings be not held in the same neighborhood within the period of three or four weeks of each other.

3. That none be appointed to continue more than three or four days. If at the expiration of that period it is thought expedient to continue it another day it may be done, and so from day to day as long as shall be necessary. There are but few people who can spend three or four days in attendance upon such meetings, and the greater part scarcely know how to spend more than one or two. Hence the attendance is generally thin on the first and second days.

4. That ministers take heed as to what they preach. The design of these meetings is *to win souls to Christ*, not entertain the hearers with doctrinal or other speculations which do not tend to impress the mind with the duty of coming to Christ, submitting, repenting &c. immediately.

I would further suggest that the Presbyterians take up this subject. One Presbytery at the south has divided its ministers into classes who are to hold four day meetings in their respective congregations. The ministers of each class make all necessary arrangements as to appointing and conducting them. Yours, S.

For the Observer.

POLYGLOT BIBLE.

Mr. Chipman:—There is probably in one or more of the Book-stores in your village, a pocket Bible of the above description. It has been highly recommended by Rev. Doctor M'Auley of Philadelphia, for the use of Bible Classes and Sabbath School Teachers, and he might have added, for all people who wish to study the Scriptures. It contains a great number of references and the marginal readings. The latter I have never before seen in a Pocket-bible. Both the references & readings are in a space devoted to that use between the columns of the text in the middle of the page. The paper is fine, and the whole mechanical execution excellent. It is without doubt the most valuable edition of the Pocket Bible ever published. The price for a single copy is $2,25,* which is much cheaper than the Pocket Bible with only the references has been heretofore sold.

Another valuable work is for sale in your village at the Depository of the Genesee Sabbath School Union, viz: The Bible Dictionary, by the Rev. Doctor Alexander of Princeton, New Jersey. This volume should be in every family Library, and in the hands of every Sabbath School Teacher and member of a Bible Class. It is a very neat volume of 546 pages, price five or six shillings and is preferable to Brown's Dictionary of the Bible, which has sold heretofore from 2 to 5 dollars per copy, according to the quality of paper and binding.

Yours, TIMOTHY.

* The price is from $1,75 to $3,00, according to the style of binding.—*Ed. Obs.*

For the Observer.

Sir:—I was happy to observe in your paper of the 26th May, an article from the New York Evening Journal, headed "*wages of females*"—written by "that veteran Philanthropist Matthew Carey of Philadelphia," as a preface to a series of letters, publishing in the New York Mirror, which, it is his design ultimately, to arrange in pamphlet form.

I have not had the satisfaction of reading his numbers in the Mirror, but from the character and talent of the writer, as well as the importance of the subject, under his consideration, am satisfied they will be found peculiarly interesting; and well deserving the attention of the most respectable, liberal and enlightened of the American people. To such especially, let this matter be addressed; and by whom, may we not hope, it will be duly considered. Let this question be properly appreciated; and siezed hold of, with that energy which characterizes our benevolent, christian community, in other similar cases, and lasting beneficial results will follow; and the females of the Republic of America be forever raised above that low, degraded state of servitude, penury and want, that has disgraced as well as destroyed, the fairest portion of the Eastern world.

The tenor of Mr. Carey's views, I am not acquainted with, therefore am not prepared to comment upon them. It is to be hoped however, that he has commenced with the education of females, and elevated his speculation in company with their character through all the subsequent stages of life. Their early education may justly be esteemed a matter of incalculable interest—as meriting the best energies of our race; and second only to the preservation of their immortal souls. To look but a moment at the relations necessarily existing, between the sexes and the alternate dependance of the one upon the other from infancy to mature age, in every condition of life; the importance of strengthening and fostering the female character, will appear. The unavoidable agency they must perform, in directing the mind at an early period, is, in and of itself sufficient to engross all that wisdom resulting almost exclusively, from extensive mental cultivation and rigorous discipline.

It may be urged perhaps, that I am departing from the point immediately under consideration; by blending their education with the more prominent desire and aim, of establishing means to secure for females an appropriate remuneration for their labors: and consequently to protect them from want and misery. This may be the case with respect to the limits established by Mr. Carey; but I maintain that their *education* and *condition*, are inseparably connected. So much so that in nineteen cases in twenty, the rank of the latter, is established by the extent of the former,—aside from instances of gross depravity, which are certainly less frequent among the more cultivated classes.

I am aware that the instruction of our youth, is happily simplified and greatly facilitated; but in the female department, it is not sufficiently extended and practical. Female assistance may be substituted, in various occupations with propriety where that of males is now devoted, by their possessing the requisite qualifications. In many parts of the world, the lighter branches of local commerce, are chiefly conducted by them; which removes from the more hardy sex, those habits of effeminacy; and enables them to follow other and more wholesome employments, for which they were by their Creator, primarily designed.

These remarks are thrown out, with a desire, that some one more capable than myself, will take the subject up; and endeavor to turn public attention to it, as it deserves.

Very Respectfully Yours, FELIX.
Rochester, June 1831.

For the Observer.

TRACT ANECDOTE.

I esteem Mr. Blank as a man and a minister, said Esq. M. an opposer of experimental religion, excepting that he is always distributing Tracts. I know some esteem them harmless but for my part I think that they are capable of doing more hurt than many people imagine.

For the Observer.

A SIGN OF CIVILIZATION.

Guide Boards on the Principal Roads.—It shows that the people can read, that they have travelled, that they are willing to do to others as they would be done by, and have some regard for strangers.

GENERAL ASSEMBLY.

From the New-York Evangelist.

The American Education Society has secured 30 scholarships. Lane Seminary flourishing.

Miami.—A revival in a number of churches—much opposition.

Kaskaskias has seven ministers—a revival in two churches—an increase of good feeling.

Illinois has nine ministers—Within its bounds thirty or forty, thousand inhabitants. Illinois College has commenced under auspicious circumstances, A revival in several congregations. Much active benevolence. Twelve years ago, this region was full of savages.

Missouri has nineteen churches—six hundred and eighty one Communicants—fourteen ministers. Much opposition. Large portions destitute. A few years ago overspread with savages.

West Hanover.—A revival in ten churches—one hundred added to the College Church in Prince Edward.

Orange.—A number of churches blessed.

CONGREGATIONAL ASSOCIATIONS.

Connecticut has two hundred and thirty two churches—thirty thousand communicants—a Temperance Society in each county, and a branch in each town. Fifty congregations enjoy revivals.

New-Hampshire has 14,000 Communicants—ten towns blessed with revivals—also several factories and the College. Four Days Meetings, a great blessing.

Vermont.—Ten revivals within thirty miles of Middlebury College. The College shares in the work. Others places not visited.

Maine—A revival in thirty towns. In other places, churches beginning to awake—eighty four drunkards reformed.

Rhode Island.—Revival in Providence and Bristol.

All the above Presbyteries and associations, as well as several more, report the progress of all the benevolent institutions among themselves.

ANNUAL SERMON OF THE AMERICAN S. S. UNION.

Monday evening, Prest. Humphries preached the anniversary sermon in behalf of the American Sunday School Union, to a crowded audience in Mr. Barnes' church. Text, Prov. 22' 6, "Train up a child in the way he should go, &c. The speaker showed first what it is to train up a child in the way he should go. He said that it was to piously educate him. 2d, How such an education would form a virtuous character. And 3d, By what means the youthful population of this nation may be thus educated. He closed by an eloquent and powerful appeal to the friends of the Union. The discription was rich with thought, and very appropriate.—It is expected that it will be published.

Sunday, May 22.

Our Correspondent says: This was a day of peculiar and solemn interest to the members of the Assembly, and many others of the city and vicinity who united with them in the celebration of the Lord's Supper. The congregation was immense. The spacious church on Washington square, in which the services were held, was full to overflowing. On this occasion the Rev. Drs. Beman, Matthews, Fisk, Spring, Rev. Messrs. Thurston of Maine and Robbins of Connecticut, took part. Never before were so many ministers and representatives of the churches in our American Israel assembled together, and from sections of the land so remote from each other. Here at the Lords Table were seen the ambassadors of the cross, whose duty and whose privilege it is to proclaim the gospel of salvation from Maine to Louisiana, and from Missouri to the Atlantic. The season, of course, in connexion with the solemn ordinance, and the reflections suggested to the mind by the attending circumstances, could not fail to excite the most tender emotions, and to wake up the deepest sensibilities of the soul.

Monday, May 23.

The stated clerk presented a letter addressed to the Assembly from the Rev. Colany Nee, pastor of the several Protestant churches in France, which letter having been read was committed to Dr. Spring, Mr. Riddle and Mr. Rennie, to prepare and report an answer.

A letter was received and read from Harrison Hall, Esq. in which he informed the Assembly that he had in his possession a book, which appeared to be original records of the Synod of Philadelphia, from the year 1727 to the year 1744. This communication was put into the hands of Dr. Greene, Mr. Squire and Mr. Anderson, who reported, "that till the year 1788 when the present constitution of the Presbyterian church was formed, the Synod of New-York and Philadelphia was the supreme judicature of this church, and consequently that all the records pertaining to said judicature, ought now to be the property of the Assembly, and subject to their order, and that the book now in the hands of Mr. Hall, should be delivered to the stated clerk of the Assembly, to be by him loaned to the committee appointed by the Assembly of 1825, to receive documents and annals relative to the history of the Presbyterian church." The report was adopted.

Tuesday, May 24.

The committee to whom was referred overture No. 3, viz.—"Whether Baptism by a *Popish Priest* ought to be considered as valid," made a report which was laid on the table.

The report on the Board of Missions, was made the order of the day for Thursday morning next.

The committee on the memorial from the Associate Reformed Synod, reported, and the commissioners in behalf of said Synod were heard at length.

An application for the division of the Synod of Indiana, was read, and committed to Mr. Campbell, Mr. Thompson, and Mr. Baldwin.

The Assembly had a recess to attend the anniversary of the American Sunday School Union. This meeting, considering the success and prospects of the Sabbath School cause, called forth an interest of the deepest character.

Wednesday, May 25.

This day was spent by the Assembly in religious exercises, agreeably to previous arrangements.

In the morning, the members met by themselves for prayer, exhortation, singing, and reading the Scriptures. In the afternoon, similar exercises were held in a more public manner, when many professing Christians, as well as impenitent sinners, from the different congregations in the city, were present, and manifested much interest and solemnity of feeling. In the evening, religious service was held in nearly all the Presbyterian churches in the city, under the direction of their respective pastors.

Thursday, May 26.

A request from the church in Nanticoke to be detached from the Susquehannah Presbytery, in the Synod of New Jersey, and united with the Presbytery of Tioga, in the Synod of Geneva, was granted.

An overture on the right of members of *standing committees* to be members of the General Assembly, was taken up, read, and laid on the table.

A memorial from the Presbytery of Madison, on the mode of conducting missionary operations in the West, was taken up, read, and committed to Dr. Matthews, Messrs. Root, Russell, Peters, Philips and Hall.

The following question from the Presbytery of Salem, "Has a ruling elder, in any case, a legal right to adjudicate in another church than that of which he is an elder?" was taken up and decided in the negative.

The Report of the Board of Education was made the order of the day for Monday morning next.

The committee to whom was referred an application for the division of the Synod of Indiana, reported in favor of said application, when it was resolved that the Presbyteries of Illinois, Kaskaskias, Sangamon, and Missouri, be erected into a new Synod, to be known by the name of the Synod of Illinois.

The consideration of the report of the Committee on the memorial from the Associate Reformed Synod of New York, was resumed; and after much able discussion, the following resolution was adopted, viz: That the memorial and the report be referred to the trustees of the Theological Seminary at Princeton, for the purpose of investigating the claims of the memorialists; and if in the judgment of the said Trustees, the property in question, belongs either in *law* or *equity* to the Associate Reformed Synod of New York, the said Trustees be hereby advised by this Assembly to deliver the same to the said claimants.

The judicial committee reported the complaint of sundry individuals of the Presbytery of Philadelphia in the case of the Rev. Albert Barnes, and recommended an order to be pursued in taking up said complaints, which report was adopted.

The Board of Missions presented their annual report, which was read by their Secretary, accepted, and committed to Messrs. Witherspoon, Lathrop, Shaw, Boardman, and Little.

The case of Mr. Barnes was taken up, when the Moderator, agreeably to a standing rule, announced, that the Assembly was about to pass to the consideration of the business assigned for trial, and enjoined on the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they were about to engage. The Assembly then united in prayer to God, for wisdom and direction in the case before them, and adjourned till

Friday, 27th May.

When the business was resumed.

All the proceedings of the Presbytery in the matter complained of, and the printed Sermon of Mr. Barnes, entitled, "the Way of Salvation," which *led* to these proceedings, were read; also the complaint of the minority of the Presbytery, when in accordance with a motion made by Dr. Miller, and seconded by Dr. M'Dowell, the parties agreed to submit the whole case to the assembly without argument. It was accordingly referred to a select Committee, consisting of Dr. Miller, Dr. Matthews, Dr. Lansing, Dr. Fisk, Dr. Spring, Dr. M'Dowell, Mr. L. Bacon, Mr. Ross, Mr. E. White, Mr. Jessup, and Mr. Napier.

In proposing his motion for commitment, Dr. Miller spoke at some length, in a very able and feeling manner; and with all that candor and mildness which belong so peculiarly to his character. A number of other gentlemen remarked briefly on the motion, among whom were Dr. Greene, Judge Darling, Dr. Richards, Mr. Fo[illegible], Mr. White, &c. Under the harmony and good feeling which seemed to pervade the house it was not strange that the motion was carried almost unanimously.

As often as this case has been expected to come before the Assembly, numerous *spectators* have been present—but now at each Session of the Assembly, and even before the Members were convened the house was thronged in every part, so much so, that it became difficult to preserve the seats of members from the anxious multitude of persons, who thronged the house to listen to a trial, in which much expectation as well as many fears were lodged.

In justice, however, it may be remarked, that perfect order was preserved through the whole.

The committee to whom was referred the report of the last Assembly on the organization of New Churches, reported, and their report was accepted—but, in consequence of its length cannot here be inserted.

Reports were received from the delegates, respectively, to the last General Association of Connecticut and Massachusetts, and the last General Conference of Maine, which were accepted.

REVIVAL IN RANDOLPH.

It is said that the Revival in Randolph (in this county) is in pleasing progress. A very interesting fact is related in respect to it, viz. that about a dozen Sabbath School scholars are subjects of the work.

God is setting his seal upon Sabbath school & Bible class instruction in a most glorious manner. In Austinburg, we are told, "the Bible class go in a body to the anxious seat." In the interesting account of the Sabbath school in Andover, (Mass.) inserted on our first page, it is said, that no less than 50 of the scholars have recently made a profession of religion.—*Ohio Obs. and Tel.*

"The Field is white ready to the Harvest."—So writes Rev. C. Burbank, in reference to the state of things in Unionville and Madison, Geauga co. Several he adds, in the two places, have entertained hope. Others are anxious. A notice for a three days meeting to be held at Unionville on the 14th inst. will be found on another column.—*Ib.*

Seven Days Meeting at Lockport.

And the children kept the feast seven days with great gladness, and the Levites and the Priests praised the Lord day by day—so there was great joy in Jerusalem.—See 2 Chron. Chap. 30.

A Seven Days Meeting will commence at the Brick Meeting House in Lockport on Wednesday, the 15th instant. Ministers who will preach, Christians who will pray, and all who are yet without hope in Jesus Christ, but "will hear us again of this matter," are bid welcome to our hospitality. W. F. CURRY.

Lockport, June 1, 1831.

GREEN PEAS.

The first Green Peas which have been offered for sale in our market this season, were sold yesterday morning, at the rate of $4 per. bushel—and were raised by Mr. Nathaniel Hayward who resides in Brighton, a little east of this village.

MARRIED.

In this village, yesterday morning, by the *Rev. Mr.* Penney, *Hon. Addison Gardiner*, Judge of the 8th Circuit, to Miss *Mary S. Selkrig*.

In Sheldon, Genesee co. on the 19th ult. by the Rev. Wm. Shelton, the Rev. Richard Salmon, to Miss Delia A. Smith.

At Williamsburgh, near Geneseo, on the evening of the 25th ult. by Rev. Mr. Croes, John T. Talman, Esq. Cashier of Monroe Bank, Rochester, to Mary E. daughter of Col. Wm. Fitzhugh.

AGENTS FOR THE OBSERVER.

Albion,	Noah Ingerroll	Hopewell	Rev. Mr. Flagg
Alexander	——P. M.	Junius	Rev. J. Metcalf
Alden	J Freeman	Knowlesville	W. Knowles
Attica	G. B. Rich	Lodi	Mr. Plumly
Angelica	S. S. Haight	Lima	O. Gilbert
Angell's Corners	A. Angell	Livonia	J. Richmond
Buffalo	Alvan Ingersoll	Le Roy	A. P. Hascall
Barber Hill	J. Barber	Lockport	William Parsons
Batavia	Mr. Seavor	Lakeville	Rev. H. Galpin
Brockport	R. W. Gould	Medina	Theophilus Cook
Byron	L. Clark	Niagara Falls	Hon. A. Porter
Bergen	Rev. R. Clapp	Newark	T. Partridge
Bath	H. W. Rogers	Naples	Dr. Fuller
Canandaigua	Wm. Antis	Nanda Valley	S. G. Tyler
Collins	C. Rose	Orangeburgh	O. Allen
Clarkson	Joel Palmer	Ogden	Wm. A. Chapman
Isaac Germond	Castleton	Penn Yan	T. J. Nevins
Clarendon	W. D. Dudley	Perry Village	N. Bodwell
Caledonia	J. R. Clark	Prattsburgh	S. Rice jun.
Charlotte, Chat. co	R. Brown	Perry	T. Howard
Cohocton	H. Fowler	Palmyra	Rev. A. E. Campbell
Dunkirk	Dr. Williams	Pittsford	Joshua Linnell
Dansville	Vill'g S. Shannon	Richmond	E. Gilbert
East Ridge	S. T. Fairbanks	Royalton	Chester Bennett
East Bloomfield	A. Adams	Scottsville	O. Filer
East Avon	N. Little	Seneca Falls	Wm. Mynderse
Fowlersville	W. Fowler	Sheldon,	E. Baldwin
Franklinville	E. C. Hyde	Vienna	Dr. Bush
Gridley's Mills	J. Wadsworth	Victor	Wm. Bushnell
Geneva	A. B. Hall	W. Bloomfield	G. B. Fitch
Gorham	Rev. Mr. Gaylord	Warsaw	E. R. Bascom
Gaines	E. Foot	Wilson	Dan'l Holmes
Geneseo	R. N. Buel	Westfield	H. Gouch
Hunt's Hollow	Rev. F. Smith	West Mendon	J. Dixson
Holley	A. Hamlin	Yates	S. Tappan jun
Howard	Rev. L. Barre		

THRESHING MACHINES.

THE subscribers have established a Threshing Machine Manufactory, in Rochester, on Water Street, next door North of Mr Grave's Tannery, on the East side of the River, where they are manufacturing Machines of several kinds of the most approved Patents. We would suggest that great improvements have been recently made in said Machines, and we feel confident in recommending the Machines we are now building, to Farmers; believing that they are not surpassed by any other Machine used for that purpose; and their construction is cheap and durable.

JOSEPH HALL,
GIDEON CANDY.

Rochester, June 8th 1831. 24tf

By virtue of a writ of Fieri Facias, issued out of the Supreme Court of Judicature of the State of New York, and to me directed and delivered, against the goods and chattles, lands and tenements of the Trustees of the First Presbyterian Society of the town of Penfield, I have seized and taken all the right, title, and interest of the said Trustees in and to the following described premises, viz.—All that piece or parcel of land situate in township number thirteen in the fourth range of townships in Phelps and Gorham's purchase, being the north east corner of the south east division of lot number forty nine in said township, and bounded as follows, viz. Beginning in the centre of the highway leading easterly from Daniel Penfield's Mills, thence by a line to be run south fifty feet west, of the west side of the brick meeting house, and parallel with the west side of said meeting house, to a point fifty feet south of the southwest corner of said meeting house, thence by a line to be run due east, to the centre of the highway, running north and south, commonly called the five mile line, thence north along the centre of said highway, to the centre of said highway leading easterly from said mills of Daniel Penfield, thence by a line to be run along the centre of the last mentioned highway to the place of beginning—which I shall expose to sale at public vendue on the premises, in the town of Penfield, to the highest bidder, as the law directs, on the 22d day of July next, at ten o'clock in the forenoon of that day. Dated June 9, 1831.

J. E. LIVINGSTON, *Sheriff.*
I. Chichester, D. Sh'ff. 24 6w

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the Liberator.

The following affecting lines,—by one of our most renowned literary ladies—contain a rebuke to Christians which ought not to be without efficacy. I should like to see it copied into the Christian Secretary, at Hartford, with the Rev. editor's strictures accompanying it. I should like moreover, to hear the clergy in this city—expressly in reference to this subject—preach from the following verses contained in the second chapter of the general epistle of James:

'My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man [white or black, of course] in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: But if ye have respect to persons, ye commit sin, & are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.'

THE BLACK AT CHURCH.

God, is thy throne accessible to me—
Me, of the Ethiop skin? may I draw near
Thy sacred shrine, and humbly bend the knee
While thy white worshippers are kneeling here?

May I approach celestial purity,
And not offend thee with my sable face?
This company of saints so fair to see,
Behold! already, shrink from the disgrace!

And in thine earthly courts I'll gladly bow
Behind my fellow-worms, and be denied
Communion with them, will my Lord allow
That I may come and touch his bleeding side?

In that blest fount have I an equal claim
To bathe, with all who wear the stain of sin?
Or, is salvation by another name
Than thine! or, must the Ethiop change his skin!

Thou art our Maker—and I fain would know
If thou hast different seats prepared above,
To which the master and the servant go
To sing the praise of thine eternal love.

There will my buyer urge the price of gold
Which here, for this uncomely clay, he gave,
That he my portion may allot, and hold
In bondage still the trembling, helpless slave!

Or will that dearer ransom, paid for all,
A Saviour's blood, impress me with the seal
Of everlasting freedom from my thrall—
And wash me white—and this crush'd spirit heal!

Then, will I meekly bear these lingering pains,
And suffer scorn, and be by man opprest,
If at the grave I may put off my chains,
And thou wilt take me where the weary rest.

Newburyport. H. F. G.

From the Liberator.

'OH! SLAVERY THOU ART A BITTER CUP!!'

The following notice we copy from the advertising columns of the Port Gibson Correspondent, published in the State of Mississippi:

'State of Mississippi, Claiborne co.

By virtue of the powers vested in me by law, and by virtue of the statute made in such case and provided, I shall expose to public sale, to the highest bidder for ready money, at the court-house of Claiborne county, on the 3d Monday of March next, within the time prescribed by law, *a negro man*, named Albert; committed to the prison of said county as a runaway slave, *and has not been claimed by any owner* within 6 months from the date of the commitment, and *will be sold for his prison* and other fees.'

'A. K. SHAIFER, *Sh'ff C. c.*'

'By the above we learn, that in one of these United States, in this 'boasted land of liberty'—the 'home of the free,' *a man*—a fellow being, because he chanced to be free:—and for no other offence than that nature had given a darker shade to his complexion than she has given to a fairer portion of our species—is seized by the iron hand of a sheriff, and consigned to the dungeon of a prison for *six months*; and then no one having 'claimed' the right to hold him in slavery, he is destined to be sold, and condemned to *perpetual slavery*, by that officer to pay *his fees!* And such acts of unprincipled, unjust and oppressive tyrrany are sanctioned and authorized by the laws of a 'free State.' Can freedom and slavery exist together?'

We are reminded by the above case of one of the tests by which it is said that persons were formerly tried for witchcraft—that of throwing them into deep water with "The Great Bible" tied to them; if the accused swam she was condemned and executed as a witch; if she sunk & drowned she was declared innocent.—If this man had been a slave he would have been claimed and retained in bondage—but because he was free and no person could legally claim him, he is to be sold for being kept in prison. The annals of witchcraft can show nothing more outrageous or ridiculous.—*Ed. Roch. Observer.*

THE CHRISTIAN'S STEWARDSHIP.

BY R. W. CUSHMAN, A. M.

Two facts are observable, in the walks of life, which strikingly correspond to declarations in the Bible, concerning two descriptions of character. The first is, that those, whether rich or poor, who have a conscientious respect to the temporal and spiritual necessities of their fellow-men, and to the will of their Creator in the use and disposal of their possessions, have the purest and most lively enjoyments of the blessings of this life; and drink most abundantly of the pure stream of consolation which flows from the throne of God. The scripture that corresponds with this fact is, "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

He, on the contrary, whether unregenerate or christian, who, turning his attention from the Divine will, determines the manner of using and disposing of his property by his own desires and partialities, and consigns to the control of his pride and ambition that portion which humility and confidence in God would relinquish to the relief of the needy; knows least of the enjoyments which flow from earth or heaven. And this fact corresponds with the declaration,—"There is that withholdeth more than is meet; but it tendeth to poverty."

The first character is that most frequently witnessed, when the powers of the soul are first rectified by the renewing of the Holy Spirit:—when the heart is first elevated to "prove what is that good, and acceptable, and perfect will of God." The latter is an instance of degeneracy, produced by the maxims of a world which, amid all the demonstrations of an overruling providence that surrounds us, knows not God. The former receives the blessings of Heaven as a gift; and enjoys them with all the zest which a lively gratitude can impart: while the latter receives them as a matter of course, and a matter of right, and discovers not, or heeds not, the kind hand which bestows them. How greatly is it to be deplored that the last description of character is so prevalent as it is, among those who have been redeemed, not with silver and gold, but with the precious blood of Christ! For, what might not the energies of the Christian host effect, with the promised blessing of God, were but those energies all aroused and properly directed!

This degeneracy is a consequence of inattention to the origin of our mercies, and forgetfulness of our absolute dependence on God, even for the most ordinary and constant streams of prosperity with which our lives are refreshed.

There is a fondness in the heart for whatsoever presents itself in the shape of an antidote to the ills of life, and as a means of promoting our happiness; and consequently a proneness to suffer the attention to be engrossed with the *gift*, while the Giver, because unseen, is forgotten.—Hence it comes to pass, that we look on what we possess as *our own:* to be held by us, our heirs, and assigns, forever; in fee simple of man, and quit claim of God: and whenever the idea of obligation is brought before the mind, we are apt to ask, as if neither man nor God had a right to negative the question: "Is it not lawful for me to do what I will with mine own!—to save or destroy; to give or withhold!" From this source has arisen a ruinous mistake in the calculations of many, concerning the *extent of our accountability.* While it is admitted that we must give an account of the *deeds* done in the body, according to their moral character; it is forgotten that this accountability is, in any manner, regulated by the circumstances of temporal blessings in which the providence of God has placed us: that we are *stewards* of his goods, and have to give an account of our stewardship. Hence, while the rightful claim of Heaven to that obedience, the capacity of rendering which lies equally in the breast of all, is admitted; the relinquishment of any portion of property for the promotion of the cause of truth, or for the relief of distress, is considered as a free gift, which entitles the giver not only to the gratitude of the object aided, but to a score of credit in the book of his account with God.

Now this is an error which loudly demands correction: inasmuch as in some, it is to be feared that it is the ground of a false confidence of their acceptance with God, by the preponderance of their charities against their transgressions: while in mulitudes of those who have fled for refuge to a better hope, it subjects the heart to the pride of life, and consequently often shuts the hand, while the voice of duty, which bids bestow, is unheard. The most effectual method to correct these evils is, to consider attentively and habitually,

The character we sustain:
The source of our prosperity:
The nature of our tenure; and,
The responsibilities with which it is connected.

In contemplating our character, we should remember that we are but men: the wealthiest, the proudest, the mightiest of us, is but a man: a creature who, but yesterday, embarked on the sea of life with nothing but ignorance and helplessness; a common adventurer, among the thousands of his kind, amid the perils and uncertainties of the winds and the waves: and who even in the day of his greatest strength and loftiest pride, can neither persuade nor terrify the minister of disease, nor resist the demands of death, nor beguile the worm of his prey. In all his glory, he is but dust, and to the dust he must return.

Now if we brought nothing into the world, it behooves us to consider how we came into possession of that which we have. Under the influence of the error of which we have spoken, the FARMER will tell us that he has arisen to a comfortable independence by his own industry—"by the sweat of his brow:" and, that the hard earned products of his labor he knows how to value, and he knows how to keep. But we would ask, of what avail is all his labor! Does it dissolve the snows of winter, and break the chains in which the earth is held? Does it move forward the revolutions of the seasons from winter to seed-time, and from seed-time to harvest! Does it raise the vapors from the earth & ocean, and mould them into clouds! Does it bring down the rain, "the former and the latter rain?" Does it cause the sun to warm the bosom of the ground into which he casts his seed? Then why does he ever labor for nought, or spend his strength in vain!

We suppose it was while he was asleep that the blasting and mildew destroyed his hopes: and because he was ignorant of the mischief, that the fly took the blossom, and the worm, the root. Oh, no! He who gave light and joy to the land of Goshen, and darkness and pestilence and death to Egypt; HE it is who rolls on the seasons: who commands the wintry blast from his northern stores; or gives the glowing breath of summer skies.

At his command the morning ray
Smiles on the earth and leads the day;
He guides the sun's declining wheels
Over the tops of western hills.

Seasons and times obey His voice:—
The evening and the morn rejoice
To see the earth made soft with showers,
Laden with fruit, and dressed in flow'rs.

The MERCHANT, whose warehouses are filled with goods, is apt to feel no less freedom from obligation than the yeoman; and when interrogated, whence he received them, will be likely to tell us that he purchased them; that he imported them. But who, we would ask, prospered your industry with the means? Who gave to your canvass the favoring wind which wafted them to you: and, why did not He who blessed you with gentle gales, meet you with impoverishing whirlwinds and devouring tempests!

The prosperity of the MECHANIC, is the result of the industrious exercise of his muscular powers and of his skill. But we would ask him whence came these powers, and whence this skill? That they are not among the inseperable endowments of humanity you may learn by a visit to the abode of the idiot; the cell of the lunatic; and the couch, where the victims of agues, consumptions, and fevers lie agonizing and helpless.

(*Concluded Next week.*)

LECTURES ON INFIDELITY.

The Rev. Dr. Bennet (who appears to be the Dr. Beecher of London) delivered two courses of lectures in that metropolis, in February and March, one, on the objections of infidels to the Bible, and the other on the evidence of Divine Revelation. Taylor, the celebrated infidel was present at the first lecture, the following account of which is given in the London World of Feb. 21st.—*N. Y. Obs.*

The first lecture on the external evidence, was delivered on Thursday evening last, on the impossibility of imposture in the Scripture miracles. A large congregation was assembled, among whom we observed a considerable number of infidels, and also Mr. Taylor. The lecture was a bold challenge to infidels, of which the following is an extract:

'Yet, after all, we will give you another chance. You know, that Christians believe that Jesus raised the dead more than once; You say he only made people believe that he did it. Well, why should you not do the same! One make-believe will be a set-off against another, and you will destroy what you call the great delusion. Now, there are plenty of burial grounds about London, and we may find some one who has been interred three or four days, so that he is fresh in memory of his friends, and they can tell when they see him again; and we can find some sisters who are still weeping for their deceased brother. Now, gather your witnesses; you need not want spectators. Go to the grave; but stop; go first to the house of the mourners; and take them with you; for they will care most about the business. When you are come to the tomb, lift your voice in bold style, as you know well enough how to do, and say, "Mr. Such-a-one, rise;" and see if you cannot persuade all about you that they behold him rising. But why do you look so blank! What is the matter with you! You have courage enough to oppose and revile Jesus; why have you none to imitate and rival him!—Are you saying to yourselves, "Though we should make all the people fancy that they saw the dead man rise; for a burial ground is a fine place for a morbid imagination to play its pranks in; yet this would not be enough; and the mischief is, that he could not make the sisters fancy that their dead brother went home and lived with them afterwards. If we could, we should have a splendid triumph; for then we should be invited to a good dinner, and people would come, not only to see us dine, but for the sake of seeing the man whom we raised from the dead sitting at table with us, as multitudes came, 'not merely to see Jesus, but Lazarus also, whom he raised from the dead.'" Well, I suppose we must give it all up; for I shall never persuade you to try this one bold stroke, that would do more execution if it should succeed, than all the petty blows you are now aiming at religion. But till you can venture upon this, you should hold your peace about miracles; and let Christians talk away here, as they please; while you, by your silence, tell aloud that you cannot answer them. For, much as you hate the word mystery, you must confess that there is some mystery here, that you cannot fathom; how Jesus should satisfy people that he worked miracles upon thousands, and you, who are so much cleverer, cannot make people believe that you can work one! Only recollect that if you cannot meet this one argument, it remains a proof that revealed religion is true!

The argumentative defence of miracles opened the Lecture, and devotional application, appealing to the heart and conscience, closed the address; but the body of the discourse consisted of a novel way of putting the question so home to common sense, that there was no way of escaping the appeal.

From the N. Y. Evangelist.

ON THE CHANGE OF THE SABBATH.

"*There remaineth, therefore, a rest to the people of God: for he that is entered into his rest, he also hath ceased from his works, as God did from his.*"—Heb. iv. 9, 10.

Mr. Editor—This is applicable to Jesus Christ, and to him only. There is not another person in the universe of whom it can be truly said, "He hath ceased from his work, as God did from his."

God ceased from his work, the work of creation, by instituting a Sabbath, a day of rest, in commemoration of his work. In six days he made the visible creation, and rested from his labor, on the seventh. This was assigned as a reason why man should labor six days, and rest on the seventh. This was assigned as a reason why man should "remember the Sabbath day to keep it holy."

Of Jesus, it is said, (for the words can apply to no other,) "He also, hath ceased from his work as God did from *his*—there remaineth, therefore, a rest to the people of God;" that is a Sabbath. Greek *Sabbatismos*: a Sabbath; or the celebration, or keeping of a Sabbath. Had this text been literally translated, it probably would have prevented many mistakes, and saved much trouble, in relation to the change of the Sabbath, from the seventh, to the first day of the week.

The argument stands thus:—God ceased from the work of creating by resting, himself, and appointing a Sabbath for man. Jesus Christ has entered into his rest; and has ceased from *his* work as God did from *his*—that is by appointing a Sabbath for man. Therefore, there remaineth a Sabbath (*sabbatismos*) to the people of God; that is, on earth.

Again—when God had completed the work of creation, the Sabbath which he appointed in remembrance of it, began. So when Jesus had completed his work—the work of atonement having been "delivered for our offences, and raised again for our justification," his Sabbath should, and doubtless does, begin. Thefore, the first day of the week is, of necessity, the Sabbath appointed by Jesus Christ; and ought to be kept, in remembrance of the work of redemption, wrought by Jesus Christ.

The work of atonement and salvation of men, by Jesus Christ, is a greater work, than the work of creation: for God hath made *all things*, by Jesus Christ, "to the intent that now, unto principalities, and powers, in heavenly places, might be known, *by the church*, the manifold wisdom of God." Therefore, the reasons for the appointment and observance, of the Christian Sabbath, are greater and stronger, than the reasons for appointing, and keeping the original Sabbath. The reasons for observing the first day of the week, as the Lord's day, or the Sabbath of the Lord, are greater than the reasons which were assigned for the observance of the seventh day of the week.

Two Sabbaths are not needed by, or for man. Jesus, therefore, said, "The Sabbath (*not Sabbaths,*) was made for man, not man for the Sabbath." So with the fourth command. It designates the proportion of time, to be kept as a Sabbath; but does not designate the day, in such a manner that a person would know when to begin that day without being expressly informed. "Six days shalt thou labor and do all *thy work*;" but the seventh is the Sabbath of the Lord thy God."

This commandment is as literally fulfilled, by resting on the *first* day of the week, as on the *last*—all that is more than this, lies in the mere *sound* of the number seven.

As man needs but one Sabbath, one day in seven, as a day of sacred rest—as he does not, *habitually*, need more than this; and as the reasons for observing the *first* day of the week are greater and stronger, than *any* reasons that *ever* existed for keeping the *last* day of the week, it follows, of necessity, that the first day of the week is to be kept as the Sabbath of the Lord our God.

Apostolic practice, and the practice of the Christian Church, from the days of the Apostles to the present time, (though there have been, and still are some exceptions to the general rule,) confirm these arguments; and go very far to show that this theory is correct. In many things we consider the example of the Apostles as law itself; and know not why their example is not as weighty in this as in any other case; especially as we have no evidence that the first day of the week was ever regarded as a stated day of religious worship, till after Jesus had risen from the dead. A. D. M.

From the Journal of Health.

INFLUENCE OF EMPLOYMENTS ON HEALTH.

From a work recently published in London, on the influence exerted by various occupations over the health and longevity of those engaged in them,* it is our intention to present to our readers, from time to time, copious extracts. The important facts and cautions conveyed by these to every class of society, will; we are persuaded, render them peculiarly acceptable at the present time. The author, Mr. Thackrah, appears to have studied the subject with great attention, and we are pleased to find that the results of his investigations are confirmatory of the important truths in relation to the subject of hygiene, which, from the commencement of this journal, it has been our object to inculcate.

The observations of Mr. Thackrah have more immediate reference to the inhabitants of Leeds. The same causes, however, will produce every where the same effects.

For the convenience of his inquiry, the author has divided the inhabitants of Leeds and its immediate neighborhood, into four great classes, viz: 1. Operatives. 2. Dealers. 3. Master Manufacturers and Merchants, and, 4 Professional men. In examining the state of these severally, he adverts to the atmosphere they breathe—the muscular exercise they take—the postures of the body they maintain—the variations of temperature and humidity to which they are exposed—their diet and habits of life; and finally, in some classes, the state of mind.

He commences with those whose occupations are most favorable to health, and, 1st of those, whose employments are *of an active kind, and carried on chiefly in the open air.*

BUTCHERS stand at the head of this division. They are much in the open air, and take strong exercise. Most of the masters ride on horseback to the neighboring markets, and often traverse the surrounding country to buy cattle.—They are well known to ride fast, and to take often long journeys.

Drovers of Cattle for the butchers, though their action is generally less violent, have great distances to travel. They walk 20, 30, or 40 miles a day. Butchers, and the Slaughter-men, their wives, and their errand-boys, almost all eat fresh-cooked meat, at least twice a day. They are plump and rosy. They are generally also cheerful and good natured. Neither does their bloody occupation, nor their beef-eating, render them savage, as some theorists pretend, and even as the English law presumes. They are not subject to such anxieties as the fluctuations of other trades produce; for meat is always in request; and butchers live comfortably in times as well of general distress as of general prosperity. They are subject to few ailments, and these the result of plethora, or overfulness of blood.

The atmosphere of the slaughter-house, though sufficiently disgusting, does not appear to be at all injurious to health. The mere odours of animal substances, whether fresh or putrid, are not apparently hurtful; indeed, they seem to be often decidedly useful. Consumption is remarkably rare among the men employed in the slaughter-house. If we see a phthisical youth in the fraternity, we shall generally find that his parents, aware of an hereditary disposition to consumption, brought him up to the business with the hope of averting the formidable malady. The atmosphere of the slaughter-house is moreover less susceptible of those natural changes, which produce epidemics. From this circumstance, conjoined with their diet and habits of life, butchers are less subject than those of some other trades, to diseases of the bowels. To the same favorable combination, we attribute their comparative exemption from diseases, considered as infectious or contagious. Of 520 patients taken to the House of Recovery in this town, during the last year, only one was a butcher, and his was a case not of typhus, but of simple fever.*

Notwithstanding the favorable circumstances in which butchers are placed, longevity is not greater in them, than in the generality of employments. I suspect it is even shorter than among most other men, who spend as much time in the open air. Butchers in fact live too highly, not too highly for temporary health, but too highly for long life. Congestion of blood, affecting chiefly the vessels of the abdomen and head, shortens the lives of numbers who are plump, rosy, and apparently strong.† The preventive is obvious.

CATTLE AND HORSE DEALERS, leading an active life in the open air, are generally healthy, and would be almost exempt from ordinary maladies, were it not for their habit of drinking.—Wet and cold would rarely produce even temporary ailment to temperate men in an employment so conducive to vigor. Horse-dealers' grooms or riders are a sickly set of men. Their appearance indicates those diseases of the stomach and liver which result from a debauched and irregular life.

FISHMONGERS, who bring fish from the coast are of course greatly exposed to the weather.—They are not, however, subject to rheumatism or other inflammatory disease. Generally hardy and temperate, they enjoy health, and attain considerable age. Different is the state of the retailers of fish, in towns: These are often addicted to dram-drinking, and are consequently sickly and short-lived.

CART-DRIVERS, though exposed to atmospheric vicissitudes, are healthy in proportion to their temperance and the nourishment they take. Their wages, however, are low; they are often indifferently fed; and many, particularly among the coal-leaders, congregate and spend at the ale-house that money, which would be better employed in buying solid food. The attention of masters might do much to correct the evil.

LABOURERS IN HUSBANDRY, SAND LEADERS, AND MEN EMPLOYED ON THE ROADS, would be healthy, were their means of subsistence adequate to their wants. A man who has himself, his wife, and family to support on twelve or sixteen shillings a week, cannot be well fed. Hence this body of men are far less robust in figure, than we should expect from the nature of their employ. They are subject to disorders of the digestive organs, and generally suffer also greatly from epidemics.

BRICKMAKERS, with the advantage of full muscular exercise in the open air; are subject to the annoyance of cold and wet. These, however, appear, little, or not at all, injurious.—Brickmakers, half naked, and with their bare feet in the puddle all day, are not more liable to catarrh, pneumonia, and rheumatism, than men whose work is under cover and dry. Of twenty-two brickmakers of whom we made personal inquiry, only one had been affected with rheumatism, or could state himself subject to any disease. All declare that neither rheumatism, nor any inflammatory complaint, is frequent among them. Individuals of great age are found at the employ.

* The effects of the principal arts, trades, and professions, and of civic states and habits of living, on health and longevity; with a particular reference to the trades and manufacturers of Leeds; and suggestions for the removal of many of the agents which produce disease, and shorten the duration of life. By C. Turner Thackrah. London 1831.

† Dr. Tweedie, in his late publication on Fever, has a similar remark. "Though almost every description of mechanics has been at some period or other admitted last year into the Fever Hospital, I do not recollect a single instance of a butcher being sent to the establishment."

‡ My very intelligent friend, Dr. Murray, of Scarborough, concurs in the statement relative to Butchers.—"The high living of Butchers assuredly leads to plethora and premature dissolution." He adds—"Thus coal meters, &c. of London, rarely, if ever, attain the age of forty, though men remarkable for muscular bulk and strength. They work most laboriously, perspire immensely, and supply such waste by extraordinary and almost incredible potations of porter, which ultimately, without much positive and actual intemperance, brings on irregularities of the digestive system, structural changes, and death."

ANOTHER STEAMBOAT LOST.—The Louisville Advertiser says, the Cincinnatian, arrived yesterday from New Orleans, reports that the Coosa, bound for this port, was run foul of by the Orleans, about thirty miles below New Madrid. The Coosa sunk immediately.

New Arrangement in the Hardware Business.

HENRY BUSH and GEORGE BUTLER have formed a connection in business which will be carried on under the firm of *Bush & Butler* at the old stand of H. Bush, where they are now receiving their spring importation of

Hardware, Cutlery, Saddlery, Fancy Goods &c. direct from the Manufacturies in England together with a general assortment of American goods in their line, which they offer for sale at wholesale & retail on as good terms as any house in America. Their stock being very heavy, and patterns new, they hope to receive a share of public patronage; 32 *Buffalo Street in the Arcade* June 1.

ROCHESTER BOOT AND SHOE STORE.

THE subscriber has received his Spring Stock consisting in part of 800 sides oak and red Sole Leather, 400 waxed and grained Upper do. 40 dozen Calf Skins. Black Morocco, for men's and women's Boots and Shoes. Chochineal, smooth Bronze, grained do. yellow, light and dark blue, and purple Morocco, 600 yards Prunella of different colors, some *super super* black, better than ever before offered in this market. Shoe Thread Linings, Bindings, Webbings, Laces, silk and cotton Ferreting, Ribbons, &c. together with a complete assortment of Findings. The above, with the usual assortment of Boots and Shoes, of all descriptions, made and making, are offered at wholesale or retail, to the public, who, with former customers, are requested to call and be suited at the old and well known stand, **NO. 18** Carroll street, Rochester. JACOB GOULD.
22tf

SURROGATE'S NOTICE.

NOTICE is hereby given, that the Surrogate of Monroe County, will attend at his office in Pittsford, for the transaction of business, on Monday of each week, as required by the Revised Statutes; and *generally* on all other days except Wednesdays; and on Wednesday of each week he will attend during the day at Rochester, in the office of the Hon. Samuel L. Selden, in the Arcade, for the transaction of business, until further notice.
May 5, 1831.
20 M. F. DELANO, *Surrogate.*

CARDING MACHINE BUILDING.——The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*
Rochester, Jan. 1, 1831. 5m2

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note, Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.
J. B. BLOSS,
M. A. F. HARRISON.

The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.
February 7, 1831. tf.

HARTFORD FIRE INSURANCE CO. *And Ætna Fire 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.

1831.

ALLEN, WHEELER & CO.
OF THE

HUDSON & Erie, and Oswego Lines, have their arrangements completed, and are now ready to forward goods from Boston, Philadelphia and New York, to Oswego, Buffalo, or any part of Ohio, Michigan, or Upper Canada.

They have on the New York and Ohio Canals, thirty first rate Boats, all manned, by practical Boatmen, and with frequent relays of Horses, they are able to promise the transportation of property, with the utmost care and expedition.

On the New York Canals, their Boats will leave Albany, Troy, Oswego, Rochester and Buffalo, and the intermediate places, daily. On the Ohio Canal, they will run a regular line, between Cleaveland and Newark, or the southern termination of the canal, all running *Night and Day*, except the SABBATH.

Their arrangements with owners of Tow Boats, and Line Sloops on the Hudson River, and owners of Steam boats and Vessels on Lakes Erie and Ontario, will enable them to forward property on any of these waters, without detention. Property shipped on the Hudson River, fully insured.

ALLEN, TIBBITS & Co. *Troy.*
ALLEN, WHEELER & CO. *Rochester.*
JOHN C. DAVIES & Co. *Newark, O. Hudson & Erie Line Owners.*
ALLEN, TIBBITS & CO. *Troy.*
J. T. TROWBRIDGE & CO. *Oswego, Oswego Line Owners*

The following persons will receive property, and forward according to the direction of the owners.

HILL, FISH & ABBEE, T. M. SOUTHWICK, } *Philapelphia,*
BIGELOW & BANGS, *Boston,*
W. HUBBELL, 29 *Counties Slip, N. Y.*
E. COOK, 66 *on the Dock, Albany,*
ALLEN, TIBBITS & Co. *Troy,*
BUTLER, M'DONOUGH & CO. *Utica,*
JOSEPH SLOCUM, JAMES MOORE, jr. } *Syracuse,*
JOHN RICE, jr. *Weedsport,*
J. A. CLARK, *Montezuma,*
J. T. TROWBRIDGE & Co. *Oswego,*
ALLEN, WHEELER & Co. O. N. BUSH, } *Rochester,*
J. COGSWELL, *Brockport,*
WILLIAM ALLIS, *Holley,*
N. INGERSOLE & Co. *Albion,*
E. FOLSOM, *Lockport,*
E. F. NORTON, *Buffalo,*
KELLEY & WALWORTH, JOHN S. HUDSON, } *Cleaveland, O.*
JOHN C, DAVIES & Co. *Newark.*

☞ They also continue to occupy the two Store Houses on Sophia-street, in Rochester, which will enable them to store any kind of property, on the lowest terms. 16tf

LINSEED OIL.

100 BARRELS Ohio Linseed Oil now receiving and for sale at No. 10 Buffalo Street—Also PAINTS of all kinds.
GEO. A. AVERY.
2w 22

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.
FREDERICK STARR.

WANTED,

AT Nos. 30 and 35 Carroll-street, EIGHT OR TEN GIRLS, at the Millinery business.
F. CLARK,
L. OLMSTED.
Rochester, May 10, 1831. 20

WM. H. WARD & Co. (MARBLE BUILDING *Carroll Street,*) have just received a full supply of **GOODS**. Rochester, June 2, 1830.

NEW GOODS.

At No. **46**,—*Carroll-Street.*

W. **BARRON WILLIAMS**, has just received a well selected stock of fresh *SPRING GOODS*, which will be sold low for Money.
May 3d, 1831. 19tf

NOTICE.—The copartnership under the firm of O. N. Bush & Burnell was dissolved by mutual consent, on the 20th March 1831. Debtors to said firm are requested to make immediate payment to Mr. O. N. Bush, at their late stand, Main-St.
April 14, 1831. O. N. BUSH,
LEVI BURNELL.
16 tf

JOURNAL OF HEALTH.—*Persons wishing* to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.
ALBERT G. HALL.
Observer Office, Dec. 20. 1830.

TO EXEMPT FROM IMPRISONMENT.—William Cochrane insolvent, time of showing cause the 15 day of July next, at ten o'clock, in the forenoon, before Samuel L. Selden Esq. First Judge of Monroe Co. Courts, at his office in Gates in said Co. Notice first published April 28, 1831.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January, in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardsley of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less.
JAMES W SMITH,
Assignee of said Mortgage.
ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of the several sums of money, secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars—the other executed by the same Chandler Farrar to one William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due at this day the sum of two hundred and eighty two dollars and forty two cents;—NOTICE is given that by virtue of two several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Smith in the town of Mendon, in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Riga aforesaid—to wit; fifty acres situate in the south end of Section number one, of lot number five of the old survey, to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five.
Dated March 3, 1831. ISAIAH BROWN.
JOHN DICKSON, Atty.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 265—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date. Notice is therefore hereby given that by virtue of a power of sale contained in the said Indenture of mortgage, and the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section 1, and being twenty three feet front of river street formerly so called, now Main Street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at two o'clock in the forenoon of that day. Dated February 9, 1831.
H. HUMPHREY, Attorney. MITCHELL LODER, Mortgagee.

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew T. Stevens and Lotta his wife, of the town of Perinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid in Liber 8 of mortgages at page 85, and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the court house in the village of Rochester, in the said county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Perinton aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit: Beginning seven chains and sixty one links north, and fifty links east from the southwest corner of said division lot; thence east parallel with the south line of said division two chains and fifty links; thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains and fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power contained.—Dated this 12th day of November, 1830.
H. Humphrey, Att'y for Mortgagee. DAVID GREGORY, Mortg.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, JUNE 16, 1831. VOL. V. NO. 25.

ROCHESTER, MONROE Co. N.Y.
PUBLISHED WEEKLY.
TYLER & CHIPMAN, PROPRIETORS.

ALBERT G. HALL, PRINTER.
Office in the Globe building, No. 14, Main-Street.

TERMS.—*To Mail Subscribers, after 6 months, $3.00. In advance, $2,50. Companies of five or more, where payment is made when the names are forwarded, $2,00.*
Village Subscribers $2 50 in advance.

GENERAL ASSEMBLY.

Saturday, May 28.

A report was received from the delegate of the last Assembly to the Synod of the German Reformed Church, and was accepted.

The annual report of the Directors of the Theological Seminary at Princeton was read and ordered to be printed in the appendix to the minutes of the assembly. By this report it appeared that there were 110 students in connexion with the Seminary at the commencement of the first term—that 4 others soon after entered, and that in the course of the winter session there was an addition of 45 others—that the highest number, at any time in the Seminary was 115; and at present 97, and that 17 in the course of the year have received their certificates, and left the institution. The report farther stated that five hundred and seventy one dollars and seventy two cents, had been contributed in money, by benevolent individuals, for the benefit of indigent students—besides various articles of clothing, and that a subscription of $2,500 had been raised for the erection of a chapel.

In connection with this, followed the Sixth annual report of the Trustees of the same Institution, which was read and ordered to be printed in like manner.

From this it appeared, that two thousand four hundred forty seven dollars, and twenty seven cents, had been received on the scholarships and students' fund, and eight hundred dollars, ninety four cents on the expense fund.—Besides the annual appropriation of five thousand three hundred dollars, for the support of professors, the assembly voted $300, for repairs, &c.

A memorial from the church in Frankfort, belonging to the West Lexington Presbytery, on the subject of missions was read, and referred to the Committe on Missions.

A similar paper was received from the Presbytery of Richland, and referred as above.

Nominations for Directors of the Theological Seminary at Princeton, were made, and Monday next named as the day of election.

A petition for the division of the Presbytery of Philadelphia was read and indefinitely postponed.

Said petition was signed by Doctors Ely, Skinner, and M'Auley, and Messrs. Bacon, Grant, Judson, Hoover, Patterson, Dashiell, Barnes, Chandler and Biggs.

A memorial and petition was received from 15 ruling elders, belonging to the 1st, 2d, 3d and 5th Presbyterian Churches in Cincinnati, in relation to the Sermon of the Rev. Albert Barnes, entitled, 'the Way of Salvation," as having been *reprinted*, and widely circulated in that section of country, with a design to propagate *heresy* among the people, and subvert *sound* doctrine. Said petitioners prayed the Assembly to take some order in the case which might arrest the growing evil of this production. After much discussion, the subject was indefinitely postponed.

Monday, May 30th.

The committee on mileage reported, that the number of miles to Philadelphia, travelled by the commissioners, who have a right to draw from the commissioner's fund, is 44721—that said fund, as reported this year by the Trustees of the Assembly, is $2109 29, which affords four cents, and seven mills per mile. The report was accepted, and the trustees directed to issue a warrant for the payment of said money to the commissioners, agreeably to the respective distances; marked to their names.

The Assembly proceeded to the election of directors of the Theological seminary at Princeton, and on counting the votes it was found, that Drs. M'Auley, Fisk, Spring, Messrs. J. Lanford J. F. Clarke, R. M'Cartee, and William Latta, Ministers; and Messrs. J. T. Woodhull, Z. Lewis, and H. Auchincloss, Elders, were duly elected.

An overture on the subject of correspondence with foreign churches, from 15 elders of different congregations in Cincinnati was taken up, and after considerable discussion, was indefinitely postponed.

The Board of Education presented their annual report, which was committed to Messrs. Aiken, White, Jones, Newton, and St. Croix.

In this report it was stated, that something short of $5,500 had been received the past year for the aid of beneficiaries, and that more than 60 young men, who had made application to the board for aid, would be unable to prosecute their studies, unless the Board should be speedily supplied with the means to answer their application.

Drs. Chamberlain, Herron, and Woodhull, and Messrs. Turner, Culvert, Chase, Bevan, and M'Mullen, were appointed a committee to take into consideration the present organization of the board of education, and to report whether any, and if any, what alterations may profitably be made in the same.

The committee on the memorial respecting foreign missions made a report, which was read, amended and adopted, and is as follows:

Resolved, That a delegation of three individuals be sent to the next annual meeting of the American Board of Commissioners for Foreign Missions, to confer with that body in respect to measures to be adopted for enlisting the energies of the Presbyterian Church, more extensively in the cause of missions to the heathen, and that said delegates report the result of this conference, and their views on the whole subject to the next General Assembly.

This subject called up an animated an interesting discussion, in which Drs. Miller, Green, and Fisk; and Messrs. Bacon, Armstrong, and others were heard.

The election of said delegates was made the order of the day for to-morrow evening.

The committee on the subject of domestic missions reported.

The report was accepted, and made the order of the day for to-morrow morning.

The committee to whom was referred the whole case of the Rev. A. Barnes, made a report which being read, was adopted, and is as follows, viz:—

"That after bestowing upon the case, the most deliberate and serious consideration, the committee are of the opinion, that it is neither necessary, nor for edification, to go into a discussion of all the various and minute details of the documents relating to this case. For the purpose, however, of bringing the matter in controversy as far as possible to a regular and satisfactory issue, they would recommend to the Assembly, the adoption of the following resolutions, viz:—

1st. Resolved, that the General Assembly, while it appreciates the conscientious zeal for the purity of the Church, by which the Presbytery of Philadelphia is believed to have been actuated in its proceedings in the case of Mr. Barnes, and while it judges that the Sermon by Mr. Barnes, entitled, "The Way of Salvation," contains a number of *unguarded* and *objectionable* passages, yet is of the opinion, that especially after the explanations that were given by him of those passages, the Presbytery ought to have suffered the whole to pass without farther notice.

2d. Resolved, that in the judgment of this Assembly, the Presbytery of Philadelphia ought to suspend all farther proceedings in the case of Mr. Barnes.

3. Resolved, that it will be expedient as soon as the regular steps can be taken, to divide the Presbytery in such way as will be best calculated to promote the peace of the ministers and churches, belonging to the Presbytery. With respect to the abstract points proposed to the Assembly for their decision in the reference of the Presbytery, the committee are of the opinion, that if they *be* answered, they had better be discussed and decided "*in these*," separate from the case of Mr. Barnes.

The judicial committe reported that the *other* complaints, and the reference in relation to the case of Mr. Barnes, they considered as merged in the report just adopted.

The Assembly having finished the business in relation to Mr. Barnes, united in special prayer, returning thanks to God for the harmonious result to which they have come, and imploring the divine blessing on their decision.

Tuesday, May 31.

The judicial committee reported a complaint, and protest of a minority against the decision of the majority of the session of the 1st Presbyterian church of New Orleans, in the case of Rev. Mr. Clapp, as in order. Also a complaint from the minority of the Synod of Kentucky against the decision of the majority in the case of Messrs. Benedict and Hobbs, as in order, and they were put on the docket. The committee to whom was referred the request from the West Lexington Presbytery, that constitutional measures may be taken to have the representation to the Assembly *diminished*, reported, and their report was accepted, and put on the docket.

The committee to whom was referred the report of the board of education, reported to approve and publish said document nder the direction of the Board.

The delegate to the last General Association of New Hampshire, and the General Convention of Vermont, made a report which was accepted.

The directors of the Western Theological Seminary, situated near Pittsburgh, made their annual report—also the directors of the Union Theological Seminary, situated in Prince Edward's County, Virginia. From the former report it appeared, that there were 16 students in the institution at the commencement of the year—that eleven had since joined it—that the library had received a very handsome addition of books from donors in Europe, and that board, washing, lights and fuel might be had for one dollar per week. The report was accepted, and committed to Dr. Fisk, Mr. Calvert, and Mr. Bevan.

In the report of the Union Seminary, it was stated that 13 students had been received during the year—that the whole number now in the Seminary is 40—that the library contains 2490 volumes of books—but that much loss had been sustained by the students in the protracted sickness of Dr. Rice, and that it was still more ardently hoped that the Rev. Dr. M'Auley would yet see it his duty to accept his election to one of the professorships in said institution.

Drs. Richards, M'Dowell, and M'Auley were elected delegates from the Assembly to the American Board of Commissioners for Foreign Missions, and Dr. Alexander, and Messrs. Swift and Breckenridge, of Baltimore, were elected their alternative.

The order of the day was taken up, viz.—The report of the Committee on the subject of missions in the West, and a motion was made by Dr. Miller for the indefinite postponement of the whole subject.

This motion called forth a long and animated discussion, in which Dr. Miller, Dr. Matthews, of Indiana, Rev. Mr. Philips, of Kentucky, Mr. Peters, Mr. Russell, Mr. Blithe, from the vicinity of Chilecothe, Mr. Ross, from E. Tennessee, Mr. Breckenridge, an elder from West Lexington Presbytery, and several others took part.

But at the time of the adjournment at 2 o'clock, the question was not disposed of, and from the aspect of things, it did not appear that it would be *immediately*.

Friday, May 27.

Farther particulars respecting the case of the Rev. Mr. Barnes. Under this date another correspondent says:

The complaint of the minority of the Presbytery of Philadelphia, against the proceedings of their other brethren of the Presbytery against Mr. Barnes, was read by Dr. Ely.

Dr. Miller then arose and moved that this complaint be referred to a special committee He stated that the reasons which induced him to offer this motion, were,

1. That by referring it in this way, he believed it would make for peace. His father, who was a clergyman, had often told him of ecclesiastical dissensions, which had been occasioned by going into protracted discussions, and had resulted in much evil.

2. He wished to have it thus referred, because all farther discussion would be useless. There would hardly be any end to it. Some would contend that certain things were agreeable to the constitution, and others would deny it.

3. Because it would be the best way to satisfy all sides. Every tangible fact had been brought forward which could be; and for his part if there should be a long discussion, and the question then be taken, he could have no idea which party the decision would favor.

A member next arose, and expressed a wish that all arguments in the case of Mr. Barnes, might be arrested, and that there might be a speedy compliance with Dr. Miller's proposition.

Mr. White asked if Dr. Miller's motion could be adopted without the consent of both parties of the Philadelphia Presbytery! The moderator replied that it would not be in order to take the motion, unless the parties were willing.

Mr. White arose again, and asked if the parties would consent?

Another member offered some remarks on the rights of the parties in this matter.

Dr. Green said that he wished that the subject might be deferred for a little time, until he could consult those on his side whether they would consent.

Dr. Ely stated in reply, that the question must not be deferred, and that he and the minority would consent, provided Dr. Miller's question be *now* taken.

Judge Darling, one of the complainants, said in respect to the minority of the Presbytery, "we wish to have this debate speedily terminated, and will consent to Dr. Miller's proposition, if the other side will consent, and if both sides will agree to participate no more in any dicussions on the floor relating to this subject, and will leave the Assembly only to judge."

Dr. Green then signified, that those on his side would agree to what Judge Darling had just proposed.

Dr. Spring inquired whether the reference to any documents connected with this subject, and prepared by Mr. Barnes' opponents, could afterwards be brought forward by them?

The moderator said, no, Sir.

Dr. Green wished the parties to choose this special committee. But this was not permitted.

Dr. Miller's motion being put, was unanimously carried.

It was also resolved, that the committee to whom this affair was to be referred, consist of eleven.

The moderator appointed as this committee, Messrs. Miller, Fisk, Richards, Spring, Matthews, Lansing, M'Dowell, Jessup, Ross, Bacon, White and Napier.

The committee on the organization of churches reported, which was accepted and adopted.

The discussions of the day have excited a great interest throughout the community. The 1st Presbyterian church in which they took place, has been crowded with spectators and the Assembly. Many ministers who are not delegates have come from all parts of the United States, to hear this case argued. Assembly adjourned with prayer.

From the N. Y. Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS. NO. XXVI.

They retard the progress of the revival.

Many feel an ardent love to revivals, and would be sincerely grieved were that love called in question, who still, by their conversation and their measures, do much to prevent the progress of God's work.

I do not question their piety, or the sincerity of that joy which they manifest "When but one sinner turns." Their hearts are better than their heads. It is, however, the misfortune of such to think that they understand the proper management of revivals better, I had almost said, than any other person. Hence it is difficult to correct their views, for they always feel, if a person differs from them on any practical point, that he has less information in that respect than themselves.

1. *In their own prayers and efforts they are restrained by their theological views.*

They do not deny that prayer and effort are necessary to secure the progress of the work. They in some measure feel their responsibilty to be active. Still they are accustomed to view all things as under the control of God's purpose, in a manner that nearly excludes the influence of causes in producing their appropriate effects.—They are accustomed to view every thing as so fixed by this purpose, that their prayers and efforts can exert little or no influence to secure either the commencement or progress of a revival. This hinders the prevalence of their prayers, by preventing their strong expectation of being heard in heaven, and their lively faith in the promises of Him who answereth prayer. It also prevents their energetic, persevering, successful efforts by suppressing their strongest motives to action, the cherished expectation of success.—Such persons make few efforts to induce a revival. They think that in every revival, the work, if genuine, must commence through Divine influences operating independently of human agency. They therefore feel themselves sacredly bound to *wait* for God to revive his work; to wait almost inactive; to wait in neglect of their duty; to wait expecting the presence and blessing of God's Spirit, while they are neglecting to obey his commands, neglecting to comply with the requisitions, in connexion with which, they are to expect the gift of the Holy Ghost. They probably exert but little influence in producing a revival. The Holy Spirit doubtless employs the instrumentality of those who have better views, and who have more faith and fervor in their prayers, and more efficiency and perseverance in their exertions. They also feel an obligation during the progress of a revival, to impose on themselves a continual restraint, lest they should take the work out of God's hands and mar its beauty. While they are thus restraining themselves, the command of God, their own interest, the good of Zion, and the well being of perishing sinners all demand that they should continually, and with increasing energy, summon their powers to the work, that they may sustain it by faithfully discharging their duty, and fully trusting in the gracious promises of God.

2. *They restrain the influence of other Christians.*

The views and practice of many others are moulded by theirs. Others who think and act for themselves, are still under their restraining influence. Ministers, and other officers in the Church, who have age, and experience, and character, exert on others a restraining influence of tremendous power! The frown of such often rests on more active Christians, especially if young. Their motives are impeached, and ignorance and heresy are stamped on the views they entertain, and the measures they employ in relation to revivals. If such Christians endeavor by exhortation to arouse the Church to ceaseless and fervent prayer, to strenuous and untiring exertions, they are almost sure to meet such a tremendous frown from these *prudent* revivalists, as shall make them tremble lest the wrath of Jehovah should fall upon them for *steadying the ark*, or presenting *strange fire* on the altar of God. Oh how many ardent spirits have thus been crushed, which, had they been permitted to rise, would have wrought wonders in Israel! How has the warm hearted Christian often been grieved, and felt his confidence in his beloved minister weakened, when his well meant, judicious views, have withered under the pastor's proscription; and when a frosty prudence has nipped those very buddings, which, under appropriate culture, were shooting forth as the pledges of precious fruit. Ministers, and other leading members of the Church, should be extremely careful lest they crush the revival spirit as it is rising in the souls of humble and retiring Christians. How many revivals have been terminated at their commencement, or retarded in their progress by the rebukes and frowns, and prudence of those ministers, that are so fettered by their theological philosophy that they are always unshifted in their management.

3. *They exert a peculiarly unhappy influence on impenitent sinners.*

They lead sinners to think that they must wait for God to convert them before they make any effort to obtain salvation through Christ. This prevents that resolution and effort on their part, which are necessary in order that they turn savingly to Christ through the Spirit of grace. This has soothed their disquietude, and proved an opiate to a wounded conscience, and caused them to settle down in that unconcern and inactivity which has prevented their conversion to God.—This has rendered useless to the impenitent, the faithful warnings and intreaties of active Christians. In this way, such persons take the sinner's part against truth, and duty, and God! A fearful interference! One of awful influence! A tremendous responsibility! Oh how many souls have gone down to death and hell, pressed forward by such treatment! A. R. A.

CORRECT GROUND.—The editor of the Richmond (Va.) Religious Herald, in remarking upon a communication from the former editor of that paper, relative to the course to be pursued in regard to Campbellism and other heresies, has the following judicious observations.—*Vt. Tel.*

"We intend to avoid personalities as far as possible; but if any one, about whom we may publish any personal remarks, should feel himself called upon, in justice to himself, to correct any mis-statements, he shall have the liberty to do so through our paper.

With regard to *religious sentiments* it is proper to pursue a different course. We shall always be careful not to ascribe to any person sentiments which he does not hold; but we certainly never can consent to publish any pieces in the Herald, though furnished by some of our subscribers, that contain sentiments subversive of the great truths maintained by us, and the great body of the denomination to which we belong.

There are sentiments held by Unitarians, Universalists, Swedenbourgians, and many other sects, which, while they are regarded by the advocates of each system of vital importance are considered by us subversive of the plan of salvation by Christ. Would it be right to admit those sentiments into the Herald? We presume not. Should any of our patrons present essays, going to show that Christians might fall from grace, or that all mankind would finally be saved, or that we are not saved through the merits of Christ; or that regeneration was baptism, or any other equally erroneous sentiments, we could not publish them. To exclude such pieces from our columns certainly would be our duty.

We do not feel prepared to censure every person who may feel it his duty to pursue a different course. We have known some ministers to invite into their pulpits, under certain circumstances, those whose sentiments they did not approve, and we have known some editors of religious papers admit communications which they would gladly have excluded. These are extreme cases, and call for our pity rather than our blame.

We are not insensible that we shall suffer many censures for the decided course we intend to pursue. We know some, who, though they do not hesitate to attack almost every sentiment commonly embraced by Christians, yet charge all with bigotry who do not admit them into their pulpits, and publish their sentiments. From such we expect to receive complaints. But we are sure that there is not a minister in this state who would admit into his pulpit men of every sentiment, nor an editor that would publish every thing that might be sent to him.

THE CHRISTIAN'S STEWARDSHIP.

The PHYSICIAN advances in reputation, and in the confidence of the community, and consequently in wealth, by the happy exercise of his professional skill. But whence hath this man this wisdom! Omitting to say any thing of his accomplishments in the *theory* of physic, which, amid the ten thousand diversified forms and shades of character that disease assumes, is, of itself of so little avail; how came he into the possession of that quick and nice discernment, by which he so successfully detects the lurking foe in the machinery of the human frame; ascertains his direction and power; and by which he is enabled to apply the appropriate and timely remedy, to stay the work of destruction, and to repair the injury sustained!

The COUNSELLOR and the STATESMAN are crowned with honor; and with a meet reward for their successful support of the rights and the interests with which they have been entrusted.—But, from whom did they receive that retentiveness of memory which secures the fund of knowledge they have labored for years to obtain!—Who gave that vigorous comprehension; that rapidity of conception; that liveliness of feeling; that promptitude; that grace; that force of communication; which at once enlighten the understanding, control the judgment, and captivate the heart?—All, all is the boon of Heaven: the Farmer, the Merchant, the Mechanic, the Physician, the Counsellor, the Statesman, all are endowed with wahtsoever of prosperity, of favor they possess, by the "Father of lights, from whom cometh down every good and ever perfect gift."

It being then conceded, that for whatever of worldly blessings we possess, we are indebted to the bounty of God; let us consider,

The nature of the tenure by which we hold them.

Nothing can be more certain than this; that if we hold any thing by absolute right, it would be absolutely wrong for any man to wrest it from us. It is equally certain, that if we hold our possessions by a right as perfect with respect to God, as we do with respect to man, Jehovah himself has no right to take them from us without our consent. If he *does* therefore take them, either the God of justice has become unjust; or our right is, by our very adversaries, proved imperfect.

But it is certain that riches *do* take to themselves wings and fly away: that the conflagration sometimes wraps them in ruin, and consigns their owners to wretchedness and sorrow. It is certain that the tempests and the floods, sometimes do sweep our floating treasures to "the dark unfathomed caves of ocean." It is certain that the scorching sun consumes the husbandman's hope; and that after all his labors of sowing and planting, and his watchful care—after he has done his utmost, the seed is sometimes "rotten under the clod; the garners are laid desolate; the barns are broken down, for the corn is withered; and the beasts groan, and the herd of cattle are perplexed, because they have no pasture, and the flocks of sheep are made desolate and the beasts of the field cry unto God, for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness."

It is certain that the insect tribes of the air, in alliance with the creeping inhabitants of the ground, which the God of judgment calls his great army, do march forth in dark and fearful array; and "that which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the catterpillar eaten." Yet the God of judgment—the God of the winds and of the waves, the fire and the tempest,—the leader of this dessolating and irresistible army, is a "God of truth, without iniquity; just and right is he." And we have as little right to question his doings, as power to stay his hand: and, in the midst of all, we are bound to cherish the sentiment and the temper of a sufferer of ancient time: "the Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Brethren, examine the character, and the sufferings, of the man whose words we have just quoted; and you will learn that we are tenants at will. Now, that we are amenable to God for the use we make of his bounties, is a reasonable & necessary consequence of the tenure by which we hold them. The truth is, they are, strictly *His*: and are committed to our *trust*, to be used and disposed of by us, in accordance with his revealed will.

That they are not bestowed to be employed as our own predilections and our often erroneous judgments of our interests shall prompt, is evident.

The very idea of prosperity is connected with the promotion of happiness: and as all real prosprosperity comes from God, the bestowment of wealth, which preserves from many ills incident to life, and which ministers to our innocent enjoyments, is a clear indication of his benevolence, and of his design in giving them for our use.

No one can doubt that the Almighty clothes the earth with verdure, and covers the fields with waving plenty, for the promotion of the *happiness* of his creatures.

But the good which the husbandman possesses is only a single variety of that wealth, all the varities of which spring from the same source, and are all imparted for the same end.

He who is prospered with more than is requisite for the attainment of his own happiness, has received the surplus for the same general end for which the rest was given: he is therefore entrusted with the means of happiness to others. Consequently, he is not at liberty to cast it into the fire, to bury it in the earth, or to merge it in the flood; nor, least of all, is he at liberty to make it subservient to the violation of the laws of God the giver, in licentious prodigality.

Perhaps there is no disposition more prevalent among those who are under the influence of moral principles at all, than that which prompts them to accumulate wealth for their posterity.—Now, if this disposition, to the extent to which it is generally indulged, received the Divine approbation; the indulgence of it would tend to the *promotion of happiness*—the happiness of the parents, as following out the direction of God's pleasure: and the happiness of the children, as coming into the possession of an unperverted trust.

But, that you may judge whether this object *is* attained by the spirit of accumulation which is abroad in society, we would have you take a tour of minute and careful observation through the different walks of life. Go, read the histories of families from the father to the son: and the history of the son from infancy to manhood. Trace the effects which meet your daily notice, up to their legitimate, but frequently, not obvious causes. Consider, on the one hand, the condition and the real enjoyments of those who, possessing a competency, exchange the redundance of their income, for the pleasure of doing good; either in the way of enlightening the ignorant, or in reclaiming the vicious, or in feeding the hungry, or in clothing the naked or succoring the distressed. Observe their early and well-formed habits of activity, which are so conducive to health—the basis of all sublunary enjoyment. Witness the flow of their spirits; and their contentment, which remains undisturbed amid all the enticements of the influence and honors of fortune. Mark well the sound constitutions and the industrious habits of their posterity; who expect, from their parents, no more than a frugal beginning in life, depending for their subsequent prosperity, on the faithful practice of those lessons of industry and virtue, with which their tender minds were imbued by parental piety. (*Remainder next week.*)

From the N. Y. Evangelist.

INTERESTING MEETING AT PHILADELPHIA.

Our Correspondent at Philadelphia under date of May 28, writes thus.

I have the past evening attended a large meeting at Dr. Skinner's church, which I have no doubt will result in great good.

The introductory prayer was offered by Dr. Skinner.

The Rev. Mr. Frost stated that the object of the meeting was primarily to attend to some facts connected with revivals of religion, and to implore the gift of the Holy Spirit. He then mentioned, that in Oneida County, N. Y. where he belongs, the work of grace, had been as powerful the past season, as in the year 1826, when two or three thousand were hopefully converted. In Whitestown, his residence, he supposed the number of subjects to be two hundred. The revival first commenced in that place with one of the male members. He was a man of plain manners, and of no uncommon endowments, but his heart was broken, and overflowed with faith and love. He called on the members of the church, and inquired into the state of their souls, and scarcely did he meet a sinner, whom he did not faithfully and powerfully address. His influence was soon felt. If a whole church were to arise and do as *he* did, what might thy not accomplish. In the mean time Mr. Frost appointed a meeting for the members of his church in the rest part of of his parish. At this meeting, many of them confessed their past lukewarmness and want of fidelity, and felt that they must speedily reform. In two weeks from this time, in that neighborhood, forty obtained hopes of their interests in God's pardoning mercy. In this revival several conversions have followed a few hours conviction. At a three days meeting a number of backsliders, and many of the impenitent were awakened. Mr F.——— stated, that a young lady went to an evening meeting, apparently unconcerned, but an arrow reached her conscience. She shrieked, trembled, was violently agitated, and in attempting to walk at the close of the meeting, she almost fell. He went to her, and explained, and urged the duty of submission. In a few minutes, she became calm, her feelings changed, and her countenance brightened. She has ever since evinced by her deportment that the work is genuine. A laborer of Mr. Frost's who appeared careless, went to a meeting where he was much agitated, and sunk down on the floor. Mr. F.——— made an appeal to him, and told him that he had been a faithful servant to him, but he, (Mr. F.) had not been faithful to his soul. The next day he was unable to labor, and the next night he obtained comfort. From these two facts, we can see the mistake of those who think that a person cannot be converted, unless he goes through a long seige of conviction. Mr. F. mentioned, that one who was sick, was made a special subject of prayer by the people of God, and that this individual was convicted and converted, and shortly died. Several other young converts, had also died in the triumphs of faith. Thirty Sunday school scholars had given evidence of piety. Most of the members of the Oneida Institute have recently become the subjects of piety. Mr. Frost concluded his remarks, by alluding to the preparation for the millennium.

The Rev. Mr. Akin, of Utica, then arose, and related the following occurrence:

During the late revival in Utica, an infidel and reviler, between sixty and seventy years of age, who had not been accustomed to attend public worship, was addressed by an elder, who felt, that he had too long neglected him. He told the elder that he believed the Bible was all priestcraft, that there was no God, and that the soul was not immortal; and that his conversation would do him no good; for every one had a right to his own opinion. The elder, knowing that he sometimes had anguish of mind, in reasoning with him asked him if he never had more mental distress in one hour, than he had had pain of body through his whole life. This question deeply affected him, and reflected upon it, until he concluded that the soul was immortal. He hence inferred that there must be God who made it, and to whom it is responsible, and that possibly the Bible is true.

His distress was so great, that he found no sleep for three nights, and was scarcely able to eat; or drink, or attend to his ordinary business. He made a strong effort all this time, to conceal his feelings from his family. He awoke his wife early one morning, and requested her to send immediately for a physician. The physician came, felt of his pulse, and perceiving that he was well, said to him, 'Why do you send for me?' He replied, "there is matter enough; I have found that there is a God, a heaven and a hell." The physician being a pious man, prayed with him; and told him, that he could do him no good, and would call and request Mr. Akin, the minister to visit him. When Mr. A. visited him, he found him setting before the fire, greatly agitated. On Mr. Akin's asking him what was the matter, he replied matter enough, I have often told you that there was no God.,' Well do you *now* believe that there is a God? Yes, I know it. I have often told you that I disbelieved the Bible. Do you *now* believe it. I rather think that it must be true. I have told you that there was no hell. Said Mr. Aikin, do you *now* believe there is a hell. Yes, I have felt it in every fibre of my soul. Mr. Aikin asked him if he should pray for him. He replied it will do no good. But if you think there is any mercy for *me*, you may pray with me. Mr. A. brought to his view the atonement and his duty. But he exclaimed, "There is nothing before but hell." In this state he continued for two weeks. As he was one day reclining his head on the chair, he said that he was fainting. He soon became speechless, and was laid on the sofa. The physician who came in, finding that he was lifeless, and his eyes set, bled him. In fifteen minutes he opened his eyes, looked at his wife, and said that he was dying. He added, it is delightful, O it is delightful. Do you recollect that excellent passage, "Christ is the end of the law for righteousness to every one that believeth?"—What a Saviour! I am willing to die. I had rather depart. He was composed and happy.—Four weeks ago he connected himself with the Church, and is now seen in every prayer meeting.

Dr. Lansing, in making the concluding remarks, showed the absurdity of some sinners, who think that before they repent, they must have a long season of distress, and dread it as they would the amputation of a limb. He said that it was no wonder this is the case since so much mist has been thrown over regeneration, faith and repentance by the fathers.

He also stated that a merchant who was naturally proud, did not intend to be affected by the truth. When Dr. Lansing spoke to him respecting his spiritual concerns, he replied that he respected him as a man, but hated him for what he had just said. This reply troubled him, and led him to discover the enmity of his heart. He attended a lecture in the evening, and his groans filled the Session Room. He attempted to pray, but could not; and he could scarcely stand. He continued in agony till 12 o'clock at night, and then surrendered. He afterwards came to Dr. Lansing, his pastor, and threw his arms around him and exclaimed, "How easy it is to be a Christian!"

A young man 25 years of age, had come to Dr. Lansing, borne down under conviction, and wished to know what to do. Dr. Lansing said to him, "suppose you could take your soul into your hand, and say Blessed Jesus, this guilty soul deserves to be damned. I give it up to thy disposal." He replied, "that's it. Hold on—you pray and then I will." They both prayed; and that was the season of his happy change.

A young man who was a Universalists on one winter evening thought he would go and hear a Universalist minister. It was a cold and windy time. He threw his cloak over his head, and decided to go whither the wind would blow him and it blew him up to the door of Dr. Lansing's: Session Room. Dr. Lansing was speaking on the absurdity of sinners waiting God's time. The young man was much affected. His distress was deep. Prayers were offered for him: and while kneeling he experienced a great change. He arose, said he was in a new world, and that he loved them all. He is a zealous professor of religion.

From the same.

THE CHRISTIAN SPECTATOR ON MR. BARNES' CASE.

The Quarterly Christian Spectator, for June, is published a little earlier than usual. One of the leading articles respects the case of Mr. Barnes, to which our readers have often been called to attend. The conductors of the Spectator are deeply impressed with the importance of this case, and the duty of doing all which can be done to prevent a rupture between the Presbyterian and Congregational churches of our country. On the harmony of these churches are suspended, in a great degree, the operations of the Bible and Tract Societies, the Sunday School Union, and the Board of Foreign Missions, as nine tenths of the money and effort by which these are sustained, come from these churches. On them also the Holy Ghost is descending with a power hitherto unknown; and nothing is so grievous to the Comfortor as strife among Christians. Those who are bent upon driving Mr. Barnes out of the Presbytery of Philadelphia, have adopted principles, which, if carried out,

Central Library of Rochester and Monroe County
Historic Newspapers Collection

must create a total disruption of these churches and rend asunder the Presbyterian body itself.

The real question at issue is, *whether New England Calvinism shall any longer be tolerated in the Presbyterian Church of this country?* The party in the negative have undertaken to try the question under circumstances most disadvantageous to themselves, by taking their stand in case of a minister, whose labors had just been followed by one of the greatest revivals ever experienced in our land, and who came to them from a sister Presbytery with the amplest testimonials to his piety and worth, and who had received the unanimous choice of the oldest Presbyterian church in the country. The contest is therefore a warfare against *principles.*

In the case of Mr. Barnes, the points on which he differs from his opponents may be reduced to three, *limited atonement, physical depravity or inability, and imputation.* In regard to the two first, Mr. B. has challenged his antagonists to show that he has controverted a single sentiment of the Confession of Faith. On the subject of the imputation of Adam's sin to his posterity, he fully admits a departure from the standards.

The writers in the Spectator, however, express a belief that there is scarcely an individual in the Presbyterian church, who maintains that all Adam's posterity "sinned in him and fell with him," i. e. that Adam's act and its *ill desert* were truly and properly those of his descendants.—The conductors of the Biblical Repertory, at Princeton, under whom, as professors, Mr. Barnes studied, agree with Mr. B. and their New England brethren, that the act and ill desert of Adam's sin do not strictly, truly, and properly belong to his posterity. It is therefore concluded that the difference now consists chiefly in *words*, and that in things there is a substantial agreement between Mr. B. and the professors at Princeton. The Spectator goes on to say—

Here, however, it is important to form precise and accurate views of the subject under the discussion,—what it includes, and what it does not include. The subject, then, is the consequences of Adam's sin to his posterity; and may be reduced to two heads, 1. The *fact* that certain consequences of Adam's sin come on his posterity; and 2dly, The *mode* or *manner* in which these consequences are entailed upon us. What these particular consequences are, is no part of the inquiry. As the Repertory says, p. 463, "it matters not what this evil is, whether temporal death, corruption of nature, certainty of sin, or death in its more extended sense; if the ground of the evil's coming on us is Adam's sin, the principle is the same."

Still less does the present question extend to the more *specific* nature of these consequences.—Whether for example, the sin of the posterity consists in a created property of the soul, or in a free moral preference or choice of forbidden good, or in a *tertium quid* which is neither a physical property, nor a mental exercise or act, but some mental state, which, like what we call skill, results from the *exercise* of the physical properties;—whether the connection between Adam's sin and certain evils to his posterity, can be *shown* to be consistent with God's moral perfection; what precise relation this fact holds to the important doctrines of atonement and justification, etc.—these are inquiries entirely without the range of the present question.

The points, then, on which it is claimed by the Spectator that there is an agreement between New England Christians and their Princeton brethren are, First, the *fact* that certain evils come upon Adam's posterity as the consequence of his sin; and, Secondly, the *mode* of this consequence.

First in respect to the fact. And here the way to our conclusion is a very short one, viz: our brethren's explicit assertion of the agreement claimed. They say, speaking of New England divines, "They agree with us also in saying that the descendants of Adam suffer the consequences of his fall." p. 462. Our brethren it is true immediately go on to say, "What these consequences *are* is a subject on which there is a great diversity of opinion." They then proceed to state these specific points of difference, and dwell on them at some length. But we ask, what has this to do with the present question? Who has supposed or asserted, that a diversity of opinion does not exist, in respect to these specific points? But how does this affect the alleged and conceded agreement, in the general position, *that the descendants of Adam suffer the consequences of his fall?* When such an agreement is freely admitted by our brethren, we regret that they should seem at least to deny it, by introducing other topics, which are irrelavent to the point at issue. As to the fact, then, that the descendants of Adam suffer the consequences of his fall, we have our brethren's express assertion of an agreement. Enough then on this point.—The parties are agreed.

We now pass to consider the *mode* or manner of the connection between Adam's sin and its consequences to his posterity. One of the more prominent views on this point, has been that which we suppose to be held forth in the Westminster Catechism, as quoted above. It consists in maintaining that Adam and his posterity, by *a peculiar conjunction*, were constituted *one man* or *one moral person;* that the posterity were considered as being *in* him their common father, when he sinned, and to have themselves committed that sin; and that thus they were involved in its ill-desert and its legal penalty. In this scheme, it is of course implied, that the evils which came on the posterity, came in *the way* or in *the mode* of a strictly legal process; that the evils were *the legal penalty due to sin*, and as such were inflicted on the ground, that the first sin of Adam was in *its ill-desert*, the sin of all his posterity. Now this *mode* of consequence, the New England divines, for more than sixty years have generally denied, and strenuously opposed; and maintained simply in respect to *the mode*, that if Adam sinned, all his posterity according to God's sovereign constitution, would be subjected to sin and death. By the sovereignty of God here spoken of, these divines have not intended that God ordained things thus without good and sufficient reasons; or that none of these reasons are within the limits of human conjecture. But they maintain that God has not seen proper to reveal those reasons, and of course, that we are not authorised to assert, that those evils come on Adam's posterity, in execution of a legal sentence, or in the way of retributive justice for their ill-desert.

That this is the view of New England Christians, generally, it is not necessary to prove.—The Spectator proceeds to show that the Princeton writers hold precisely the same things, both in denying and in affirming. First, they deny that the ill desert of Adam's sin belongs to his posterity.

They not only complain of the injustice of those who have charged such a doctrine on themselves and others, but the whole scope of what they have written, is to show, that it is no part of their doctrine. Their language on the point, is peculiarly direct and explicit. They state in the strongest and most explicit terms that Adam's "first act of transgression was *not* strictly and properly, that of his descendants." p. 90. They tell us again, "that *community in action, transfer of moral character*, are no part of the doctrine." p. 438,—that their doctrine "includes neither the idea of any mysterious union of the human race with Adam, so that his sin is strictly and properly theirs, nor that of a transfer of moral character." p. 448. They deny that "the moral turpitude of that sin was transferred to us, and even *the possibility* of any such transfer." p. 436. They tell us that "*imputation* does not involve a transfer of moral acts or moral character, that the ill-desert of one man cannot be transferred to another." p. 90. 91. Now this is the New England doctrine on this point. Dr. Dwight says, "Moral actions are not, so far as I can see, transferrable from one being to another. The personal act of any agent is in its very nature, the act of that agent solely, and incapable of being participated by any other agent. Of course the guilt (ill-desert) of such a personal act is equally incapable of being transferred or participated." Taking this then as the New England doctrine, in what respect could the agreement between the parties on this point, be more absolute!

Secondly, they affirm that these consequences of Adam's sin come upon his posterity by God's *sovereign* constitution. They fully admit that it is so, by the appointment of God. In answer to the question, why God so appointed or constituted things, that the evil consequences of Adam's sin should come on his posterity, they in the first place carefully exclude *ill-desert* on their part as any reason of these evils. They do not pretend that there was any *voluntary stipulation* on their part to bear these evils, or be responsible for Adam's acts. What account can be given then of the fact, but that God, in his wise and holy sovereignty, determined it should be so, for reasons which he has not made known to us!

But this is not all. Our brethren evidently regard the fact, as incapable of any other solution. Thus they tell us, that there is "one difficulty, and it is the main one which presses all these schemes in common"—viz: that all mankind are made subject to the consequences of Adam's sin. Here, it seems is a *difficulty*—something beyond explanation, or which cannot be accounted for by any *known* principle of reason. Now this is exactly the New England view of the matter. For what is the difficulty? If these evils are known to be inflicted by *retributive* justice, or according to the ill-desert of the subjects, then surely there is no difficulty. Every thing is explained and accounted for at once; for who finds any difficulty in assigning a reason for inflicting the *deserved* penalty of a just law! But such confessedly are not the evils in question. Hence the difficulty of accounting for them. In conceding this difficulty, therefore, the Repertory has conceded that no known reason can be assigned, sufficient to account for the infliction of these evils on the descendants of Adam. But this is the same thing, as to resolve the infliction into the sovereignty of God; which is the New England doctrine.

We know that our brethren call the evils in question, "punishment"—and "legal penalty." But to what purpose? Can names change things? Do they by this use of the word punishment change *the things* in the least iota, from what the New England divines state in other language? What are *the things?* One is, that the subjects of these evils do *not deserve* them; another is, that they are the *consequence* of Adam's sin; and another is, that they are inflicted according to a determination of God, for which no known *reason* can be assigned. Such are the views of the New England divines, and such are the views maintained in the Repertory. These are *the things*, and in respect to these, the agreement is perfect.

What then remains? We answer; *solely a dispute about words.*

This indeed follows, as an unavoidable conclusion, from what we have now proved, viz: *an agreement in things.* For what is plainer than that to call things by different names, cannot change the things themselves.

The Spectator next maintains, that in the language in which, if at all, the Princeton writers describe things diverse from those which are held in New England, even here if their language be interpreted according to their own statements, there is a substantial agreement.

In the first place we advert to their use of the word *impute*, or *imputation*. Now, as we have seen, our brethren most explicitly deny, that they mean, when speaking of the imputation of Adam's sin to his posterity, any transfer of moral character or moral acts, or that the ill-desert of Adam's sin belongs to his posterity. They mean simply that the posterity of Adam are made *liable* to the consequences of his sin. But this, as we have seen, is fully admitted by their New England friends. What then is the point of disagreement! Not whether the ill-desert of Adam's sin becomes the ill-desert of his posterity. Both say, there is no truth in that. Not whether the posterity are made liable to the consequences of that sin. This is affirmed by both. The only question is, whether thus to subject men to the consequences of Adam's sin, is properly called the *imputation* of that sin! On this point the one affirms, and the other denies. And this surely is a dispute about a word only.

The same thing is substantially true respecting the word *guilt*. The Repertory claims that this word, as applied to the present subject denotes simply *liability* to the consequences of Adam's sin. The fact of such liability is fully admitted by the New England divines. They suppose, however, that the word *guilt* is not properly used to denote such liability, and that it properly denotes *ill-desert* in the subject. What possible controversy then can exist on this point, except in regard to the proper import and application of the word guilt? None surely as to the fact, that Adam's posterity *are* liable to the consequences of his sin. The only possible question is, whether the word guilt is properly used to describe this fact.

Again, the Repertory asserts that the evils which come on the posterity of Adam as the consequences of his sin, are the *punishment* of that sin. But what is the meaning of this assertion! Not that these evils are inflicted on the posterity on account of any sin which is strictly and properly their own. This our brethren deny. Here then they exactly agree with their N. England friends. In what then do they differ? Not in the fact, that these evils are a consequence of Adam's sin; but simply and solely on the question, whether they are properly termed the punishment of the posterity. The Repertory maintains that evils coming on an individual without any sin of his own, and solely in consequence of the sin of another, are properly considered as the *punishment* of the individual for that sin. This, the New England divines deny. The only difference, then, respects the proper use of the *word* punishment.

Still there is a strong conviction in the minds of the Princeton brethren, that the difference is real and not verbal. The reason of this, is, that while their formal statements and explanations so fully harmonize with New England views, they still in their writings often employ other phraseology, which according to all correct usage presents a very different view of the subject.—And hence, in the use of certain forms of expression, they in fact attach to the doctrine of imputation the very ideas of ill-desert and punishment, which in their formal statements they so explicitly exclude from it. "Thus," says the Spectator,

"The Repertory says, 'In imputation there is *first* an ascription of something to those concerned; and *secondly* a determination to deal with them accordingly.' 'When Paul begged Philemon to impute to him the debt or offence of Onesimus, he begged him to regard him as the *debtor* or *offender*, and to exact of him whatever compensation he required.' The Repertory also describes this as 'laying the conduct of one to the charge of another, and dealing with him accordingly.' p. 435. Thus too, they say, "we *fell* when he (Adam) fell," and speak of our being punished for the "*violation* of a covenant in which *we* were included."

"Now we cannot for a moment subscribe to *this* view of imputation, in the cases referred to. If Philemon, in consequence of Paul's request, 'put that on mine account,' had soberly and as a *bona fide* accusation charged the *misconduct* of his runaway slave upon the apostle, and then on *this* basis demanded compensation, the apostle certainly would have considered the charge as slanderous. All that Paul meant was, not that he was to be considered as chargeable with the misconduct of the servant in any sense, but solely as under obligation, by virtue of an engagement, to redress the wrong. If our brethren should say, that they have explicitly asserted and in very formal statements, that by the imputation of the act of one to another, nothing is meant, but simply *making liable* to the consequences of the act, we know it; and we have no doubt, that this is all they did mean, at the time of making such statements. But what did they mean, *when* making the statements just quoted! Do not these statements *express* something more than mere liability to the consequences of the act! Does not the Repertory say, that *two* things are included in imputation, if language can possibly say this! Have we not a *first* and a *second*! first the ascription, the CHARGING of the *conduct*; & secondly a determination to *deal* accordingly! And was it possible for the Repertory to use such language, without attaching to imputation, something *more*, than mere liability to the consequences of the conduct! Now we do not suppose that our brethren were aware of this fact, when they elsewhere used other phraseology, quite inconsistent with this. But we do think there is such inconsistency, that their minds are led by certain customary *phrases* to attach more ideas to the word imputation, when they use these phrases, than they attach to it, when giving the formal explanations which we first quoted; and that it is through the influence of this mental illusion, that they imagine themselves to differ from their New England friends in something more than mere words. Let them make the experiment. Let them abandon those forms of phraseology which express *two* very diverse things as included in imputation, and confine themselves to that which expresses but *one* thing, viz: making liable to consequences, and we are sure they will perceive, and rejoice to perceive, the very agreement in things with the New-England, divines, for which we contend. And why should they not do this! If *imputation*, when applied to the present case, involves simply and solely a *making liable* to the consequences of another's act, why not define and use the term accordingly! Why should phraseology so diverse, be used to express an additional and very diverse idea, of *charging* an act on him who has never done it! Is charging an act one thing;—and holding liable to its consequences another thing! If not, then why so tenacious of phraseology which exhibits them as two things! If they are two things, then we ask, is charging the act on one as having done it, when yet he has never done it, a true or a false charge! If false, does the God of truth make the charge! If our brethren will look steadily at those questions and answer them; if they will abandon all those forms of expression which designate two things, when there is confessedly but one thing; we are persuaded that they will see that the protracted & unhappy controversy respecting the imputation of Adam's sin, is only a controversy about words."

REVIVALS.

From the N. Haven Intelligencer.

REVIVALS IN NEW-HAVEN AND VICINITY.

The revival in this city is not progressing we believe, as powerfully as it has been. There has been a recess in College for the last four weeks and all our active ministers but one, have been more or less absent for some time past. Yet the Holy Spirit we trust is not wholly withdrawn. The morning prayer meetings are kept up in the different places, with considerable interest, and some few appear to manifest the holy resolution that strengthened Jacob, when he wrestled with the angel of the Covenant. A goodly number attend the anxious meetings, and some of our young converts are coming up to the help of the Lord. About 200 are propounded for admission to the Congregational Churches on the approaching Sabbath. Our ministers have all returned to their labors. The college has convened again the present week, and we hope the Lord will revive us again, and pour us out a blessing till there shall not be room to receive it, or sinners to be converted.

There were 131 admitted to a small Congregational Church in North-Haven, on the last Sabbath. This was a scene of solemn interest never before witnessed in that place, (the field cultivated many years by the venerable Dr, Trumbull.) The house was filled in every part.—Those added to the church, were mostly between 16 and 40 years of age. There are probably fifty or sixty more who are considered as trophies of this work of grace that will ere long follow their example.

A four days meeting was held in North Milford, the last week and closed on the Sabbath, which was the fifth day. A revival has followed, or rather accompanied the means. A number were converted during the meeting and they have now, as a member of the Church remarked, a glorious work, such a time as they never saw before.

Thirty are propounded for admission to the church in Derby, and 40 or 50 more are subjects of the revival. The revival in Milford, we understand is making considerable progress, and also in West-Haven, Fair-Haven, East-Haven, Branford, and North-Branford.

From the Same.

REVIVALS IN OTSEGO CO. N. Y.

Huntsville, May, 21st. 1831.

Dear Sir:—The Lord is indeed building up the waste places of Zion, and repairing the desolations of many generations. The town and even the whole county in which I reside has been in a moral point of view like the mountains and hills of Gilboa, on which neither rain nor dew descended. But of late the cause of temperance has prevailed to a considerable extent in this, and all the towns around us. Multitudes have thus been rescued from the most dirty, loathsome, and abominable of vices which degrade the human species, and are now men of business, in prosperous circumstances. For this, we are loudly called upon to be thankful; but O! what cause of gratitude and praise have we, when we realize what God hath wrought for the souls of men in this region. Most of our towns have been visited since the first of January, by the special influences of the Holy Spirit. Many hundreds have since that time, been translated out of the kingdom of darkness, into the kingdom of God's dear Son. The following are among the places visited; Harwich, Westford, Worcester, New-Lisbon, Millford, Maryland, Cooperstown, Burlington, Butternuts, &c. In several of these places it is believed, that nearly 200 have obtained hope since the solemn convocations. In the place last mentioned, about 200 obtained hope before the meeting closed, the particulars will probably be given. The church here is small, consisting of not more than 80 members; one half of whom have joined since the revival. Twenty or thirty more are expected to unite soon. It is not uncommon for the churches in this region to receive from 40 to 60 members in a day. In the towns mentioned and many others around us, the work is still going on. The work has been great here considering the number of inhabitants; but we cannot rest yet, while we behold multitudes still thronging the broad road to death, we have great encouragement to go forward. About 20 families have recently erected the family altar, some are still anxious. A lady aged 85, walks to meeting 2 miles, and for a few weeks has given comfortable evidence of having been born of the Spirit.—Some intemperate men, Sabbath-breakers, and open opposers, are among the happy subjects of grace.

All ages and ranks share in the blessings of revival; though as in other places, the greatest proportion are youth. Every week brings accounts of the submission of Infidels, and Universalists. Some have expressed the deepest anguish, have made the most humble confessions, and have set out to undo, as far as possible the work of their whole lives. More fervent cries, more earnest wrestlings at the throne of grace in behalf of their hardened and unconverted companions I never heard, than were offered by these very individuals, within a few moments after their conversion.

SAMUEL T. BABBITT.

From the Southern Religious Telegraph.

REVIVAL AT THE UNIVERSITY OF NORTH CAROLINA.

We publish the following letter, from the Rev. D. L. Russell, that those who know the importance of a work of grace in that institution, may take courage, and commend it to God in their earnest prayers.

University of N. C. May 27, 1831.

Brother Converse:—The Lord is working gloriously at this place. In little more than one week about twenty conversions have taken place among the students. This is the first revival since the institution was founded,—its commencement is powerful. A good many more seem to be under deep impressions, the work is still and solemn.—I will just add that some idea of the deep interest felt, in a short time, may be formed from the fact, that, the next morning after I preached the first time, eight students called on me to inquire what they must do to be saved. From that time (Wednesday morning) till Saturday, the number of inquirers increased to, say 20.—It was understood that I was to leave here on Saturday morning to attend an inquiry meeting in Raleigh, at night, where there is also an interesting state of things, but before I had left my room in the morning, a number called to talk about the things of eternity, and during the whole day I was almost incessantly engaged in talking and praying with inquirers. Such was the state of things that I felt constrained to give up the idea of going to Raleigh that day. Almost every hour in the day students are calling, from 35 to 40 have in this way visited me, most of whom seem to be pretty deeply impressed; and it is believed there are few in college who are not partially interested. May the Lord enable his people to pray in the spirit for the conversion of many more sinners at Chapel Hill.

Yours in haste, D. L. RUSSELL.

P. S.—There are now some in my room waiting for an opportunity to converse.

From the Observer and Telegraph.

FOUR DAYS MEETING IN NELSON, PORTAGE COUNTY.

We learn that the meeting at Nelson was attended with glorious displays of sovereign grace. The most determined opposers, who attended the meeting from day to day, for no other purpose than to express their contempt of God's truth were stricken down, one after another, and laid at the feet of the Saviour they had spurned. On an invitation for the anxious to repair to the Academy, to be conversed with, on the fifth day, (the meeting being prolonged,) a large proportion of the congregation were on the move, and the room was found to be too small to contain those who were pressing to the anxious seat. About forty obtained hopes during the meeting, and near a hundred others were supposed to have been anxious when the meeting closed. Some very interesting incidents are related. It is said that a member of the church requested the special prayers of Christians in behalf of a brother and sister, who cared for none of these things. These two individuals were accordingly made the subjects of special prayer and that very day they were both on the anxious seats. Special prayer was also offered in behalf of the stout hearted opposers above mentioned.

There was nothing peculiar in the means employed, unless it be a peculiarity to make a pungent application of divine truth to the conscience and the heart, and urge home the duty of an immediate surrender of the heart to God—unless it be a peculiarity to send up believing prayer to God, and linger with confiding importunity, about the mercy seat. We hope to have a more circumstantial account soon.

Revival in Claridon.—We learn that the state of things in Claridon Geauga co. is cheering to the friends of Zion. Christians are beginning to awake, and the impenitent to inquire.—Some hopeful conversions have taken place.—*Ib.*

INFLUENCE OF REVIVALS.

A young man, a citizen of this town, yesterday called upon me, and stated that he had done a certain job of work for me some time ago: Very well, did I pay you? Yes sir, he replied, you paid me, but I *charged too much*. But did you think so *at the time?* Yes, said he, I knew that I was asking too much, but I thought that perhaps *you* did not think so; but now, since God has opened my eyes, I see the *exceeding wickedness* of it, and come to make restitution. This young man is one upon whom the blessings of the present revival has fallen.—*Ch. Mir.*

Rev NATHANIEL HEWITT, D. D. who has acquired the high appellation of "Apostle of Temperance," took passage yesterday for Liverpool, in the Great Britain. Heaven's blessing attend him.

In the same vessel are likewise Rev. Messrs. Hawes of Hartford, Asahel Nettleton, ——— Calhoun of Coventry, Conn. &c. Also, Dr. Ives of this city.—*Gen. Temp.*

SUDDEN DEATH.

The Reading, (Pa.,) Chronicle states, that at a ball given at Curstztown, in that vicinity, a young woman by the name of Mengle fell lifeless upon the floor while dancing.

The New-York Journal of Commerce, states, that a young gentleman of most respectable connexions, and many personal accomplishments, died a few days since, in that city under similar circumstances.—*Sunday School Jour.*

On the 8th inst. Col. John Brooks, of Salem, Ashtabula co. Ohio, aged 47, was knocked overboard and drowned, near Cunningham's Island, from the sloop Humbird, of Conneat, of which craft he was owner and master.

OBSERVER.
THURSDAY, JUNE 16. 1831.

MEETING AT MENDON.

A four day's meeting commenced at Mendon on Wednesday of last week, and (we presume) still continues. We are not in the habit of giving particular accounts of these meetings until they have closed, and we can speak definitely as to the apparent results—but we give the following facts on the authority of a christian brother who attended from its commencement until last Tuesday evening.

On the second day considerable interest was apparent, and an agonizing spirit of prayer was manifested among christians. The anxious seat was crowded. On the third day the seats which were prepared for the accommodation of 100 were found entirely insufficient for the number of anxious sinners who presented themselves, soliciting the payers of christians. Seats for the accommodation of 200 were prepared on Saturday and were filled. In the evening a novel scene presented itself—more than 60 persons, from 12 to 70 years of age, voluntarily arose and expressed a hope of pardoned sin, and on the same evening more than a hundred, without being called on, arose and requested a special interest in the prayers of God's people. On this day it was supposed that as many as 3000 people were present, and as the meeting house was entirely too small to contain them, they were obliged to meet in an adjacent grove.

All descriptions of persons have been made the hopeful subjects of renewing grace, and numbers of those who came for the avowed purpose of ridiculing and opposing the revival, and even took the anxious seat in derision, were made to bow and submit to God.

The meeting is represented as one of overwhelming interest and the power of God was displayed in the conversion of a multitude of souls.

We give only these few particulars at present, as any thing more might appear premature. A more particular account, we presume, will appear soon. We have not learned who the principal preachers were at this meeting—have only heard the names of Rev. Dr. Comstock of the Baptist, and Rev. Mr. Taylor of the Congregational church.

REVIVALS.—A letter from a friend who is now travelling through the southwestern counties of this state, says, "There has been a powerful work of grace in Arcadia and in China, which has extended into Freedom the adjoining town on the south in Cattaraugus Co. which has resulted in the hopeful conversion of a goodly number of souls, many of whom are heads of families, and some of them were avowed Universalists. A number of the converts are from the ranks of the aged who had grown grey in sin. At a four days meeting recently held here which was very numerously attended and very interesting, the power of God was displayed in the conversion of sinners. The number of converts is not given, but the work has been altogether more powerful than ever before witnessed in that section of country.

In MT. MORRIS, also, in Livingston Co. there is a pleasing work of grace. Twenty three have recently united with the church, and as many more are expected to unite with it at the next communion.

In Moscow there is an unusual attention to religion. A four days meeting it is said is to commence there on Thursday the 22d inst. GROVELAND and EAST SPARTA are also enjoying a refreshing from the presence of the Lord.

Revival at Vienna, (town of Phelps) Ontario County.—Having heard something of the outpouring of the Spirit which attended & rendered effectual the labors & prayers of God's people at a protracted meeting held in Vienna, we wrote to a friend in the vicinity for information with regard to it.—Our request was promptly complied with, but the writer had not the means of answering us as fully as we could have wished.

The amount of his communication is, That a four day's Meeting was commenced there, and was attended with such evident tokens of the divine blessing that it was continued with unabated interest for eight days. The anxious seat was usually occupied with from one hundred to two hundred who were apparently anxious about the salvation of their souls.

Our correspondent says "I have not learned how many indulged hopes, but the work is evidently more rapid and glorious than any thing of the kind that has taken place in this region—To God be all the Glory."

The principal instrument in this work was, we understand, the Rev. Mr. Boyle who is laboring in Wayne county.

MORE RESTITUTION.

The Boston Weekly Messenger says, "Mr. Joseph Noyes of this city, yesterday received a letter through the Post-Office, enclosing forty dollars with the words *Principal and Interest*, written in an apparently disguised hand. Mr. N. does not recollect any loss which would entitle him to this remuneration."

It must have been noticed by every person in the habit of reading newspapers, that there have been more instances of the restitution of property fraudulently obtained, within the past year, than ever were known in the same space of time before. In fact, more instances have been made public, and thus come to our knowledge, in that time, than *all* that we had previously heard of.

It will be recollected that those persons who have thus made restitution have generally concealed their names—they could not, therefore have been actuated by a desire for the applause of men. We would barely remark—and we do it for the especial benefit of those who oppose revivals—that in the same period in which these instances of restoring property fraudulently obtained have occurred, there have been more revivals of religion than were ever before known in our country, and these acts are the *genuine* fruits of true religion—the religion of the Bible. We doubt not that the enemies of religion, and opposers of "*popular* excitements" will admit this, and are willing too, to receive these fruits of religion, which restore to them their property and render that which they possess more secure. It appears to us a very rational enquiry for them to make, whether that religion which leads to such results must not be genuine—a religion which if it should ever universally prevail, will not render this world what christians anticipate it will be, in the time of the Millennium.

Another remark suggests itself, which is, that there is, it appears to us, *some* evidence of that enmity which the scriptures attribute to the natural heart, in the fact that hostility to revivals should be exhibited, when so many striking instances of reformation of morals flow from them.

Further, we might enquire whether those who would make their morality the ground of their acceptance with God, can show us any instances in which a REVIVAL of MORALITY has produced such fruits as have resulted from those revivals of religion in which *works* are held to be of no other avail than as evidences of that faith which leads to obedience. It is, we think, pretty evident that the religion of the present day affords a good many proofs of its genuineness, and of its beneficial effects upon society. It would be well for moralists to examine this subject to see whether, after all, this is not the religion of the Bible.

SABBATH SCHOOLS UNFAVORABLE TO LIBERTY!!

If there is any thing which can show conclusively that "madness is in the heart of man," when the subject of religion is brought before it, it is the cry, so often repeated, that Sabbath Schools are unfriendly to our political institutions. Men who pretend to be politically wise would persuade us that Sabbath Schools are designed and calculated to give to the clergy an undue influence and to deprive the people of their liberty. If this be so, of what use to us is the perusal of the pages of history? If those measures which in former ages and in other countries have kept the people in bondage, are to produce an effect precisely the reverse in our own day and in our country, why should the politician or the philanthropist refer us to history for examples for our guidance in the management of the concerns of the present age.

What is the object of Sabbath Schools? The obvious answer is, to teach the rising generation the principles of the religion of Christ. Is that religion unfriendly to liberty? If it is, show us the principle or precept which that religion inculcates that will afford proof of it. Who are the teachers of these children? Are they priests? Not one teacher in fifty is a minister of the gospel. The teachers are Laymen of all ranks, ages, occupations and professions—a majority of them farmers, merchants and mechanics. Look at the system of instruction. Is it calculated to abridge the freest exercise of the reasoning faculties? The fact is the whole system is calculated to call into exercise the reasoning powers, to make men think for themselves. Proof—Proof is called for and produced at every step. The teachers examine for themselves and have different helps to enable them to understand and explain the truths they inculcate upon the minds of the children. Is this the way to lead people to receive opinions and doctrines on *trust* and to keep them in ignorance? It is the mass of the people too who are the teachers and the children especially of the poor who are taught—whose minds are thus called into exercise and are furnished with the rudiments of useful knowledge—imbued with the purest principles of morality, and a taste for reading is acquired from the books which the S. S. Library affords, that absolutely prevents the possibility of the existence of that ignorance which characterizes the population of those countries where the priesthood exercise the most unlimited control, where there is the most crouching servility on the one hand and of overbearing pride and domineering insolence on the other. What! take systematic measures to enlighten the great body of the children and youth of our land, and instil into their minds the purest principles of morality, in order to deprive them of their liberty!! Make the farmers, the merchants and mechanics—in short make those classes of men the teachers and religious instructors of the children who are the most jealous of their rights, in order to give the clergy an unlimited control, and enable them to destroy our republican institutions!!

What is the state of things in those countries where the Priesthood have obtained the most unlimited ascendency? Look at Italy & other Catholic countries—are the priests there endeavoring to enlighten the people? To place the bible in every family? To bring all the children under Sabbath School instruction? There is hardly a man in America, or a child ten years old, who has been six months in a Sunday School, that cannot give a correct answer; and yet Sabbath Schools are the great engine to "unite Church and State"!!

As we said before, when men can talk thus, of what use is history—indeed of what use is reason? Make men moral, make them religious, enlighten their understandings, diffuse information—let them understand the great principles of religious liberty—render them capable of self-government—For what? Why, according to the doctrine of a certain class at the present day, to make them slaves!

Surely "madness is in the heart of men while they live."

RAISING REVENUE FROM IDOLATRY.

It is a curious fact that a civilized and christian nation like Great Britain, should at this day, derive a considerable revenue from a tax on pilgrims who visit the Idol temples of British India. It appears that the tax thus collected for the last 17 years amounted to rising one million pounds sterling. And what is more singular about this business is, that although the national religious establishment of Great Britain extends to her Indian possessions she has her agents stationed at their Idal Temples to *keep them in repair* and assist the devotees who visit them. This abominable practice has been made the subject of remonstrance—has been discussed before the Court of Directors—is perfectly understood in all its bearings, and yet is vindicated and maintained and the court has by a formal vote resolved to continue its participation in the profits of this idolatrous worship. However good men, and men of talents and high standing in the East, as well as at home, have raised the note of remonstrance and public opinion is taking a decided stand against it. It is to be hoped that the foul reproach will not long remain upon the christian world, of a christian nation by its legislative acts, countenancing and encouraging Idol worship and making it a source of revenue.

THE CASE OF REV. MR. BARNES.

It will be seen by the proceedings of the Gen. Assembly that this case which has caused so much difficulty in the Presbytery of Philadelphia has been amicably and satisfactorily settled.—We have hitherto abstained from publishing the various statements and counter-statements that have for the past year been made public through the papers, relative to this case. The length of these publications have, in a great measure deterred us from giving them in the Observer.—

Central Library of Rochester and Monroe County
Historic Newspapers Collection

That our readers may understand what were the principal points in this controversy we give this week, an article from the Christian Spectator abridged and commented upon by the editor of the New-York Evangelist. We intended to have done this before, but the paper containing it was mislaid.

THE POLES.

It will be perceived by our extracts under the Foreign head, that the accounts of the success of the Poles which we have before given were highly exaggerated. Their situation is extremely critical, and their ultimate success, relying upon their own resources, must be hopeless.—Should the Turks however, by attacking the Russians, make a diversion in their favor, and should some of the Russian provinces, formerly belonging to Poland, join their countrymen in shaking off the yoke of the Autocrat, they may yet achieve their independence. The eyes of the civilized world are looking with intense interest on the unequal conflict, and Americans especially must feel a strong sympathy for the brave Poles, and a deep anxiety for the triumph of their arms. The accounts still appear contradictory, and it is very uncertain what is in fact the true situation of these contending powers.

D. will appear next week.—We regret that his communication was received entirely too late for this paper.

For the Observer.

Mr. Chipman:—I observed in your paper of last week an article over the responsible name of the Rev. A. D. Eddy, which seems to have been designed as an antidote to something which appeared in the Evangelist a few weeks ago upon the subject of prayer.

I have not seen the article in the Evangelist to which Mr. Eddy alludes, but I must say that however objectionable it may have been, it could scarcely be more so than the communication from my highly esteemed fellow-laborer. It has always been a matter of regret with me to see invidious distinctions made between the regular ministers of Jesus Christ, but this is especially painful when it is calculated to prejudice the public against a class of men who, from the want of early advantages, may not stand upon the desirable eminence of my learned friend.

What does my dear brother mean, when in the very first paragraph, he separates *'fervor of feeling'* from the dignified and excellent things which he approves of in prayer and couples it with 'loud unmeaning and irreverent declamation' which he hates! Surely he cannot mean to tell the public that those learned divines who display so much theological knowledge, and systematic thinking in their prayers, have no fervor of feeling, nor yet that the man of 'fervor' is always 'irreverent and unmeaning.' And yet this is precisely the import of his language.

In his second paragraph he draws his contrast between, *educated* and *uneducated* ministers and ventures it as his opinion, that revivals of religion are "much more powerful and extensive" under the labors of the former than of the latter.

Now Sir, my objection to this, is not, that I do not consider education a great blessing to any man, and especially to a minister of the gospel; but that I am opposed to such invidious distinctions.

It is not very clear what the writer means by *an educated minister*. From the closing sentence, it would seem that none are educated except those who have enjoyed the advantages of a Theological Seminary. If this be indeed his meaning then to be consistent, he would advise those congregations who wish for "the most powerful and extensive revivals of religion," if they have a pastor who has not enjoyed the blessing of being educated in a Theological Seminary, to dismiss him immediately and procure one who has. If he means by *"educated"* those who have passed through a regular collegiate course, which is probably the least he can mean, consistency would call for the same advice to be given to the congregations of such brethren as are not the graduates of some college. Now I know my brother Eddy too well to believe, for a moment, that he would ever give such advice.

In his next paragraph he gives it as his opinion, "that the purity and power of the present revivals of religion are, under God, to be attributed to the higher standard of theological learning, and more systematic doctrinal preaching which our Theological Seminaries have introduced." He then adds, "It is the truth and the whole truth of the gospel well arranged and argumentatively presented that makes revivals, while a few truths reiterated with fervor and pressed with well designed but mistaken zeal will produce but a feverish excitement."

Here the invidious contrast is continued.—"The truth, the whole truth, makes revivals." The truth "the whole truth" can only be well arranged and argumentatively presented by the students from Theological Seminaries. On the other hand it would seem from the connexion which this clause has with what has gone before it, that uneducated men can only present "a few truths" and "reiterate them with fervor," and "press them with a well designed but mistaken zeal," and this will only produce a "feverish excitement." Here I would inquire of Mr. Eddy, whether such uneducated men as Bunyan, Newton, Fuller, and Scott in Europe, together with all those who have been deprived of a collegiate education and the blessings of a Theological Seminary in America, are to be classed with those who can only "present a few truths and reiterate them!" Again I would ask him why those uneducated clergymen who can only "present a few truths" must necessarily be actuated by a "mistaken zeal!"

Once more I would ask, why must a few truths of God's word when reiterated with fervor produce only "a feverish excitement!" Suppose, for instance, that one of these *poor uneducated ministers* should only have learned from his *bible* that mankind were ruined sinners, that Jesus came to save them, and that in consequence of his sufferings and death all who would repent and believe might be justified and received to eternal glory. Could these few truths, (and these truths any uneducated man might learn,) when reiterated with fervor produce nothing more than a feverish excitement! But as our friend has introduced the name of the immortal Edwards we will let Edwards speak on this subject.

In his "thoughts upon the revival of religion in New England," in noticing the objection brought against some ministers for not being sufficiently learned in their preaching, he speaks as follows, "They go away with a wrong notion who think that those preachers cannot effect their hearers, by enlightening their understandings, that do not do it by such a distinct and learned handling of the doctrinal points of religion, as depends on human discipline, or the strength of natural reason, and tends to enlarge their hearers learning, and speculative knowledge in divinity. The manner of preaching without this, may be such as shall tend very much to set divine and eternal things, in a right view, and give the hearers such ideas and apprehensions of them as are agreeable to truth, and such impressions on their hearts as are answerable to the real nature of things." Again, "An increase in speculative knowledge in divinity, is not what is so much needed by our people as something else. Men may abound in this sort of light and have no heart: How much has there been of this sort of knowledge in the christian world in this age! Was there ever an age in which strength and penetration of reason, extent of learning, exactness of distinction, correctness of stile and clearness of expression did so abound! And yet was there ever an age in which there has been so little sense of the evil of sin! Our people did not so much need to have their heads stored as their hearts touched; and they stand in the greatest need of that sort of preaching, that has the greatest tendency to do this."

Again.—"Two things that are exceedingly needful in ministers are zeal and *resolution*.—The influence and power of these things, to bring to pass great effects is greater than can well be imagined. A man of but an ordinary capacity will do more with them, than one of ten times the facts and learning without them."

This Sir, was the manner in which the good Mr. Edwards used to think on these subjects. Instead of coupling zeal with mistaken views, and fervor of feeling with "irreverent and unmeaning declamation," he always mentions them as ministerial graces which were "lovely and of good report;" and instead of drawing invidious distinctions between *educated* and *uneducated* men, he earnestly exhorts his brethren, not to refuse to "give all that honor which belongs to others, as instruments, because———they are much inferior to themselves."

It is the farthest from my wish to say any thing against Theological Seminaries or a learned ministry. Those who know me know that I have uniformly been the advocate of both. But while I am disposed to do all that I can to give the church an able and learned ministry, I am still constrained to believe that God often "chooses the weak things of this world to confound the mighty," and that we are in great danger at the present day of placing too much reliance upon the literary furniture of the *man of God*, and to think too little of those spiritual attainments which the Edwards, and Brainards, and Whitefields of other days considered beyond all price.

Let Mr. Eddy examine once more, with his accustomed candor, and see if he does not know one man at least who was not educated in a Theological Seminary, and who in his sense of the word is *uneducated*, who labored during the last winter between Cayuga Bridge and Buffalo, with as great acceptance and as much usefulness as any other minister alive.

I am exceeding sorry to be under the necessity of appearing in opposition to any thing coming out under the signature of a much valued friend and brother, I have designed to say nothing which might injure his feelings, but I do think that his communication, though well designed, is calculated to make impressions which he would regret as sincerely as any other man.

I am, Dear Sir, in haste Yours,

WM. WISNER.

For the Observer.

HASTY AND CARELESS ADMISSION TO THE HOLY COMMUNION.

Mr. Chipman—I learn from a communication which appeared in your paper of the 2d inst. over the signature of A., that the editor of the Presbyterian and Dr. Rudd, of Auburn, have had their fears very much excited lest revivals should be brought into discredit by the *"hasty and careless"* proceedings of western men. I know not to what portion of the west the two sage editors allude. They write as if the *west* was a little hamlet or village, in which each inhabitant was not only privy to, but responsible for all that was done, and they seem to suppose that when they speak of evils prevailing in the west, they lay their finger upon the very spot. Now sir, I am a western man, and have resided in the western country for more than 31 years, and yet I have never seen all the west. I am well acquainted with western New York, and if the complaint of haste and carelessness in the admission of members is intended to apply to that section of the west, I should be prepared with A. to repel the charge. I know of no place where church officers are more careful in the examination of candidates for church communion than this, and I think I can say, I know of no portion of Zion where the members of our churches bring less reproach upon the cross of the REDEEMER.

It is true, we do not generally require our candidates to perform a *quarantine*, but receive them as soon as they give satisfactory evidence of a change of heart. We do this,

1. Because we conceive it to be according to Apostolic precedent. We no where find either the Apostles or primitive ministers of Christ withholding the ordinances from the people of God, because they had recently turned from darkness to light. Paul did not require the jailor to wait one hour, though it was between midnight and day light that he was converted.—Philip did not require the eunuch to wait till he got home, but as soon as they came to water he baptised him upon his confession of faith. This was, indeed, the universal practice from the day of Pentecost until the church became corrupt enough to substitute for the commandments of God, the traditions of men.

2. Because we believe that the ordinances of the church belong to the people of God, and no man has a right to withhold them, unless in the course of a regular discipline. If it is the duty and the privilege of a Christian ever to make a profession of religion, and walk in God's ordinances, it is his duty & his privilege as soon as he believes; and we do not feel authorised to "shut up the kingdom of God against men."

3. Because we believe it prevents the convert's growth in grace, and lessens his usefulness to keep him out of the church of God. He not only needs the sincere milk of the word, but the care of the church and the children's bread for his spiritual nourishment, and to deny him either, is to deprive him of the means which GOD has appointed for his edification and growth in grace. We should think it quite as rational for the parents of a new born babe to withhold from it a mother's care and its natural food, till they could see whether it would be a healthy child, as for the officers of a church to withhold from a young convert the means of his spiritual nourishment till they see whether he can live and thrive without them. We are not among those who wish to see the experiment made, how a young disciple who is now ardent and engaged will get along, after he shall have become cold. We wish him to enter the church with the ardor of his first love, and be so engaged in duty and strengthened by the word and ordinances of Christ's house, that "his path, like the path of the just, may shine brighter and brighter till the perfect day."

But to all these reasons for giving the children's food to the children, as soon as they are born, it is objected, that expediency requires a different practice. We are told that these early admissions fill the church with hypocrites, and distract our judicatories with discipline.

To this objection my first answer is, that if it were as the objector supposes, still he should not feel authorised to attempt a remedy for the evil by a departure from scripture example. But I would answer, 2dly, by denying that early admissions are the occasion of the evils complained of.

The writer has been a pastor more than 18 years, during which time he has received into communion nearly a thousand members; & though he has always suffered them to come into the bosom of the church as soon as they embraced the Saviour, he has never had half the difficulty with those early admitted converts, that has prevailed in many churches with which he has been acquainted who have pursued the opposite practice.—In all the time of his ministerial life, he has never had what could be called a disturbance in his church, and in the few cases of discipline which have occurred, he has never had an appeal bro't from any decision of the session which he has moderated. The writer can say, that the most troublesome members he has ever had any thing to do with, have been those who have come with letters from other churches, and from churches too where they were kept long on trial before they were admitted to the communion.

These, Mr. Editor, are some of the reasons which influence the conduct of western men, and we must be permitted to say that we shall, some of us at least, consider the practice of the Apostles and the command of the Saviour, good authority for Western New York—the opinions of the Presbyter an and Dr. Rudd, to the contrary notwithstanding.

A WESTERN MAN.

For the Observer.

MR. EDITOR:—There is a work now published at the Book Store of Messrs. Hoyt, Porter & Co. in our Village which has long been greatly needed in the Presbyterian church, and which I think will be read with interest by its ministers and officers, and by a large proportion of the private members. The work I refer to, is an essay on the warrant, nature, and duty, of ruling Elder, in the Presbyterian Church, by Samuel Miller D. D. Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton New-Jersey. The whole is divided into fifteen chapters as follows:

Chapt. 1st introductory remarks—2d Testimony from the order of the Old Testament Church: 3d Evidence from the New Testament Scriptures: 4th Testimony of the Christian Fathers: 5th Testimony of the witnesses of the truth in the dark ages: 6th Testimony of the Reformers: 7. Testimony of eminent divines since the reformation: 8. Ruling Elders necessary in the Church: 9. Nature of the Ruling Elder's office: 10. Distinction between Ruling Elder and Deacon: 11. Qualifications proper for Ruling Elders: 12. Election of Ruling Elders: 13. Ordination of Ruling Elders: 14. On the resignation of Ruling Elders: 15. The advantages of conducting discipline on the Presbyterian plan.

G.

For the Rochester Observer.

Mr. Editor—Will the Honorable Board and Trustees of this village inform the public the number of Licenses they have granted to sell Ardent Spirits, and to whom granted, and if any license allows Grocers to keep their Stores open on the Sabbath at all hours for the purpose of vending Spirituous liquors. Some Grocers are in the practice of taking more money on Sunday for the Ardent than on any other day in the week, particularly in the vicinity of the Canal.—If such practices are illegal, why do not our Civil Authority do their d t , and much oblige

Rochester, June 15th, 1831. MANY.

For the Observer.

To friends of God & man, in every town in the County of Monroe Greeting.

Will you not assemble the great multitude of S. School children on the ever memorable 4th July, and bring before them, the dealings of God to this nation, and enforce upon them the obligations they are under, to render to God the things that are God's, as well as to Cæsar the things that are Cæsars. RAIKES.

SECULAR NEWS.

BURNING OF FAYETTEVILLE.

The following letter from the Rev. Mr. Rowland, to the editor of the National Gazette, describes; in a most vivid manner this sorrowful occurrence.

Fayetteville, (N. C.) May 29, 1831.

To the Editor of the National Gazette:—

SIR—FAYETTEVILLE IS NO MORE!—This morning the sun rose upon us in its beauty, and with gladdened hearts we flocked to the churches of our God. Now we are in *ruins*. But two stores of all that this place contained are standing. The rest are entirely consumed. Nothing but stacks of tottering chimnies remain to tell what we once were.

Except in the outskirts of the town, and in those streets which are a little off from the centre of the village, not a dwelling house remains. All the churches, with the exception of the Methodist, which is distant from the centre of the town, are destroyed. The academy, the two splendid hotels, our printing office, the two banks, the old state house, every apothecary shop, and some of our mills, are all in ashes.

The fire communicated, (it is supposed) from a chimney, precisely in the centre of our village, and spread with inconceivable rapidity through every street. It was just after the congregation had been dismissed, about half past twelve o'clock when the fire was first discovered, and in less than one hour and a half our village was literally a "sea of flame." The goods were consumed in the streets, the engines were burnt at their stands. Some who had property removed to a distance in expectation of safety were disappointed; too soon the destroying element reached them. The churches, though at a distance from each other, were soon in flames. The tall steeple of the Presbyterian church seemed a pyramid of fire; for a while it stood firm, soon the bell descended with a crash—the steeple trembled, tottered and fell.—The Episcopal church, which apparently caught at the same time, was soon in ashes.

As I wandered through the out-skirts of the place, to administer relief so far as possible to the distressed, my heart sunk within me. The sick were borne out of their houses, and were lying on pallets in the street. Others, faint and exhausted, were reclining on the beds which had been thrown out. Every moment our ears were stunned with the explosion of powder, to demolish the buildings which might stay the flames.—But although many were thus levelled, there was not strength to pull the timbers from the reach of the conflagration.

It is impossible to paint the heart-rending scenes which every where occurred. Parents were inquiring for their children, and children for their parents, & in every countenance reigned despair.

I have been round the fire in every direction, and the above statements are the result of my own observation. From where I now write I can perceive, for the extent of nearly half a mile, the light which flashes up from the smouldering ruins. A very small portion of the property was insured. Most of the people *lost their all!*—Our distress can be partially imagined, but cannot be justly conceived of. Much bodily injury was experienced, but so far as it is at present known, no lives were lost. What results may be ascertained when our friends are collected, it is impossible to say. H. A. ROWLAND, JR.

Extract of a letter to the Editors of the Philadelphia Gazette, dated

Fayetteville, N. C. May 29, 1831.

I am sorry to inform you that we are all burnt out. The town is now a heap of smoking ruins. The fire commenced in Mr. Kyle's kitchen, and extended up Hay st. as far as Mrs. Gas's, on the north side, and up as far as the wagon yard on the south side, burning every thing in its way. The Presbyterian and Episcopal Churches are also gone, and all the intermediate houses—we are all houseless and homeless. There are about two thousand persons who have no place to lay their heads. The loss is above *one million of dollars*. The U. S. Bank & Cape Fear Bank are also gone; La Fayette Hotel likewise. I believe no lives were lost.

Another letter of the same date says:—"We had not left church half an hour before the fire broke out. All the notes and books of any value belonging to the Banks were saved, but it was found impossible to get at the specie. Hopes are entertained, however, that it will not all be lost. The Branch Bank of the U. S. is to be moved to my mother's residence. She has given up to the officers of that Institution, the drawing room, for the transaction of their business. The State House, the Hotel—both churches, the Cape Fear Bank, and all the other principal buildings are burnt."

By conversation with gentlemen long resident in that recently flourishing but now non-existent town, we learn, that the number of its inhabitants was about 3,500. The loss of property is estimated at $1,000,000, less than one tenth of which is supposed to have been insured. About half the insurance is in this city.

The La Fayette Hotel, in the centre of the town was of brick and one of the finest buildings of the south. It belonged to a gentleman of this city and was insured for $20,000. On the corner opposite to this hotel stood the U. S. Bank, also of brick. From this the books and papers were saved, the specie could not be removed; but the metal will undoubtedly be recovered from the ruins. The market and town house were of brick. With very few if any other exceptions the place was pine of the most combustible kind. A rivulet ran directly through the village turning several mills and emptying at a short distance into Cape Fear river.

From the New-York Spectator.

STEAMBOAT EXPLOSION.—The startling intelligence was received last evening, and spread rapidly over the city, that the Steamboat General Jackson, had exploded yesterday afternoon, somewhere in the neighborhood of Sing Sing, and that many lives had been lost. The accounts of this disaster given in the morning papers, are in substantial agreement, and we have selected that of the Mercantile, which is as follows:—

ANOTHER STEAM-BOAT EXPLOSION.

The Steam-boat General Jackson, Capt Vanderbilt, that has plied daily between this city and Peekskill, on her passage down yesterday afternoon, burst her boiler with a terrible explosion. The accident occurred about 4 o'clock while she was lying near Grassy Point Dock, a new landing in Harverstraw Bay, about two miles below Stoney point Light house, and thirty five miles from the city. Captain Vanderbilt was on shore at the time, assisting in the landing of passengers and merchandize. Such was the force of the explosion that the Boiler was blown entirely from its place, and fell into the river between the boat and the dock: a great part of the forward deck was demolished—the bow blown out, and in about twenty minutes the boat sank, the stern only being visible above water.—When it happened the Steam-Boat Albany Capt. Jenkins, on her passage down, was only a few miles from the scence of the terrible catastrophe, and in half an hour threafter, Capt. Jenkins was near enough to send his Yawl on shore, to the assistance of the sufferers. Capt. Vanderbilt and six passengers returned to the city in the Albany last evening, and from their report we regret to state that a man and a boy were killed, and when the Albany left the scene, a black man was at the point of death; about fifteen others were wounded, some of them, including the engineer, so seriously that their lives were despaired of. The Gen. Jackson had on board about 40 passengers, but the short period that elapsed between the accident, and the departure of the Albany, together with the confusion of the scene, render the particulars thus far rather imperfect. Whether any passengers were missing or not, was unascertained; nor did we learn that any cause could be assigned for the fatal explosion.

P. S. Just as we were putting this paper to press, the following list of persons dead or injured by the explosion, was handed to us, from which it appears that the pilot and engineer of the boat were not dead.

Capt. Vanwart, pilot, badly scalded.
John Vantine, engineer, very do. do.
———,fireman, a colored man, do. do.
———,deck hand, do. do.
Mr. Marshall, a passenger, dead.
John Glass of Harverstraw, very badly scalded.
Miss Dow, missing—
Rufus, (a waiter,) missing.
The bar keeper had his legs badly scalded.
Mr. Bradley, (architect) of this city very much mangled, and not expected to recover.

FOREIGN.

From the New-York Spectator.

CONTINUATION OF FOREIGN ADVICES.

The late hour at which the foreign papers reached us yesterday, prevented as close an examination of their contents, and as extensive an abridgement of their intelligence, as we could have desired. The deficiency is now supplied.

In a "Second Edition" of the London Standard of the evening of May 6, we find the following important, but melancholy account of the state of the campaign in Poland. The Editor of the Standard says this account was received through a private commercial channel, and the authority may be relied upon.

"General Diebitsch, after having defeated the Poles at Biala, marched direct upon Warsaw, which town is, since the 19th of last month declared to be in the state of a siege: the inhabitants are willing to surrender in consequence of an epidemic which is raging in and about the town. The Poles lost nearly 10,000 men; and at the head-quarters the general belief is that the war is at an end, as another army is coming from Russia into Poland."

This is *the latest* news from London. It may be true, although we do not place much confidence in it. Of one thing, however there can be no doubt: The accounts of recent Polish success, of the great battle; and defeat of the Russians on the 15th of April, within forty miles of Memel—of the occupation of Sidlee by the Poles, and the retreat of Marshall Diebitsch across the Bug—are all gross fictions.

The following article is from the London public ledger of May 6:—

There are various rumors respecting the state of affairs in Poland, some accounts stating that the Russians will get possession of Warsaw, and others declaring that they are on the retreat. The cautious, however, are of opinion that the Poles, brave in battle, spirited and animated beyond example in the history of nations, and victorious hitherto, will at length be compelled to yield to the superior strength of the Russians.—Large accessions of troops have been pouring in for sometime, and the last accounts say that a battle—a decisive one it will be—was expected shortly to take place. The Poles are conscious of their inferiority in point of numbers; and, fearful of the result of the struggle, have removed the whole of the cash in the bank of Warsaw, and other valuables, to Cracow. We mentioned some days since that the Poles, consisting of 6000 men, had attacked a Russian corps of 24000 The struggle, owing to the great disparity of numbers, ended as might be expected, and as we stated in the loss of 1,200 men. General Skrzyneky, in reporting this affair, enjoins his brothers in arms, not to resort to acts of temerity in future. This affair affords another proof of the ardour of the Poles, tho' the politic General condemns it. It is, however, a heroic trait of courage. The Diet of Warsaw was opened on the 10th ult. and was fully attended. A proposal for a loan of one million was made, and referred to the decision of a Committee. It is to go in aid of the inhabitants of the provinces who have suffered most in consequence of the war. The French Consul had despatched a courier from Warsaw on the 24th ult. but the intelligence he brought has not transpired in Paris. A Cabinet Council was held upon them.

MELANCHOLY SITUATION OF POLAND.

The new Brezlaw Gazette contains the following deplorable account of the state of the Poles, so late as the 21st of April. We find it in the London Standard of the Evening of May 6, under the date of Augsburgh, April 29:—

"Travellers from Poland, who have lately come from Lublin, by way of Warsaw, cannot find words to describe the lamentable condition of that unhappy country. The country beyond the Vistula, which, for the last ten weeks, has been the theatre of the continual marches, and counter-marches of the hostile armies, is dreadfully devastated—the habitations near the roads nearly demolished—the inhabitants fled into the forests—the cattle and sheep consumed—the little corn used to feed the horses and cattle for the use of the troops. The appearance of Warsaw equally deplorable. Though it was rejoiced for a few days at the heroic exploits of its troops, yet the majority of the citizens look with apprehension, on the unequal conflict, and fear more distressing times, as news has been received from all quarters, that Count Diebitsch re-commences his offensive operations, and having received fresh reinforcements, is approaching Warsaw. The streets of the city are put in a state to make a most desperate resistance. The inhabitants go about gloomy and reserve, or shut themselves up in their houses, for the slightest doubts in the truth of the reports in the newspapers, is sufficient to make the most respectable citizen to be looked on as a spy, and put his life in danger.—No equipage is to be seen in the streets, that used to be so animated—at most a waggon with military effects of wounded. Sickness increases and some fear of Cholera has been entertained. Trade and Manufactures are quite suspended. Foreigners engaged in manufactures endeavor clandestinely to leave the country, because they are dragged away to serve in the army. The left bank of the Vistula does not present so melancholy a prospect: but even there, scarcely a third of the fields have been sown, in consequence of the failure of the crops last year, and the scarcity of good seed corn. But now that the spring time for sowing has come, there is no seed corn, to which we add our want of horses and oxen, which have been taken away from the poor citizens. Provisions already begin to be scarce, and unless timely precautions are taken, a famine may be expected in Poland in a few months. A letter from Bialistok on the 6th of April says, not a word of any disturbances in that neighborhood. The Grand Duke Constantine and the Princes of Lowicz had been there ever, since the last of February; such large bodies of troops from the interior of Russia were passing that way, that all the villages were crowded and it was necessary to lodge part of the troops in barracks."

"From St. Petersburg we hear that the late events in Poland are not by any means considered as important, and that the Emperor has resolved on sending large reinforcements, and on proceeding much more slowly though surely in the task he has undertaken in putting down all revolutions in the North of Europe."

"From Vienna we learn, under date of 23d April, that the insurrection of Volhynia was making great progress, and that the corps of Dwernicki had considerably augmented. It was reported that part of the forces of the Polish guards, which were large, were to be sent to Lithuania to aid the revolt in that provinde. It is stated that about 10,000 men still remained in the environs of Siedlic, but that Marshal Diebitsch would receive large reinforcements from Russia; and that the Emperor had resolved on continuing the war until Poland should be reduced to submission. So long as the movement was confined to Russia and Poland, that determination might be practicable, but should the insurrection in Lithuania, Volhynia, and other ancient Polish provinces go on and prosper, the Emperor will be obliged to come to terms with his rebellious subjects."

NOTICE.

There will be a Sabbath School celebration of the schools in this village, on July 4th, it being the 50th anniversary since their first commencement by Robert Raikes. An address to the children will be delivered in the 2d Presbyterian Church, by Rev. Mr. Colton, and to the teachers, and friends by Rev. Mr. Wisner. Preparations with respect to the arrangements will be published next week.

ZENAS FREEMAN, } Committee of ar-
JOHN H. THOMPSON. } rangements.

NOTICE.—The next stated meeting of the Presbytery of Rochester will commence on the last Tuesday in June, at Chili.—Services to commence at half past 10 o'clock, A. M.

List of Letters received during the last two weeks.—G. Smith, E. Keeler, J. Tozier, S. G. Tyler, 2, J. Faulkner, R. Nesbit, G. B. Rich, A. S. Allen, M. H. Tucker, J. Porter, J. Dickson, E. H. Walker, C. Pratt, A. Angell, W. Parsons, S. D. Chapin, H. S. Franklin, Marshall, Forman & Co. W. B. Collar.

MARRIED.

In Groveland, on Tuesday the 7th inst. by the Rev. Isaac Crabb, Mr. Thadeus C. Morse of Boston, to Miss Sally Jones of Geneseo.

In Brighton by Wm. B. Alexander, Esq. Wm Green, to Miss. Frances W. Moore, daughter of Gen. Wm. Moore.

DIED.

At West Mendon, Mrs. Hannah Wilcox, aged 68 years.—She lived and died in the hope of the gospel.—*Printers in Scoharie county are requested to notice this.*

In Phelps, on Sunday the 29th inst. Miss Julia Ann Barber aged 17.

In Providence, (R. I.) *J. O. Rockwell*, editor of the Providence Patriot, aged 25, formerly of Manlius, Onondago co.

TEMPERANCE MEETING.

A quarterly meeting of the Monroe County Temperance Society will be held at the Baptist Meeting House in Mendon on Tuesday the 28th inst. at 10 o'clock A. M. An address may be expected from Charles M. Lee, Esq. Members of the Society and citizens generally are respectfully invited to attend. A. SAMSON,

Co. Sec'y. M. C. T. Society.

Rochester, June 16, 1831.

Paints, Oils, and Groceries,

AT WHOLESALE.

ROSSITER & KNOX.

HAVE received their spring supply of goods which, together with their former stock, constitute a large assortment of the following articles, all of which they offer for sale, at wholesale or retail, on as good terms as can be purchased elsewhere in this village. Country merchants and dealers are invited to call and examine for themselves.

Paints & Ship Chandlery,

20,000 lbs. White Lead, dry and ground,
1,000 " Red Lead and Litharge,
3,000 " Venetian Red and Spanish Brown,
5,000 " Spanish White,
2,000 " Paris White,
1,000 " French and Spruce Yellow,
300 " Lampblack,
300 " Chrome Yellow and Green,
500 boxes Window Glass,
50 barrels Linseed Oil,
20 " Spirits of Turpentine,
20 reams Glass Paper,
30 barrels Tar,
30 " Pitch,
20 " Rosin,
50 bales Oakum,
25 coils Tow Rope and Bow Fasts,
40 doz. Paint and Sash Brushes,
20 " Whitewash do.
25 " shoe, clothes, hearth, window do.

Also, Prussian blue, vermillion, amber, terdo seine, rose pink, gold, silver and Dutch leaf; gold silver and copper bronze; badger hair graining brushes, painter's diamonds, large and small twines, &c. &c.

Dye Stuffs of all kinds.

GROCERIES,

Consisting in part of

Old Hyson, Young Hyson, Tunkey, and Souchong } TEAS.
St. Croix, New-Orleans, Porto Rico, Brazil, white & brown Havanna, Cuba, Loaf & Lump } SUGARS.
New Iberia, New Orleans, Trinidad and Gaudaloupe } MOLASSES.
Java, Cuba, Mocha and Porto Rico } COFFEE.
Old Madeira, Sherry, Port, Sicily Madeira, Colmaner & Malaga } WINES.
Cavendish, Plug, Ladies' Twist and Paper } TOBACCO.
Macaboy, Scotch and American Gentleman's } SNUFF.
Bunch, Muscatel, Bloom, Smyrna and Malaga } RAISINS.

Codfish, Mackerel, Shad, Salmon, Herring,
Spanish and American Segars,
Long and Short Pipes,
Bengal and Spanish flote Indigo,
Allspice, Cassia, Cloves, Nutmegs,
Winter, fall and summer strained Lamp Oil,
Poland Starch, Ginger,
Candles, Soap, &c. &c.

R. & K. are agents for the Rochester Pail and Tub Factory, and are prepared to furnish any quantity to order.

Rochester, Buffalo-St. June 1831.

25 4w

SHINGLES.

500 M. For Sale.

Also, 100 M. feet 1st quality Pine Lumber,
100 do 2d do
200 do 3d do
50 do. Lath.

8000 feet Square Timber—Pine—some suitable for Eaves-Troughs. 75000 feet Joist & scantling of Oak and Pine Timber. A. W. RILEY.

Rochester, june 15, 1831. 25tf

Look at this, Wool Growers!

THE subscriber is manufacturing, and will keep constantly on hand, the DOMESTIC SPINNER, a new article, for the use of those who wish to manufacture their wool, and would invite all to call at D. Jefford's Cloth Dressing establishment, or at the stone rolling mill, near the Cotton Factory, and examine for themselves, as the machine will recommend itself.

SILAS HAWLEY.

Rochester, June 4, 1831. 25tf

New Arrangement in the

Hardware Business.

HENRY BUSH and GEORGE BUTLER have formed a connection in business which will be carried on under the firm of *Bush & Butler* at the old stand of H. Bush, where they are now receiving their spring importation of

Hardware, Cutlery, Saddlery, Fancy Goods &c. direct from the Manufacturies in England together with a general assortment of American goods in their line, which they offer for sale at wholesale & etail on as good terms as any house in America their stock being very heavy, and patterns new, ey hope to receive a share of public patronage;

Buffalo Street in the Arcade June 1.

ROCHESTER

BOOT AND SHOE STORE.

THE subscriber has received his Spring Stock consisting in part of 800 sides oak and red Sole Leather, 400 waxed and grained Upper do. 40 dozen Calf Skins, Black Morocco, for men's and women's Boots and Shoes. Chochineal, smooth Bronze, grained do. yellow, light and dark blue, and purple Morocco, 600 yards Prunella of different colors, some *super super* black, better than ever before offered in this market. Shoe Thread Linings, Bindings, Webbings, Laces, silk and cotton Ferreting, Ribbons, &c. together with a complete assortment of Findings. The above, with the usual assortment of Boots and Shoes, of all descriptions, made and making, are offered at wholesale or retail, to the public, who, with former customers, are requested to call and be suited at the old and well known stand, **NO. 18** Carroll street, Rochester. JACOB GOULD.

22tf

DEFAULT having been made in the payment of a certain sum of money secured by Indenture of Mortgage bearing date the twelfth day of November in the year of our Lord one thousand eight hundred and twenty eight, executed by George W. Paddock to Henry Champion, and recorded in the Clerk's office of the county of Monroe in liber 6 of Mortgages at page 381 on the 17th day of November 1828, and is claimed to be due thereon on the 16th day of June, the first publication of this notice the sum of two hundred and twenty-three dollars and eighty-eight cents.—Notice is therefore hereby given that by virtue of a power of sale contained in the said indenture of Mortgage, and by force of the statute in such case made and provided, the said mortgaged premises, to wit—All that certain tract or parcel of land situate in township number thirteen in the fourth range of townships in the county of Ontario, before the late division, now Monroe, and state of New York viz.—fifty acres of land to be taken off from the south end of the North West Division of lot number seventeen in said township, and to be bounded as follows, viz.—East, west, and south by the lines of said Division, and Northerly, be alone to be run parallel to the said south line and so far distant therefrom as to include said quantity of fifty acres of land agreeably to the survey of James Smedley Esq.—including all highways if any there be—will be sold at public auction at the house now occupied by Samuel H. Scovil, in the town of Penfield in said county of Monroe, on the second day of December next at ten o'clock in the forenoon of that day. Dated the 16th day of June 1831.

HENRY CHAMPION.

L. ADAMS, Att'y. 23 7w.

CHRISTIAN ALMANAC for 1831 for sale at this Office.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the New-York American.

THE ORPHAN GIRL;
OR, RECOLLECTIONS OF A MOTHER.

I have no mother!—for she died
When I was very young:
But her memory still around my heart,
Like morning mists has hung.

They tell me of an angel form,
That watched me while I slept.
And of a soft and gentle hand
That wiped the tears I wept;—

And that same hand that held my own,
When I began to walk,
And the joy that sparkled in her eyes
When first I tried to talk—

For they say the mother's heart is pleased
When infant charms expand—
I wonder if she thinks of me,
In that bright, happy land;

For I know she is in heaven now—
That holy place of rest;
For she was always good to me,
And the good alone are blest.

I remember, too, when I was ill,
She kiss'd my burning brow,
And the tear that fell upon my cheek;
I think I feel it now.

And I have still some little books
She learn'd me how to spell;
And the chiding, or the kiss she gave,
I still remember well.

And then she used to kneel with me,
And teach me how to pray,
And raise my little hands to heaven,
And tell me what to say.

O, mother! mother! in my heart
Thy image still shall be,
And I will hope in heaven at last
That I may meet with thee. T. K. S.

From the Ladies Magazine.

THE LITTLE FOOT.
BY HANNAH F. GOULD.

My boy, as gently on my breast,
From infant sport thou sink'st to rest,
And on my hand I feel thee put,
In playful dreams thy little foot;
The thrilling touch sets every string
Of my full heart a quivering:
For, ah! I think, what chart can show,
The ways through which this foot can go.

Its print will be in childhood's hours,
Traced in the garden round the flowers:
But youth will bid it leap the rills—
Bathe in the dews of distant hills—
Roam o'er the vales and venture out,
Where riper years would pause and doubt;
Nor brave the pass, nor try the brink
Where youth's unguarded foot may sink.

But what, when manhood tints thy cheek,
Will be the ways this foot may seek?
Is it to lightly pace the deck?
To, helpless, slip from off the wreck?
Or wander o'er a foreign shore,
Returning to thy home no more,
Until the bosom, now thy pillow,
Is low and cold beneath the willow?

Or is it for the battle plain?
Beside the slayer, and the slain—
Till there its final step be taken?
There, sleep thine eye, no more to waken!
Is it to glory, or to shame—
To sully, or to gild thy name—
Is it to happiness or wo,
This little foot is made to go?

But whereso'er its lines may fall,
Whether in cottage, or in hall;
O may it ever shun the ground,
Where'er his foot hath not been found,
Who on his path below, hath shed
A living light, that all may tread
Upon his earthly step; and none
E'er dash the foot against a stone!

Yet if thy way is mark'd by fate,
As guilty, dark and desolate,—
If thou must float by vice and crime,
A wreck upon the stream of time!
Oh! rather than behold that day,
I'd know his foot, in lightsome play,
Would bound with guiltless, infant glee
Upon the clod that shelters me.

THE HOUR OF PRAYER.

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet,
The hour of prayer.

Blest is that tranquil hour of morn,
And blest that hour of solemn eve,
When, on the wings of prayer upborne,
The world I leave.

For thee a dayspring shines on me,
Brighter than morn's etherial glow;
And richer dews descend from thee,
Than earth can know.

Words cannot paint that sweet relief
Here, for my every want, I find;
What strength for warfare, balm for grief,
What peace of mind!

Hush'd is each doubt, from every fear
My spirit seems in heaven to stay;
And even the penitential tear
Is wiped away.

O till I reach yon peaceful shore,
May no delight so valued be,
As this, my inmost soul to pour,
In prayer to Thee!

From the Troy Daily Sentinel.

BEASTLY INTEMPERANCE.—Mr. Editor: We were attracted on Sunday last, by an object of intemperance on the "Dock," which, for beastliness, we have rarely witnessed. There he lay, on the ground, without motion or life, save a little respiration, and that sounding more like a grunt, or a groan, than the "gentle aspiring of the spring." And there we left him with a sack, to spend the night.

Who do you think this personage was? One well known in the neighborhood; and one who had before this 'slip,' been perfectly sober and genteel.

It was Mr. Crandal's Hog, who had been in the cellar of Mr. Converse's store and drank up *two gallons of his best wine.*

ANECDOTES
From Whitecross on the Shorter Catechism.

TRUE LOVERS.

Zenophon mentions an Armenian prince, taken captive, together with his queen, by Cyrus, who, on being asked if he desired the restoration of his liberty, his kingdom and his queen, answered, "as for my liberty and my kingdom, I value them not; but if my blood would redeem my wife, I would cheerfully give it." Cyrus having generously restored him all, he asked his queen what she thought of Cyrus's person, she replied, "I really did not observe him; my mind was so occupied with the man who offered to give his life for my ransom that I could think of no other." Jesus Christ has actually done what this prince offered to do, and has abundantly exceeded that generous action. May I feel a similar regard to him, so as to overlook all other objects.

CHRIST THE CONQUEROR.

It has been said of Edward the Black Prince, that he never fought a battle which he did not win: and of the great Duke of Marleborough, that he never besieged a city which he did not take. Shall that be said of men, which we deny concerning the Most High God? Is he less successful than some human generals? shall these invincibly prevail, and grace be liable to defeat? *Impossible!* The former of these, having conquered and taken prisoner King John of France, nobly condescend to wait on his royal captive the same night at supper. Christ having first subdued his people by his grace, waits on them afterwards to their lives' end.

The Roman Emperor Julian, a determined enemy of Christianity, was mortally wounded in a war with the Persians. In this condition, we are told, that he filled his hand with blood, and casting it into the air, said, "O Galilean! thou hast conquered." During this expedition, one of Julian's followers asked a Christian of Antioch, "What the Carpenter's son was doing!" "The Maker of the world," replied the christian, "whom you call the Carpenter's son, is employed in making a coffin for the emperor." In a few days after, news came to Antioch of Julian's death.

LOVE TO CHRIST.

A little boy, between four and five years old, was one day reading to his mother in the New Testament; and when he came to these words, "the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," his eyes filled with tears, his tender breast heaved, and at last he wept aloud. His mother inquired what was the matter; but for some time he could not answer her. At length, as well as his sobs would let him, he said, "I am sure, mamma, if I had been there I would have given him my pillow."

THE DEATH OF DEATH.

Dr. Grosvenor's first wife was a most devout and amiable woman. The Sabbath after her death, the doctor expressed himself from the pulpit in the following manner: "I have had an irreparable loss; and no man can feel a loss of this consequence more sensibly than myself; but the cross of a dying Jesus is my support; I fly from *one* death to *another*." How much superior was the comfort of the christian divine to that of the heathen philosopher, Pliny the younger, who says, that in similar distresses, study was his only relief.

FORGIVENESS.

Lewis II. of France, died of vexation, occasioned by the revolt of his son Lewis of Bavaria. The broken hearted father said, as he expired, "I forgive Lewis; but let him know, he has been the cause of my death." The sins of God's elect were cause of the Messiah's death: yet, in dying he declared, "Father, forgive them; for they know not what they do."

HEAVEN.

A little child when dying, was asked where it was going? "To heaven," said the child. "And what makes you wish to be there?" said one.—"Because Christ is there," replied the child.—"But" said a friend, "what if Christ should leave heaven?" "Well," said the child, "I will go with him." Some time before its departure, it expressed a wish to have a golden crown when it died. "And what will you do," said one, "with the golden crown?" "I will take the crown," said the child, "and cast it at the feet of Christ." Does not such a child, to use the language of prophecy, die a hundred years old!

A FATHER'S DREAM.

"On January last," said a pious father in writing to his friends, "I dreamed that the day of judgment was come. I saw the Judge on his great white throne, and all nations were gathered before him. My wife and I were on the right hand, but I could not see my children. I said I cannot bear this: I must go and seek them. I went to the left hand of the Judge, and there found them all standing in the utmost despair. As soon as they saw me, they caught hold of me and cried, "Oh! father we will never part." I said "my dear children I am come to try if possible, to get you out of this awful situation." So I took them all with me, but when we came near the Judge I thought he cast an angry look and said, "What do thy children with thee now! they would not take thy warning when on earth and they shall not share with the crown in heaven: depart ye cursed." At these words I awoke, bathed in tears. A while, after this, as we were all sitting together on a Sabbath evening, I related to them my dream. No sooner had I begun than first one, and then another, yea, all of them burst into tears, and God fastened conviction on their hearts. Five of them are rejoicing in God their Saviour; and I believe, the Lord is at work with the other two, so that I doubt not he will give them also to my prayers.

THE TEACHING OF THE SPIRIT.

Several learned men tried to persuade a great scholar to believe in Christianity; but it seems all their labor was in vain. A plain honest person, however, managed the argument in a different manner, by referring not so much to logical reasoning as to the work of the Divine Spirit, so that at last the scholar exclaimed, "When I heard no more than human reason, I opposed it with human reason; but when I heard the Spirit, I was obliged to surrender." Thus it is, the wisest trusting to their own wisdom are lost; while those who are taught of the Spirit, know the way of God in truth.

THE THREE STATES.

Mr. Guthrie, an eminent minister in Scotland was one evening travelling home very late. Having lost his way in a moor, he laid the reins on the neck of his horse, and committed himself to the direction of Providence. After long travelling over ditches and fields, the horse brought him to a farmer's house, into which he went, and requested permission to sit by the fire till morning, which was granted. A popish priest was administering extreme unction to the mistress of the house, who was dying. Mr. Guthrie said nothing till the priest had retired; then he went forward to the dying woman, and asked her if she enjoyed peace in the prospect of death, in consequence of what the priest had said and done to her. She answered that she did not; on which he spoke to her of her salvation through the atoning blood of the Redeemer. The Lord taught her to understand, and enabled her to believe the message of mercy, and she died triumphing in Jesus Christ her Saviour. After witnessing this astonishing scene, Mr. Guthrie mounted his horse, and rode home. On his arrival, he told Mrs. Guthrie he had seen a great wonder during the night. "I came," said he, "to a farm house, where I found a woman in a state of nature; I saw her in a state of grace; and left her in a state of glory."

INFIDELITY AND THE CLERGYMEN.

The following remarks are made by the editor of the Charleston (S. C.) Observer, in noticing "An Appeal to the State, by Censor," who is not a Clergyman, but a writer who answered and exposed Dr. Cooper, the President of South Carolina College, who has in his Political Economy, and in scurrilous and anonymous pamphlets, endeavored to undermine the religious institutions of the country. The corrections that are made, may be necessary in this part of the U. States, to undeceive the deceived.—*Christian Her.*

We would charitably hope that the Doctor did not intend to misrepresent facts in the statements which he has made. His prejudices against the Clergy are, however, so very deep and inveterate, as seemingly to allow him no control over his judgment, when they are the subject of remark. In setting down twelve or fourteen millions of dollars annually as the cost of the Priesthood in this country, the Doctor cannot have attended much to our Ecclesiastical Statistics. There are not more than six or seven thousand Clergymen in the United States who are paid at all; and that amount would allow to each of them two thousand dollars a year. The *fourth* of this sum may be regarded as a fair average for the country at large. The Doctor, we presume, will make the proper correction in the next edition of his Political Economy, and instead of *twelve*, he will insert *three* millions of dollars.

There is another blunder in this matter which requires a correcting hand. The Clergy are reckoned among the unproductive classes of society, and an impression is attempted to be made, that the community are poorer by the amount of the salary which they pay. But is this the fact! Does not this very salary return to the operatives, the mechanics, and farmers, in the repective neighborhoods of the Clergy! The money paid for the support of the Gospel is principally spent at home, for food and raiment. It is therefore in active circulation; and, on the broad principles of political economy, the nation is not one million of dollars the poorer for all that is contributed towards religious institutions.

But there is an equivalent, and far more than an equivalent—in the labors of the Clergy—for the pittance which they receive, whether the Doctor can see it or not. Follow out the plan which the learned President would recommend in connexion with his Utopian scheme,—abolish the Sabbath, close the sanctuaries of the living God,—let the Ministry of reconciliation cease to warn, and reprove, and rebuke,—silence every voice that now proclaims, through the land, the glad tidings of salvation, and let there be none to speak of the retributions of eternity, none to "point to heaven and lead the way;" and see how soon disorder, and confusion, and every evil work would overspread this fairest, freest portion of the world. And, whether the Doctor has the sagacity to discern it or not, it can be fairly demonstrated, by a reference to almost any community, *that religion and prosperity go hand in hand.* The Clergy of this county are peculiarly a blessing; for notwithstanding the assertions which are confidently made, touching their avarice, a more disinterested class of men cannot be found under heaven. For if they were *"money-seeking,"* they would engage in almost any other occupation than preaching the Gospel, and with better success. If the main motive which actuates them be *gain*, they are most unwise in selecting the means of acquiring it.

There is still another view which may be taken of the subject. Even upon the admission that several millions of dollars are annually expended in this country for the support of the Gospel, it is money judiciously appropriated.—Did money and happiness go hand in hand, then the greater the wealth, the greater the blessedness of the people. But experience proves that riches and peace do not always co-exist. Man is created for immortality. This is the day of probation; and however much the infidel may ridicule the hopes of the Christian, there is substantial, enduring felicity in looking forward to a brighter and better world, where the wicked cease from troubling, and where the weary are at rest. From the Bible we learn that an order of men is set apart, whose duty it is to testify repentance towards God, & faith in the Lord Jesus Christ. And if the Doctor cannot now see in what respect they are necessary to the temporal and spiritual welfare of mankind, he will see when he shall appear before the judgment seat of Christ.

From the Philadelphian.

ONE NEWSPAPER.

About five years ago the Rev. D. A. C. then living in Massachusetts, sent one copy of a religious newspaper, the Boston Recorder, to a pious post master, in a western village in the State of New-York. At that time no other religious periodical had reached that place; and the people there had neither time nor place for public worship. The *one newspaper* was loaned and read through the village for several months until it was nearly all worn out. Some months after the arrival of this one paper, the Rev. D. A. C. who had forwarded it, visited the same place and preached the gospel. During his visit in the place he asked for the use of some religious newspapers; and was told that there was but one in the village. It was produced but had been handled so frequently that it was scarcely legible. It was the very one, which he had sent; and it ultimately excited attention to divine things, stirred up the people to erect a place of worship, and prepared the way for the settlement of a pastor. The pastor has since been removed by death; but the gospel lives after him; and the village has lately been favored with a precious revival of religion.

Behold, what one newspaper, blessed of God, may be the means of accomplishing! and let no good man be too lazy or negligent to distribute among the destitute these attractive heralds of salvation. They are at present beginning to exert an extensive and powerful influence in our land; and they are opposed by infidel, universalist, and anti-trinitarian newspapers, which are coming up like the frogs of Egypt, to cover the whole face of the country. Worldly politicians ought to teach Christians wisdom; and if the periodical press could contain the American Revolution, revolutionize France, emancipate the Roman Catholics of Ireland, & reform the Government of Great Britain; it may, under the guidance of good men and the influences of the Holy Ghost be one great means of converting the world.

AFFECTING ANECDOTE.

When I was travelling in the state of Massachusetts, twenty-six years ago, after preaching one evening in the town of ——, a very solemn looking young man arose, and wished to address the assembly. After obtaining license, he spoke as follows: "My friends, about one year ago I set out, in company with a young man of my intimate acquaintance, to seek the salvation of my soul. For several weeks we went on together, and often renewed our covenant never to give over seeking, till we obtained the religion of Jesus. But all at once, the young man neglected attending meeting, appeared to turn his back on all the means of grace, grew so shy of me that I could scarcely get an opportunity to speak with him. His strange conduct gave me much painful anxiety of mind; but still I felt resolved to obtain the salvation of my soul, or perish making the publican's plea. After a few days, a friend informed me that my young companion had received an invitation to attend a ball, and was determined to go. I went immediately to him, and with tears in my eyes, endeavored to persuade him to change his purpose, and go with me to a prayer meeting. I plead with him in vain.

He told me, when we parted, that I must not give him up as lost, for after he had attended that ball, he intended to make a business of seeking religion. The appointed evening came, and he went to the ball, and I went to prayer meeting. Soon after the meeting opened, it pleased God, in answer to prayer, to turn my spiritual captivity, and make my soul to rejoice in his justifying love. Soon after the ball opened, my young friend was standing at the head of the ball room, with the hand of a young lady in his hand, preparing to lead down the dance; and while the musician was tuning his violin, without one moment's warning, the young man sallied back and fell dead on the floor. I was immediately sent for to assist in devising means to convey his remains to his father's house. You will be better able to judge what were the emotions of my heart, when I tell you that that young man was my own brother.—*Chris. Adv.*

THE INDIAN MOTHER.

Pammehanuit, an Indian of prime quality, on Martha's Vineyard, and his wife, having buried their first five children successively, every one of them within ten days of their birth, notwithstanding all their use of powaws and of medicines to preserve them,—they had a sixth child, (a son) born about the year 1638, which was a few years before the English first settled on that Vineyard. The mother was greatly perplexed with fear that she should lose this child like the former: and utterly despairing of any help from such means as had been formerly tried with so little success, as soon as she was able, with a sorrowful heart she took up her child, and went out into the field that she might there weep out her sorrows. While she was here musing on the insufficiency of all human help, she felt it powerfully suggested unto her mind, that *there is one Almighty God who is to be prayed unto:* that *this God hath created all the things that we see:* and that *the God who had given being to herself, and all other people, and given her child unto her, was easily able to continue the life of her child.*

Hereupon this poor blind Pagan resolved, that she would seek unto this GOD for that mercy, and she did accordingly. The issue was, that her child lived; and her faith, (such as it was) in him, who thus answered her prayer, was wonderfully strengthened: the consideration whereof caused her to dedicate this child unto the service of that God who had preserved his life; and educate him as far as might be, to become the servant of God.

Not long after this, the English came to settle on Martha's Vineyard; and the Indians who had been present at some of the English devotions, reported that they assembled frequently together, and that the man who spoke among 'em often looked upwards. This woman from this report, presently concluded, that their assemblies were for prayers; and that their prayers were unto that very God whom she had addressed for the life of her child. She was confirmed in this, when the Gospel was not long after preached by Mr. Mayhew to the Indians there; which gospel she readily, and cheerfully, and heartily embraced. And in the confession that she made publicly at her admission into the church, she gave a relation of the preparation for the *knowledge of Christ*, wherewith God in this wonderful way had favored her. But that which adds to this wonder, is that this very child has proved an eminent preacher of Christ unto the other Indians. He is living at this time (1696) a very religious Christian and a laborious Minister, and one, who not only is pastor to an Indian Church on Martha's Vineyard consisting of some scores of regenerate souls, but also has taken pains to carry the gospel unto other Indians on the main land with a notable effect thereof.

From the Christian Register.

PUBLIC SALE OF SLAVES.

We copy the following account of a "Dutch Vendue of Slaves," by an intelligent writer in his notes on the West Indies. The scene of this shocking transaction, parts of which however we, spare ourselves and our readers from repeating, was in the principal town of a Dutch settlement in South America.

On arriving at the town, [says the writer,] we were surprised to find it quite a holiday, or a kind of public fair. The sale seemed to have excited general attention, and to have brought together all the inhabitants of the colony. The planters came down from their estates with their wives and families, all arrayed in their gayest apparel: the belles and beaus appeared in their Sunday suits; even the children were in full dress; and their slaves decked out in holiday clothes. To the inhabitants it seemed a day of feasting and hilarity, but to the poor Africans, it was a period of heavy grief and affliction. For they were to be sold as beasts of burden—torn from each other—and widely dispersed about the colony, to wear out their days in hopeless toils of slavery.

The fair being opened, and the crowd assembled, these unpitied sable beings were exposed to the hammer of public auction. In the course of the sale, a tall and robust negro, on being brought into the auction-room, approached the table with a fine negress hanging upon his arm. The man was ordered to mount the chair. He obeyed, though manifestly with reluctance.—His bosom heaved, and grief was in his eye.—The woman remained in the crowd. A certain price was mentioned to set the purchase forward, and the bidding commenced: but on the slave being desired to show the activity of his limbs, and to display his person, he sunk his chin upon his breast, and hung down his head in positive refusal—then looking at the woman, made signs expressive of great distress. Next he pointed to her and the chair, evidently intimating that he desired to have her placed by his side. She was his chosen wife, and nature was correctly intelligible. Not obtaining immediate acquiescence, he became agitated and impatient. The sale was interrupted, and as he could not be prevailed upon to move a single muscle by way of exhibiting his person, the proceedings were at a stand. He looked again at the woman—again pointed at the chair—held up two fingers to the auctioner, and implored the multitude in anxious suppliant gestures. Upon his countenance was marked the combined expression of sorrow, affection and alarm. He grew more and more restless, and repeated signs which seemed to say—"Let us be sold together. Give me my heart's choice as the partner of my days, then dispose of me as you please, and I will be content to wear out my life in the heavy toils of bondage." It was nature that spake—and she could not be mistaken! Humanity could not longer resist the appeal, and it was universally agreed that they should make but one lot. A second chair was now brought, and the woman placed at the side of the husband.—His countenance instantly brightened. He hung upon the neck of his wife, and embraced her with rapture—then folding her in his arms, and pressing her to his bosom, he became composed, and looked with a smile of complacency which plainly said, "Proceed!—I am yours, yours or yours! Let this be the association of my toils and I am satisfied." The bidding was renewed! They exhibited marks of health and strength, and quickly the two were sold together for 1650 guilders.

Enough!"—you will say. "Give no more of slaves, nor of slavery. For the present, I obey.

BY virtue of a writ of Fieri Facias, issued out of the Supreme Court of Judicature of the State of New York, and to me directed and delivered, against the goods and chattles, lands and tenements of the Trustees of the First Presbyterian Society of the town of Penfield, I have seized and taken all the right, title, and interest of the said Trustees in and to the following described premises, viz.—All that piece or parcel of land situate in township number thirteen in the fourth range of townships in Phelps and Gorham's purchase, being the north east corner of the south east division of lot uumber forty nine in said township, and bounded as follows, viz. Beginning in the centre of the highway leading easterly from Daniel Penfield's Mills, thence by a line to be run south fifty feet west, of the west side of the brick meeting house, and parallel with the west side of said meeting house, to a point fifty feet south of the southwest corner of said meeting house, thence by a line to be run due east, to the centre of the highway, running north and south, commonly called the five mile line, thence north along the centre of said highway, to the centre of said highway leading easterly from said mills of Daniel Penfield, thence by a line to be run along the centre of the last mentioned highway to the place of beginning—which I shall expose to sale at public vendue on the premises, in the town of Penfield, to the highest bidder, as the law directs, on the 22d day of July next, at ten o'clock in the forenoon of that day. Dated June 9, 1831.

J. K. LIVINGSTON, *Sheriff.*
I. CHICHESTER, *U. Sh'ff.*
24 6w

1831.

ALLEN, WHEELER & CO.
OF THE

HUDSON & Erie, and Oswego Lines, have their arrangements completed, and are now ready to forward goods from Boston, Philadelphia and New York, to Oswego, Buffalo, or any part of Ohio, Michigan, or Upper Canada.

They have on the New York and Ohio Canals, thirty first rate Boats, all manned, by practical Boatmen, and with frequent relays of Horses, they are able to promise the transportation of property, with the utmost care and expedition.

On the New York Canals, their Boats will leave Albany, Troy, Oswego, Rochester and Buffalo, and the intermediate places, daily. On the Ohio Canal, they will run a regular line, between Cleaveland and Newark, or the southern termination of the canal, all running *Night and Day*, except the SABBATH.

Their arrangements with owners of Tow Boats, and Line Sloops on the Hudson River, and owners of Steam boats and Vessels on Lakes Erie and Ontario, will enable them to forward property on any of these waters, without detention. Property shipped on the Hudson River, fully insured.

ALLEN, TIBBITS & Co. *Troy,*
ALLEN, WHEELER & CO. *Rochester,*
JOHN C. DAVIES & Co. *Newark, O. Hudson & Erie Line Owners.*
ALLEN, TIBBITS & CO. *Troy,*
J. T. TROWBRIDGE & CO. *Oswego, Oswego Line Owners*

The following persons will receive property, and forward according to the direction of the owners.

HILL, FISH & ABBEE, T. M. SOUTHWICK, } *Philapelphia,*
BIGELOW & BANGS, *Boston,*
W. HUBBELL, 29 *Coenties Slip, N. Y.*
E. COOK, 66 *on the Dock, Albany,*
ALLEN, TIBBITS & Co. *Troy,*
BUTLER, M'DOSOUGH & CO. *Utica,*
JOSEPH SLOCUM, JAMES MOORE, jr. } *Syracuse,*
JOHN RICE, jr. *Weedsport,*
J. A. CLARK *Montezuma,*
J. T. TROWBRIDGE & Co. *Oswego,*
ALLEN, WHEELER & Co. O. N. BUSH, } *Rochester,*
J. COGSWELL, *Brockport,*
WILLIAM ALLIS. *Holley,*
N. INGERSOLL & Co. *Albion,*
E. FOLSOM, *Lockport.*
E. F. NORTON, *Buffalo,*
KELLEY & WALWORTH, JOHN S. HUDSON, } *Cleaveland, O.*
JOHN C, DAVIES & Co. *Newark.*

☞ They also continue to occupy the two Store Houses on Sophia-street, in Rochester, which will enable them to store any kind of property, on the lowest terms. 16tf

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.

J. B. BLOSS,
M. A. F. HARRISON.

The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.
February 7, 1831. tf.

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance Company, Hartford.* he 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.

CARDING MACHINE BUILDING.——The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*
Rochester, Jan. 1, 1831 3m2

SURROGATE'S NOTICE.

NOTICE is hereby given, that the Surrogate of Monroe County, will attend at his office in Pittsford, for the transaction of business, on Monday of each week, as required by the Revised Statutes; and *generally* on all other days except Wednesdays; and on Wednesday of each week he will attend during the day at Rochester, in the office of the Hon. Samuel L. Selden, in the Arcade, for the transaction of business, until further notice.
May 5, 1831.
20 M. F. DELANO, *Surrogate.*

LINSEED OIL.

100 BARRELS Ohio Linseed Oil now receiving and for sale at No. 10 Buffalo Street—Also PAINTS of all kinds.
GEO. A. AVERY.
2w 22

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.
FREDERICK STARR.

WANTED,

AT Nos. 30 and 35 Carroll-street, EIGHT or TEN GIRLS, at the Millinery business.
F. CLARK,
L. OLMSTED.
Rochester, May 10, 1831. 20

WM. H. WARD & Co. (MARBLE BUILDING, *Carroll Street,*) have just received a full supply of GOODS. Rochester, June 2, 1830.

NEW GOODS.

At No. 46.—*Carroll-Street.*

W. BARRON WILLIAMS, has just received a well selected stock of fresh *SPRING GOODS*, which will be sold low for Money.
May 3d, 1831. 19tf

NOTICE.—The copartnership under the firm of O. N. Bush & Burnell was dissolved by mutual consent, on the 20th March 1831. Debtors to said firm are requested to make immediate payment to Mr. O. N. Bush, at *their late stand*, Main-St.
April 14, 1831. O. N. BUSH,
LEVI BURNELL.
16 tf

JOURNAL OF HEALTH.—Persons wishing to procure this very useful and popular work can be supplied with the 1st Vol. (improved edition) at $1 25 bound by becoming subscribers to the 2d Vol. and by applying to the subscriber, who is agent for this work and for the Journal of Law, which is also afforded at $1 25.
ALBERT G. HALL.
Observer Office, Dec. 20, 1830.

TO EXEMPT FROM IMPRISONMENT.—William Cockrane insolvent, time of showing cause the 11th day of July next, at ten o'clock, in the forenoon, before Samuel L. Selden Esq. First Judge of Monroe Co. Court, at his office in Gates in said Co. Notice first published April 28, 1831.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January, in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardeen of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty-six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less
JAMES W. SMITH,
Assignee of said Mortgage.
ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of two several sums of money, secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars, the other executed by the same Chandler Farrar to one William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due at this day the sum of two hundred and eighty two dollars and forty two cents,—NOTICE is given that by virtue of the several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Sisson, in the town of Mendon, in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Rush aforesaid—to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey, to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five ISAIAH BROWN
Dated March 3, 1831.
JOHN DICKSON, Atty.

DEFAULT having been made in the payment of a certain sum of money secured by indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 265—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due at this time. Notice is therefore hereby given, that by virtue of a power of sale contained in the said Indenture of mortgage, and the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land, situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on Johnson and Seymour's printed map of a part of the village of Rochester in section 1, and being twenty three feet front of river street formerly so called, now St. Paul's street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 10, 1831.
H. HUMPHREY, Attorney. MITCHELL LODER, Mortgagee.

DEFAULT having been made in the payment of certain sums of money, secured by a mortgage bearing date the fourth day of April in the year of our Lord one thousand eight hundred and twenty nine, executed by Andrew I. Stevens and Lotlia his wife, of the town of Perrinton, in the county of Monroe and state of New York, to David Gregory of the same place—the said mortgage together with the power of sale therein contained having been recorded in the office of the clerk of the county of Monroe aforesaid in Liber 8 of mortgages at page 35; and there being due on the said mortgage at the date of this notice, the sum of sixty three dollars of principal—Notice is therefore hereby given that by virtue of a power in the said mortgage contained, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder at the court house in the village of Rochester, in the county of Monroe, on the twelfth day of May next, at ten o'clock in the forenoon of that day, the premises in the said mortgage mentioned and described therein—being all that certain piece or parcel of land, situate in the town of Penfield aforesaid, being a part of the middle division of lot number forty one in said town, bounded as follows, to wit: Beginning seven chains and sixty one links north, and five links east from the southwest corner of said division lot; thence east parallel with the south line of said division two chains and fifty links; thence north parallel with the west line of said division one chain and ninety eight links—thence west two chains fifty links to the east line of the highway—thence south on the said east line of the highway two chains to the place of beginning—containing seventy nine rods of land, together with the appurtenances. A deed will be executed to the purchaser of the said premises pursuant to the power of sale aforesaid in the said mortgage contained.—Dated the 12th day of November, 1830. DAVID GREGORY
H. Humphrey, Att'y for Mortgagee. Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, JUNE 23, 1831. VOL. V. NO. 26.

ROCHESTER, MONROE Co. N.Y.
PUBLISHED WEEKLY.
TYLER & CHIPMAN, PROPRIETORS.

ALBERT G. HALL, PRINTER.
Office in the Globe building, No. 14, Main-Street.

TERMS.—*To Mail Subscribers, after 6 months, $3,00. In advance, $2,50. Companies of five or more, where payment is made when the names are forwarded, $2,00.*
Village Subscribrs $2 50 in advance.

From the S. S. Instructer.

PRAYER,

Or how a little child may learn to pray.

Ellen was a very quiet and thoughtful little girl of about nine years of age. She had always been an attendant on the Sabbath School, since she was old enough to read, and had always tried to do as her teacher told her to. One day she came running into the house, as if she was in a great hurry to get something. But it was not any of her playthings that she wanted. She took a chair and sat down by the side of her mother, and said, "Mother, my teacher asks me almost every Sabbath, when I go to school, if I have learned to pray. And I told him that I always say, "Our Father" every night when I go to bed, and every morning when I get up, and still he asks me almost every Sabbath if I have been praying this week, or if I have learned to pray. What does my teacher mean, mother! How can I learn to pray, but by saying 'Our Father who art in heaven,' as you always told me!" "I will tell you, my dear," said her mother. "But first tell me why do you say your prayers every night and morning." "Because you always told me to, mother, and said I should be naughty and God wouldn't love me if I didn't." "Is that all the reason, my dear, don't you pray to God because you love him, and because you know he hears your prayer, and will give you what you ask for!"—"I don't know, ma, how can such a little girl as I pray so—I can't see God." "No, my dear, but"—

Just at this moment, some company came in and little Ellen was forced to go away without having her question answered, or knowing how to pray any better than before. The company staid all the evening, and so she had to go to bed and say her prayer, as she had always done, wondering what her teacher could want her to do more. But she thought a great deal of it, and laid awake a good while, trying to think what her mother was going to say to her about prayer.

The next morning when Ellen awoke, she felt quite sick. Her head ached very much, and she did not know what to do. She tried to get up, but when she moved, her head pained her more and more. And so she fell to crying and calling her mother. "Oh! mother," she said as soon as her mother opened the door, "I am very sick and my head feels very bad—mother, do help me—mother, what shall I do!" Her mother told her to lie down, and keep as still as possible, while she went and fixed something that would make her feel better. Ellen did as she was told, for she knew her mother loved her, and would do the best she could for her. So, by and by, her mother came and took her away into her own room where she had made a good fire to keep her warm, and where she had prepared all the medicine that she thought her little girl needed. Here she watched over her all day and all night; and every time that little Ellen wanted any thing, she would call her mother—and this was very often, for she was very thirsty, and wanted to drink a great deal.

The next day Ellen was better, and in the afternoon was able to sit up and talk with her mother. "And now, my dear," said her mother, "I will tell you what you wanted to know about prayer, the other day. When you woke up yesterday morning, and felt sick, what did you call me for?" "Because, ma, I felt very bad, and didn't know what to do for myself." "But why did you call me, when I was not in the room, & you could not see me." "Because I thought you could hear me, and I thought you would come to me, and I am sure you love me, and will always try to make me well when I am sick."—"And what made you think that I could do any thing for you, to make you better?" "Because you always do when I am sick, you do every thing for me always."

"Well now, my dear Ellen, if you will remember all this, it will help you to know something about praying to God. You couldn't see me and yet you called to me, and you believed that I should hear you. Now you must feel just so about God, when you pray to him. You must feel that he is always near you though you cannot see him, for the Bible, you know, says he is every where. Then you believed I should hear you and come to you when you called me Just so you must believe that God will always hear you when you ask any thing of him, because he has promised to do so, and loves to have little children pray to him.

"You thought I could help you, because I love you and always have helped you when you have been sick before. Now God loves all those that love him. He is your father, and has given you every good thing that ever you had. And you ought to love him and to believe that if you want *any* thing that is good, and ask him for it, he will give it to you. When you called me you felt that you could not do any thing for yourself, you did not know what to do.—So you must feel when you pray to God, that you need his help and cannot do without it. Will you think of this, my dear child, and try, when you say your prayers to-night, to think of what I have told you!" "Yes, my dear mother, I will—and now I remember my teacher once told me that I was a sinner, and that *sin* was a sickness, and nobody could make me well but God. I mean to ask God to-night to make me well of sin. Ma, when you say you prayers, will you ask him too!"

From the S. S. Instructer.

THE MINISTER'S ERROR.

The following anecdote bears strong testimony in favor of laboring and praying for the *immediate* conversion of young children in our Sabbath Schools.

A minister in Massachusetts, who felt a lively interest in the Sabbath School, used to pray that the seed there sown, might spring up in *due time*, and bear fruit. He not only prayed in this manner himself, but, by his example, taught the teachers thus to pray. They never once thought of praying for the immediate conversion of the scholars.

At length this minister heard that some two or three of the scholars who had been in the school for some time, were beginning to indulge the hope that they had passed from death unto life. He called to see them, and on inquiring, found that their feelings began to change at just about the age, that he and the teachers had supposed would be the *due time* when the seed might begin to spring and grow and bear fruit. This led him to believe that if he had only fixed upon an earlier time, and prayed and labored accordingly, they might have given their hearts to the Saviour long before. He was convinced of his error. He met the teachers and said to them, we have been all wrong, entirely wrong. We ought to have prayed for the *immediate* conversion of every child in our Sabbath School. He then exhorted them to direct all their efforts to this point and not to rest satisfied so long as *one* child in the school was unreconciled to God.

They began to pray and God soon poured out his Spirit upon the school, and convicted minister and teachers that it is right to pray for the *immediate* conversion of little children.

Let all who have any thing to do with the religious instruction of little children, take heed lest their garments be stained with the blood of their souls. B.

A LITTLE HEAVEN AT SEA.

The following extract from the log book of Capt. Brewer, of the brig Louisa, was read at the annual meeting of the American Seamen's Friend Society on the 9th ult.

"We left New York in the brig Louisa, for Amsterdam, May 27th, 1830. Believing it to be my duty to God and man, to warn sinners of their danger; and finding I was responsible to God in a great measure for the souls of my crew—being perfectly convinced myself, of the danger of sin, I resolved, by the help of God, to discharge my duty faithfully. I therefore determined to have Divine worship on board my vessel on Sundays and prayer every evening. Two of the sailors were professors of religion, and I do believe sincere Christians. We commenced our meetings on Sunday the 30th; we read a sermon calculated for the purpose, and myself and two men joined in prayer. Our meeting was very interesting; all hands attended. On Monday we commenced our evening meetings. Our chief mate at first was much opposed to it; he supposed once a week was sufficient. However, he attended out of respect to me; but blessed be the name of God, before the meeting was closed he was brought to a deep conviction, and on the 14 June, he found that Jesus had power on earth to forgive sins. He was filled with the love of God, and added to our number, and joined us in praying and exhorting the others. One of the sailors about the same time was brought under deep conviction and was soon filled with the love of God. He was also added to our number. Before we arrived at Amsterdam, nearly the whole crew were under deep convictions, crying to the Lord for mercy. We found God was blessing our labors, and Jesus was precious to our souls. We arrived at Amsterdam on the 24th June; many rejoicing in God, and nearly all the others under serious and deep impressions. The 4th of July, while other crews were ashore, celebrating the day in drunkenness and rioting, our crew was on board praising God; and a glorious day it was; no drinking or blaspheming there, but all was love and contentment:

"We left Amsterdam on the 14th July, and a glorious time we had homeward bound. All on board, with the exception of the 2d mate, and two men, found Jesus precious to their souls.—One man got his soul converted on the main-top-gallant-yard. We returned to New York on the 30th August, with nine praying souls out of twelve; many of whom, when they left New York, instead of praying to God for forgiveness of their sins, were calling on him to damn their souls. I never, in all my life before experienced such a happy voyage; all was love and contentment—all ship duty was done faithfully and with much activity. It appeared as though Jesus was continually with us in our meetings. I do not believe that I was ever more interested in any meetings. I do not believe that I was ever more interested in any meetings than in those we had on board of our vessel. We were almost a little heaven on the water. Several of those that got religion had neglected their parents and friends for a long time, but now felt very anxious to return to them; and I believe they did return, like the prodigal son to his father's house.

CATHOLIC SCHEMES EXPOSED!!!

We ask the attention of our readers to the following communication. The facts which it discloses, are well authenticated. It is not our wish or intention needlessly to alarm the fears of the public. But if the children of Protestants are thus decoyed, under false pretenses, the facts should be disclosed, and the note of warning sounded from one end of the land to the other. —*Ch. Soldier abr.*

Many facts have lately transpired, which have in some degree, opened the eyes of the community to see the real design which has been covered, in many instances, by the mask of charity, in the establishment of so many Roman Catholic Seminaries in our midst.

It is well known, that the school in connexion with the "Ursulin Community at Mount Benedict," in Charlestown, has been represented as an institution where children might obtain a thorough education, without being influenced as to religious principles. A young lady of respectable connexions from a neighboring town, was sent to that institution by her parents, who supposed that no unfavorable influence would be exerted on her mind in relation to matters of religion. The young lady was hopefully pious, as I understand, and was about fourteen or fifteen years of age. On entering the school, she was obliged to conform to sundry little particulars, which was very revolting to her feelings, such as cutting off her hair, &c. and submitting to a course of discipline which was particularly unpleasant, & in the end, like sister Gertrude, caused her to elope. She entered the school on Monday. Soon after her arrival, *her Bible and hymn book were taken from her trunk, without her consent, and she was told they would be of no use to her.* She was required, also, very frequently during the day, *to bow down to the picture of the Virgin*, and to repeat sundry unintelligible prayers. And she was likewise required, *to confess to the Superior.* These, and many other things required, her conscience would not permit her to do. Such it is supposed, are the common customs and requirements, to which children of Protestant parents are obliged daily to submit, and which induced this young lady to attempt her escape, which she effected on the next Saturday, at the risk of life and limb, not being able to continue in the school quite a week.

Now when facts; such as these come to light, what can we say of this institution, but that, with all its lofty pretensions to liberality, and loud declaimings against biassing the young mind in a religious way, it is one of those thousand snares set in this country, to entrap the rising generation.

Let Protestants then beware; for, by sending their children to them, they *may* do a deed, over which coming generations will have cause to weep tears of blood!

The American Tract Society met in Boston, May 25th. The contribution amounted to $152, and a gold watch key. The leading object of the executive committee during the year has been to carry into execution the system of monthly distribution. For this purpose, nearly all the Auxiliaries have been visited or addressed by letter. Many of them have seconded the efforts of the committee to aid the destitute, and about 300 have sustained the monthly distribution.

Amount circulated.—There have been sold at the General Depository, 9,388,720; distributed gratuitously, 562,800; the number delivered to life members is not stated. Besides the donations in Tracts, the committee have made several donations in money—to St. Petersburgh Tract Society to print and circulate Tracts in Russia, $100—to the Paris Tract Society $500—to the American Tract Society, New-York, $644. The whole amount of donations in Tracts and Money is $1619 20.—*Dover Chronicle.*

The American Education Society held its 15th Anniversary at Boston, on the 23d of May. Since the last annual meeting, there have been assisted from the funds, 157 young men in 10 Theological Seminaries, 274 in 21 Colleges, 161 in 50 Academies, and 7 under private instruction, making a total of 604 young men assisted in 90 institutions of learning. Of these, there have been aided in New England, 411 students at 47 places of education. In other parts of the United States 193 students at 43 places of education. Of these 369 have their native residence in New England, 205 in other parts of the United States, and the residence of 30 have not been reported. 174 have been received during the year who have not before been assisted; one half of whom are in Academies, preparing to enter College. Fifty beneficiaries in 6 Theological Seminaries will this year enter the ministry. Most of them are licensed. Three young men of promise have died during the year.—Patronage has been withdrawn from 9 young men, of whom all but two were in the first stage of education.—*Ib.*

From the Boston Recorder.

THE THEATRE'S "BEGGARLY ACCOUNT OF EMPTY BOXES."—The paper which is probably most devoted to the interests of the theatre of any in this city, thus exposes its deserted walls to the public gaze. "The benefits this season, appears to be mere nominal affairs;—for with but one or two exceptions, the boxes, on such occasions, have exhibited a display of patronage, about as discouraging as we should well like to see. Mr. and Mrs. Smith on Monday evening; with all the efforts in their favor just escaped,—and a little better,— the expenses.."—Now this ought to be expected. Yankees are calculating people, and like to have *quid pro quo* in every thing. They are therefore not inclined to give much for these "benefits," when they find they are no "benefit to them, or their children, or their country.'

AUBURN STATE PRISON.

Extract of a letter from the Chaplain of the Prison at Auburn N. Y.

"The deep feeling which pervades this community, on the subject of religion, is not wholly out side of these walls. I have never seen a time so deeply interesting as the present among the convicts:—Never was I so often called upon to answer the question, "*What shall I do.*" Among the females it is astonishing. We have for some time past (almost secretly) had a Sabbath School among them, taught by highly respectable ladies from the village. There is a perfect change in the conduct of all; and some of them are beyond all doubt, new creatures in Christ Jesus.

I rejoice to add that several of our officers are subjects of the work of grace in progress among us.

Do at this time pray for me, and the great company of immortal beings within these walls, hastening to the judgment."—*Bos. Rec.*

ANOTHER STEAM BOAT ACCIDENT.

On Saturday last, at about half past 2, P. M. just as the steam boat Home had left the wood yard at Graham's about four miles above Beaver town, she was discovered to be on fire on her boiler deck. The wind at the time was right ahead, and the materials of the boat being all very dry, the flames spread with great rapidity. the wheel rope was soon burnt, so that the boat immediately became unmanageable: fortunately, however, she was crossing the river when the fire was discovered, and soon run aground.—There were about fifty passengers on board, fifteen or sixteen of whom were females, and some children. When the alarm was first given, a cry was raised that there *was gunpowder on board.** Under the impulse of terror created by this cry, the passengers all jumped overboard, several of the females taking their children in their arms. In such circumstances, it is truly wonderful that no lives were lost. The females were buoyed up by their clothes until they were rescued by the men. There were about seventy tons of freight on board, about fifteen of which were blooms, and a few barrels of fish: the balance of the cargo was composed of hemp, sugar, and tobacco. The blooms and fish will be saved; a small part of the hemp and tobacco will also be recovered: the rest of the cargo is lost.—*Pitts. Gaz.*

*It appears that there was no gunpowder on board the boat.

Another Steam-Boat Disaster.—We learn from the New-Orleans Courier of the 19th May, that at 3 o'clock on the Saturday morning previous, the steamer Coosa, bound thence for Louisville, came in contact with the Huntress, about ninety miles below the mouth of the Ohio, when the former sunk in about three minutes; & eight persons unfortunately perished—two of whom were a father and a daughter, of the name of Thompson, and a German name not known.—The five others were slaves, belonging to the Coosa. The cargo was entirely lost. No blame whatever, is attached to the commander of the Huntress. This melancholy intelligence was brought to the Editors of the Courier, by Mr. Thompson, Jr. the son of the unfortunate father, who arrived in the Huntress with his mother and two sisters.

DREADFUL FIRE.

The extensive mansion of Lord Walsingham, in Cavendish square, London, has been destroyed by fire. Lord Walsingham who was a cripple, perished in the flames. Lady Walsingham, in her alarm, leaped from a window, broke her thighs, legs, and fractured her skull in a most dreadful manner. She expired almost immediately after. It is a singular fact that Lord Walsingham attended in his place in the House of Peers the day before the prorogation, & although we have not observed it mentioned in any of the journals, that during the presentation of the petitions against the reform bill, his lordship rose, evidently agitated and laboring under great excitement, and uttered two or three sentences only, to the following effect: "My lords, I am extremely unwell, and may never again enter this house, but I think it right to add, that I am an enemy to this measure."

The cotton factory of Mr. Lomax, at Littlebourough, Eng., was recently burnt.—The loss is estimated at £20,000.

Temperance vs. Crime.—It was remarked by the Solicitor General at the Supreme Court in this town last week, that he found but one indictment in Worcester county, one in Hampshire, and three in this county; and in other parts of the State, he had found the indictments for crimes surprisingly diminished within two years. He could ascribe this change in favor of virtue and good order, to no other cause than the influence of Temperance Societies, and the great change in the consumption of ardent spirits.—*Spring. Mass. Repub.*

Italy.—Italy contains a population of 21,000,000 inhabitants spread upon a surface of 90,652 square miles, which is rather more than 231 inhabitants to one square mile. Her stated revenue is about 323,370,000 francs; her active army 116,941 men.

IMPORTANT DECISION.—The election of Henry Guise to the office of Sheriff of Stark Co. had been contested and set aside, on the ground of his having treated voters with ardent spirits. A noble precedent.—*Obs. and Tel.*

THE LOCUSTS.

For two or three weeks past the *locusts*, which have been strangers in this land for some 14 or 15 years, have made their appearance in frightful numbers—the wood is full of them. At the head of Conesus Lake, Livingston county, on Saturday last, a lad went into the woods, and caught his hat crown full of these insects, and put them on his head, and went to the lake to fish, intending to use locusts for bait. He was *stung* by these locusts in several places on his head; and notwithstanding proper medical aid, he died from the wounds in three or four days.—*Roch. Dai. Adv.*

GENERAL ASSEMBLY.

From the New-York Evangelist.

DOINGS OF THE GENERAL ASSEMBLY, CONVENED ON THURSDAY, MAY 19, 1831 IN THE FIRST PRESBYTERIAN CHURCH, PHILADELPHIA.

[Continued from our last number.]

Wednesday June 1.

The Committee of overtures reported a proposition from James Spencer, Esq. of Philadelphia, to present to the assembly a tract of land, consisting of 225 acres, in the county of Bucks, (Penn).) for the establishment of a manual labor institution, for the benefit of young men, having the Christian ministry in view. This proposal having been read, and as an overture from the Committee, accepted, was committed to Dr. Martin, Messrs. Akin, Bronson, Taylor, and Platt.

The Committe appointed to take into consideration the present organization of the Board of Education, and report on the expediency of making any alterations in the same, reported that it was in the opinion of the Committee, inexpedient to make any alteration, at present, farther than an alteration in the 2d Article of the Constitution, in such a way as that it shall read thus, "The Board shall consist of 67 members, elected by the General Assembly, of whom 32 shall be *ministers*, and the remaining 35 male communicants in the Presbyterian church—One *minister* and one *elder* to be chosen from each Synod." This report was adopted. Nominations were then made to fill the vacancies in the above mentioned Board, and for the additional members proposed by the Committee. The election was made the order of the day for this afternoon.

The Assembly proceeded to the election of Directors for the Western Theological Seminary, when on counting the ballots, it appeared that the following persons were duly elected for the term of three years, viz. *Ministers*—Joseph Stockton, Samuel Tait, Robert G. Wilson, D. D James Graham, Andrew C. Patterson, Thomas D. Boyd, and James Wright. *Elders*—Aaron Cerr, Thomas Henry, and John Reynolds.

The Assembly resumed the consideration of the report of the Committee on the report of the Board of Missions, when after some farther discussion, it was unanimously resolved, that with the suggestion made by the Committee for the consideration of the Board, the report be returned to the Board again for their disposal.

N. B. The objectionable parts of this report called forth, by far the *longest* and the *warmest* discussion that the house had had, on any previous subject, and when the report was *returned to the Board for their disposal*, and it was done with the explicit understanding, that if the Board, in printing the report, should admit the said objectionable points to appear, they would do it on *their own*, and not on the responsibility of *the Assembly.*

A motion was made by Dr. Richards, that in accordance with usage, or of the course pursued the last year, a Committee be appointed to lay before the Assembly, a nomination of persons suitable to compose the aforementioned Board for the coming year. After a discussion somewhat protracted, a motion for *postponement* was made, in order to introduce, *another* motion, for the election of the *present* Board *en masse.* The Motion for postponement, of course, came under debate, and occupied the attention of the house for some hours, when the *Yeas* and *Nays* being called for, the vote stood thus—Yeas 87, Nays 109.

Among the persons who were heard on the preceding motion, were Drs. Richards, Greene, and M'Dowell,—Messrs. Frost, White, Kirk, Russell, Peters, M'Cartee, Lathrop, Yale, Ford.

The motion of Dr. Richards to appoint a Committee of nomination, was accordingly taken up.

After several gentlemen had spoken against this motion, Dr. Miller rose, and expressed his ardent desire that no farther obstacles might be thrown in the way of the appointment in question—that he was in favor of it, as being in order, and according to usage, that he had perfect confidence in what appeared to be the majority of the house in this matter, and concluded by expressing his deep regret at the deversity of sentiment which had prevailed in relation to points discussed.

The question being taken, was decided *unanimously* in the affirmative; when a committee, consisting of Dr. Hillyer, and Messrs. Riddle, Chase, Bronson, Garrison, Jessup, and Anderson, *were* appointed.

The unfinished business of yesterday, was taken up, viz. the report of the Committee on the subject of Missions in the West. The reading of the report was called for, after which the Rev. Mr. Lowry from Indiana, occupied the floor for a considerable time, and in a calm and lucid manner, gave a statement of facts in relation to the aspect of things in the West; also, of his own views respecting any proposed union between the Assembly's Board of Missions and the American H. M. Society, when the Assembly Adjourned.

Thursday morning, June 2.

An overture was read and adopted, it is as follows: "The General Assembly again call the attention of the churches under its care, to the efforts now making, to colonize the free blacks of this country on the Western coast of Africa, and affectionately commend them to their earnest attention, and zealous support; and it is particularly recommended to the Presbyterian churches throughout the United States, to take up collections in aid of the American Colonization Society, on or about the *fourth* of July next.

The committees appointed to examine the records of the Synods of Albany, Virginia, Indiana, Tennessee, West Tennessee, Geneva, Western Reserve, Genesee, New York, Ohio, and New Jersey, reported respectively, and the records were approved.

The committees appointed to examine the records of the Synods of South Carolina and Georgia, Pittsburgh, Utica, and Cincinnati, reported respectively that the records of said Synods had not been put into their hands. The committees were accordingly discharged.

The Rev. Mr. Snodgrass reported, that he had received for the Assembly, the minutes of the late General Synod of the Associate Reformed Church.—Whereupon resolved, that agreeably to a vote of said Synod, these records be deposited with the Session of the Spruce St. Church, now the 8th Presbyterian Church of Philadelphia.

The committee to whom was referred the votes for members of the Board of Education, reported,—when it appeared that the following persons were duly elected for the term of four years, viz. Rev. H. Weed, of the Synod of Albany; Rev. E. Phelps, of the Synod of Geneva; Rev. S. Eaton, and Mr. A. Champion, of the Synod of Genesee; Rev. Dr. Greene, and Rev. Messrs. R. Steele, W. L. M'Calla, S. G. Winchester, and Messrs. M. L. Bevan; J. M'Mullen and H. M'Keen, of the Synod of Philadelphia; Rev. C. P. Storrs, and Mr. Z. Fitch, of the Synod of the Western Reserve; Rev. J. Matthews, D. D., and J. M. Ray, of the Synod of Indiana; Rev. J. Blythe, and R. J. Breckenridge, of the Synod of Kentucky; Rev. J. Witherspoon, of the Synod of North Carolina; Rev. A. Magee, and Mr. D. Patton, of the Synod of Tennessee; Rev. C. Jenninns, and Mr. F. Greedy, of the Synod of West Tennessee; Rev. G. Potts, and Mr. J. Henderson, of the Synod of Mississippi and South Alabama; Rev. W. G. Frazer, and Mr. T. Lindsey, of the Synod of Illinois; Mr. Thomas M'Keen, of the Synod of N. Jersey; H. B. Funk, of the Synod of Cincinnati; C. M'Intire, of the Synod of South Carolina; S. Thompson, of the Synod of Pittsburgh.

The Assembly resumed the report of the Committee on the subject of missions in the West. After considerable discussion, the motion for indefinite postponement was withdrawn, for the purpose of introducing a substitute. The latter motion prevailed, and the substitute was discussed at considerable length—when the house adjourned.

On convening, the committee to whom was referred an overture from the 3d Presbytery of New-York, on the subject of the commissioner's fund, reported, and their report being read, was put on the docket.

A protest signed by a number of individuals, against the admission of members of standing committees to seats in this Assembly, to act in the character of Ruling Elders, was entered on the minutes; Mr. Lathrop, Mr. Patton, and Mr. Calvert were appointed a committee on the part of the Assembly, to answer this protest.

The committee appointed to nominate a Board of Missions, made a report which was accepted. A motion was made to lay it on the table. After considerable discussion the Assembly united in prayer for Divine direction. A motion was then made to postpone the aforesaid motion, in order to take up a substitute for the report of the Committee on missions in the West.

Friday morning, June 3.

The committee to whom was referred the report of the Western Theological Seminary, made the following report, which was adopted, viz. Resolved that the sum of $7,700 be appropriated for the use of the said Seminary, out of the funds in the hands of the Board of Directors, viz. $2, 700 towards the salary of the Professor and teacher in the Seminary, and $5,000 for the completion of the building.

Resolved, that the Assembly contemplate with deep interest, the prosperity and necessities of this Theological Seminary, and recommend to the Churches under their care, to aid by contributions, the Board of Directors in their efforts to complete their building, and plan the institution on a foundation of permanent usefulness.

The report of the Committee to whom was referred the question, whether Baptism by a *Papist Priest* ought to be considered as valid, was taken up; when it was resolved to refer said report to the consideration of the next General Assembly.

The Assembly proceeded to the unfinished business of yesterday afternoon. The motion to postpone the motion to lay the report of the committee of nomination of the Board of Missions, on the table, to take up the substitute for the report of the committee on Missions in the West, was decided in the affirmative. This substitute and the report of the committee of nomination were committed to Mr. Ross, Mr. Peters, Mr. Jessup, Dr. Greene, Dr. Spring, and Mr. Breckenridge.

The report of the committee on a request from the Presbytery of West Lexington to have the number of Commissioners to the General Assembly reduced, was taken up, and after some discussion was indefinitely postponed:

The committee, (*now called the Committee of Compromise,*) to whom was referred the substitute for the report of the Committee on missions in the West, and the report of the committee of nomination of a Board of Missions, made a report which was read and discussed for a *long time* and with considerable *zeal* on the part of *some* of the Assembly, and at length adopted, and is as follows, viz.

1st. In view of existing evils resulting from the separate action of the Board of Missions of the General Assembly, and the American Home Missionary Society, the General Assembly recommended to the Synods of Ohio, Cincinnati, Kentucky, Tennessee, West Tennessee, Indiana, and Illinois, and the Presbyteries connected with the same, to correspond with each other and endeavor to agree upon some plan of conducting domestic missions in the Western States, and report the *result* of their correspondence to the next General Assembly, it being understood that the Brethren of the West be left to their freedom to form any organization which in *their* judgment may best promote the cause of Missions in said States; and also, that all the Synods and Presbyteries in the Valley of the Mississippi, may be embraced in this correspondence, provided they desire it.

2. Resolved, by this Assembly, that the *present* board of missions be re-appointed.

The committee appointed to prepare a narrative of the state of religion, brought in a report which was read, adopted, and ordered to be printed in the appendix to the minutes of the Assembly.

The following letter, addressed to the Moderator, was received and read, viz:

"The General Assembly having agreed to reappoint the Board of Missions of the *last* year, without *alteration*, and the subscribers considering this agreement a virtual *relinquishment of the right of election by the Assembly, and for sundry other reasons* beg leave most respectfully to *decline* serving in said Board of Committee, during the ensuing year.

THOMAS M'AULEY,
GEORGE W. BLIGHT,
JAMES PATTERSON,
JOHN M'DOWELL,
THOMAS H. SKINNER.
ALBERT BARNES.

June 3, 1831.

The following letter, addressed to the Moderator, was also received and read:

"*Rev. and Dear Sir,*—Permit me respectfully to resign the situation of a manager of the Assembly's Board of Missions, to which I have just been elected for the present year, having been a member of the Executive Committee these three years past. Permit me to say, that I humbly trust, a single eye to the glory of God, and the extension of the adorable Redeemer's kingdom throughout the wide spread moral desolations of our land, has been my only aim. *Directly* or *indirectly*, have I never strove to influence the opinions of *any* man, and the only missionary qualifications desired, was, *Did he preach Jesus Christ, and him crucified, as the sinner's only hope of acceptance with God.*

With great respect, I remain, dear Sir, your obedient Servant, JAMES MOORE.

June 3, 1831.

NOTE.—What the writer of this letter means by saying that he has never, *directly* or *indirectly* strove to influence the opinions of any man, &c. doubtless is, that he has never as a member of the executive committee, sanctioned any *inquisitorial* investigation of a person's *peculiar* belief, when applying for employment as a missionary, under the patronage of this Board, provided, his credentials as a minister of the gospel were satisfactory, whatever might have been the peculiar shape of his *Religious Diagram*, or wherever it might have been drawn, at Andover, N. Haven, Princeton, Auburn, or at any other place; and farther, that as a member of said committee, he has never been anxious to learn whether said applicant would enter fully into the plans of the Assembly's Board, and endeavor to push these, *at all events.*

In addition to the Gentlemen, whose names are mentioned in the preceding letters, Mr. James Kerr, also resigned his seat as a member of the board of missions.

The above resignations were accepted.

The committee to whom was referred a proposition from James Spencer, Esq. of Philadelphia, to present to the Assembly a tract of land, consisting of 225 acres in Buck's County, Pennsylvania, for the establishment of a manual labor institution for young men designed for the gospel ministry, made the following report, which was adopted, viz,

1st. Resolved, that the permanent clerk communicate the thanks of the Assembly to Mr. Spencer for his benevolent offer.

2. Resolved, that the proposal of Mr. Spencer be referred to the Trustees of the General Assembly, to take such order in the case as they may deem expedient, and report their proceedings to the next General Assembly.

The question respecting the right of members of standing committees to be members of the General Assembly, was again taken up, and discussed at considerable length.

Saturday, June 4.

The committee appointed to answer the protest against the admission of Mr. Clement Tuttle, a standing committee man, as a member of this house, made a report, which after some discussion was recommitted to the same committee.

The right of members of standing committees, &c. was resumed. After considerable discussion a resolution was adopted, and is as follows, viz,

Resolved, in the opinion of the Assembly, that the appointment, as has occurred in a few cases, of members of standing committees to be members of General Assembly, is inexpedient and of questionable constitutionality, and therefore ought not in future to be made.

The Yeas and Nays were called for on this resolution, and requested to be recorded, and were as follows:—Yeas 80, Nays 54. A large number of the commissioners, and especially of those who would have voted in the *negative* of this resolution, having left the Assembly, the vote cannot be considered in any means as a fair trial of opinion in the case.

The chairman of the committee on a resolution of the Synod of Tennessee, respecting the *place* of the meeting of the General Assembly, stated that owing to the press of business, the committee had not held a meeting to confer on the subject. They were accordingly discharged.

The judicial committee reported the case of Rev. Horace Belknap, as reported by the Presbytery of Harmony, when the Assembly directed that certain rules of the book of discipline do not transfer jurisdiction from a Presbytery to which a minister belongs, to the one within the bounds of which he resides, so as to authorize the latter Presbytery to try such minister—but only to examine witnesses in the case, and transmit an authentic record of the testimony to the Presbytery which made the application.—Whereupon, it was resolved, that the Presbytery of Harmony is at liberty to pursue such a course in the case of Mr. Belknap, as the circumstances of the case and the good of religion, shall, in their opinion, require.

The Assembly took up the complaint and protest of the minority against the decision of the majority of the Session of the First Presbyterian Church of the city of New-Orleans—Dr. Spring was appointed counsel for the complainants.—The proceedings of the Session complained of, & the decision protested against, together with sundry other papers relating to the case were read. Dr. Spring was then heard on the part of the complainants, and after some remarks by members of the Assembly, the case was committed to Dr. Spring, Dr. Fisk, and Mr. Ross.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

The Committee in submitting their report on the records of the Synod of Philadelphia, made exceptions to said record as involving constitutional principles, in the case of Mr. Barnes.

As these principles are not yet decided by the Assembly, and will at some future period claim the attention of the Assembly, the Committee were discharged.

The Committee to whom was referred the case from New-Orleans, made the following report which was adopted, viz.;

Resolved, that since Rev. Theodore Clapp has neither been dismissed nor suspended by the Presbytery of Mississippi, he ought to be regarded as a member of that body, and amenable to them for all errors, either in doctrine or deportment.

Resolved, that as Mr. Clapp was merely a stated supply of the church in New-Orleans, the Presbytery of Mississippi had a right, and it was their duty under existing circumstances, to adopt measures to detatch him from said congregation.

Monday, June, 6.

A protest was entered by sundry individuals of a minority against the descision of the Majority in the case of members of standing committees, becoming members of the General Assembly, and ordered to be entered upon the minutes.

The committee to whom was referred the subject of mileage, with a view to reduce the ratio, in such a manner as to secure the more punctual attendance of distant members, reported, and the report was indefinitely postponed.

The report of the committee on statstical reports was taken up and indefinitely postponed.

MISSIONARY INTELLIGENCE.

Missionary Visit.—Rev. Loring S. Williams and family, whose departure from Salisbury as missionary and teacher among the Cherokee and Choctaw Indians, excited much interest at the time, returned here on a visit to their friends about a fortnight since, after an absence of more than 14 years. Notwithstanding Mrs. W.'s health is greatly impaired by the climate, the incessant and arduous labors, and numberless privations, incident to a residence in their capacity among the natives, it is hoped a temporary sojourn in this more favorable region may recruit her now emaciated frame, and enable them to pursue their future plans of civilizing and christianising the race, whose present progress appears by their accounts to be peculiarly flattering, and to whose interest they seem indissolubly bound.—*Little Falls Gazette.*

BOMBAY.

A letter from Mr. Allen, of the Bombay mission, received by the missionaries just arrived at Calcutta, states that the Lord is graciously visiting that place. Four persons had been admitted to the church, and seven others, it was hoped, had been savingly converted to Christ.

Mr. and Mrs. Graves were still on the Neilgherry Hills, where they had been nearly a year, on account of the ill health of the former. His health was much improved.—*Miss. Herald.*

CEYLON.

A letter received from Ceylon, dated December 1, 1830, about two months later than the last communications previously received, contains the animating intelligence that God is now reviving his work in a greater or less degree at all the stations, connected with that mission, and granting a refreshing from his presence. There had been manifest tokens of a special divine influence in the meetings for about six weeks. The serious attention was advancing, at the date of the letter, in the mission families and among the heathen around them. The missionaries earnestly request the prayers of Christians that God would display the riches of his grace in converting their own children, and in gathering the heathen around them into his kingdom.—*Ib.*

From the Missionary Herald.

Extracts from a letter of Dr. Butler, dated at Haweis, March 28th, 1831.

Erection of a new Meeting-House.—The interest manifested in religious instruction, by the Cherokees in the vicinity of Haweis, has been constantly, and pretty rapidly increasing, during the last four or five years. A corresponding reformation has taken place in their manners and character. Formerly very few attended public worship, many opposed the gospel with great zeal, and almost every kind of iniquity was practised in the neighborhood. Recently they have exhibited their feelings in the manner described below.

On the first Monday in January, a number of persons collected here for the purpose of erecting a meeting-house. The Saturday following we finished raising it. It is built of hewn logs and is twenty-three feet by twenty-seven, on the inside. The logs were all hewn by Cherokees with a common axe, and were well hewn. They were prepared and raised without any expense to the station, excepting my time and that of a hired man, with my team to draw the timber, and occasionally furnishing the hands with a meal of victuals. We think the building may be finished so as to hold nearly or quite two hundred people. Mr. Lavender, merchant in this neighborhood, has furnished for the house glass, nails, &c., to the amount of $20.

Conversion of a Distinguished Opposer.

At our late communion season we met in the new building, though there were neither floor nor windows. Two Cherokee men were baptised and propounded for admission into the church.—One of them was *Big Cabin*, or *Cabin Smith*, of whom I wrote in a few words some months since. Much might be said respecting him. He is not less than eighty years old. His father was a white man, though his own habits and life have been in accordance with the full Cherokees, and few have gone to his excesses in wickedness.—He speaks no English. To say that he has been intemperate, licentious, a conjurer, and a disturber of the peace of society, is saying but little about his character. He once was a chief, but was broken some years ago, for attempting to hire a Cherokee to perjure himself. He has been an opposer to religion, and for months together has considered me "so mean a man" that he would not speak to me. His house has been a place where drunkards met and quarrelled, and where scenes of iniquity have been planned and executed. A few years since he was a leader in rebellion against the present form of government. He has sometimes said he wished to go to hell.

I know of no particular means used to bring this abandoned person to repentance and faith in the Lord Jesus. For a long time I sought a favorable opportunity to converse with him on the subject of religion, and such an opportunity finally occurred by his sending for me to see him in sickness. I performed a small surgical operation on him, which gave him much relief from pain, and with which he was much pleased.—Having a good interpreter present, I introduced the subject of religion, which he received very kindly. I found he was not without some serious thoughts, and was at times much concerned about his future state. After this, however, he followed his abandoned courses and was inimical to me. Last summer he began to attend meetings. In conversation with him I could not find that any thing in particular wrought on his mind, unless it was the thought that he was an old sinner, and had but a few days to live. Since last September he has, so far as I know, walked as orderly as could be expected, considering that he had been ignorant of the first principles of religion. He has now for months sought instruction, has exhibited a change in his life, and we trust is a real convert to Christianity. He was the first person baptised in our new meeting-house.

Imagine my feelings, when this aged sinner, this enemy to religion, and a personal enemy of mine, came to me with the simplicity of a child for religious instruction. Also imagine my feelings when invited to his house to attend a prayer-meeting. Those walls which had often witnessed scenes of iniquity, now inclosed a body of praying people, and were filled with the voice of prayer. We have many times since met at his house with joy and gladness, and I hope have there experienced the presence of the Saviour.

A Cherokee girl from this vicinity, who entertained a hope of being renewed some time ago, and who is now attending school at Creekpath, has lately united with that church.

State of the School.

We have fifteen Cherokee girls in the family, and within a few months have refused as many more. In several instances girls have been brought to us well clothed & prepared for school without our having any previous knowledge of the design of their coming. Their friends were unwilling to take them away; but as we could not take them into the family, they had to return home. One or both of the parents of twelve of our girls are in some way connected with the different churches in the station. The other three are Cabin's grand-children.

If there has been any particular change in this neighborhood in consequence of the late Georgia laws, it has been in a greater regularity, and an increased number of those who attend our religious meeting. I might add that those who were addicted to drinking have left the neighborhood, or reformed; so that we seldom hear the voice of the drunkard. Formerly you recollect that the intemperate were numerous, and were a great trial to us.

The Cherokees in the neighborhood of Haweis have been very much exposed, and some serious disturbances have occurred there. These, probably, have induced those destitute of firmness of character and of property to remove.

From the same.

Extracts from a letter of Mr. Newton, dated at Illinois, Dec. 31st, 1830.

Character of the People around the Station.

The station at the Forks of the Illinois river has been recently commenced. The children who attend the school are expected to board with their parents; and it is hoped that a large part of the expense of the mission family will be borne by the Cherokees of the neighborhood, for whose benefit the station is designed. Owing to the labor of erecting suitable buildings, and to sickness in the family and the neighborhood, but little has been done in the school previous to writing the letter. Mr. Newton acts in the capacity of a teacher and catechist.

This is an interesting field of labor. Not that the people are in the grossest kind of heathen darkness, but they are emerging from heathenism and the savage life, and have not light and strength to make rapid progress without help, and their helpers should be able and willing to lead them in the straight and narrow way. The neighbors live pleasantly together, and the blessings of neighborhood intercourse are highly enjoyed. We have never witnessed more kindness, or a more prevailing accommodating disposition in any other neighborhood than in this.—The people do not make it a business to publish each others faults, but seem governed by that law of kindness, which condemns evil speaking. As a neighborhood, they are industrious. All have their farms, and cultivate corn, raise live stock, and have enough to eat. We have not seen a drunken Cherokee in this neighborhood.

Deaths at the Station.

Lydia Colston died in April. She was a half-breed but did not speak the English language.—She gave heed to the gospel preached by the missionaries, and became a member of the mission church about four years ago. Her daily walk and conversation bore testimony that her heart had been renewed. The world could plainly see the change that had been wrought in her.—Her Indian neighbors observed how her peevishness was changed to cheerfulness, quietness, & contentment. It was her habit to converse much with her Cherokee friends and neighbors on the subject of religion, to exhort them to attend to the concerns of their souls, to use every means of getting instruction, to attend meetings, and to listen to the word of God. Her words to them had so much effect, that Cherokees have been known to attend meeting, when they knew that there would be no interpreter, saying that they would attend meeting, because Lydia had told them that it was good.

She continued to exhort & rebuke with Christian earnestness, tempered with Christian mildness, until the third day before her death. On this day a young Cherokee, a stranger lately from the old nation, was at her house. She embraced the opportunity to converse with him about his soul; and, to use his own expression, she made him feel as he never felt before. The following night she was taken sick, and in two days died. Her disease was seated on the brain, and occasioned much stupor. Consequently she said little on her dying bed. But we have every reason to believe that she met death, so far as she was sensible of its approach, with Christian resignation, and in her dying moments enjoyed the comforts of true piety.

On the death of this woman the neighbors called on me for advice where to have their burying ground; observing that they wished it might be near the meeting-house, as they believed that was the usual location among civilized people. The location was made accordingly.

MORALS IN INDIA.

The following letter, from Rev. Wm. Ramsay, missionary to India, is copied from the Philadelphian.

Calcutta, Dec. 29th, 1830.

After having been on board the ship Corvo for 145 days, we were all landed safe in Calcutta on *Christmas day.* During the voyage we had the usual turns of sickness which those, who go to sea for the first time always have, but after that we enjoyed good health. Our Capt. Jeremiah Spaulding was very kind to us. Although not a christian himself, he gave us every privilege we needed. We had regularly public worship on the Sabbath, (except when the weather was unfavorable,) and prayers morning and evening, at which the Captain almost always was present.

On coming up the Hoogly river, which is one of the *mouths* of the Ganges, or Gunga, we saw hundreds of the wretched heathen. They are all naked except a piece of cloth about their middle. When the weather is cold they throw another piece of muslin across their shoulders.—As the ship could not go up the river against the tide, we anchored at *Diamond harbor.* Capt. S., Brother Reed, and I, went ashore, and went out among the natives. Their houses are made of *mud* and covered with bamboo rods and the straw of rice. They have no chairs, they all sit on the ground. Sometimes they have *mats* under them, or as we should say, a kind of carpet. The women live in the back part of the house, and dare not eat with the men, or to speak to them in company, or touch the men's food after they have begun to eat it. They are all lazy and thievish. They love money from the heart, and nothing else. They will work a whole day for the value of *three or four cents*, and that keeps them alive, as they pay no rent; (for they will sleep any where,) and wear no clothes, and eat hardly any thing but *rice.* You see they don't need much, yet they are all after money, and they will all *lie* and *cheat* to get it. In other respects they are a harmless people. About their houses in the country, I saw on one mat rice with the hull on, (called Paddy) spread out to dry and on another, *cow dung* for fuel; I saw some of the females. They had marks of their *caste* on their heads, with rings and clasps enough about them. I saw their idol gods of wood and stone, and their *tom-toms*, or drums, which they beat when they have an idolatrous meeting for praying. On my return to the ship, I could not but cry out to God in prayer, Lord have mercy on them. The next day I went ashore again, and saw the bones of the natives lying about, and the place where a short time before a human body had been burnt. I went into one of their ancient Pagodas, which is now in ruins: and entered their houses where I found them vile beyond description. The women were most obscene, and the men were not far behind them: my soul was sad. I returned to the ship and in about two hours time saw *five bodies* float past us. On the shore close by lay a dead body, surrounded by 14 vultures, tearing it to pieces and devouring it. As we approached Calcutta, we saw the dead floating all about. When we landed at the shore there we saw thousands of the people in the water, saying their *prayers*, washing in it, (for the river is their god,) and drinking of it, while dead and purid bodies were floating by them: but they minded not. Some sat in the mud counting their fingers, or a *string of beads*, or kissing the dirt, or making little gods of mud and then kissing them and praying to them. In the streets we saw them at their prayers again, or oiling themselves all over, or looking the heads of one another to destroy vermin. The whole city is given to idolatry. We speak about *heathen* in Philadelphia, but they deserve not the name compared to those here. I never saw any thing in Philadelphia among even the lowest class there, that can be compared to the vileness of these poor benighted souls. Think of millions of such creatures as these I have described, and then tell me, are you sorry I have come to tell them of Jesus.

I am yours in the bonds of Christian love,

W. RAMSEY.

Compared with our exalted condition, such a description is calculated to melt our hearts with gratitude to him, who has made us to differ, and give fervency to our petitions to God, in behalf of pagans. Estimating our interest in the christian religion, by the difference between us and the debased idolators of India, how much ought our zeal to be quickened in the work of bringing the whole of these provinces, not merely to a speculative, but to a saving knowledge of the truth!—*Canadian Watchman.*

From the Missionary Herald.

ARRIVAL OF MISSIONARIES.

Messrs. Hervey, Read, and Ramsey, with their wives, destined to the Bombay mission, who embarked at Boston, on the 2d of August last, in the ship Corvo, Capt. Spaulding, for Calcutta, arrived at that place on the 25th of December, after a passage of 145 days. The missionaries enjoyed good health, and all the circumstances of the voyage were ordered in much mercy by a kind Providence. From Capt. Spaulding, and the supercargo, Mr. Dixwell, and from the other officers, and the crew of the ship, they received without interruption, the most kind and respectful attentions. He favored their wishes as far as practicable, in respect to religious services in the cabin, preaching on the Sabbath, distribution of tracts, and other similar labors for the instruction of the seamen.

Upon their arrival at Calcutta, the missionaries and their wives were received with much kindness and Christian hospitality, by their brethren of different denominations who occupy that field; and were favored with a home in their families until they should re-embark for Bombay.—This they expected to do, with the permission of Providence, about the 10th of January.

REVIVALS.

From the Vt. Chronicle.

FOUR DAYS MEETING AT BRADFORD, CHELSEA, AND POST MILLS.

Mr. Tracy,—A meeting of this kind was held in Bradford the last week, which proceeded with increasing numbers, interest, and solemnity, from first to last. The gracious operation of the Holy Spirit was affectingly manifested in softening and refreshing the hearts of professed Christians, in reclaiming them from their wanderings; and in awaking many impenitent persons to a deep sense of their guilt, and the urgent necessity of their salvation. Several during the meeting, and others since, it is believed, have, with a contrite and believing spirit, bowed the knee to Jesus, and joyfully hailed him as their Lord and Redeemer. Nothing is more evident than that the Spirit of the living God is here, making for himself a willing people.

Meetings of the same kind were attended week before last at Chelsea and at Post Mills, and in both cases have been followed with effects exceedingly desirable and glorious. In both those places and at West Fairlee, God has appeared in his glory to build up Zion; and many, who had persisted in opposition to him all their lives before, are now pressing around his altar, to lay upon it the sacrifice of a broken heart. O may the ministers of the gospel, may Christians every where be filled with the Spirit of Christ; and pray and labor with becoming fervency and energy for the salvation of immortal souls. "He that sleepeth in harvest is a son that causeth shame." Yours affectionately,

June 6th, 1831. Silas M'Keen.

From the Same.

REVIVAL IN BENSON.

Mr. Tracy,—For the honor of God, and the encouragement of his people, I would barely state that a revival is progressing among this people with uncommon interest. The power of God was very signally displayed during a four days meeting which commenced on the 17th of this month, which in fact, continued six days. Such was the power of divine grace accompanying truth during the meeting, that while believers stood astonished, opposers were confounded.

The number of hopeful converts we do not count. God has done great things for us, but we look for greater. Yours &c.

Benson May, 30, 1831. D. D. F.

From the Vermont Bap. Telegraph.

FOUR DAYS MEETINGS.

To Professed Christians.—Have you appointed a four days meeting? Prepare your hearts for the solemn exercises in which you are about to engage. Get the spirit of a revival before hand. Remain not at ease in the idle hope that a four days meeting will bring a work of grace along with it, as a matter of course, without any unusual devotedness and activity on your part. Think not that the Lord will do his work while you are asleep. Be ready for his coming; or, as in melancholy instances when such meetings have apparently failed to produce any good effect, the Holy Spirit grieved at your indifference, may pass you by.

Be much in prayer, plead at the mercy seat till your soul is revived. Be not satisfied till the spirit of supplication which cannot be denied, is poured upon you from on high. Make it a point to spend a season every morning, either alone or with a few brethren, in special prayer for a blessing on the contemplated meeting. Let your petition be offered up in expectation of a glorious work. Offer it repentingly. Bring and lay before the Lord the confession of your backslidings, and let your heart break in view of its past ingratitude to the Saviour. Think how many immortal beings, bound to the judgment and without hope, are dying around you, whom you should have prayed over, and wept over, and conversed with, and who should ere now have been numbered among the ransomed of Zion. Pray in humility. Feel your utter dependence. Come with the burden of souls upon you, and lay them over on the omnipotence of sovereign grace.

Feel your need. You have professed to do this in some measure in calling a meeting out of the ordinary course, in behalf of the cause of Zion. Prove by your earnestness and anxiety that this profession is sincere. Realize the immense value of the genuine work of grace, its bearing on the future destinies of undying spirits, the joy in heaven over a sinner that repenteth, and the glory which attaches to the triumphs of redeeming love. View the ruined condition of your impenitent friends, your children, your neighbors; and let your heart rest on the contemplation of a revival amongst them, till you feel that you cannot live without the blessing. Be in distress for sinners, as when you yourselves were drinking the wormwood and the gall. For a moment put yourself in their stead, and you will realize the woth of their redemption.—Bring to mind the solemnities of the judgment, and for what price you would loose your own soul, for that price may you fail in any of your duties to them.

Be prepared then, brethren, for the solemn and important meeting before you. Let God be in all your thoughts. Devote yourselves anew to his service, from this time forward and forever. Be penitent, humble, and believing, and intensely anxious, or you will be disappointed in the blessing.

From the Vermont Bap. Telegraph.

To the Sinner.—Have you the opportunity to attend a special meeting, the object of which is to seek for the outpouring of the Spirit upon unconverted sinners? Attend this meeting. Better indeed give your heart up to God in Christ before it commences; but nevertheless attend the meeting. Put yourselves in the way of the means of grace; it may be for your everlasting good.

Have you no proper sense of the guilt of sin, and your need of a Saviour? Then attend the meeting. Listen to the messages of mercy; listen to the requirements of that law by which you are under condemnation; to its threatnings of a judgment to come. Learn the grounds of the controversy between you and your Maker. Look at the picture of a rebel against God, living upon his bounty and trampling upon his mercy, and let your heart sink within you. Contemplate the devotedness and benevolence of the pure and holy inhabitants of heaven, and inquire whether the possession of feelings like theirs is not desirable. Consider whether you are ready to join their company. View the holiness, the justice and the strength of God's vengeance, and as you hope for pardon at his tribunal, seek him early.

Attend the meeting. You will be more likely to see your lost condition, and fly for refuge to the hope of the gospel. A gentleman from Me. related in my hearing a few days since, the particulars of a revival, in which it appeared from the confessions of those who were brought to a saving knowledge of the truth, that nearly every such individual had resolved, previous to the commencement of a four days meeting, to devote an earnest attention to the subject of religion. Go, then, give your heart to Christ. Go, dying sinner, and may the Lord in mercy meet you.

From the Vermont Chronicle.

"THE SIGNS OF THE TIMES."

In the days of President Edwards, there was a great revival of religion in New England; and indeed, in the colonies generally. We believe that the number of supposed conversions was *much greater*, in proportion to the number of inhabitants, than at present, and that the public mind was, more universally drawn to the subject. This revival seems to have been regarded as even more extraordinary than we consider the present revival to be. So extraordinary were the events of that day considered, that Edwards himself, in proving that they might be regarded as the work of the Holy Spirit, thought fit to argue that they might be the commencement of the Millennium, and went into a long argument to prove, that the Millennium would probably commence in America.

The great revival divided the community into three great divisions. First, there was Edwards, Bellamy, and those that thought with them.—They were men who studied the Bible much, and intensely, and prayerfully. They threw themselves, with all their hearts, and all their power, into the work of revival; but in promotig it, they were anxious to use no weapons but the sword of the Spirit. They were zealous for the *purity* of the work; solicitous that the converts might be Christians indeed. The views of Edwards may be known from his account of that revival, and from his Treatise on the Affections. There is ample evidence that Bellamy was equally solicitous to move men as much as possible by divine truth, and to guard against any excitement, which divine truth did not produce. With them were a host of men of every grade of intellect and learning. From them are descended the evangelical churches of the present day.

The second division comprised the Antinomian and Arminian, or rather, Pelagian, opposers of the revival. The extremes of religious error met in their peaceful influence. Those who held that the Holy Spirit had little to do, and those who held that man had nothing to do, agreed in saying that little or nothing was to be done, that people ought to keep quiet, and not trouble themselves so much about the things of another world. These are the spiritual fathers of our Unitarians.

The third class rushed into the revival as the horse rusheth into the battle,—confident, zealous, and reckless. Instead of *trying the spirits, whether they were of God*, they *believed every spirit.* Every thing which was found to attract attention and affect the minds of men, they regarded as good. Every joyful feeling about religion they regarded as *religious* feeling. Every change of mind from anxiety to hope, they acknowledged as a true conversion to God. Their object was, to get up as much feeling as possible, taking it for granted that it would all be right feeling. They employed whatever means were found to be powerful in exciting strong feeling, unsuspicious of their nature and tendency. In this way they created an unnatural thirst for excitement;—not that excitement which arises from clear views of divine truth, which is *above* nature, and which may be permanent and eternal,—but excitement generally, and for its own sake. And this led, again, to a love of every thing which could produce excitement, and a determination to have it. And this led to a preference of such religious exercises, so called, and such preachers, as were found to produce excitement the most immediately, of the most violent and boisterous character, and with the least expense of thought and sacrifice of inclination on the part of the hearers. And these are the spiritual fathers of our "moral deserts." Of this we have abundant evidence from various sources. Of this, a minister, "whose praise is in all the churches," who has probably more personal acquaintance with revivals than any other man now living, told us a few months since, he had abundant documentary proof. And almost every observing man in Vermont may see the probability of it, by reflecting on what has passed under his own eyes.

We know how unpleasantly a hint that such dangers may exist now will strike some readers; and we know, better, probably, than most of our readers have had an opportunity to learn, how much one who dares give such a hint risks his popularity; but, in a time like this, we must keep a clear conscience, come what may.—We must say, then, that there is danger now, from the indiscriminate pushing on of all kinds of excitement about religion, by the use of all kinds of motives which may produce it. There is danger of throwing our churches and congregations into a situation, which many generations will lament.

Let us not be misunderstood. We are not at all afraid of any excitement, which can be produced by the exhibition of DIVINE TRUTH,—at protracted meetings, or any where else,—uttered by learned or unlearned,—by those who weep or by those who rejoice. It is excitement, which has not divine truth for its moving and sustaining power, which we fear. Nor do we believe that the present revival is such an excitement, or will become such. But if the churches are saved from it, it will be because they are warned, because they take heed, because they give themselves vigorously and prayerfully to the study and the exhibition of the truth of God.

We commenced these remarks, with an intention to allude to certain facts, which, on the whole, we think it better not to mention at present.

OBSERVER.
THURSDAY, JUNE 23, 1831.

CHANGES IN THE MINISTRY.

We noticed in the Observer of the 2d inst. that the editor of the Christian Journal of Utica had commented on a previous account we had given of the changes which had taken place in the ministerial relation between pastors and people in the western part of the state. We there stated that the editor of the Journal lamented very much that the measures which had been adopted for the promotion of revivals had produced these changes. We remarked also that the editor of that paper had overlooked, (as we charitably presumed) our concluding paragraph in the original article in which we stated that notwithstanding these changes there was never greater harmony among the churches, and that revivals of religion had prevailed to an extent hitherto unexampled. In the Observer of the 2d inst. we called the attention of the editor of the Christian Journal to the paragraph he had omitted, and requested him to correct the erroneous impression his article was calculated to make, but he seems to have overlooked every thing about this subject which we have published, except the fact that *changes* in the ministerial relation had taken place. This he seems to have discovered without any difficulty. However, it is not a matter of much consequence, and we shall not give ourselves any further trouble to relieve his mind from the anxiety which we have thus occasioned him.

We were, however, *not* surprized on seeing the following article in the Gospel Advocate, the Universalist paper published at Utica. It republishes the list of changes which we gave, together with the comments of the Utica paper. The Universalist editor makes the following remarks in which it is very obvious that he decidedly adopts the sentiments of our brother editor of the Journal, with regard to the influence of revival measures in this region of country.

It is true we have the opinion of *both these editors* against us—they seem to harmonize in their views remarkably—and we do not feel disposed to disturb the harmony and kindly feelings which appear to exist between them.

We will lelt the Universalist editor speak for himself although his remarks go to sustain our brother of the Utica Journal.

REVIVALS RUINOUS TO THEIR PROMOTERS.

That the Orthodox clergy, who have been so zealously engaged for a few months past, in getting up fanatical excitements, falsely called revivals of religion, would sooner or later rue the undertaking, we have long been fully satisfied. That they are beginning to reap some of the sad fruits of their extravigancy, and to mourn at the result, will fully appear from the following article taken from the Christian Journal of last week. We cannot but rejoice at this result on one account. It shows that the most influential part, even of Orthodox societies, have discovered the "*human devices*" employed in getting up revivals—that they *decidedly disapprove* of them, and forthwith *dismiss the ministers* that will stoop so low as to adopt them.—This circumstance augurs well for the future, and proves that there is yet a redeeming spirit left in the land.

The notice of the Sabbath School Celebration to take place on the anniversary of our National Independence, we flatter ourselves will receive the approbation of the real patriots—the friends of social order—the philanthoropists and Christians of this village. If the celebration of that day is intended to enhance the value of our free institutions in the eyes of the people, it surely ought to be observed in such a way as to render them better qualified to exercise their rights as freemen, and to perpetuate the invaluable privileges purchased by the blood and treasure of those we thus would honor. In what way can this be more effectually done than by endeavoring to instil into the minds of children and youth those sacred and unchanging principles of morality which are taught in the word of God—principles which are the basis of rational liberty, and afford the only sure guaranty for its continuance. Let those who believe this manifest it by being present on this occasion. Addresses, it will be seen, are to be delivered by Rev. Mr. Colton of the Episcopal, & Rev. Mr. Wisner of the 2d Presbyterian church.

THE CHEROKEES.

We particularly call the attention of our readers to the extracts from the Cherokee Phœnix of the 4th inst. which we give entire, even to the exclusion of other important matter. It will be read with deep interest, and will cause the blush of indignation to tinge the check of every American. We are always reluctant to comment upon the oppressive conduct of Georgia towards the Cherokees. It imposes a severe tax upon our little stock of patience to restrain our indignant feelings, and keep them within the limits which that respect for the constituted authorities of our country, inculcated in the scriptures, seems to require.

A court of Georgia decided that the Missionaries were agents of the general government, that Mr. Worcester, being a post-master was especially exempt from the law of Georgia, requiring the removal of white men, who refused to take an oath to support her oppressive laws. It appears to us a little singular, that the general government should so promptly *remove* this obstacle to the operation of the Georgia laws, by *removing him* from his situation as post-master. This certainly looks like obsequiousness on the part of the United States to the powers of Georgia.

Mr. Boudinot anticipates the discontinuance of the mail route through New Echota, because no white man can be permitted to reside there, and of course there can be no post-master. A great object to Georgia would be effected by this. The Phœnix could neither be circulated by mail, nor could its editor receive his exchange papers—of course the base acts of oppression committed by Georgia could not as readily be laid before the public. We have no doubt this step will be immediately taken—Yes, the Cherokees will be deprived of a mail route, to oblige and aid the government of Georgia.

European News.—We might fill our columns with the various contradictory reports of the Polish and Russian victories and defeats—but we shall wait untill we can give information that may be relied upon. From the latest accounts we are satisfied that the Poles are rather gaining than losing ground. The Russians have been obliged to fall back. Their situation is distressing on account of the policy adopted by the Poles of laying waste the country through which the Russians were expected to march: Provisions and forage were extremely difficult to be procured.

Monroe Temperance Society.—Our readers will observe that the place of holding the Quarterly Meeting of the Monroe County Temperance Society has been altered—It will be held at the Methodist Chapel in West Mendon. The alteration was made at the suggestion of several friends of the temperance cause in that section of the county.

Sabbath School Instructer.—This is the title of a small paper just established at Portland, Me. devoted to the interest of Sabbath Schools. We have received only one or two numbers, but judging from these we are highly pleased with this new auxiliary to the Sabbath School cause, and cannot but flatter ourselves that it will prove to be just such a publication as was called for. We give one or two extracts which we are sure will be read with interest and profit by teachers and scholars.

The price of the S. S. Instructer is $1 in advance.

American Banner, is the name of a paper recently established at Buffalo, printed on a *medium* sheet and edited, as is supposed, by Mr. Benjamin Clark, of Alden, Erie co.

The Banner treats on the subject of *religion*, but we have been unable, after a perusal of the first two numbers, to determine what religious doctrine or sentiments the editor would support. It is pretty obvious, however, that he is opposed to those advocated by the religious papers called *orthodox*.

New Religious Paper.—We have received the first number of a religious paper, published at Norwich Con. and edited by I. Huntington 2d. The editor apologizes for adding another to the already very long list of religious papers, but says, that there is yet a "lamentable want of correct information among every class of people, particularly of what is doing in our immediate vicinity." This paper promises fair to occupy a respectable standing among the religious journals of the day, and to contribute its share towards the more general dissemination of religious intelligence, which alone can enable christians to act understandingly in promoting the great plans of christian benevolence. Can a christian feel a deep interest in the progress that is making to carry the gospel to every creature, and yet be satisfied to live in ignorance of the very measures that have been adopted to evangelize the world? It is a fact that the efforts to bring the church of Christ to act in concert and with energy, in its efforts to enlighten and christianize the world, have just about kept pace with the more extensive and rapidly increasing circulation of these publications. Can a christian live without a religious paper, who is able to pay for one?

We mentioned a few weeks since that Mr. Everard Peck of this village was appointed an agent to receive donations for the American Board of Foreign Missions. Mr. Peck expecting to be absent for a considerable part of the present season, has declined the appointment, and Mr. Ebenezer Ely has been appointed in his place. Mr. Ely's office is in the basement story of the building occupied by the Bank of Rochester. He will receive and remit donations to the Board and will also receive and forward orders for the Missionary Herald.

Savings Bank.—Our readers will notice that measures have been taken for the establishment of a Savings Bank in this village. The usefulness of these institutions has been abundantly proved wherever they have existed. Their particular design is to afford persons of small property a place of safe deposit for their surplus earnings when they may receive interest for the same.

It is obvious that many who might spend all they earned weekly for the support of their families, or might squander it, would often be led to economize their expenses that they might lay by a few shillings or dollars against a time of need. This institution must prove a stimulus to industry and economy among the laboring classes of the

Central Library of Rochester and Monroe County
Historic Newspapers Collection

community and in all its tendencies must be a public benefit.

Important fact in relation to Revivals.

In an account of a revival which commenced in Jamaica, L. Island, in December last, and still continues—in which a large number have been gathered into the fold of Christ, there is this remark—"*Those who yielded most speedily after conviction, have in general appeared most clear and given most satisfactory evidence of regeneration.*" It then has been found that the sinner cannot make himself *better*—cannot propitiate the favor of God, and that conversion will not be more thorough, by continuing a *long time* to *resist* the Spirit, and refuse the offers of mercy, than if the offers were at *once* accepted.

We would just say to our correspondents, that whenever they give us a statement of facts which relate to individuals & that may have an unfavorable effect upon the characters of the persons pointed out, a responsible name must be given as authority for publishing it. We sometimes take the liberty in cases where this very reasonable and indispensable rule is not complied with, to make such alterations as will obviate the objectionable features in such communications. We shall always feel at perfect liberty to publish such articles with the necessary alterations, or to withhold them as we judge expedient and proper.

A NEW TEMPERANCE-HOUSE.

We are informed that Messrs. Mead & Ely, who keep a public house at Franklinville, Cataraugus county, have set the noble and praiseworthy example of BANISHING ARDENT SPIRITS FROM THEIR BAR, and we regret to say, have in consequence of so doing, lost considerable patronage.

Will not the friends of temperance endeavor to avert this evil? Let those who believe that neither personal comfort or the public good are promoted by the use of ardent spirits—and that those who, like Messrs. Mead & Ely can resolve to sacrifice interest to principle, ought to be ranked among public benefactors, see to it that their influence and their patronage are boldly and decidedly thrown into the temperance scale and that this noble undertaking shall not fail of success through their supineness or want of decision.

REVIVAL AT CONEWANGO, CATT. CO.—We are informed by a correspondent that a very powerful work of grace is now in progress in this town, and also at NAPOLI in the same county.

The communication of "S." was received too late for this paper. It will appear in our next.

For the Observer.

MR. CHIPMAN;—I was highly gratified to hear that exertions were making by our Baptist Brethren, to supply, more thoroughly the Birman Empire with tracts in their own language. The agent for this state and vicinity, is now in this part of the country, and has been through some parts of Canada, and the northern part of this state, collecting money for this highly commendable and praiseworthy object.

When we reflect for a moment on the condition of this Empire, we cannot but thank God that there is so much exertion used to enlighten and bring to a saving knowledge of the truth, this extensive and benighted country. Many tracts and considerable money had already been expended, and not without, blessed be God, the conversion of some souls. So anxious are the nations to receive instruction, and hear of the Christian's God, that many come sixty and seventy miles, after a few pages of tracts. The demand for them is so great, that it is impossible to supply all.

There is a Baptist printing establishment in Birma, but so limited is the assistance in it, that there is not that good resulting from it that otherwise might. It is to be hoped that this may speedily be remidied by some volunteers from this country.

I am happy to see an increase of missionary spirit through our land; but we do not yet realize the great importance of having the dark nations enlightened, and made acquainted with the way of salvation. But we *must* feel its importance, and *act* accordingly, before we can expect to see the latter day glory usher in with all its resplendent beauty. It would appear to a casual observer, that we, being ourselves highly favored, and blessed, were satisfied to see other nations in complete darkness, superstion and Idolatry. Let us remember the command, "*Thou shalt have none other Gods before me*," and be careful that we who profess to worship the *living* God, do not in reality worship another, viz: "*Filthy Lucre.*" Yours &c. D.

For the Observer.

THE CHRISTIAN SABBATH BREAKER.

"Oh, how love I thy law," said David; so say all Christians.

A Barber in Le Roy was converted, and at the hazard of forfeiting the good will of many of his customers, he refused to shave &c. upon the Sabbath.

Another, in Albion, was converted; and he too, "Remembered the Sabbath day to keep it holy."

A gentleman "with a skin not colored like" an African's, professed to be converted, & obtained an office under government.—But mark now, his love for the divine law! The law saith, "thou shalt not work nor thy man servant"—so himself will attend service at the church, and his man servant on the Lord's day will attend to the business of the office. Perhaps this professor is poor & can make $5000 per annum, in this way. Fine wages! but they are wages of unrighteousness. Balaam loved such wages dearly, but so fearful was he that God would smite him for the iniquity of his covetousness, that if Balak would give his house full of silver and gold, he could not go beyond the word of the Lord to do less or more." Perhaps, this professor of religion would, rather reluctantly, sit down at the Lord's table, side by side, with the above named African Barber.

QUERE—Will he not be likely to have things entirely to his mind in this respect, when he shall at length get into the Sabbath breaker's heaven?

LOCKPORT.

At a regular meeting of the Presbyterian Church, in the town of Le-Roy, convened on the 13th inst. to take into consideration the publications in the Genesee Republican, touching the Christian ministerial character of our Pastor, Rev. Gilbert Crawford, a committee was appointed to draft a faithful expression of the views, and feelings of this Church in regard to the said publications. The following preamble and resolution, having been submitted to the Church by their Committee, were unanmously adopted:

The Genesee Republican, has for a number of months past, opened its columns to a succession of vile, and scurrilous pieces on the character of our respected Pastor. From the reputation of that paper in this community, we as a church, concluded that the said pieces would gain little or no credit; although we deeply regretted to witness, from week to week, the continuance of them. We are afraid however, that these base calumnies upon the character of a minister of Jesus Christ, not only greatly beloved by his own people, but highly valued as a christian minister in this region, may in some measure impair the standing of Mr. Crawford with the public at a distance, who are unacquainted with the causes and motives of these publications. Impelled by this consideration, we feel it due to our Pastor, to ourselves, and to the public at large to make known our judgment in regard to the publications above named, in the following terms:—

After due examination of the charges brought against the moral and christian character of our dear pastor, in the Genesee Republican—

Resolved, That we believe these charges have no foundation in *truth*, and are in our judgments, the result of the most unreasonable malice towards Mr. Crawford personally, and of the most decided opposition to vital piety.

Resolved, That the above preamble and resolution be published in the Genesee Republican, Le Roy Gazette and Rochester Observer.

CLARK SELDEN, *Moderator.*

M. P. BUTLER, CLERK.

Le-Roy June 13th 1831.

For the Observer.

Mr. Editor—Much has been written, said, and sung about the *Blue Laws* of Connecticut, and the alleged intolerance of our Pilgrim Fathers. A strong disposition has been exhibited by some to charge this want of liberality to the religious tenets of the early settlers of New England, instead of attributing it to its true source—the ignorance of the true principles of Religious Liberty, which was common if not universal in the age in which they lived.

The following extract from a Law of the Colony of *Virginia*, which was principally settled by Episcopalians, is quite as rigid as any of the enactments of the Puritans, and the punishment which followed the breach of it altogether more cruel than the flagellation of the beer-barrel for disregarding the Sabbath, which is so frequently referred to. An ordinance was passed by which evey person was required to "go to Church on Sundays and Holidays, or lie neck and heels that night, and be a slave to the Colony the following week." [See Smith's History.]

L.

From the N. Haven Intelligencer.

Jefferson, Scoharie, Co. N. Y. May 24, 1831.

DEAR SIR,—When I wrote you last, from Harpersfield, it was a barren dead time in the things of religion.—The ministers, and some of the brethren had been to Delhi and Franklin to attend a three days meeting in each place—they returned, impressed that something must be done to raise the standard of piety among them.—At a Church Prayer Meeting, where but about fifteen members attended, it was agreed to have a meeting the next day—and extend the information as far as could be conveniently done. The day arrived, a goodly number attended—appearances were favorable—it was agreed to continue the meeting the next day—and the next—and so on for five days in succession. The meetings grew more and more interesting to the last.—Sinners were converted to God—about forty are hoping in Christ—the work is extending—Christians are praying most ardently.—Next Tuesday a three days meeting is to commence in that town. The people of God are expecting great displays of divine grace among them. They feel that they cannot be disappointed.

We have at present a precious revival in this town —I had observed for several Sabbaths that there was an increasing solemnity on the Congregation. Some of the Church began to awake and to pray with renewed confidence in God:—Three weeks last Sabbath, when we were at the five o'clock meeting, the Spirit came like the rushing of a mighty wind. I believe there was not a dry eye in the school-house, which was filled to overflowing.—One young man who had ever heretofore been careless and graceless, and who had that very morning wickedly sported with divine things, was awakened so deeply, that he not only wept and sobbed, but actually cried out. His convictions continued to deepen until Friday, when, at an anxious meeting he submitted himself;—he began to exhort sinners, before he left the room; he continued to exhort until Tuesday, when he was taken sick, and he languished until Sabbath night and died. He exhorted sinners in a most moving manner as long as he had strength to speak. His death had a most wonderful effect upon the youth.—Between twenty and thirty are the hopeful subjects of renewing grace. The work is progressing.

In Blenheim a revival has begun, and it is hoped that the Lord is about to do a great work there. What imperious calls, the people of God have to be on their knees before him.

Yours, STEPHEN FENN.

From the New Haven Intelligencer.

The last Sabbath was a day of solemn and joyful interest to the friends of Zion in this city. About 200 young recruits enlisted under the banner of salvation, and vowed allegiance to the Prince of Peace. Forty-five were added to the 1st Congregational Church; 67 to the Church of the United Society; 69 to the church of the 3d Society, and 15 to the African Church.

In Guilford a powerful revival has followed a four days meeting, which closed Sabbath before last. A number are hoping that they have passed from death unto life.

NEW-CANAAN.—Similar effects have followed a four days meeting in New-Canaan. A number were hopefully converted during the meeting, and the work is going on.

We understand there is an extensive revival in Danbury. A revival has been making silent and steady progress in Middlebury, for some time past. A work of much promise, has commenced within a few weeks in Berlin. (Worthington Society.) *Vt. Chron.*

Warren O.—A three days' meeting has recently been held in Warren. We learn that 8 are rejoicing in hope, and many others are anxious for their souls. *Ib.*

Addison County.—A correspondent writes, that in this county "every protracted meeting has, as yet, been successful. The revival in Bristol is powerful,—100 conversions. A powerful work has commenced in Vergennes." *Ib.*

A few days ago three Cherokees were arrested by the Georgia Guard in Hightower on the charge of digging gold. Some say that they were taken only upon suspicion, the guard having found them selling some of the glittering stuff in a store.—*Cherokee Phoenix.*

Violations of the Sabbath.—A New Orleans paper publishes an "order of the day," calling out the "Louisiana Legion" to a "sham fight," on the sabbath day. The Connecticut Observer, of a recent date, mentions that the steam-boat James Kent came up to the wharf in Hartford, about sun-set on Sunday the 29th ult. with a bugle playing a lively tune, apparently to gratify the multitudes assembled to witness the arrival of the boat. "If the Sabbath (says the editor) is to be continually violated, better, ten thousand times better for our country, would it be, to sink every steam-boat that floats on our waters." A correspondent of the Evangelist mentions that the Boston steam-boat line sends out a boat every morning from New-York, at 5 o'clock, A. M.; while one leaves Providence, R. I. at 1 o'clock, P. M. for Boston. "Some of the stockholders in the company which owns those steam-boats, (adds the writer,) are *members of orthodox churches.* In my opinion the time has come, when the names of such violators of the Sabbath (what a man does by his agent is the same as if done by himself) should be published."

We should rather say let the churches wield the rod of discipline in such cases. It may be, that the erring brother will repent. If he does not it will, perhaps, be in season to denounce him, after he shall have become "as a heathen man and a publican." The churches ought not to neglect this subject a moment longer. The sin of the land cries out against them: And to a very considerable extent may it be said, that *professed* Christians are in the transgression.—Ought not every member of a church, who travels on the Sabbath a single hour, to be called upon for a reason for so doing! Depend upon it, a general reformation will not ensue, till Christians arise and remove the stumbling blocks out of the way. Churches must awake speedily to this subject, if they would act to any purpose.

A TERRIBLE DEATH.—The Madras papers detail the following dreadful occurence. On the 11th of September, the cantonment of Jaulnah was thrown into dreadful consternation by the death of Lieut. M'Murdo, of the horse artillery. The deceased with Lieut Cragie, of the 28th, and Lieut Brett, of the 21st light infantry, proceeded in quest of a tiger which had been seen near the camp. They shortly after met with two; one was shot dead by Lieut. Brett, and the other got under cover of a bush, whither the party proceeded; when the Tiger sprung unawares, with a dreadful roar, upon Lieut. M'Murdo, who was knocked down with his leg broken. The tiger then began to bite at his arms and sholders in an unmerciful manner. Lieut. Cragy quickly pierced him through with balls, and Lieut. Brett hit him behind the neck, which threw him off his prey and killed him. They then went to poor M'Murdo, who was still sensible, his leg was broken in several places, his nands were torn in pices, and he expired before surgical aid arrived.

Awful Occurrence.—On Saturday morning last, a little boy, about 11 or 12 years of age, was instantly killed on board of one of the line boats, in passing a canal bridge about a mile below this city. He was sitting upon a box, on the deck of the boat, and his head being brought in contact with the timbers of the bridge, was literally crushed to pieces. The child belonged to a family of Swiss emigrants, who had just arrived in this country, and were proceeding to the west, where they intended to settle.—*Schenectady Whig.*

ANOTHER TERRIBLE DISASTER.—A Cincinnati paper of the 1st inst. states that the steamboat Brandywine, on her way up the Missisippi, had burst her boiler, and that from *twenty* to *thirty persons* had been killed by the explosion. From the slight notice taken of this report in the papers that have come to hand, hopes are indulged that it may prove incorrect.

TERRIBLE EXPLOSION.—A Rio Janeiro paper of April 13th contains an account of a violent thunderstorm which descended upon port Alegree upon the 11th of March. The rain fell in torrents, and the lightning struck in several places. A powder-house about a league from the city, containing 37,500 pounds of powder, was struck and blown to atoms. The explosion shook the whole city like an earthquake. The houses on the margin of the river felt the shock most, and every building received more or less injury. All the materials of the powder house were thrown at the distance of more than 200 rods; the foundations were torn up, and not a tile or beam was left. The woods in the immediate vicinity were swept down, and the largest trees torn up by the roots. At the distance of 15 or 20 rd's from the magazine, a military guard was quartered, and although the building they were in was greatly injured, particularly in the roof, not a single soldier suffered any material harm.—Several cattle which happened to be near were killed.—*Jour. Com.*

Transcript Office Boston June 10 1831.

A meeting was held this afternoon at half past 4 o'clock, to consider and adopt the speediest measure for relieving the sufferers at Fayettville. Our citizens were addressed by Hon. Harrison Gray Otis and Daniel Webster. Before 6 o'clock a Branch Bank check for $2000 was filled up, and will be sent on to night.

SCOTLAND—*Education of the poor in the Highlands.*—Last year's report of the Society for the education of the poor in the Highlands, read at the general meeting held at Inverness in October last, and just published, states, that the number of schools amounted to 511, and they were attended by 3,700 scholars. Those schools are rapidly dispelling the dark clouds of ignorance that have so long hung over those romantic, regions, and effecting a salutary change in the moral habits of the Highlanders.

We learn from unquestionable authority, that Sylvester Wooley, the young man who was yesterday convicted of an assault upon Prentiss Keys with intent to kill, was not long since a lecturer at Philadelphia in support of the principles of Frances Wright. Our informant says he has frequently seen his handbills in that city, one of which he remembers was headed "Lecture on Heterodoxy." Thus it is that infidel principles lead to infamous crimes. Abolish the sense of religion in any community, and who would venture his life or property there a moment?—*N. Y. Jour. of Com.*

We are requested to state, that the notes of the Bank of Washington and Warren continue to be redeemed by Walter Bicker, No. 21, Wall street, agent for the Receiver; but that all the notes of the said Bank, which shall not have been presented on or before the 1st day of July next, will be cut off from any participation in the funds and effects of the said Bank. Notice of this fact in different newspapers where the notes of the Bank circulate may oblige many unfortunate holders.—*N. Y. Jour. of Com.*

From the N. Y. Jour. of Commerce.

London.

The Elections.—The Morning Chronicle of the 16th says, "The majority of members in favor of Reform is now immense. The battle has on the whole, been nobly fought by the people, and they may calculate with confidence on the success of the Bill."

London, May 15.

The returns from various parts of the kingdom, as far as they could be made up yesterday (Saturday) evening, gave a majority of more than 140 in favor of the reform bill, and from the aspect of the polls in those places which are still contested, there can be no question that this majority will be still more increased before the termination of the elections.—*Observer.*

The cause of Reform has been as strikingly successful in Ireland as in England. It is calculated that Ireland will return 80 members favorable to the bill. Two Reform members have been gained in the city of Dublin.

In Scotland, the elections have turned out much more favorable than had been anticipated. Mr. Jeffrey, the Lord Advocate, has been returned for Perth without opposition. In Aberdeen, the anti-reform member has lost his seat.

In England, Cornwall has rejected Sir Richard Vyvyan, who cut such a ridiculous figure in the debate which preceded the dissolution. Lord Lowther has withdrawn from Cumberland, a county which has been under the influence of family for 72 years. Great exultation is manifested in the London papers at the defeat of "Old Bankes" in Dorsetshire.

A letter from Lord Melbourne to the Lord Mayor of London, represents that the state of the King's health is the only reason for the postponement of his visit to the Metropolis.

Sir Walter Scott.—The London Court Journal of the latest date, says,

It is with infinite concern that we announce, in contradiction to the newspaper statements, that this distinguished writer and excellent man still languishes in a very precarious state. He has had an attack of decided apoplectic tendency. Mr. Locklart left town for Abbotsford at the beginning of the week, immediately on the receipt of a letter from his lady, containing the alarming intelligence of her illustrious parents illness. The accounts have been rather more favorable within these few days. Major Scott, we believe, is still in town.

Famine in the West of Ireland.—The Right Rev. Dr. Machall, a Roman Catholic Bishop, has published a letter to Earl Grey, in behalf of the suffering poor of the West part of Ireland. "Famine," he says, "is extending its ravages in Mayo; and it is my Lord, my painful duty to communicate through you to his Majesty's government, that already some lives have become the victims of this calamity. On last week, having visited a distant parish of this diocess, I learned the afflicting news that contagion, the effect of want, prevailed to a great extent; that in one instance, the father, mother and three children, were stretched on the same bed, without a morsel of nourishment, or a penny to procure it, or a human being to go in quest of relief, but as it was administered by some charitabled neighbors; and that the first intimation the father received of the death of his wife, was from the lips of the sucking babe, being besmeared with the blood which, instead of milk, it extracted from the breast of its deceased mother!!!"

From the Cherokee Phoenix.

PROGRESS OF OPPRESSION.

We little thought when we were remarking last week on the Post Office reform in this place that we should be able so soon to publish additional facts in regard to the means employed to effect the great object of the state of Georgia and the present administration of the General Government. The surmises of some that the removal of Mr. Worcester from the Post Office to pave a way for his arrest have turned out to be well founded, as will be seen from the following order of Col. Sanford addressed to each of the Missionaries under the care of the American Board, and the letters of Governor Gilmer to Messrs. Thompson and Worcester, which we have been permitted to publish.

Scudders, May 28th 1831.

SIR:—After the receipt of the enclosed letters, ten days will be allowed you to remove out of the unsettled limits of the State. If found residing within it after the expiration of that time, you will be subject to arrest and to punishment as the Law shall direct in case of illegal residence &c.

Your ob't Serv't.

J. W. A. SANFORD,
Comm'r G. Guard

EXECUTIVE DEPARTMENT, MILLEDGEVILLE 16. May, 1831.

SIR:—Sufficient evidence has been obtained from the Government of the United States to convince the courts of this State that the missionaries employed among the Cherokees by the American Board of Foreign missions are not its Agents, and therefore not exempted from the operation of the law forbidding white persons residing among the Cherokees without license. In continuing so to reside, you must have known that you were acting in violation of the laws of the State. This mistaken decision of the Superior Court upon this subject in the late case determined in Gwinnett County, has enabled you for a time to persist in your opposition to the humane policy which the General Government has adopted for the civilization of the Indians, and in your efforts to prevent their submission to the laws of Georgia. However criminal your conduct in this respect may have been, I am still desirous that you should have an opportunity of avoiding the punishment which will certainly follow the continuance of your present residence. You are advised therefore to quit it with as little delay as possible. Col. Sanford the Commander of the Guard will be directed to cause to be delivered to you this letter, and to enforce the laws if you should persist in your disobedience.

Very respectfully, yours &c.

GEORGE R. GILMER.

REV. JOHN THOMPSON.

EXECUTIVE DEPARTMENT, MILLEDGEVILLE, 16th MAY, 1831.

SIR:—It is a part of my official duty to cause all white persons residing within the territory of the State occupied by the Cherokees to be removed therefrom, who refuse to take the oath to support the constitution and laws of the State. Information has been received of your continued residence in that territory, without complying with the requisites of the law; and your claim to be exempted from its operation, on account of your holding the office of Postmaster at New Echota.

You have no doubt been informed of your dismissal from that office. That you may be under no mistake as to this matter, you are also informed that the Government of the United States does not recognize as its Agents the missionaries acting under the direction of the American Board of Foreign Missions—Whatever may have been your conduct in opposing the humane policy of the General Government, or exciting the Indians to oppose the jurisdiction of the State, I am still desirous of giving you and all others similarly situated, an opportunity of avoiding the punishment which will certainly follow your further residence within the state contrary to its laws.—You are therefore advised to remove from the territory of Georgia, occupied by the Cherokees. Col. Sanford the Commander of the Guard will be requested to have this letter delivered to you, and to delay your arrest until you shall have had an opportunity of leaving the State.

Very Respectfully Yours, &c.

GEORGE R. GILMER.

REV. SAMUEL WORCESTER.

The reader will perceive from the letters of Gov. Gilmer, that the General Government is leagued with Georgia in carrying this unheard of persecution against the missionaries. They are determined to remove them for the purpose of preventing their *opposition* to the *humane policy of the General Government for civilizing the Indians.* May we be delivered from such civilization—we want none of it. If the missionaries must be punished, would it not be as well to punish them, at least, for some plausible reason. Instead of barely making gratuitous assertions against them, let them be taken and tried upon the charge of "opposing the policy of the Gen. Gov., and exciting the Indians to oppose the jurisdiction of the State." Such a course would be a little more becoming.

Whether the missionaries will think it best to remove is more than we can say. We think it probable, however, that some of them will. Dr. Butler is already under an arrest. And as for Mr. Worcester, against whom there seems to be the greatest animosity, there has not been a single moment since the passage of the Georgia law that he could have removed. And now it is impossible for him to remove if he is so disposed to do. Mrs. W., on account of ill health has been unable to leave the house for the last eight months, and at this time she is utterly unable to leave her bed. She cannot be removed without exposing her life to immediate danger. It will be seen that Mr. W. has but ten days notice.

The post office at Springplace is yet occupied by Mr. Byhan, but we understand that arrangements are in progress to have him displaced, and we presume it will be done shortly. In order to effect this, the Post Master General will have to do one of three things. Either to bring in a white man from the states, or to alter the mail routes, or to discontinue the office and the mail route from Head of Coosa to Springplace. To do the last would be to close the only channel through which we can carry on our correspondence and forward our paper to our subscribers.—We may be mistaken, but we cannot suppress our fears that this course will be pursued. Many acts of reform equally as astonishing, as this would be, have been done. We are prepared to hear almost any thing.

We could wish that this were the end of our account of the *progress of oppression*, but it is not. The following note will speak for itself.

OOUGILLOGY, CHER. NATION, June 1st 1831.

MR. BOUDINOTT,

Dear Sir:—The Georgia Guard, under the command of Col. Nelson, are now here with four prisoners, Messrs. Elliott and Denis, white men citizens of this nation by marriage, and the Rev. Mr. Trott, also a white man, who are charged with a violation of the Georgia law, in living in this nation by its allowance and laws.—The other is, Mr. John West, a young Gentleman, and a Cherokee, who is charged with the high crime of using insolent language to the Guard.—These four I saw last night under Guard, chained together in pairs and fastened with locks. Mr. David Vann, a member of the Cherokee Senate, and Thomas Woodard are also arrested, but not chained, who are not allowed to know the reason of their arrest until they arrive at Head quarters, 70 or 80 miles from their respective residence. The Guard is still in pursuit of other men. They have a wagon along, in which they have a drum, on which they beat, and a fife to make martial music.

Your friend, JOHN RIDGE.

Hail Columbia happy land!

We have few additional facts to state. Mr. Trott, is a Methodist Itinerant Missionary, under the direction of the Tennessee Conference.—We understand he is not allowed to ride, and that he is indeed chained every night.—The Rev. Mr. Clauder, Moravian missionary, was also arrested Tuesday morning and kept under guard about two hours and then discharged on his claiming the privilege of having ten days notice.—The Guard arrived in this place Tuesday evening and put up at their usual quarters. On Wednesday, morning a file of men, seven or eight in number, went to Mr. M'Coy's and arrested him while he was at breakfast—they also went to Mr. Hick's but did not find him (he being not at home) after making a particular search in the house. When Mr. M'Coy was taken to the Commander it turned out that he was arrested for presiding as President over a meeting of individuals in this place a week or two since—Mr. Woodard was also imprisoned for a similar act. They were both discharged. As matters now go, it will soon become dangerous for any one to open his mouth and utter his opinions.

We will not enlarge upon this subject. He who reads will understand.—To our Cherokee readers we say, have patience and forbearance. Cultivate good feelings even to our enemies.—Let the public see that we are for peace and that we use none but peaceable measures to assert our rights. We do not yet suffer as others have suffered. Many have suffered death for opinion's sake—we have not yet come to that.

N. B. Since writing the above, we are informed the Guard passed by Springplace and arrested Mr. Jos. Vann, Mr. V. is a native, and we presume is as ignorant of the course of this arrest as the others were. There is nothing wanting but a court of inquisition to complete the tragedy.

The Rev. Dr. Spring, of this city, has declined his appointment as Professor in the Theological Seminary at Auburn.—*N. Y. Spect.*

Arrangements for Sabbath School Celebration in this village 4th July next.

At half past 8 o'clock A. M. the Schools will meet at their respective rooms, and at 9 o'clock assemble at the 2d Presbyterian Church, where the exercises will be as follow, viz:

PRAYER—ADDRESS to the Children by Rev. Mr. Colton— do to Teachers and Congregation by Rev. Mr. Wisner—SINGING by the Children, a Hymn composed for the occasion.—Benediction, after which the Schools will retire to their respective rooms and be dismissed.

It is hoped that Teachers and Friends of the Sabbath Schools will feel the importance of securing the advantages of these exercises to as many children as practicable.

J. H. THOMPSON, Z. FREEMAN, } *Com. of Arrang'ts.*

June 21, 1831.

NOTICE.

There will be a Sabbath School celebration of the schools in this village, on July 4th, it being the 50th anniversary since their first commencement by Robert Raikes. An address to the children will be delivered in the 2d Presbyterian Church, by Rev. Mr. Colton, and to the teachers, and friends by Rev. Mr. Wisner. Preparations with respect to the arrangements will be published next week.

ZENAS FREEMAN. JOHN H. THOMPSON. } Committee of arrangements.

NOTICE.

A Quarterly meeting of the Tract Distributors of the village of Rochester will be held in the Basement story of the 2d church, on Friday the 1st day of July, at 3 o'clock P. M.

ORDINATION.

At the last meeting of the Genesee Consociation held at Parma and Greece, June 8, the following young gentlemen, R. Montgomery Davis, Edwin Bronson, and Robert H. Conklin, were set apart for the work of the gospel ministry, and ordained as Evangelists.

The Rev. Mr. Kendrick offered the introductory prayer, the Rev. Mr. Taylor preached the sermon, the Rev. Mr. Johnson offered the ordaining prayer, the Rev. Mr. Torry gave the charge to the candidates, the Rev. Mr. Kendrick gave the right hand of fellowship, and the Rev. Mr Sedgwick offered the concluding prayer.—*Communicated.*

TEMPERANCE MEETING.

A quarterly meeting of the Monroe County Temperance Society will be held at the Baptist Meeting House in Mendon on Tuesday the 28th Inst. at 10 o'clock A. M. An address may be expected from Charles M. Lee, Esq. Members of the Society and citizens generally are respectfully invited to attend. A. SAMSON,

Co. Sec'y. M. C. T. Society.

Rochester, June 16, 1831.

☞The place of meeting of the Monroe County Temperance Society has been altered to West Mendon, and will be held in the Methodist Chapel at that place at the time above mentioned. A. SAMSON, *Sec.*

Rochester, June 23, 1831.

A Four Days Meeting will be held at Knowlesville, commencing on *Tuesday* the 28th inst. in connexion with the meeting of Niagara Presbytery.—Preaching on Tuesday at 2 o'clock P. M. The Sacrament of the Lord's Supper will be administered Wednesday P. M. Christians from abroad are invited to come and labor for God; and sinners are invited to come and give themselves to Jesus Christ. DAVID PAGE.

Knowlesville, 20th June, 1831.

ROCHESTER PRESBYTERY.

A stated meeting of the Rochester Presbytery will be held at *Chili* on Tuesday the 28th inst. at 11 o'clock A. M. J. MYERS, *Stated Clerk.*

June 1831.

List of letters received since our last.—S. G. Tyler; J. P. Safford; L. G. Merril; D. Willcox; G. B. Rich; G. L. Walker; A. Clark Jr.; D. Waid; L. Barrett; J. Freeman.

MARRIED.

In Bergen on the 7th inst. by Rev. G. W. Elliot, Mr. Summer Spafford, to Miss Delia Barber, both of that place.

Paints, Oils, and Groceries,
AT WHOLESALE.
ROSSITER & KNOX,

HAVE received their spring supply of goods which, together with their former stock, constitute a large assortment of the following articles, all of which they offer for sale, at wholesale or retail, on as good terms as can be purchased elsewhere in this village. Country merchants and dealers are invited to call and examine for themselves.

Paints & Ship Chandlery,

20,000 lbs. White Lead, dry and ground,
1,000 " Red Lead and Litharge,
3,000 " Venetian Red and Spanish Brown,
5,000 " Spanish White,
2,000 " Paris White,
1,000 " French and Spruce Yellow,
300 " Lampblack,
300 " Chrome Yellow and Green,
500 boxes Window Glass,
50 barrels Linseed Oil,
20 " Spirits of Turpentine,
20 reams Glass Paper,
30 barrels Tar,
30 " Pitch,
20 " Rosin,
50 bales Oakum,
25 coils Tow Rope and Bow Fasts,
40 doz. Paint and Sash Brushes,
20 " Whitewash do.
25 " shoe, clothes, hearth, window do.

Also, Prussian blue, vermillion, amber, terdo seine, rose pink, gold, silver and Dutch leaf; gold silver and copper bronze; badger hair graining brushes, painter's diamonds, large and small twines, &c. &c.

Dye Stuffs of all kinds.

GROCERIES,

Consisting in part of

Old Hyson, Young Hyson, Tonkey, and Souchong } TEAS.
St. Croix, New-Orleans, Porto Rico, Brazil, white & br'wn Havanna, Cuba, Loaf & Lump } SUGARS.
New Iberia, New Orleans, Trinidad and Gaudaloupe } MOLASSES.
Java, Cuba, Mocha and Porto Rico } COFFEE.
Old Madeira, Sherry, Port, Sicily Madeira, Colmaner & Malaga } WINES.
Cavendish, Plug, Ladies' Twist and Paper } TOBACCO.
Macaboy, Scotch and American Gentleman's } SNUFF.
Bunch, Muscatel, Bloom, Smyrna and Malaga } RAISINS.

Codfish, Mackerel, Shad, Salmon, Herring, Spanish and American Segars, Long and Short Pipes, Bengal and Spanish flote Indigo, Allspice, Cassia, Cloves, Nutmegs, Winter, fall and summer strained Lamp Oil, Poland Starch, Ginger, Candles, Soap, &c. &c.

R. & K. are agents for the Rochester Pail and Tub Factory, and are prepared to furnish any quantity to order.

Rochester, Buffalo-St. June 1831. 25 4w

SHINGLES.

500 M. For Sale.

Also, 100 M. feet 1st quality Pine Lumber,
100 do 2d do
200 do 3d do
50 do Lath.
8000 feet Square Timber—Pine—some suitable for Eeaves-Troughs. 75000 feet Joist & scantling of Oak and Pine Timber. A. W. RILEY.
Rochester, june 15, 1831. 25tf

Look at this, Wool Growers!

THE subscriber is manufacturing, and will keep constantly an hand, the DOMESTIC SPINNER, a new article, for the use of those who wish to manufatcture their wool, and would invite all to call at D. Jefford's Cloth Dressing establishment, or at the stone rolling mill, near the Cotton Factory, and examine for themselves, as the machine will recommend itself.

SILAS HAWLEY.
Rochester, June 4, 1831. 25tf

CHRISTIAN ALMANAC for 1831 for sale at this Office.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

THE CHRISTIAN'S STEWARDSHIP.

BY R. W. CUSHMAN, A. M.

(Concluded.)

Consider, we say, and compare this course of procedure and its attendant blessings, with that in which the cumbrous accumulation of wealth, and the aggrandizement of family by the privileges of fortune, are the objects of supreme regard: where the avarice of gain steels the heart against the voice of imploring woe, and locks up from its own enjoyment, the abundance already possessed:—where luxury pours its poisons into the cup of infancy, and is the companion of the nursery and the physician of childhood: where youth, unacquainted with the checks of that happy medium which is independence to virtue, but poverty to vice, is accustomed to every gratification which wealth abused can bring: and, O! would to God ten thousand melancholy examples did not compel us to proceed—where deliverance from all concern about a livelihood, lifts the youthful mind above all feeling of dependence on God or man; raises the floodgate of every passion, and turns the whole mind and soul adrift in a sea of licentious pleasures, ending in poverty and pain, a constitution shattered and broken, and a soul in despair.

Compare the two descriptions, and we think it will be no difficult matter for a common discernment to determine in favor of which system of procedure the balance of substantial enjoyment turns. On that side rests the approbation of God, for it is that which accomplishes the end for which his bounties are conferred. And on the other falls his frown, for his goods have been perverted to forbidden purposes.

In the very miseries, therefore, consequent upon such a perversion, or, if you will, in the very constitution of nature, by which the blessings of Jehovah are, in their abuse, transformed into curses, we recognise both his right and his intention to call us to an account for the manner in which we have used them.

It being then established, that we have received from him every good we possess, that so far from his relinquishing his right in the bounty, he has made us accountable for the use and disposal of the whole, and that the bestowment confers not only obligations of gratitude but of *service;* the question becomes, to every honest steward of the Creator's bounties, a matter of deeply interesting inquiry:—How MUCH *do I owe to my Lord!* For, on whatever objects I expend that which he has entrusted to me, and whatever responsibilities these favors may impose *on them;* still I have to account to God for all I have received at his hand. A *portion* of what he has given me is undoubtedly to be "occupied' for the promotion of my own happiness and the happiness of those whom he has entrusted to my care: but what proportion is best calculated for the attainment of this end, and what he has required to be expended for *Him:*—are questions which demand my most impartial and prayerful investigation.

Yes! they are questions, the importance of which is magnified by all the pleasure of doing good, and by all the peace of a conscience void of offence towards God; and all the terrors of being weighed in the balance of justice and found wanting:—questions, Brethren, which, thankfully remembering how great the disparity between what you *receive* at his hand, and what, as imperfect and sinful, you *merit*, you must determine by the light which the Bible throws on your responsibilities, and which the records of providence shed on the designs of your Benefactor in the dispensations of his gifts.

And having ascertained the extent of your obligation, suffer yourselves to be induced to the discharge of them. Oh, by all the considerations of gratitude, by all the motives of self-enjoyment, and by all the impulses of self-interest as well as of duty, suffer yourselves to be stimulated to a prompt discharge of those obligations, in promoting the temporal and spiritual welfare of your fellow-men.

We say, of self-enjoyment, because that undue anxiety for accumulation, which resists the demands of Charity and Religion, is destructive of the finest feelings, and the richest bliss of the soul, and if it does not deliver it to the lashes of conscience, it renders it an utter stranger to that pure and godlike pleasure which springs from doing good. And we have said, of self-interest, because the Christian who is growing rich, by withholding what the Lord demands, is absolutely growing poor, by confining the enjoyment of his wealth, to the short portion of his existence which he passes on earth: while it is in his power to export his possessions to the shores of eternity. Yes, Brethren, there is such a thing as almost literally laying up our treasures in heaven. "I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."—I say unto you secure the friendship and gratitude of those who are poor in this world but rich in faith, by contributing from that which so many hoard and worship, to the relief of their temporal, and spiritual necessities: that when ye die, those whom you have blessed, and who have gone before you may hail you with grateful joy, and bid you welcome to the mansions of everlasting rest. Here then, the bliss of the world above will be affected in a most interesting point by your works of charity below; and the pleasures which burn in the beneficent bosom on earth are to be re-kindled in the world to come.

But above all things else, Brethren, be incited to a diligent discharge of the duties of your stewardship, by the consideration of that greatest gift to you, which Heaven ever gave to man. Consider that "he who was rich, *for your sakes* became poor, that you through his poverty, might be made rich:" rich in everlasting habitations; rich in spotless robes of righteousness; rich in unfading diadems of glory; rich in a right to the tree of life, and the chrystal waters that flow from the throne of God.

And in anticipation of your robe and crown, your habitation and rest, in that land where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, where the flames cannot devour, nor the hand of time deface, rise to your duty: and what your hand findeth to do, do it with your might.

The cause of suffering humanity entreats your aid. Remember the poor whom ye have always with you; and to whom, *whensoever ye will*, ye may do them good. Whensoever ye will, ye may deliver the fatherless, and him that hath none to help him: whensoever ye will, ye may cause the widow's heart to sing for joy, and the blessing of him that is ready to perish to come upon yourselves.

The period has been foretold when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. That period is at hand: and most animating must the reflection be to every friend of God. But it must not be forgotten, that it is through the instrumentality of the saints, that the Redeemer is to diffuse the knowledge of his grace among the nations, and bring the world into subjection, under the reign of his love. The age and circumstances then, in which we live, call for pre-eminent Christian activity, and a consecration of heart and life, of talents and wealth to Him, whose we are, and whom we serve.

Truth is always better than falsehood.

From the Religious Intelligencer.

THE POPE IN JEOPARDY.

The following extract is from the letter of an American gentleman in Rome, published in the New York Journal of Commerce. His Holiness appears to have fallen upon critical times, at his outset in the Papal office. We fear that his troubles will meet with little Christian commiseration. There seems at the present age of the world to be rather a disposition to laugh when his fear cometh: especially where it takes such a ridiculous shape as in the present instance. We may judge at such a time what kingdom he is of, this spiritual head of the *infallible* Church, by looking at the *means* which he uses to keep together his flock and renew his hold on the hearts of his good and pious followers, viz. *"arms, knives, and other implements of death."* These would hardly be considered as *orthodox means* to hold a church together among us New-England heretics.

Rome, Feb. 17, 1831.

Since the date of my two last letters, we have had nothing here but expectation—no war. The measures of the Government have availed to keep Rome in their possessions, while all the towns of importance belonging to the Papal dominions have revolted, and had time to settle themselves peaceably under a government of their own.

Feb. 25th.—The Pope, in despair, has resorted to the *relics of the Church*, instead of depending entirely upon the rabble, who are ignorant and superstitious, and whom he has armed with knives and other implements of death. A proclamation was issued a few days since, directing that *two of the Images of the Holy Virgin*, which are only shown to the people on great occasions, should be exhibited in the churches, (and so many) I think 7 years and 40 days indulgence granted to the souls, *after death*, of all those who should go every day and kiss this Image and renew their vows of fidelity to the Pope. The chain with which St. Peter was fastened in prison at Jerusalem, by order of Herod, and which was brought to Rome in 442, is exhibited with great pomp to the people, who kneel down in multitudes, and the Priest presents the collar at the end of the chain to the worshipper, who kisses it, after which the priest places it round his neck, uttering some inaudible words. This ceremony calls together a vast number of the devout, both of the highest as well as the lower orders, who all go through this ceremony.

There is a part of Rome, beyond the Isle of Tiber, and on the opposite side of the river to the principal part of the city, called Trastivere; inhabited by descendants of the ancient Romans. These people are generally poor, and are famed for their attachment to the Pope, who distributed money among them soon after the first disturbance took place. They have since been formed into the National Guards, and go by the name of Trastiveres. Arms and knives were also distributed among them. They are a desperate race. Taking advantage of the Pope's favors, they undertook to draw him through the streets, a few days since, while he was on his way to visit St. Peter's chain. He was very much frightened, and hundreds violated his usual sanctity by kissing him above the toe, however—and he was obliged to return. His proclamation since, is a curious document, acknowledging the honor, but begging they will not repeat it.

It is well understood here, that a steam boat and all the necessary preparations are made for the departure of the Pope and the Cardinals, on the first approach of an army, which they are evidently expecting.

The government must go down soon for want of money at least. The Pope has begun upon the Convents, and from the General of the Jesuits he got $180,000. The bankers and nobles most devoted, have refused to loan him without real security. The Pope proposed some days since to relinquish his temporal power, but the Cardinals would not consent to this. Since that, he has threatened to excommunicate the people of the revolted towns, if they don't return to his paternal embraces. Excommunication is not so powerful a weapon as it was fifty years since; and will not serve to subdue the experienced Generals of Napoleon, who are said to be at the head of the new armies.

From the Christian Watchman.

ANECDOTE OF UNIVERSALISM.

SIR,—The following anecdote was communicated by a gentleman of undoubted veracity, intimately acquainted with the characters, and facts, to which it alludes. In a town, in the interior of this Commonwealth, some years past, the board of Selectmen was composed of four gentlemen, who were professed Universalists; the fifth was a pious physician, and a member of an Orthodox church. During the year, these gentlemen had not entered into any religious disputes; and had conducted the business of their office in harmony. At their last meeting, it was agreed by the four Universalists to have a pull with the Doctor. For this purpose, they selected their most able champion. After the business was finished, the champion said, "Doctor, we have been very happy in being associated with you the year past, and that the business of the town has been conducted with so great harmony, and so much to our satisfaction, and, I believe, to the satisfaction of our constituents. We have found you to be a man of good sense, —of extensive information,—of unbending integrity, and of the purest benevolence. It is astonishing to us, that a man of your amiable character should believe the doctrine of future punishment." To which the Doctor replied, "Gentlemen, I should regret very much the forfeiture of the good opinion, which your partiality has led you to entertain of me. Will you have the goodness to answer candidly, a few questions! Do you believe in a future state!"—They replied, "we do."—"You believe that death will introduce all men to a state of perfect happiness?" "Of this we have no doubt." "Are you now happy!" "We are not; we are far from it."—"How do men act when they are unhappy, and know that happiness is within their reach!"—"They endeavor to attain that happiness."—"Do you believe that I understand the nature and operation of medicine!"—"We have no doubt, Doctor, of your skill in your profession; but what has that to do with the subject!"—"In this box," said the Doctor, taking a tin box in his hand, "are pills, which if you swallow, each of you one, will, without pain, carry you, within one hour, out of this world of trouble; and (if your doctrine be true) place you in a world of perfect felicity. Will you accept one!"—"No sir."—"Will you!"—"No sir." When they had all refused, the Doctor said, "You must excuse me, gentlemen, from embracing your doctrine, until I have better evidence that you believe it yourselves." This closed the dispute.

SEAMEN'S FRIEND CAUSE.—We understand that the Rev. Randolph Stone has been appointed Chaplain, by the Seamen's friend Society, to be located at the port of Buffalo, and that he has accepted the appointment.—*Obs. and Tel.*

Age of a Tree.—A yew tree, at Peronne, in Picardy, which flourished in the year 634, was in existence in 1799; 1156 years, during which it is known to have existed.—*London paper.*

ROCHESTER SAVINGS BANK.

At a meeting of the Trustees of the Rochester Savings Bank at the Mansion House, May 10, 1831, Doct. Levi Ward was called to the chair, and Elihu F. Marshall appointed secretary.

Resolved, That a committee consisting of Dr. L. Ward, D. Scovill and E. F. Marshall, be appointed to obtain information relative to the manner of transacting the business of Savings Banks, and report at a subsequent meeting, to be called by them.

At a meeting of the Trustees, held at the Mansion House June 13,—Present, chairman, secretary, J. Child, E. Peck, D. Scovill, J. Medbury, A. W. Riley, H. Frink, E. R. Everest, and J. Graves:

Levi Ward, Jr. was elected President, Jacob Graves Vice President, Harvey Frink Treasurer, and David Scovill, Secretary and Accountant.

E. Peck, J. Child and E. R. Everett, were duly elected the funding committee.

David Scovill resigned his station as trustee.

Resolved, That all deposits which may be made in the banks in this village, be equally divided between the two banks.

AN ACT TO INCORPORATE THE ROCHESTER SAVINGS BANK IN THE VILLAGE OF ROCHESTER.—PASSED APRIL 21, 1831.

The People of the State of New York represented in Senate and Assembly, do enact as follows:

1. Levi Ward, Jr. Jacob Graves, Everard Peck, William S. Whittlesey, David Scovill, Edward R. Everest, Willis Kempshall, Jonathan Child, Ezra M. Parsons, Ashbell W. Riley, Albermarle H. Washburn, Joseph Medbury, Lyman B. Langworthy, Elihu F. Marshall, and Harvey Frink, and their successors are constituted and created a body corporate and politic, by the name of "The Rochester Savings Bank."

2. The said corporation shall not take and hold real and personal estate above the clear annual value of two thousand dollars, exclusive of the profits which may arise from the interest accruing on the stock or other securities taken on the investment of the deposits made in said bank, or from a sale or transfer of any such stock or securities.

3. The trustees or managers of the said corporation, shall not directly or indirectly receive any pay or emolument for their services.

4. The officers of the said corporation shall consist of one President, and one Vice President, who together with thirteen Trustees, shall constitute a board of Managers; six of whom if the president or vice president be present, shall constitute a legal meeting of such board for the transaction of business.

5. The several persons named in the first section of this act, shall be the first trustees of said corporation, and shall elect the president and vice president; and all vacancies by death, resignation or otherwise, either in the office of president or vice president or trustees, shall be filled by the board of managers at their first regular meeting after such vacancy shall occur by ballot, and the person having the majority of the whole number present and voting, shall be considered duly elected, and not otherwise.

6. The said corporation shall receive as deposits all sums of money that may be offered for that purpose, in such sums and on such times as are allowed by this act for the purpose of being invested in any public stock, created under and by virtue of any law of the United States, or of the State of New York or of being loaned out upon bond and mortgage as the board of managers may deem amply sufficient; and such deposits shall be repaid to each depositor when required, at such times and with such interest and under such regulations as the board of managers shall from time to time prescribe: which regulations shall be put up in some public and conspicuous place in the room where the business of the said corporation shall be transacted, and shall not be altered so as to effect any one who may have been a depositor previous to such alteration.

7. No president, vice president, trustee or other officer of said corporation, shall directly or indirectly borrow or use the funds of the corporation, except to pay the necessary current expenses; and all certificates or evidences of deposit made by the proper officer, shall be as effectual to bind the corporation, as if they were under the common seal thereof.

8. It shall be the duty of the board of managers of said corporation to regulate the rate of interest to be allowed to the depositors so that they shall receive a rateable proportion of all the profits of the said bank, after deducting all necessary expenses of the management of the said bank.

9. The subordinate officers and agents of said corporation, shall respectively, give such security for their fidelity and good conduct, as the board of managers may from time to time require; and said board shall determine the salaries of such officers and agents.

10. The corporation shall make an annual report to the legislature of this state, of their funds and investments.

11. The books of said corporation shall at all times during the hours of business, be open for inspection and examination to the comptroller of this state and such other persons as the legislature may designate or appoint.

12. A misnomer of said corporation in any deed, gift, grant, or other investment, contract or conveyance, shall not vitiate the same, if the corporation shall be sufficiently described therein to ascertain the intention of the parties.

13. When any deposit shall be made by any person being a minor, the said corporation may at their discretion pay to such depositor such sums as may be due to him, or her, not exceeding two hundred and fifty dollars; although no guardian shall be appointed for such minor, and the receipt or acquittance of such minor, shall be as valid as if the same was executed by a guardian of such minor.

14. The provisions contained in title third of chapter eighteenth of the first part of the Revised Statutes, shall be deemed and taken as a part of this act, except when the same are herein altered, modified or changed.

STATE OF NEW-YORK, }
Secretary's Office. }

I certify the preceding to be true copy of an original act of the legislature of this state, on file in this office.

Albany, May 14th, 1831.

ARCH'D CAMPBELL,
Dep. Secretary.

ROMAN ABSOLUTION.

The following narrative was communicated to me by an eye and ear witness, who arrived from Ireland only a few days ago.

SKEY, *Cavan.*—A number of Papists who resided upon this manor, lately combined to pay no rent for their lands—and were finally ejected by law. The farms were subsequently tenanted by Protestants—and the Papists resolved to inflict vengeance upon them.—Last August, they set fire to the hay and grain in the fields, killed all the cattle they could find and destroyed other property, besides treating the men, women and children with great cruelty. Not satisfied with this punishment, in December last, they surrounded a house, avowedly to murder the heretic.—All the family were in bed except two daughters; when finding it impracticable then to kill the man, one of the mob approached the window, levelled his musket at one of the young women, and shot her through the body; she survived but a few minutes. Five of the men were apprehended, convicted and executed about 2 months since.

On the day of their execution, the Roman Priest who attended them, urged them all to declare, that they died innocent; and in this case he would certainly send their souls to heaven before their bodies would be "cold dead." As they approached the gallows, he took them by the hand, and said to each, in succession—*"now ascend—to heaven I deliver you—your sins are forgiven you, your salvation is sure!"*

What idea should we have of Popery—when we know that five of its deluded disciples, victims of justice, whose whole lives had been one continual succession of flagrant crimes, went to the scaffold, assured of salvation, with their hands reeking with an unoffending female's blood. The Priest translating them to heaven for their meritorious deeds of destroying heretics! Such is that great evil, Popery, which is now overspreading our country. May the Lord open the eyes of all *Liberals*, who are so much in love with Popery, that they may see what a curse & misery it always has been to the world. Amen.

HUDSON.

THE TRAFFIC IN DISTILLED SPIRITS.

The following impressive facts were communicated at the late annual meeting of the American Temperance Society in Boston. We commend them to the serious attention of the retailers of distilled spirits.

A husband and father came to the store of a member of the christian church, who for a mere trifle gave him that, under the influence of which he went home and murdered his wife! Her voice will never again beseech him, for the Redeemer's sake, and for her childrens sake, to sell her husband no more rum. *She* is forever silent. But his own children may tell him of his crime. One of them on hearing of this death and the circumstances that led to it said: "Father do you not think that in the day of judgment you will have to answer for that murder?" And must not conscience when awakened, echo murder! murder! And why? Did he kill that woman? No, but he gave the husband that which excited him to do it; and that when he knew, or might have known, from the most ample testimony, that the article he was dealing out caused more than three fourths of all the murders in the land. For a mere trifle he was the means of making those three children orphans. When the Society's Agent passed through the part of the country where these circumstances happened, the father was in prison to be tried for the murder of the mother.

The confession of a rum Seller.

Said a man who, in the days of *that ignorance which has now gone by*, was engaged in this traffic, "I have no more doubt that I have killed a hundred men, than if I had taken a gun and shot them; and saw every one of them fall dead at my feet."

Noble example to rum-sellers.

Said another merchant, as he read 'Dickson's appeal,' and tears rolled plentifully down his cheeks, "I never thought of it. I have been selling ardent spirits for a number of years. I am like the hearers of Paul, almost persuaded." He went to a Temperance meeting, the first he ever attended. And said he, "It is now settled. I will never purchase any more spirituous liquors to sell. I could make a clear profit of several hundred dollars a year by it; but what would that be! Should I continue to scatter the estates of my neighbors, make wives widows, and children orphans, I should expect that my own children would be orphans, and their wives widows, as God visits the iniquity of the fathers upon the children. And if you will take some money (said he) and send me a parcel of those little books, [Temperance tracts,]—I know all the merchants for a hundred miles; many of them have purchased their rum of me; I will take a journey and get them to give up the traffic."

As the merchant referred to above, was returning from the Temperance meeting he met one of his customers, who had come nearly a hundred miles to purchase his supply of goods, of which ardent spirit had always formed a part, and said to him—the customer had also been to the Temperance meeting—"What do you think of this?" "What," was the reply, "I think that the man who will continue to sell rum after all this, is worse than the drunkard. The drunkard kills himself and ruins his family; but the man who sells rum, makes drunkards by hundreds. And though I intended when I came from home to purchase it, I have concluded to buy the rest of my goods, and leave the rum behind.

From the Temperance Advocate.

THE (NORTHUMBERLAND RUM SELLING DEACON AGAIN.

At the late town meeting in that town, an effort was made to have no spirituous liquors drank; and to prevent this, a man having the cause of temperance *at heart* called upon the keeper of the house where the people were to meet on the subject, and upon several others living in an adjoining town, who consented to sell none on that day. The house was provided with a barrel of *strong beer*, however, as a *substitute*. The benevolent gentleman learning this fact, called on 'mine host' again, and insisted on his selling nothing that could produce intoxication, giving him *five dollars* not to have his beer tapped.—The work was now supposed to be completed, as the deacon *of course* would not sell! But mark! ☞when HE was called on to sell none for a single day, he declared *he would sell rum as long as he could get any body to buy!"*

It is worthy of particular note, that some of the deacon's neighbors who formerly sold rum, and who make no profession of religion, discontinued the traffic from *principle*, while *he*, with all his high professions, and high standing in the church, will not abandon the murderous business so "long as he can get any one to buy!" O, Christianity! how art thou slandered by such professors! Shame—shame on them! Instead of "feeding the hungry and clothing the naked," they are bringing the comfortably fed and clothed, to hunger and nakedness. What an account will such have to settle. "What if a man say he has faith, if he has not works, can faith save him!"

Intemperance.—A man of highly respectable appearance was found in the street by some of the watchmen a few nights ago, in a state of helpless intoxication, and severely bruised, with every appearance of having fallen frequently. He was carried to the watch house, and the next morning, when it was discovered that his wounds were more serious than was at first supposed, he was sent by direction of Justice Wyman to the Hospital. His intellect was so disordered, that he was unable for a day or two to render any account of himself. He lingered until Wednesday night when he expired.—*Jour. of Com.*

THRESHING MACHINES.

THE subscribers have established a Threshing Machine Manufactory, in Rochester, on Water Street, next door North of Mr Grave's Tannery, on the East side of the River, where they are manufacturing Machines of several kinds of the most approved Patents. We would suggest that great improvements have been recently made in said Machines, and we feel confident in recommending the Machines we are now building, to Farmers; believing that they are not surpassed by any other Machine used for that purpose; and their construction is cheap and durable.

JOSEPH HALL,
GIDEON CANDY.

Rochester, June 8th 1831. 24tf

1831.

ALLEN, WHEELER & CO.

OF THE

HUDSON & Erie, and Oswego Lines, have their arrangements completed, and are now ready to forward goods from Boston, Philadelphia and New York, to Oswego, Buffalo, or any part of Ohio, Michigan, or Upper Canada.

They have on the New York and Ohio Canals, thirty first rate Boats, all manned, by practical Boatmen, and with frequent relays of Horses, they are able to promise the transportation of property, with the utmost care and expedition.

On the New York Canals, their Boats will leave Albany, Troy, Oswego, Rochester and Buffalo, and the intermediate places, daily. On the Ohio Canal, they will run a regular line, between Cleaveland and Newark, or the southern termination of the canal, all running *Night and Day*, except the SABBATH.

Their arrangements with owners of Tow Boats, and Line Sloops on the Hudson River, and owners of Steam boats and Vessels on Lakes Erie and Ontario, will enable them to forward property on any of these waters, without detention. Property shipped on the Hudson River, fully insured.

ALLEN, TIBBITS & Co. *Troy.*
ALLEN, WHEELER & CO. *Rochester,*
JOHN C. DAVIES & Co. *Newark, O. Hudson & Erie Line Owners.*
ALLEN, TIBBITS & CO. *Troy,*
J. T. TROWBRIDGE & CO. *Oswego, Oswego Line Owners.*

The following persons will receive property, and forward according to the direction of the owners.

HILL, FISH & ABBEE, T. M. SOUTHWICK, } *Philapelphia,*
BIGELOW & BANGS, *Boston,*
W. HUBBELL, 29 *Coenties Slip, N. Y.*
E. COOK, 66 *on the Dock, Albany,*
ALLEN, TIBBITS & Co. *Troy,*
BUTLER, M'DONOUGH & CO. *Utica,*
JOSEPH SLOCUM, } *Syracuse,*
JAMES MOORE, jr. }
JOHN RICE, jr. *Weedsport,*
J. A. CLARK, *Montezuma,*
J. T. TROWBRIDGE & Co. *Oswego,*
ALLEN, WHEELER & Co. } *Rochester,*
O. N. BUSH, }
J. COGSWELL, *Brockport,*
WILLIAM ALLIS, *Holley.*
N. INGERSOLL & Co. *Albion,*
E. FOLSOM, *Lockport,*
E. F. NORTON, *Buffalo,*
KELLEY & WALWORTH, } *Cleaveland, O.*
JOHN S. HUDSON, }
JOHN C, DAVIES & Co. *Newark.*

☞ They also continue to occupy the two Store Houses on Sophia-street, in Rochester, which will enable them to store any kind of property, on the lowest terms. 16tf

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.

J. B. BLOSS,
M. A. F. HARRISON.

The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.

February 7, 1831. tf.

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance Company, Hartford.* he 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.

CARDING MACHINE BUILDING.—The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*

Rochester, Jan. 1, 1831. 5m2

SURROGATE'S NOTICE.

NOTICE is hereby given, that the Surrogate of Monroe County, will attend at his office in Pittsford, for the transaction of business, on Monday of each week, as required by the Revised Statutes; and *generally* on all other days except Wednesdays; and on Wednesday of each week he will attend during the day at Rochester, in the office of the Hon. Samuel L. Selden, in the Arcade, for the transaction of business, until further notice.

May 5, 1831.

20 M. F. DELANO, *Surrogate.*

LINSEED OIL.

100 BARRELS Ohio Linseed Oil now receiving and for sale at No. 10 Buffalo Street—Also PAINTS of all kinds.

GEO. A. AVERY.

2w 22

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.

FREDERICK STARR.

WANTED,

AT Nos. 30 and 35 Carroll-street, EIGHT OR TEN GIRLS, at the Millinery business.

F. CLARK,
L. OLMSTED.

Rochester, May 10, 1831. 20

WM. H. WARD & Co. (MARBLE BUILDIGN, *Carroll Street,*) have just received a *full supply* of **GOODS.** Rochester, June 2, 1830,

NEW GOODS.

At No. **46**,—*Carroll-Street.*

W. **BARRON WILLIAMS,** has just received a well selected stock of fresh *SPRING GOODS*, which will be sold low for Money. 19tf

May 3d, 1831.

NOTICE.—The copartnership under the firm of O. N. Bush & Burnell was dissolved by mutual consent, on the 20th March 1831. Debtors to said firm are requested to make immediate payment to Mr. O. N. Bush, at their late stand, Main-St. O. N. BUSH,

April 14, 1831. LEVI BURNELL.

16 tf

New Arrangement in the *Hardware Business.*

HENRY BUSH and GEORGE B UT L h av formed a connection in business which will be carried on under the firm of *Bush & Butler* at the old stand of H. Bush, where they are now receiving their spring importation of

Hardware, Cutlery, Saddlery, Fancy Goods &c. direct from the Manufacturies in England together with a general assortment of American goods in their line, which they offer for sale at wholesale & etail on as good terms as any house in America. heir stock being very heavy, and patterns new, ey hope to receive a share of public patronage:

Buffalo Street in the Arcade June 1.

ROCHESTER BOOT AND SHOE STORE.

THE subscriber has received his Spring Stock consisting in part of 800 sides Oak and Sole Leather, 400 waxed and grained Uppers, 40 dozen Calf Skins Black Morocco, for men's and women's Boots and Shoes. Chochieo, smooth Bronze, grained do. yellow, light and dark blue, and purple Morocco, 600 yards Prunella, different colors some *super super* black, better than ever before offered in this market. Shoe Threads Linings, Bindings, Webbings, Laces, silk and cotton Ferreting, Ribbons, &c. together with a complete assortment of Findings. The above, with the usual assortment of Boots and Shoes, of all descriptions, made and making, are offered at wholesale or retail, to the public, who, with former customers, are requested to call and be suited at the old and well known stand, **NO. 18** Carroll street, Rochester. JACOB GOULD.

22tf

BY virtue of a writ of Fieri Facias, issued out of the Supreme Court of Judicature of the State of New York, and to me directed and delivered, against the goods and chattles, lands and tenements of the Trustees of the First Presbyterian Society of the town of Penfield, I have seized and taken all the right, title, and interest of the said Trustees in and to the following described premises, viz.—All that piece or parcel of land situate in township number thirteen in the fourth range of townships in Phelps and Gorham's purchase, being the north east corner of the south east division of lot number forty nine in said township, and bounded as follows, viz. Beginning in the centre of the highway leading easterly from Daniel Penfield's Mills, thence by a line to be run south fifty feet west, of the west side of the brick meeting house, and parallel with the west side of said meeting house, to a point fifty feet south of the southwest corner of said meeting house, thence by a line to be run due east, to the centre of the highway, running north and south, commonly called the five mile line, thence north along the centre of said highway, to the centre of said highway leading easterly from said mills of Daniel Penfield, thence by a line to be run along the centre of the last mentioned highway to the place of beginning—which I shall expose to sale at public vendue or to the premises, in the town of Penfield, to the highest bidder, as the law directs, on the 22d day of July next, at ten o'clock in the forenoon of the day. Dated June 9, 1831.

J. K. LIVINGSTON, *Sheriff.*
I. CHICHESTER, *U. Sh'ff.*

24 6w

DEFAULT having been made in the payment of a certain sum of money secured by Indenture of Mortgage bearing date the twelfth day of November in the year of our Lord one thousand eight hundred and twenty eight, executed by George W. Paddock to Henry Champion, and recorded in the Clerk's office of the county of Monroe, liber 9 of Mortgages at page 361 on the 17th day of November 1828, and is claimed to be due thereon on the 9th day of June, the first publication of this notice the sum of two hundred and twenty-three dollars and eighty-eight cents.—Notice is therefore hereby given that by virtue of a power of sale contained in the said indenture of Mortgage, and by force of the statute in such case made and provided, the said mortgaged premises, to wit.—All that certain tract or parcel of land situate in township number thirteen in the fourth range of townships in the county of Ontario, before the late division, now Monroe, and state of New York viz.—fifty acres of land to be taken off from the south end of the North West Division of lot number seventeen in said township, and to be bounded as follows, viz.—East, west, and south by the lines of said Division, and Northerly, by aline to be run parallel to the said south line and so far distant therefrom as to include said quantity of fifty acres of land agreeable to the survey of James Smedley Esq.—including all highways if any there be—will be sold at public auction at the house now occupied by Samuel H. Scovil, in the town of Penfield in said county of Monroe, on the second day of December next at ten o'clock in the forenoon of that day. Dated the 16th day of June, 1831. HENRY CHAMPION.

L ADAMS, Att'y. 25 24w.

TO EXEMPT FROM IMPRISONMENT.—William Cockrane insolvent, time of showing cause the 9 day of July next, at ten o'clock, in the forenoon, before Samuel L. Selden Esq. First Judge of Monroe Co. Court, at his office in Gates in said Co. Notice first published April 29, 1831.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January, in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardsley of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows viz. two rods on Chesnut Street on the east, two rods on the line between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less

JAMES W. SMITH,
Assignee of said Mortgage.
ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of two several sums of money secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars—the other executed by the same Chandler Farrar to William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1828, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due at this day the sum of two hundred and eighty two dollars and forty two cents;—NOTICE is given that by virtue of the several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Sibley in the town of Menden, in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in township number eleven in the seventh range, in the town of Rush aforesaid—to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five ISAIAH BROWN.

Dated March 3, 1831.
JOHN DICKSON, Atty.

DEFAULT having been made in the payment of a certain sum of money secured by Indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Loder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 265—and one hundred and fifty three dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date. Notice is therefore hereby given, that by virtue of a power of sale contained in the said Indenture of mortgage and the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down in Johnson and Seymour's printed map of a part of the village of Rochester in section 1, and being twenty three on front of river street formerly so called, now St. Paul street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the east side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Clay House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 19, 1831.

H. HUMPHREY, Attorney. MITCHELL LODER, Mortgagee.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

ROCHESTER OBSERVER.

SAMUEL CHIPMAN, EDITOR. THURSDAY, JUNE 30, 1831. VOL. V. NO. 27.

ROCHESTER, MONROE Co. N.Y.
PUBLISHED WEEKLY.
TYLER & CHIPMAN, PROPRIETORS.
ALBERT G. HALL, PRINTER.
Office in the Globe building, No. 14, Main-Street.

TERMS.—*To Mail Subscribers, after 6 months, $3.00. In advance, $2,50. Companies of five or more, where payment is made when the names are forwarded, $2,00.*
Village Subscriber $2 50 *in advance.*

COMMUNICATIONS.

For the Observer.

PRAYER MEETINGS.

The idea has of late been deeply impressed on my mind, that God must take it exceedingly ill of his children, that they ask so little of him, and ask with so little expectation of receiving. That Christians, except in seasons of revival, *do* ask little, and expect less, in their prayers, must be evident to any one, who frequents the place where prayer is wont to be made. I have often, while in prayer meetings, of late, wished the *questions might* be proposed, "Why have we come here? What do you expect from this meeting! How many souls do you think will be converted in answer to the prayers offered here this evening!" From a great majority of those present, I am confident the answer, if candid, would be, "I came here because I thought it my duty to come. Do'nt know that I expect any thing in particular from the meeting.—Cannot say that I think any souls will be converted in answer to the prayers offered."

Christian, God puts these questions to you every time you enter the place where prayer is made; and takes the answers from your heart.—And be assured he will give you just according to your faith. You expect nothing—you will receive nothing. But it is wonderful that you do not receive death and damnation for thus abusing the infinitely good and gracious God. He has said, "Ask, and ye shall receive." You answer, "I suppose I must ask, but I do not expect to receive." You would not thus treat an earthly friend. If your father had said to you,-(a father who you knew had the ability to fulfil his promises) "come to me my child, whenever you need any thing; tell me your wants and I will fully supply them." You would not go to him, and after telling him that you were poor, and wretched, and in want of all things, say, "I have told you my wants, because you commanded me to do so; and not because I expect you to supply them." You would not thus requite his kindness, you would not thus grieve his heart. And well may the blessed God ask, "what iniquity, or what unkindness have you found in me that you distrust my promises." "Oh," you will say, "I am so unworthy. And is your unworthiness a reason why you should disbelieve God! Jesus knows all about your unworthiness; and he says, "Whatsoever you ask in my name believing, you shall receive." Why then will you add to all your other sins, that of disbelieving the words of your Saviour! You may consider it an evidence of great humility to do so. But in the sight of God it is rank pride, and obdurate unbelief.—What is it but a determination not to have any thing of God, if you cannot receive it on the ground of merit!

I attended a prayer meeting a few evenings since, the professed object of which was, to pray for the conversion of the children in a certain Sabbath school. I think but one individual who prayed, offered a single petition to that effect.—There were abundant confessions of sin; and many declarations both in prayer and in remarks which were made, that we could not expect our children to be converted, till we lived better, and were prepared to pray better. Or in other words till we could carry to God a good deal of our own righteousness, as a price for their salvation. Surely, I thought, these christians have forgotten that "the blood of Jesus cleanseth from all sin," and that by it, sinners just such as we are, may "enter with boldness even into the holiest of holies," and ask and receive the greatest blessings. Waiting to be good enough to pray acceptably, is like the sinner's waiting to be good enough to go to Christ; but certainly it is more inexcusable, in those who know the way to the mercy seat.—Oh, if Christians when they go to God in prayer would throw their own merit entirely out of the account, and depending alone on that of Christ, would urge their petitions in his name, and I had almost said, claim an answer; a prayer meeting, though composed of but two individuals would cause the place to be shaken in which it was held, and to be filled with the Holy Ghost. If christians would pray in this manner, an appointment for a prayer meeting would fill Satan with dismay; as he would know assuredly, that such a meeting would deprive him of a multitude of subjects. But he laughs at such meetings as the one I have mentioned. The wicked fear nothing from them, and inquiring sinners, if any attend them, do not expect to be benefitted, as they know such praying can accomplish nothing. S.

For the Observer.

USEFULNESS OF TRACTS.

BLESSINGS ON THE MONTHLY DISTRIBUTION.

A Tract blessed to a Foreigner.

A Foreigner, in New York, trained in the Roman Catholic Church, ignorant of religion, and but partially acquainted with the English language, says: "A kind, benevolent young man brought a Tract monthly to the shop where I worked as a journeyman. Sometimes I read the Tract, if I found it an interesting story; but I received and destroyed many of these messengers of grace. At length came the Tract, *The Way to be Saved.* As soon as I laid my eyes on it, I saw that if I would be saved I must leave off every sin. I felt determined to commence leaving off my aggravating sins, and began to pray. My mind was in such a crisis, that it makes me tremble to look back, having no Christian friend to help me, and ashamed to let my acquaintances know my feelings. But the Lord provided for me a friend, who first led me to cease from working on the Sabbath day, and next to a place where the Gospel is preached. Now I say, The Distributer planted, the Preacher watered, but God alone gave the increase, to whom be glory for ever and ever. And now, "by the grace of God, I am what I am," and God has granted me the great privilege of distributing Tracts.

THE DAIRYMAN'S DAUGHTER BLESSED IN THE CONVERSION OF ELEVEN PERSONS.

As I was distributing Tracts last month in Washington-street, says a monthly Distributer in his Report, dated April 4, 1831, I was asked by an elderly man, if I did not recollect giving him a Tract last spring—*The Dairyman's Daughter.*—He mentioned that, at the time he asked me for it, it was more for sport than a desire to read it; but, said he, "My friend, the few words you said, hoping I would read it prayerfully, and that it might prove a blessing to me, I could not shake off. I read it, and was struck with deep conviction, was led to pray, and go to church, which I had neglected, and in a few weeks I found peace to my soul. Yes, I have found a Saviour; and I am happy to inform you that that Tract has not only been blest to me, but to all my family. *My wife and three children,* I hope, have been converted to God by those few pages of God's truth, and likewise *six other persons in my neighborhood.*" I do not know, says the Distributer, when I have seen a more humble and pious man than he seemed to be.

TEMPERANCE.

The following account of the proceedings of Mr. Yale, the Agent of the State Temp. Soc. we lay before our readers with much pleasure. It contains cheering news to the friends of temperance. But what Mr. Y. says of professors of religion is truly mortifying. When will they learn that they are stewards of God!

Collins, Erie Co. June 18, 1831.

In the prosecution of my tour in the cause of temperance, I have visited all the towns in Orleans county except two,—all in Niagara except one, and am now going over this county.

In most of the towns I have visited, I find the temperance cause moving onward. Friends are increasing—bars decreasing. Opposers are becoming less and less violent; the apologies for drinking and vending are less urged, and many who have, as they say, stood neutral, are coming up to the work. Notwithstanding the busy season, people give good attendance upon the temperance meetings, and in general I have crowded houses. Every town in Niagara county has a temperance society of one hundred members on an average. At Fort Niagara I addressed the soldiers on temperance. There was a general and good attendance, and they appeared interested. Poor fellows! they need be interested; for one of the officers assured me that 9-10ths of the arrests and trials by court martial originated in ardent spirit.

From the Fort I went to the Mission station at Tuscarora. Mr. Elliot appointed a meeting and I gave the Indians a talk through the interpreter. They appeared very attentive, and 21 came forward and gave their names. The Tuscarora Society has now 94 members. Only one Indian made any objection, and he *had so large a harvest to secure* that he declined.

At Niagara Falls the people came out very decidedly.—Fifty united in the two evenings I spent there.

At Buffalo a Young Men's Temp. Soc. was formed on the 10th, which *promises* much, and has begun to *perform.* I have strong hopes that it will prove active and efficient. There is great need.

At Alden, Erie Co. the temperance cause has done much, very much, for the *temporal* welfare of the people, and more, I trust, for their *spiritual* interests. Two years ago one retailer used to sell one barrel a day by the glass, quart, and gallon. He told me he used to keep one hand in the spirit room the whole time, *tied to the spiggot,* like a slave to the oar. The houses, the fences and the farms were the very picture of desolation. It seemed as if the very angel of destruction had passed that way. Eighteen months since a young man, whose parents reside there, came home from college on a visit—collected the people, read Humphrey's Parallel; some scoffed—some looked wise—some doubted, but none acted. The young man went to his father's, and formed his father, mother, and brothers into a temp. society, on the *total abstinence* principle. This, among the whiskey bibbers, raised no small stir. Satan rallied his forces, but with no avail. The leaven was infused and has spread. The society has now 80 members, and the external face of things is wonderfully changed. Two stores refuse to sell. The Spirit of God has visited them—thirty or forty have found hopes. They are building a meeting house, and have every indication of prosperity. After showing me the various improvements in the place, and telling me what had been done, &c. "All this," said Mr. B. "all this is owing to the temperance society."

But, my dear sir, I find many professors of religion standing aloof, and some engaged in vending the deadly poison. Can they be any thing more than *professors?* The judgment day will decide. Yours, &c. CHAS. YALE.

Extracts from the Report of the Executive Committee of the Annapolis Temperance Society.

Your committee will now lay before the society the information they have collected, with some estimates founded upon it. By the statement of the physicians, before referred to, it will be found, that the average number of deaths from intemperance, each year in this city, is within a fraction of eight, and about 1-9 of the whole number of deaths. As this city in 1830 contained 2628 inhabitants, 1 in every 329 dies yearly from intemperance. This would make the number of deaths in the county 82, in the state 1161, and in the union, (estimating the census at 13,000,000) 39,513 yearly from intemperance. This calculation is exceeded by some made in this country, and less than others, it may therefore be the more relied on. But this estimate will fall short of the number of lives lost by this vice, because it is confined to those only who die by diseases *immediately* produced by intemperance, whereas numberless others are to be added to this sad account—all those who die by disease attributable *indirectly* to intemperance; all those intemperate persons who die by diseases, not the production of this vice, but which could have been cured in temperate patients, (and those are estimated at one half of those who die by disease)—all those who die by perils, accidents, affrays, quarrels, &c. caused by intemperance—and finally, all, whose deaths can, however remotely be traced to this vice, should be properly added to the long catalogue of its victims.

The Economy and Policy of granting Licenses for the sale of Ardent Spirits.—The following extract from a late *Presentment* of the Grand Jury of the city of New-York, is recommended to the especial notice of the Trustees of this village.—*Ed. Roch. Obs.*

The Grand Inquest for the body of the city & county of New-York, being about to separate, cannot in justice to their own sense of propriety forego the opportunity which thus presents itself, of saying that most of the business that has come before them has arisen out of quarrels and outrages caused by drunkenness;—That this drunkenness is occasioned, in most instances, by the facility with which liquor is obtained at tippling shops, in whose neighborhood these quarrels and breaches of the peace commence.

Some of these shops are well known to be the receptacle of stolen goods, and the persons who keep them, appear to be, in many cases, of the most abandoned character. They hold out inducements to young men to commit depredations upon the public, that they may reap the benefit of them; and indeed, were it not for these monsters of iniquity, these keepers of tippling shops and receivers of stolen goods, their victims, instead of being arraigned at the bar of their country for crimes at which they once shuddered, might be raised to become respectable citizens, and to deserve and receive the commendation of all good men.

A distillery was lately burnt at Broadalbin, N. Y. A paper says, "the *damage* has not been ascertained." Does it mean that occasioned by running it! or by burning it! if the former it is incalculable: if the latter, none at all.—*Tem. Adv.*

Temperance in a frigate.—Extract of a letter from an officer on board the United States ship Brandywine, to his friend in Fredericksburgh, dated Port Mahon, Feb. 13, 1831.

"Tell B. that out of a crew of 500 souls on board, only 164 men draw their grog. Some old poisoned headed fellows think it portends the ruin of the service, and breaking up of sailorism."—*Sailor's Mag.*

From the Ontario Repository.

Temperance.—At the late annual meeting of the Seneca County Medical Society, the following resolution was adopted by the unanimous voice of all the members present:—

"*Resolved,* That this Society highly approve of the efforts that have been made & are making, for the suppression of INTEMPERANCE.—That the cases of benefit to health, from the use of ardent spirits, even as a *Medicine,* are few indeed. And we recommend as a means of PRESERVING HEALTH, an ENTIRE AND UNRESERVED ABSTINENCE from the use of ardent spirits."

GENERAL ASSEMBLY.

From the Philadelphian.

NARRATIVE

OF THE STATE OF RELIGION

Within the bounds of the Presbyterian Church in the United States, and of Corresponding Churches; May, 1831.

If the churches in this land are not unfaithful to God and to themselves, the prospects of our nation are brighter far than even our past history.

What wonders will open to the view of the philanthropist and the christian who surveys this western world from the eminence of some fifty or sixty years hence! Already is our mountain of Zion watered and refreshed by copious showers. Plants of grace are springing up on every side, healthful and vigorous: and the Sun of Righteousness is rising upon it with healing in his beams.

The past year has been such a year of revivals and rejoicing in the church as never before was known in this land.

In former years details of revivals in the different *churches* have been given, but this year we can give only the name of the *Presbyteries.* And we are happy to say that forty-four have sent in reports of the visitation of God's Spirit, and of hundreds of sinners converted by his power. In the Presbyteries of Champlain, Albany, Troy, Watertown, Oneida, Otsego, Chenango, Courtland, Cayuga, Onondaga, Tioga, Geneva, Ontario, Rochester, Genesee, Niagara, Buffalo, North River, New York 1st, New York 3d, Erie, Huron, Cincinnati, and West Hanover the revivals have been powerful and general beyond any that have ever before been reported to the Assembly. In the Presbyteries of Columbia, St. Lawrence, Oswego, Bath, Hudson, Bedford, Long Island, New York 2d, Newark, Elizabethtown, Philadelphia, District of Columbia, Carlisle, Columbus, Chilicothe, Miami, Salem, Kaskaskin, Cleaveland and Charleston, Union, there have been revivals more or less powerful. Some of them in years past would have been denominated great and glorious works of grace, and in none of them are there less than two or three or more churches blessed by the Spirit and some of them in a very signal manner. Besides these, some other Presbyteries have reported single churches which have been revived within their bounds. The whole number of the churches thus visited is more than three hundred and fifty. Many of these revivals are at this time in progress, some of them increasing in power and interest, and almost every week adds the name of some new churches to the favored list. Our prayer to God is, that the number may never be diminished, nor the work decline, until not only every church, but every soul shall be blessed. How many are already subjects of renewing grace it is impossible to estimate with any degree of accuracy; but in this we may rejoice that many thousands of immortal souls who were but a few months ago enemies to Christ, and led captive by Satan, are now obedient servants to the Saviour, and rational expectants of eternal glory.

The character of this work, so far as we can learn, has generally been such as the friends of God must approve, and desire to see continued, —still, solemn, and in some cases overwhelming. In general there has been but little to produce distrust, or to awaken fear in the mind of the most timid and cautious christian. And it is worthy of remark, that we hear but little of open and violent opposition. The presence and power of God have been so manifest, that the most vile though they refuse to repent, have not the hardihood to oppose or to revile. And for this we would give thanks to God, that while revivals are becoming more frequent, and more powerful, they are also becoming more pure from every thing of human origin.

In these great works of salvation some of all orders and ranks, and ages and character have been included. The child of six and seven years, yet in the infant school, and the aged sinner who had passed his four-score years in rebellion, have in the same congregation, been brought together at the feet of Jesus, and some of all the intermediate ages. The great and learned officers of state, and the most illiterate servants have been found together in the same prayer meeting on a level before the throne of God. The man of wealth and the poor man, have united in *begging for mercy* of Him who is no respecter of persons. It is however believed that no previous revival ever took so large a proportion of the wealth and learning and influence of society as this has done. Literary and professional men who are at the head of society giving the tone to public sentiment, have been brought into the kingdom in far greater numbers than ever before was known. Moral men, who have regarded themselves as approved of God on account of the purity of their lives, and the openly vicious and profane have been alike humbled before God on account of their vileness, and the just sentence of wrath which was upon them. In many instances the intemperate, tottering upon the verge of a drunkard's grave, have been rescued by the sovereign mercy of God, and made temperate, sober christians. Some of every character and condition in life have been taken, so that we need not despair of any, but should labor and pray in hope and faith for all. In some congregations, especially in the western section of the state of New York, the work has been so general and thorough that the whole customs of society have been changed. Amusements and all practices of a doubtful character, the object of which is simply pleasure, have been abandoned; and far higher and purer enjoyment is found in exercises of devotion, and engagements for the glory of God, and the salvation of men. So far as we can learn, the new converts come at once into all the designs and plans of benevolence which are the glory of the present day, and rejoice in bearing their part in the conversion of the world. Already have the treasures of many benevolent societies felt their influence. It is also worthy of remark, that in very many instances, and we do not know but in all, where a person has wronged another, on his professing repentance before God, he has been solicitous to make a speedy and full restitution for the injury, and in all cases, the converts are immediately zealous friends of the temperance reformation, and friends of every thing that favors the cause of the Redeemer. All the effect of these revivals, that is worthy of regard, is the advancement of the cause of Christ in the hearts of individuals, in the church, and in the world. Should they continue and increase, as we pray they may, and produce no other effects than they have already done, they will shortly bring into our country all the blessings promised of God to the church in the latter days. They multiply the families that call on the name of the Lord; they change the moral aspect and habits of society, by giving the tone of christianity to public sentiment and practice; they silence the clamor of opposers, and close the lips of the profane; they rescue the sabbath from under the feet of the impious, break up the deep and strong foundations of iniquity, disperse the assemblies of the wicked, and fill the churches of God from the haunts of dissipation. They close up the fountains from whence flow the desolating streams of intemperance, licentiousness, and every vice; and give increasing energy and triumph to all the plans of benevolence, by which a revolted world is to be brought back to the service and favor of God.

In the Presbyterial reports, Sabbath Schools; bible classes, the distribution of religious tracts, faithful private conversation, three and four days meetings, observing seasons of fasting and prayer, frequent prayer meetings, especially at sun rising, have been mentioned as means which God has blessed. Neither from these nor any other means however, ought we to expect success unless they are employed with a heart that earnestly desires the blessing, feels its entire dependence on sovereign grace, and relies with an unwavering confidence on the promises of God to grant the requests of his people.

But especially from every Presbytery where revivals exist, we learn that God is pleased to mark with peculiar favor every well directed effort to promote entire abstinence from ardent spirits. Where this cause is triumphant, it is no sure a harbinger of a revival that there is no danger in crying; "the Kingdom of God is at hand." With respect to the kind of preaching which it pleases God to make effectual we are prepared to say; there is in it nothing peculiar—nothing but a full and plain exhibition of the great doctrines of the Bible which are expressed in our Confession of Faith; but such an exhibition of them as shows the sinner his entire *voluntary* wickedness, and that no palliation or excuse can be offered for his violation of God's law; that he is absolutely and entirely dependant on the Spirit of God, and that this dependence appears the strongest possible encouragement to immediate repentance and right moral action, because that Spirit is constantly striving with him and urging him to that point:—that now his eternal interest is suspended solely, on his own choice, and while it takes away all his excuses for impenitence, urges him to the immediate choice of life, by all the motives that can be made to bear upon the mind, and move the heart. We do hope that all these means will be more faithfully employed, with stronger desire, with more humility, faith, and prayer; and we pray that they may be more abundantly prospered of God. Then will the cry of coldness and death and dissentions which now comes from many of the Presbyteries cease to be heard in our great convocations.

Though we have dwelt thus long on things that demand our gratitude and praise, yet from the narrative of many Presbyteries, we might declare facts respecting the powers, and works of darkness, in the extreme painful and alarming. Ordinances of God are neglected and despised, the sabbath and the name of the Lord profaned, the servants of Christ defamed and slandered, and their benevolent designs perverted. Infidelity, universalism, papacy, and many errors and delusions still abound, and intemperance still prevails. And it is with extreme & unmingled regret, that we hear of some members of our churches who encourage the latter crime by making, vending, and using ardent spirits.

We do affectionately, but earnestly, intreat all such individuals by the love of Christ, and by the value of immortal souls, that they immediately reform, or renounce their profession of having the Spirit of Him who sacrificed himself to *save* the souls of men.

Other evils have been reported which are very distressing, but to dwell upon them, and to weep over the ruin they spread, will not redress them. As the Spirit of God is poured out and his kingdom advances we know that they will be diminished.

As the general affairs of the kingdom are very much conducted by societies of different names, in order to learn fully the advancement of the cause of Christ we must attend to their respective reports.

That noble institution, the American Board of Commissioners for Foreign Missions, in which our own church is equally interested with the Congregational and Reformed Dutch Churches, is making a steady and successful progress in its operations among the heathen. More than 1200 converts from heathenism are connected with the churches formed in its various missions; and it is a fact interesting to the Assembly that a majority of its missionaries and much the greatest number of its mission churches belong to our denomination. The whole number of its missionaries, clergy and laity, male and female, now in the field is 225.

Several churches in one of the interior Presbyteries of New York, moved by recent statements of a deficiency in the receipts of the Board, and several Presbyteries in different parts of the country, solicitous that more should be done in the Presbyterian church for foreign missions, have each resolved to furnish the means of support for one or more Missionaries, and it is earnestly hoped their example may provoke many to similar good works.

The Assembly has been pained to hear, since its present session commenced, that the distinguished friend of missions, and principal Secretary of the Board, as well as the devoted friend and able advocate of the oppressed Indians, *Jeremiah Evarts, Esq.* has been removed from his earthly labors.

The grand design of the American Bible Society to supply every destitute family in the nation with a Bible is nearly accomplished. This invaluable institution is well sustained by the benefactions of the church and every year witnesses an augmentation of its power and extension of its influence.

Home Missions, under the direction of the American Home Missionary Society, and the Assembly's Board, have been carried forward with increased energy, and they have been crowned with unprecedented success. The number of Missionaries reported by the Am. Home Mis. Society has been increased during the year from 342 to 453. Those of the Assembly's Board from 198 to 233 making the whole number employed by both institutions 686, and not less than 900 congregations have been aided in their support. More than eighty churches aided by both institutions have been visited with special revivals of religion. The Missionaries of the American Home Missionary Society have made returns of 2533 additions to the churches on profession of their faith, and the number thus added to the churches aided by the Assembly's Board is estimated in their report at not less than 1500, making in all more than 4000 who have been admitted for the first time to the communion of the church. In view of such results who can refrain from lending a helping hand! Surely the wilderness and the solitary place has been made glad for them, and if this work is urged forward as it ought to be, every moral desert in our land will blossom as the rose.

The education of pious indigent young men for the ministry has been carried forward with unprecedented energy and success. And while we have put our hands to the work to train up ministers for the church and have prayed the Lord of the harvest to send laborers into the harvest, he has answered our request, not only in blessing the beneficiaries, and in preparing hundreds more for patronage in the churches, but he has poured out his Spirit upon most of the colleges and seminaries of learning in our land, consecrating the hearts, the talents, the education and the lives of the young men who are advanced in their literary course, to himself. Such efforts attended with such blessings will soon be able to meet the cry for more laborers, which comes from every part of the country, with a well educated and well trained host of pious ministers.

The American Tract Society, is yearly doing more and more to spread the knowledge of the gospel of Christ through the country. Not only are its silent preachers eminently useful where the living teachers cannot be sustained, but the cause of revivals and the salvation of souls in our congregations are promoted by their influence. By the monthly distribution of a single tract to every family, which has been adopted by many of our churches, so much good has been done that we hope every church will without delay engage in the work.

The American Sunday School Union is making vigorous and successful efforts to extend the blessings of sabbath school instruction throughout the country. During the past year God has seen fit to visit these nurseries of the church in a remarkable manner. In many instances they have been the means of revivals, and thousands of scholars and teachers must have been brought into the fold of Christ. We rejoice to learn that there are now no less than 450,000 scholars connected with the union, and that the resolution adopted some time ago to establish schools throughout the Valley of the Mississippi is going into operation with flattering prospects of success.

The Seamen's Friend Society, and the Colonization Society, together with kindred institutions, are making a happy and joyful progress in their enterprizes. While God is abundantly enriching the church, by giving fruitful seasons, and prospering all the means of wealth, while he is adding to her the influence and riches of thousands, who have hitherto been opposed, and while by the reformation of habits produced by the Temperance Society far more is saved to her than all that had been expended, is it not unreasonable and must it not be provoking to the God of heaven, that any benevolent society should be cramped and retarded in its operations for the want of more liberal support! "The liberal soul shall be made fat, and he that watereth shall be watered also himself." As the large demands of these societies are more promptly and fully met we shall see the triumphs of the cross and the reign of grace.

From the General Association of Connecticut we learn that the same reviving influences of the Holy Spirit which have visited so many portions of our church have been poured out upon theirs. And often as those churches have been blessed with revivals of religion, yet such revivals—in respect to the number of the subjects; the rapidity of the work of conversion, the harmony of the churches and pastors, the absence of all to which the fastidious might plausibly object, and the overawing manifestation of the power of God, have rarely if ever, been witnessed there before. Not fewer than fifty congregations have experienced in a greater or less degree the special visitation of the Spirit of God since the commencement of the present year, and every week bring tidings that another and another of the churches is rejoicing in the same mercy of the Saviour. The cities of Hartford and New Haven have been particularly blessed. In Yale College about 120 of the students have given evidence of having passed from death unto life.

From the General Association of Massachusetts no report has been received.

From the General Convention of Vermont, the General Consociation of New-Hampshire, the General Conference of Maine, the Evangelical Association of Rhode Island and the Synod of the German Reformed Church, we learn much that is cheering. Though not blessed with so many and so peaceful revivals of religion, yet many of their churches are refreshed by gentle showers of grace, and in general, the cause of piety and benevolence is advancing. And it is worthy of remark, that in all these connections God is manifesting peculiar favor to the Colleges and Seminaries of learning. In many of them, especially at Middlebury, Dartmouth, and Bowdoin there have been interesting revivals of religion.

By all these mighty works we are anew reminded that we live in the most eventful period of the world; a period when holiness is to take the precedence of sin, direct the conversation and control the customs of society. This precedence the world has held too long, and values it too highly, to relinquish it without a struggle, but our God will prevail. It will be accomplished, not by might nor by power, but by the Spirit of Jehovah, yet through human agency. The place for Christ's ministers and people is at the feet of their Redeemer while they rely entirely upon his grace.

Nothing unknown in the Scriptures or untried in the church is needed in the conversion of the world to God. The whole church is warned to be more humble, more prayerful, and more faithful and devoted in the work of the Lord, expecting his grace, and relying upon him for the fulfilment of all his promises: and the desired result is sure.

The removal of some of our Fathers and Brethren from this field of their labors to their rest above, admonishes us, that what we have to do we must do quickly. Another year may number us too with the dead.

The revolutions taking place upon the Eastern Continent and the power of God there manifested in overthrowing the thrones of kings, wresting the sceptre from the hand of princes, causing the long oppressed to breathe the air of freedom, humbling the crescent of the false Prophet, entering the strong entrenchments of the man of sin and scattering his devoted hosts, give encouragement that the day of the world's redemption is rapidly approaching. The Lord is shaking terribly the earth and overturning the nations to prepare the way for Him whose right it is to reign.

Let us give ourselves wholly to the work of the Lord, that in our beloved land it may speedily be accomplished, and that as we bear the standard of the cross among the nations of the earth we may witness with joy their submission to the prince of peace.

By order of the General Assembly,
EZRA STILES ELY, *Stated Clerk.*
Philadelphia, June 3, 1831.

From the New-York Observer.

A SCENE IN THE LATE GENERAL ASSEMBLY.

Thursday, June 2. The discussion on the report of the committee on missions in the West was resumed. It was determined not to postpone the subject. Rev. Mr. Thompson proposed a substitute for the report, which was a long time discussed, occupying indeed almost the whole forenoon. The debate of yesterday and this forenoon took a wide range, and much was said respecting the board of Missions and their proceedings. Many statements were made by western men, some in favor, others against, a union of operations in the West. There was a full exposure of the evils arising from the separate actions of the two societies; and much crimination and re-crimination. I do not believe it to be for edification to report what each speaker said, under the influence of an excitement which I am sure every brother will bitterly lament before God.

In the afternoon, the report of the committee appointed to nominate the Board of Missions, was read by the Chairman, Rev. Dr. Hillyer.—A scene of great confusion then ensued. The Chairman, stated that the committee had endeavored to conciliate parties, and to appoint a Board composed of men who feel a deep interest in missions. But it was immediately asserted by the friends of the old Board that this could not have been the case. It was the fact, that while the prominent members of the Board residing in Philadelphia were retained, several others were thrown out, and their places supplied with men of different views as to measures, and some of them as it regards theology. A great deal of unpleasant (I am sorry to say it) dispute ensued, until there was so much confusion and excitement, that it was proposed to adjourn *sine die.* This however was overrulled at once, and a recess of fifteen minutes occurred, it being the usual time for such recess. This gave time for the members to converse with each other, and reflect. When they were about to resume business, the Moderator called upon Rev. Mr. Thurston, the delegate from Maine, to lead the Assembly to the throne of grace, to supplicate the presence of the Saviour, and his blessing, that they might not be left to grieve away the Holy Spirit. I never witnessed so solemn and agitating a time in my life. It was indeed a *trying* time. It was felt to be such. And I never felt more to bless God that such a man as Mr. Thurston was called upon to pray—holy, humble, heavenly minded, peaceful man—and his prayer, how solemn, appropriate and affecting! I cannot think of it even now, without weeping! When Mr. T. came to that part of his prayer in which he entreated God not to permit those who are desiring the halting of the ministers of this Assembly, and saying, "Aha, aha, so would we have it," to triumph over the frailties of his servants, I felt as if I could not endure the anguish of soul which I suffered. There were few eyes in that Assembly which were dry, and few hearts which did not feel. The prayers of God's people were heard. Light broke in upon our darkness. The first movement which was made after the prayer, was a proposition from Rev. Mr. Patton for a compromise of all the difficulties, by a proposal to allow the Western Synods and Presbyteries to correspond with each other, and endeavor to devise some mode of avoiding the difficulties which have been felt in the missionary operations in that part of our country: and on the other hand to allow the friends of the Board of Missions to re-elect their former Board. Rev. Drs. Green & Spring, Mr. Peters, & Russell, agreed at once to this proposition. A few however dissented, and after much discussion, which was carried on however with a good spirit, the Assembly adjourned until 9 o'clock to-morrow morning.

From the New-York Observer.

REMARKS ON THE GENERAL ASSEMBLY.

Philadelphia June 7th, 1831.

Messrs. Editors,—I proceed to give you according to my promise of yesterday, some remarks which the proceedings of the General Assembly have brought to my mind.

1. The first remark which I would make, is that it is probable that an erroneous idea will be entertained by many respecting these proceedings. Many, I doubt not, will think that there must have been a great deal of *bad feeling* amidst the discussions which took place in relation to one or two subjects. Now this is not true. There was indeed much feverish excitement, and a good deal of confusion, as is unavoidable in so large a body. But in regard to bad, uncharitsan feeling, there was I am sure but little of it. This is a circumstance of great importance. Brethren may differ in their opinions not only in minor points of doctrine, but more especially about the best measures to be pursued, and they may earnestly discuss these differences and yet not destroy that bond of peace and harmony, which they are called upon as christians to cherish. I will not deny that there were some things done and said, which were evidently wrong, and some improper feelings also. But I believe they were far less than many suppose, and will not, I trust, interrupt to any considerable extent, brotherly love.

2. I believe that the discussions which have occurred at this Assembly will do good. By this means brethren obtained a better understanding

Central Library of Rochester and Monroe County
Historic Newspapers Collection

of each other's views, and learn what measures are disapproved by the people. Light is, in this way, made to shed its influences on our paths.—It cannot be that all concerned should not obtain profit from the discussions and developments which took place at this meeting. And I cannot but think that there is a prospect that our western brethren will be able to devise some way by which a more harmonious, if not united, operation of the Assembly's Board of Missions and the American Home Missionary Society, may take place in the Valley of the Mississippi. At least, a fair effort will probably be made. If it should fail, it will be a source of satisfaction that the effort has been made to remove the very grave evils which do certainly exist at present. I think too that all will learn the necessity of being very careful in their proceedings. No society or Board of Missions connected with the Assembly need expect not to have all the proceedings most ridgsdly canvassed; Party purposes and party schemes, will not escape detection, and bigoted and highhanded domination will meet assuredly with signal defeat. The times, as well as the spirit of the gospel, call for christian liberality.

3. It must be obvious that the Assembly is now too large. Two hundred and thirty members, (and if every Presbytery was fully presented, the number would be one hundred more) form too large a body for the convenient transaction of business. And every year the difficulty is increasing.

4. It is very desirable that there should be fewer appeals from the lower judicatories brought before the Assembly. As a general rule the Synods should form in my opinion, the ultimate courts of appeal. It is desirable also, that as little secular business as possible, should be done at the Assembly, and that these meetings should be more spiritual in their character.

5. It is of vast importance that the right men should be sent to the Assembly. It is to be feared that our Presbyteries do not feel the responsibility which rests upon them in this respect. Instead of selecting the most experienced, prudent, devoted holy men, they often send young, inexperienced, imprudent, forward men, who do but little good, and a great deal of evil. I do not contend that the Presbyteries should send none but *old* men, much less that they should send the *same* men every year, as is sometimes done, and in cases too where there is no lack of others quite as suitable as they. I have no desire to see a *stereotyped assembly* or a *stereotyped delegation* from any Presbytery. But I wish that our Presbyteries would, with prayer and a full perceptioin of the responsibility of the act, make the appointment of members for this meeting; and not appoint this one or that one, solely or chiefly because he has business in Philadelphia or at the east. And when they appoint laymen let them appoint judicious men, men of information in regard to the business to be done; men who are devoted, active, and humble followers of Christ; and if they be public men, let them be men that can see that a Court of Jesus Christ is truly a solemn place. In a word let our Presbyteries send *good* men, strait-forward men, charitable men,—men whose only desire is to do their duty to the Great Head of the Church.

No where on earth do intriegue and management appear more disgusting than in a court of Jesus Christ; and the man who has a talent and inclination for this sort of work is the last man on earth that ought to be there.

6. It appears to me that every man who comes to the Assembly should make up his mind to stay till it closes. Instead of this, many leave several days before the close of the Assembly.—Now every member should know that nothing but the most imperious necessity should take him away; and that whilst engaged in the service of his Master, his Master will without fail, take care of his affairs. Our fears on this point often betray the weakness of our faith. I never knew a church really suffer whilst its pastor was away, engaged in the affairs of his Saviour's kingdom. If merchants come on as representatives of the churches, they ought not to neglect the business of the Assembly for purchasing goods. The man that does so, should anticipate, I think a bad speculation of it.

7. I never attend an ecclesiastical body without being deeply impressed with the feeling, that we all need more religion! Oh how much imperfection do we all, ministers and laymen, manifest there! How astonishing that any of our efforts and counsels can receive the blessing of God! Verily there must be a divine hand which sustains the church, else its friends would long ago have destroyed it. Oh if private christians could see our ecclesiastical meetings, they would pray for us. I attribute the fact that the latter part of the session was less pleasant than the former, to the lamentable fact that our morning prayer meetings were not well attended; and I have reason to believe that the church ceased, in a great measure, to bear the Assembly on her heart, before the Throne of God's grace. Let not this be so another year. Oh no; let all our beloved brethren spend much of the fortnight, or three weeks, which the Assembly spend in session, in prayer and fasting, that God would grant his presence and blessing to all their deliberations. This must be done.

8. I rejoice to say that good was done here in the way of preaching the Gospel, during the session of the Assembly. In two or three, or more churches, the Spirit of the Lord is poured out. There were meetings in them almost every night, and souls have been converted to God. There is at present, a four day's meeting holding in one of them. Every year the meetings of the Assembly are becoming more spiritual and profitable. Let us hope and pray that soon they will be *pentecostal* seasons. They will be so, if the church ardently longs for it and prays for it.

9. Let us remember that although the Assembly is past, yet we are not done with it. Let us follow it with our prayers, that God would forgive what was amiss, and bless the deliberations of his servants. It is God's work to overrule all events for his glory and the spread of his kingdom. And how often have we seen in the event that those very things which appeared at first to be so unfavorable to his cause, have really promoted it. God is wise and He is good. His ways are past finding out. Let us commit all into his hands. He often makes us see that our only source of help is from on high. Oh that we had an abiding sense of this, and had not to learn it by so many painful lessons! We still look to *man*. And yet God is saying to us continually, "Cease from man, whose breath is in his nostrils; for whereof is it to be accounted. And how often does he permit our great and good men to do things which are weak and injurious, in order to teach us that He will "stain the pride of human glory," and break our idolatrous attachment to *men*. Let us therefore look away unto Jesus for that help which we and his blssed cause so much, and so constantly need. For then we shall not look in vain.

I am, yours, &c.

"I have lived," said Dr. E. D. Clake, to know that the great secret of human happiness is this: never suffer your energies to stagnate. The old adage of "too many irons in the fire," conveys abominable lies. You cannot have too many pokers, tongs and all—keep them all going.

MISSIONARY.

From the Missionary Herald.

PROCEEDINGS OF THE CHURCH MISSIONARY SOCIETY IN NEW ZEALAND.

The missionaries at New Zealand have often had occasion to act the part of mediators between hostile tribes and their infuriated chiefs. They seem to have secured the confidence of the natives in a remarkable degree, and by this means, they have not only been in a good measure unmolested and secure, while war was raging cruelly around them, but in repeated instances they have effected a reconciliation between the contending parties and prevented the effusion of much blood. After narrating the particulars of a case which strikingly illustrates the good influence of the mission in the respect just mentioned, the missionaries proceed to describe the contrast between the Christian and heathen parties on the Sabbath which followed.

Contrast between the Christian and Heathen Parties.

March 14, 1831.—The Rev. H. Williams went and spent the forenoon with the natives, with a view of allaying their angry feelings, and strengthening the impressions we had already made on their minds for peace. The Rev. W. Williams, the Rev. A. N. Brown, and myself, proceeded to the chapel, to perform divine service. The contrast between the east and west side of the bay was very striking, though only two miles distant; the east shore was crowded with different tribes of fighting-men, in a wild, savage state; many of them nearly naked, and, when exercising, entirely so: nothing was to be heard but the firing of muskets, and the din and confusion of a savage military camp; some mourning the death of their friends, others suffering from their wounds; and not one but whose mind was involved in heathen darkness, without one ray of divine knowledge. On the west side, there was the pleasing sound of the "church-going bell;" the natives assembling together for divine worship, clean, orderly, and decently dressed, most of them in European clothing; they were carrying in their hands, the litany, and the greater part of the church service, with their hymns, written in their own language. The church service, as far as it has been translated, they can both write and read with the greatest ease. Their whole conduct, and the general appearance of the settlement, reminded me of a well-regulated English country parish. In the chapel, the natives behaved with the greatest propriety, and joined in the church service.—Here might be viewed, at one glance, the blessings of the Christian religion, and the miseries of heathenism, with respect to the present life; but when we direct our thoughts into the eternal world, how infinite is the difference! The Rev. W. Williams read the litany, and nearly the whole of the church service, excepting the lessons and psalms, in the New-Zealand language, in which the natives joined, apparently with much pious feeling: many of them have a sincere desire to acquaint themselves with the true God, and to learn his ways.

I consider this Sabbath to be one of the most pleasing and interesting I have ever spent. The *day-star from on high* hath evidently begun to shine upon these poor benighted heathens: some have begun to inquire what they must do to be saved. Though the missionaries are situated in the very centre of Satan's dominions, where he practices all his hellish arts, and where the degradation of human nature appears in all its horrors, through men's depravity, called forth into exercise by the influence of the prince of darkness; yet they shall see the day when Satan will fall like lightning from heaven. God has promised, that *his glory shall be revealed, and all flesh shall see it together;* and the scriptures cannot be broken: the time will come, when human sacrifices and cannibalism shall be annihilated in New Zealand, by the pure, mild, and heavenly influence of the gospel of our blessed Lord and Saviour. The work is great; but divine goodness will find both the means and the instruments to accomplish his own gracious purposes to fallen man: his word, which is *the sword of the Spirit,* is able to subdue these savage people to the obedience of the faith. It is the duty of Christians to use the means, to sow the seed, and patiently to wait for the heavenly dews to cause it to spring up; and, afterwards, to look up to God in faith and prayer, to send the early and the latter rain.

Notice of Conversations with the Natives.

March 23.—We arrived at Waimate in the evening. In this settlement there are a number of different establishments belonging to different chiefs, all either relatives or friendly allies. We had no sooner pitched our tent, than we were surrounded by the natives. Rewa, and some of the principal chiefs, spent the evening with us. Our conversation turned upon the miseries of New Zealand, arising from their constant wars with each other; we told them, if they wished to enjoy their native land, they must not kill one another: if they continued to do so, they would have no man to protect their country from any foreign enemy, should any, at a future period, wish to take it from them. In addition to politics, we introduced the subject of religion. One chief, whom the Rev. W. Williams had formerly visited, was there: he had told Mr. Williams that he had prayed to God every day, in consequence of what the missionaries had said to him; but, he said, God was a great way off, he did not know whether he heard him or not, as he had received no answer. I was much struck with this observation: it evidently appeared that his mind was impressed with a desire to know the only true God. He reminded me of the Roman centurion, Cornelius, who *prayed to God alway,* until, through the medium of an angel, he received instruction from heaven to send for Peter, who would tell him words by which he would be saved. Mr. Kemp, one of the missionaries who occasionally visits Waimite, told me that the natives asked him why the missionaries did not come to live with them.—"You tell us," said they, "about your religion, when you come; but we forget what you told us before you come again, you are so long absent: you should live with us, and tell them to us to-day, and to-morrow, and the next day after; and then we should not forget them." Such are the observations which they make; and it is to be wished that their desires should be complied with.

28. About 7 o'clock, I retired to Mr. Kemp's, where I lodged. He informed me there were several young men and women who wished to come into the room, to have some conversation on religious subjects. I replied, that I had no objection; when twelve young persons came in: their anxious countenances expressed the inward workings of their minds: their object was, to learn what they were to do to be saved. I endeavored to represent to them the love of Jesus in coming from heaven to die for a ruined world. They heard, with tears and deep attention, all I had to say. What I could not clearly express, Mr. Kemp interpreted. When I had spoken to them for about an hour, we all kneeled down to prayer; when, to my utter surprise, a young native woman began to pray. I never heard any address offered up to heaven with so much solemn awe, with so much pious feeling, with so much sweetness and freedom of expression, with such humility and heavenly-mindedness. I could not doubt but that this young woman prayed *with the spirit and with the understanding also.* She prayed, fervently, that God would pardon her sins, and preserve her from evil; and for the natives in the room, that they all might be preserved from falling into temptations by which they were surrounded. Her very soul seemed to be swallowed up by the sense she had of the evil and danger of sin, and the love of Jesus, who came to save sinners. Her voice was low, soft, and harmonious: her sentences were short, and fully expressed in the true spirit of prayer. I never expected to see, in my day, any of the natives of this barbarous nation offering up their supplications for pardon and grace to the only true God, with such godly sorrow and true conviction.

Further Statements respecting the Progress of the Mission.

May 6.—I dined with Mr. Hamlin: a young woman waited at table. She seemed very much concerned about her future state, asking Mrs. Hamlin, with great simplicity, if there was any more room in heaven? She said, her mind was very dark, and her heart very hard; and wished Mrs. Hamlin to tell her what she must do. Mrs. Hamlin told her, she must pray to God. She asked, "What must I pray!" Mrs. Hamlin told her. She said, "O mother!" which they use as a term of strong affection, "they are the very words we used last night, when I and some of the girls were praying together; but I am afraid God will not pardon me, I am so great a sinner." She is humble, and meek in mind. I was much interested by her simple statement. I took tea with Mrs. Hamlin. They have some domestic servants who are deeply impressed with the importance of eternal things: the word of God has produced a wonderful effect upon their minds; and the communications of the Spirit, both in their convictions and consolations, appear to me very uncommon: yet their experience seems perfectly agreeable to that of some of the heathens in the apostles' time.

I rejoice to say that all parties pay us every possible respect, and receive our message. We visit them as frequently as we can; and show them all that we are their common friends, desiring not theirs but them, and that they may turn from their lying vanities to the one only true God, and Jesus Christ whom he has sent. As we are situated between both parties, it frequently occurs that they meet here and deliver their harangues. The natives in the settlements behave with great order; and there is no doubt but the work of divine grace has begun among them, several here have been baptised, and there are many others in a pleasing state. The mission has certainly never been in so prosperous a state as at present. Our work, at length, affords some prospect of an abundant recompense for the labor which has been carried on for so many years. The number baptised during the past year has been eight adults and five children; two of the adults are since dead. Many are in a most promising way.

Another missionary writes in a similar strain of encouragement.

That darkness, that almost impenetrable darkness, which, for such a length of time, hung over the New Zealand mission, seems to be giving way; and day, yea, the glorious gospel day, is breaking upon the long benighted New Zealander. Some begin to say and feel, that, though once, spiritually blind, now they have light in the Lord. Others are walking in, and adorning, their Christian profession. The Sabbath is more strictly regarded in our settlements than in any Christian country that I am acquainted with; and many are reading the word of God, not only for themselves, but also for others. You will, however, perceive that our difficulties are not lessened, but rather increased, by the change of times. We have to watch and pray, that, when the good work is begun, it may be carried on: and we need especial grace, that we may be enabled to warn, to reprove, to correct, where necessary; that those who believe may be thoroughly furnished unto all good works. May *the Lord give us understanding in all things!*

Not long ago, the natives would not endure plain speaking, without being disorderly, and sometimes rude; but now the plain truths of the gospel are listened to with apparent interest. May the holy Spirit accompany the word, to the salvation of many precious souls! Being bought with the same price, may they be reconciled to God! I doubt not but the day of their redemption is at hand: let the society be unceasing in prayer to our heavenly Father, that it may even now dawn upon us. It is remarkable, that at the time when our prospects were very gloomy, the Lord was pleased to give us indications of good being done. How kind to us, in our low estate!

Another remarks—

A great and glorious work of divine grace is going on in the hearts of some few of the natives living with us. Those who have been baptised continue to walk consistently, and to manifest the nature of the gospel in their walk and conversation. Several are on the eve of baptism; while some others are under concern for their immortal souls. Thus has the Lord begun to show mercy even to the savage New Zealanders. It would, indeed, rejoice the hearts of those who have long been praying for the conversion of these poor despised heathens, to be present at one of their prayer meetings; to hear their fervent petitions at a throne of grace, in their own behalf, and in the behalf of others. I often hear them pray for grace, to make them missionaries, that so they may become useful to their countrymen. May we not hope—nay, have we not every reason to hope—that their prayers may be heard and answered, and that many of them will become missionaries to their countrymen! In fact, some of them already act the part, and do the work, of missionaries.

A considerable number of schools have been opened by the missionaries which are well attended by adults and children of both sexes. Many have learned to read. Several portions of the scriptures, together with catechisms and hymns, and some other works have been translated into the language, and printed and circulated among the people. A printing press has lately been introduced, which promises to be of much service to the mission. It has already been put in operation. Hopes may be entertained that the same happy change from idolatry, moral pollution, ignorance, and savage cruelty, to piety, intelligence, and Christian humanity, which has been experienced at the Society and the Sandwich Islands, will soon be experienced in New Zealand.

CHOCTAWS.

Trials of a Christian Choctaw.—The pious Choctaws have been exposed to severe trials, since the laws of the state of Mississippi have been extended over the Indians, and the laws of the latter, excluding intoxicating liquors, have been abolished. Mr. Cushman in a letter, dated Hebron, March 16th, says:

"That you may have a clear view of the trials and temptations to which the christian Indians are exposed, I will relate one circumstance. A man in this neighborhood, who is very deaf, gave evidence of piety, and was received into the church. His example as to industry and christian deportment was worthy of imitation; and his unblemished character no doubt rendered him a more desirable prey to the enemy. At length he was besieged by them, and at every art and power made use of, till he finally parleyed with the tempter and drank a little. Their prey was taken. He finally drank till he became completely intoxicated. After he became sober, his wife, who appears to be truly pious, told him that they had professedly set out together in the road to heaven; that they had walked together for awhile; but that he had now turned out in the road to hell. She told him further, that if he would continue to go on in this way, he must go alone, and they could walk together no more; for she could never leave the bright path that she had found. She then fell upon her knees, and prayed in the most melting, fervent manner, for the soul of her poor husband. This touched his heart. He melted also, confessed his sin, and resolved never more to taste the accursed thing. After this he was again attacked by the enemy. He was requested to drink, but refused. It was urged, that he had drank once, and he might as well drink again. He still refused. Finally, every thing was said that could be, to influence him to drink, but he stood firm. Having failed in all this, they seized him and held him fast, and turned whiskey into his mouth; but as often as this was repeated, he was enabled to reject it, without swallowing a drop. Finding all their efforts fail, one says, "This man has done nothing amiss, & he now takes all this ill-treatment patiently, and we do wrong to use him so. If he has a mind to be a Christian, let him be a Christian." Many circumstances of a similar character might be mentioned."

OBSERVER.
THURSDAY, JUNE 30, 1831.

The time must arrive, if the Millennium shall ever take place, when the differences which now exist among christians, dividing them into different denominations must be done away—when all shall "see eye to eye" and none shall say 'I am of Paul and I of Apollos.' The genuine spirit of the gospel, whenever it shall have its perfect work, must be productive of peace and harmony; and as we are taught to believe that the introduction of the Millennium is to be gradual and to be brought about by the instrumentality of the church of Christ, may we not expect that one of the signs of the approach of that era, will be a greater degree of harmony among different denominations and less asperity exhibited in the discussion of points on which they differ. As there must be errors more or less fundamental, embraced by those who profess to be the followers of Christ, and who profess to take the scriptures as their guide, discussions and explanations with regard to these differences must take place, before a complete amalgamation of denominations and harmony of sentiment, can be brought about. The good to be effected by the discussion of subjects of controversy, especially those on the subject of religion, depends in a great measure upon the *spirit* with which it is conducted. The soundest arguments and the most logical reasoning when couched in acrimonious language, manifesting contempt, or unkind and unchristian feelings, instead of convincing an opponent, only confirm him in error and closet every avenue to conviction. To reach his heart, not only his understanding must be convinced, but ordinarily he must see that we aim to do him good instead of merely obtaining a triumph in wordy warfare. We may lash vice with a scourge of scorpions, but differences of opinion in things not absolutely essential to salvation, must be treated with kindness and met with argument instead of recrimination and personality. Such a change in the spirit exhibited by christians, in their discussions, must take place before that union of sentiment, cordiality of feeling and concert in action can be effected which will exist when the latter day glory shall be ushered in. Indeed we are much disposed to think that symptoms, at least, of such a change may already be seen. While the different denominations adhere perhaps as firmly as ever, to those sentiments which constitute their peculiar characteristics, there does appear to us much more of christian kindness and forbearance, and the spirit of conciliation in their writings on subjects on which they differ, than formerly. We see for instance, the subject of Baptism in all its bearings, discussed in our weekly papers by those who differ with regard to this ordinance, with perfect freedom, and yet with a candor and a tenderness for the feelings of others, which, it was formerly supposed, could hardly be evinced in a controversy on any disputed point of theology. The same may be said of controversies between other denominations.

Even the differences on doctrinal subjects which exist between different sections of the same denomination, do not now call forth the same acrimony and asperity which were formerly exhibited.—We have indeed seen a subject of controversy of recent origin, producing a wide difference in practice on a point, deemed on both sides, of vital importance to the promotion of religion, carried on for a number of months with an apparent design on one side of provoking controversy, while those whose wisdom and the soundness of whose theology and purity of motives, were called in question, have submitted in silence—or at least have not made a direct reply. Week after week the paper to which we allude, has kept its little battery in motion, while those papers which we *suppose,* are in sentiment with it, have never, except in a single instance, copied one of these complaining, faultfinding articles, and those who were opposed have looked on in perfect silence, determined not to be provoked to engage in personal controversy. They have indeed advocated their own sentiments, but on these points of difference have manifested a spirit of forbearance, which has prevented the christian community from being thrown into a ferment and the Spirit of God, which has been so gloriously manifested in the conversion of sinners, from being grieved away. Indeed other papers which are known to be favorable to the peculiar views of this complaining editor, have frankly acknowledged that their faith was much shaken with regard to the points in question, and avow their determination to wait and examine, and express a perfect readiness to abandon their former opinions if the weight of evidence shall preponderate against them. Let these christian feelings be cultivated and every new measure that shall be proposed—every new view which shall be taken of the doctrines of scripture, will not become a volcano to shake the church of Christ to its very foundation. Infidels will no longer be confirmed in their hostility to religion and smile with contempt at the unholy spirit exhibited by the professed followers of the Saviour.

That there has been a considerable change in this respect already, we think is perfectly manifest, and that a greater change is yet to be effected before the full blaze of Millennial glory shall burst upon the world, no one can doubt who anticipates that at that time, love to God and love to man shall be the governing principle, and that not a discordant note shall disturb the perfect peace and harmony which shall then prevail among the inhabitants of earth.

THE PHILOSOPHY OF RELIGION,
Or an Illustration of the Moral Laws of the Universe.—By THOMAS DICK.

This is a duodecimo volume of 450 pages.—The name of its author, to those who have read the "Christian Philosopher," and the "Philosophy of a Future State," will be the highest recommendation that can be offered.

We have only had leisure to read about 100 pages, in this volume, but from this and an examination of the plan of the work, we do not hesitate to say that it is one of the most instructive volumes that has ever fallen into our hands. If there is any work of man calculated to enlarge and exalt our ideas of God—to make us feel our own insignificance—our base ingratitude for the innumerable blessings we enjoy, and the infinite claims which our Maker has upon the affections of our hearts and our entire devotion to his service—it is *Dick's Philosophy of Religion.* To us it has opened, as it were, "a new world of wonders blazing round,"—led us to view this world of ours as a mere atom in the universe of God, and as exhibiting only one of the smallest evidences of his wisdom and power. All the attributes of the Creator are here set forth with a masterly hand, and although more man can never more than faintly delineate them, yet he who gives this work a cursory perusal, will be astonished that his highest conceptions of the power and glory and goodness of God were so low and grovelling.

We know of no work of man that we can with more confidence recommend to the attention of our readers than this. No Christian who knows its value will do without it.

It is impossible for us even to give the outlines of the plan of this book. We shall hereafter publish extracts from it, presuming that we cannot occupy our columns with matter more interesting and instructive to our readers.

The edition before us, is published by E. & G. MERRIAM, of Brookfield, Mass. and is for sale at the Bookstores in this village.

We have also before us another work from the Press of the Mess. Meriams, entitled the "POCKET CYCLOPEDIA, or an Epitome of useful Knowledge, designed for senior classes in Schools, by Joseph Guy." This is a closely printed volume of 450 pages, and its title sufficiently indicates its design. It is a valuable work, well adapted to the use of schools, and indeed will be highly useful to those persons who are not able to purchase the larger and more expensive works of this kind. This is the *first* American, from the *ninth* London edition.

TO SUBSCRIBERS.

We this week enclose the Bills to a part of our subscribers, and we flatter ourselves that they will show their usual promptness in remitting the balance due from them. To others they will be sent next week.

It is not improbable that in the great number of accounts opened with individuals, there may be instances where we have omitted to give credit,—perhaps instances too, in which money has been sent which has never been paid over. If any of our subscribers receive bills where they have already paid, they will attribute it to a mistake, and they are requested to inform us, or our agent in their vicinity.

Our calls for money are extremely pressing,—and we hope our friends will recollect that we have to raise *large* sums out of a multitude of *small* accounts, and that punctuality on their part, is indispensible to enable us to meet the heavy demands against us.

We hope too, that our PATRONS, instead of taking this time to stop their papers, will be reminded of the the favorable opportunity presented, when remitting money, to send us the names of some additional subscribers.

We feel grateful for the increased interest which has lately been manifested in sustaining this establishment; but further and more spirited exertions are necessary, in order to place it upon a permanent footing.

POSTAGE.

We some time since offered to run the risk of the transmission of money by mail in payment for the Observer, but it was on the express condition that the *postage be paid.*

We are sorry to say that there is, on the part of some of our patrons, a very strange disregard of this condition. We have not unfrequently received a single Dollar—often two dollars, by mail, with twenty or twenty-five cents postage. We cannot submit to be taxed in this way. There is no propriety in our bearing the expense of postage for these little sums. We shall therefore, hereafter deduct the amount of postage from the sum transmitted, and give credit only for the balance. In this however, we speak especially of small sums. And it is much more frequently those who transmit a small amount, than those who send larger sums, that omit to pay postage.

The length of the General Assembly's Narrative of the State of Religion, occupies a considerable space in our paper this week, but we are confident that no christian, after perusing it, will wish it had been shorter. It is, we presume, the most interesting, and contains the most heart cheering details, of any narrative ever published by that body. It gives a condensed view of the glorious revivals of religion with which the northern and eastern states have been so extensively blessed the past year. Will not christians, after reading it, and thanking God for these rich displays of his mercy and grace, offer up a prayer that still greater things may be told of the prosperity of our American Zion at the next meeting of this Judicatory of the Presbyterian church. Whether this shall be the case, depends very much on the faithfulness of the people of God—on their feeling their individual responsibility, and cultivating a spirit of personal piety.

A good Temperance Movement.—The N. Y. Journal of Commerce says the Carmen of that city have petitioned the Corporation against granting licenses for the sale of ardent spirits in booths around the Park. Can the Corporation resist an application coming from such a source, and evincing a just a sense of the evils resulting, to the morals of the community, from these licenses? The Carmen of N. York have, at any rate, given the honorable Corporation a salutary admonition, and we hope it will not be lost upon them.

From the letter of Rev. A. D. Eddy, to the editor of the Utica Christian Journal, which we publish in this paper, it will be seen that Mr. Eddy's views with regard to the recent changes in the ministry in this section of country, correspond with those we have heretofore expressed. His information enabled him to state more particularly than we could do, the cause of the translation of so many ministers from one church to another.

Mr. Eddy says that the "New Measures" so far as he understands them, have not been generally adopted here. As we do not understand distinctly what these *measures* are, we can neither deny nor affirm his statement, but have *supposed* that the same measures, substantially, that were adopted in the Great Revivals in Oneida county, some years ago, where the phrase "New Measures" originated, had been adopted here, especially as the principal agent under God, in both places, was the same. Whether this is, or is not so, is of little consequence.

We thank "S." for the article which appears in the first column of this paper, and hope we may receive future favors from the same hand.

NOTICE.

We particularly request, Merchants, Mechanics & others not to give credit to any person whatever, on our account without a written order.

TYLER & CHIPMAN.

HAVOC AMONG DOGS.

The law of the Corporation of the city of N. York against dogs found running at large, has produced terrible havoc among these animals. A dollar per head is given for every dog killed in the streets. It appears that on the first two days after this law was put in force 193 Dollars were paid to the dog-killers—of course that number of dogs have been destroyed.

It is said that Judge White of Tennessee, has accepted the appointment of Secretary of War.

Mr. G. M. Dallas of Philadelphia has been offered the appointment of Attorney General of the United States, but has declined accepting it.

PEACE AMONG THE INDIANS.

It is stated in the Little Rock (Arkansaw) Gazette, that after a Council of 14 days, in which there was much hostile feeling manifested, and a very different result was apprehended, treaties of peace have been concluded between the Cherokees, Creeks and Osages.

Mr. Berrien, Attorney General of the U. States, sent in his resignation to the President on the 15th instant.

THE POLES.—There have been some late arrivals at N. York, from Europe, but they bring no news of any further movements of the Russians and Poles. The former accounts of the unfavorable prospects of the latter are confirmed.

It will be recollected that we published in this paper of the 31st March, under the head of "Rare combination of traits of Character," the case of a benevolent negro in New-York, who drove a cow and cart, and who refused to *sell* his wood at double the price it cost him, but *gave* nine cords for the relief of the suffering poor during the inclement weather last winter.

Our readers will perceive that the following from the N. Y. Journal of Commerce, relates to the same person, and will feel a deep regret that such nobleness of character should have met with such a fate, and such unostentatious benevolence should have been so illy requited.

THE BENEVOLENT NEGRO.—Our readers will no doubt recollect the case of the benevolent negro which we published about three weeks ago, who, during the inclement season of the past winter, generously presented nine cords of wood for the relief of the suffering poor. From the circumstance of his driving a cow before his cart, he was well known in the neighborhood of Cherry street, where he resided in a small tenement by himself. We were informed by Justice Hopson yesterday, that he had been called on by Mr. Isaac Odell, residing at 88 Chrystie st., who stated that the negro occupied a small tenement adjoining his residence, and that he had not been seen or heard of since the latter part of May.—Mr. Odell was of opinion, from his well known character & the fact of his having several thousand dollars in the Savings' Bank and the Mechanics' Bank, that his mysterious disappearance would not be accounted for in any other way than by supposing it was effected by some nefarious hands. The name of the negro is George Roberts. A good deal of excitement has been excited by his absence, and it is to be hoped that some clue may be furnished to the elopement of this mystery.

For the Observer.

Mr. Editor,—Having often observed statements from our missionaries and agents sent out by the Home Missionary Society, American Tract Society, Sabbath School Union, &c. representing many parts of the Valley of the Mississippi to be "a moral desert, and destitute of a competent ministry," and having often seen those statements disputed by ministers of that country through the medium of religious Periodicals, stating that there has been preaching in the places above named, and in many instances particularly observing the word "competent," I thought proper to communicate to you the following statement of facts, which you are liberty to dispose of as you think proper.

In the course of business, I have had occasion to spend some months very recently in one of the South Western States, where slavery is tolerated, and where, not only the openly vile, but the Christian! shall I say the Christian! No—the professor of Christianity trafficks in his negroes either single or by families, with no regard to age or sex, and apparently with no more concern for their future welfare, either spiritual or temporal, than if they were brutes, and although the master may be "clothed in purple and fine linen and fare sumptuously every day," yet the poor slave not only goes half naked and is denied the first rudiments of an education, (which last is a legal provision of the state) but he has his scanty allowance of corn and pork, and in some instances, of only corn dealt out to him

Central Library of Rochester and Monroe County
Historic Newspapers Collection

once a week, of which he can partake of his daily portion either raw, pounded or boiled, as he may deem most expedient, and choose between extreme hunger and fatigue to prepare during the few hours in which the Almighty in mercy (to the slave) shrouds the earth in darkness, and after having spent a day of toil in a hot climate from the earliest dawn until night, subject to all the severities of an overseer, who spends most of his time among the negroes with a whip in hand; an instrument of cruelty which he has exerted all his ingenuity to from in a manner that will do the greatest possible execution; which he uses more like a fiend than like a human being—the poor creatures are doomed to suffer all his anger, his pleasure, or his dissipation may lead him to inflict.

There is another view of this subject which according to the command, "Go into all the world and preach the Gospel to every creature," has a still darker shade. Those who have been commissioned (at least by man) and sent forth to preach the glad tidings of a risen Saviour and promulgate a free salvation to a dying world, retain in ignorance, servitude, and slavery, large numbers of their fellow beings, and in some instances, have left the more active duties in watching the flock of Christ and spend at least six-sevenths of their time on their plantations watching their slaves. And in another instance a minister of the Gospel was engaged in selling tickets in a *lottery* which was established for the *purpose of disposing* of an unsalable lot of furniture, and while I was trying to convince another ticket pedler that he was engaged in an iniquitous traffic, he justified his conduct by saying that it was *a fair* lottery, as the owner only got pay for his property, and also that the Rev. Mr. ——— was an agent engaged in the same lottery. Knowing that Rev. Mr. ——— was a man well spoken of in that country, I was disposed to discredit the statement until a few days after I heard Rev. Mr. ——— invite a man to buy some cheap furniture which he could accomplish by obtaining a ticket in said lottery. The amount of furniture, as I was told by an agent, was about $1000; that there were two hundred tickets at $5 each, and only twenty five prizes. Therefore in the operation one hundred and seventy-five persons must be swindled out of five dollars each, if the tickets should all be sold.

At the funeral of a duellist Picard duelling very much spoken against in the course of the sermon, and at the same time the remark was made that although the deceased was imprudent, yet he (the speaker who was present at the affray) added, that he died as an honorable man, although a few moments before he expired he was cursing his opponent and blaspheming his Maker. Now sir, I think such preaching and such examples can have very little effect in cultivating a moral desert. Such preachers must belong to that class spoken of in scripture who have "departed from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." Tim. iv. 12.

I do not make the above communication because I delight in preferring charges against the clergy, but because I consider such examples calculated to promote immorality and irreligion, and such a ministry, far from being a "competent" one; and that the way to correct such errors is, to have them exposed to the public, which I only attempt to do in this case from a sense of duty to God and my fellow beings.

June 13, 1831. AN OBSERVER.

For the Observer.

EFFECTS OF FASTING AND PRAYER IN THE MONTHLY DISTRIBUTION.

A Female monthly Distributer in New-York, whose labors have been greatly blessed sets apart the day in which she is to distribute to fasting and prayer to God, that his Spirit may go before her, and with her, and gain her admission to the hearts and consciences of the people. In November last, she reported, "I can truly say it has not been a vain thing to call upon the name of the Lord—the people almost universally gave me an affectionate welcome, & many opened their minds to me, as if I had been a tried friend. Found several individuals anxiously inquiring the way to Zion, and one young woman almost in despair, to whom after directing her to Christ, and commending her to God in prayer, I gave the Tract *Great question Answered.* In December she reports, "I found another rejoicing over *a son and a daughter,* who had been brought to repentance by reading the monthly Tracts. In another house I found a lady who in November was under conviction of sin from reading the Tract *Poor Sarah,* now rejoicing in the love of Christ. In January she found four individuals who had been deeply affected by reading the *Conversion of Mrs. Emerson.* One of them, a gay young lady, who now appears to be a humble penitent—and another, a Beat, who was by that Tract led to see his lost condition as a sinner, and, as he hopes, to embrace the salvation of the Gospel. In her report for last month, looking back upon the dealings of God with her, she could say, "I have great reason to bless the Lord for what he has done in my District. I have been permitted to witness his mercy in hopefully bringing to him self *eighteen* precious immortal souls. *Five* of these have been convicted by hearing the Gospel preached, and *thirteen by reading the monthly Tracts and plain conversation about their souls and a future state.* Most or all of them have since united with Baptist, Presbyterian, or Methodist churches, and several are new inquiring.

THE BRANCH TRACT SOCIETY AT UTICA report that the Systematic Distribution, which is prosecuted in about *sixty* villages in that vicinity, has been greatly blessed. In December *five* conversions were reported to have occurred in Utica, through Tracts as the direct means. Of these, *four* were infidels, who acknowledged the Tract *Francis Newport* as the instrument, through the agency of the Spirit of God, in bringing them to renounce their sentiments and embrace the Saviour. *Nine* other individuals in Oneida County, six of them men of hardened character, in the narration of their religious experience, when examined for admission to the church, attributed their conversion to the instrumentality of the Tracts, Francis Newport, Danger of Delay, Universalism, Day of Judgment, To-Day, and Importance of Consideration.

For the Rochester Observer.

TEMPERANCE CELEBRATION.

Mr. Editor—It must be gratifying to the mind of every patriot, to see such rapid progress in the cause of Temperance; to see the great and good uniting in arraining Intemperance before the bar of public opinion, and to see temperance men consistent in celebrating public festivals strictly upon temperance principles. I have observed with pleasure the preparations that are making in many towns to celebrate our National Independence temperately. At a late meeting of the Temperance Society in our village, it was resolved to celebrate the coming anniversary of American Independence without the use of spirituous liquors or wines. A committee was appointed to make the necessary arrangements.—Declaration of Independence to be read by Nelson Hall, Oration by James Johnson, Jr. It is hoped that members of Temperance Societies who wish others to profit by their example, who really possess what they profess, will join with us in the celebration. It is expected that all those who are not members of the Temperance Society, but who approve of this manner of commemorating the birth day of our Independence, will attend. PITTSFORD.

From the Philadelphian.

CHARGE OF SABBATH BREAKING.

To Rev. Doct. Ely,

C. A. is accused by some of his christian friends of Sabbath breaking, under the following circumstances. He was travelling on the Erie Canal on Saturday, with the determination of stopping and spending the Sabbath at a village about half way between Rochester and Utica but learning that there were several professors of religion on board, and also a Baptist and Episcopal Clergyman it was proposed that the company would prosecute their journey because there was to be public worship on board; and arrived at the place of his residence on Monday forenoon. As he was not expected so early in the week the question was asked "where were you on the Sabbath?" To which he answered, "I was travelling in the packet boat; but we had preaching by a very respectable clergyman from Massachusetts."

Now the question which I wish you or some of your Correspondents to decide upon is this. "Is C. A. chargeable with breaking the Sabbath under these circumstances?"

Your opinion in this case, and the opinion of others may have some influence in restraining some christians forom travelling under like circumstances, if it should be against the practice; or, if on the other hand, you think it allowable, it may quiet some consciences.

Yours H. W.

REPLY TO H. W.

Dear Sir,—I think that C. A. should have executed his purpose of remaining at the said village; for, by continuing his journey on the Lord's day he encouraged the proprietor of the boat, the driver of the team which drew the boat, the keepers of the locks, and toll gatherers on the canal, to continue their secular employment during the hours which God has consecrated to religious service and improvement. He set a bad example by travelling on the Sabbath; when no plea of necessity or mercy satisfied his own mind that his conduct was proper. The circumstance of temptation which you state may account for the transgression of C. A. but cannot excuse it. He should have done his duty, and thereby reproved others, possibly for their benefit. However I would not be strict to mark iniquity in the case which you have stated, but for the love of the Sabbath and of its blessed Lord, would entreat the brother not to be led into temptation in future, by any who regard the Sabbath as less sacred than he does. Steam boats on our rivers, and Canal boats are in widely different circumstances from a ship at sea.—She must sail on because it is impossible for her to stop, unless becalmed. There may be cases in which a steamboat could not make a landing previous to, or during the Sabbath; in those it may be the duty of pious people on board to pass on in the regular course of the vessel. Such instances frequently occur on some of our extensive western waters which pass through a wilderness, and are not unknown in our mighty nothern lakes.

There is now greater strictness observed in keeping the Sabbath than was known among most Christians ten years ago. In this we would rejoice: but there is still great room for improvement: and in the day of final account no one will regret that he scrupulously and conscientiously remembered the fourth commandment.

ADVICE TO TRAVELLERS.

Before you adventure on board of any steam boat, or carriage, *make your will;* if the Law has not already made it for you to your satisfaction; or if you would appoint an executor of your own choice: and above all, *make your peace with God,* through our Lord Jesus Christ; for your continuance in life for another day, is quite uncertain: and death may prevent your returning home to settle your worldly affairs or to pray.—*Philadelphian.*

From the Christian Journal.

Messrs. Editors—In your paper of the 27th ult, you speak of the "changes in the ministry," in the western section of this state, and then assign some probable causes of such frequent removals. One of these you consider to be, what are called "*new measures*" in producing and conducting revivals of religion. You say, "that a great portion of the recent changes of Ministers around you, is to be ascribed *chiefly* to this cause, you presume will hardly be denied," and you consider the changes in *our* vicinity, as mentioned in the Rochester Observer, "as arising from the same cause, and putting the matter at rest." Your remarks and conclusions on this subject, though I am persuaded wholly undesigned on your part, appear to me to be calculated to make both erroneous and unfavorable impressions respecting this section of country.—Allow me to state the facts in relation to the changes in question. We have indeed had extensive and powerful revivals of religion, but these have not been, whatever measures might have been adopted to promote and continue them,) as you suppose, the cause of the changes in the ministry. In fact what are distinctively called "new measures," if I understand what they are, have, but very seldom and to a partial extent been introduced in our section of country. Throughout the bounds of the Geneva Presbytery, powerful revivals have been enjoyed the past season, and except in one or two cases out of about thirty, I believe what you understand by "new measures," have had no place in our churches.

In relation to the changes in question, out of the whole nineteen, five or six only, were settled Pastors; the remaining were only temporary supplies, and were not expected to remain but a short time with the congregations to whom they ministered. Seven left their field of labor because they were *called* to more important or different places. About ten of the whole number changed their place of residence before any appearance of a revival was observed in their congregations and for reasons wholly disconnected from the subject of revivals. Indeed you were mistaken as to the fact of revivals in most of the places where they resided, and I am pretty confident of the truth when I say that not more than one of these ministers was led to change his residence on account of any "new measures," "in promoting or managing revivals of religion," and for the obvious reason that such measures have not been adopted.* In fact, in our most powerful revivals, we have seen no demand for any measures, but the plain preaching of the truth, with such other measures as have been familiar to the churches since the days of Edwards.

As far as my acquaintance has extended, and it has extended over the greater part of the district west of Onondaga co., I am happy in being able to state, that I have never witnessed in New England more pure and powerful revivals of religion, at the same time conducted without extravagance, and in almost all respects in the same manner as in former years in the towns and cities of the East. That there may have been a few exceptions, I do not deny, and we deeply regret that a prominency and publicity have been given to these exceptions, both by those who approve and those who disapprove them, which have, to a degree, given to our friends at a distance, an erroneous, and often an unfavorable impression respecting the revivals generally in this country. And I would add that these exceptions, if such I may call them without an invidious distinction, have appeared, in almost every case, in connection with the labors of young unexperienced ministers. Those exceptions are so few, that we, so far as our section of country is concerned, have hardly considered them as demanding attention, considering the evils, if such we must call them, as local and temporary.

I have made these statements as due to the cause of truth, and to remove false impressions respecting this section of country, which I cannot but consider, both physically and morally, as one of the fairest and richest portions of our world. I am yours, very respectfully,

A. D. EDDY.

Canandaigua June, 4, 1831.

From the Journal of Humanity.

REFORMED INDIANS.

Mr. Tracy—The following extract of a letter, dated Danville, Vermillion Co. Illinois, contains an account of a singularly interesting reformation among an Indian tribe dwelling in those parts. If you think it would subserve the cause of temperance and religion, you are at liberty to publish it in your valuable Journal.

Respectfully yours, C.

I will hasten while I have room, to give you a short account of an interesting meeting held here last Sabbath. I had a previous appointment in this place, and arrived on Saturday evening. Soon after my arrival I was informed that about 50 Indians had just come to town, and pitched their tents at a short distance, to remain till Tuesday: and that the principal chief, who is called the Prophet, wished to see me. After dark I repaired to the camp and made myself known to the interpreter. He announced it to the Indians who were lying and sitting around their tent and fires. They all come forward, men, women and children, and shook hands with me in token of friendship. After this long ceremony was over, I had some conversation with the prophet. He informed me that he had been laboring five or six years with his people, to get them into the "*good way.*" He said that no one had taught him, and that he could not read the Bible, which he believed contained the true words of the Great Spirit. For a long time the red men would not believe him, had laughed at him and despised him: still he continued to teach them what the Great Spirit had taught him. After a long time a few began to believe and regard him, and now he had 347 followers.

I had heard of them before, and of the great reformation which he had been the means of affecting among the Kickapoos and Potowatamies. I have since made many more inquiries of various persons from different places respecting them. Concerning the reform of their prophet from a very intemperate, vicious person, to a sober, honest christian-like man, I have not time to tell you the particulars. He has reclaimed his followers from their most heathenish practices. They abstain entirely from the use of all intoxicating liquors. It is said that *they cannot be hired to taste of it.* They no longer lie, or swear, or steal, and are very strict in the observance of the Sabbath. So far are they from the spirit of revenge that they offer no resistance to those who abuse them. They evince an ardent desire to learn, and to understand the Bible. Most of them know the English alphabet, but none of them can read. Whenever they can get any one to teach them, they gladly attend; but they have never had more than a few hours' instruction from any-body. Their situation has not been much known abroad, or I trust some of their wants would have been supplied.

On Sabbath morning I again repaired to the camp, and again the Indians flocked around and kept me a long time at the ceremony of shaking hands! I then invited the prophet to attend our Sabbath School. He did so, and took with him a number of Indian youths whom he instructed. Whilst there they behaved with the greatest propriety and order. At an early hour a large congregation, composed of different denominations, assembled together. We had no house large enough to hold half of them. At half past ten we all repaired to the Indian encampment lying in a beautiful grove on the Big Vermillion river. A waggon was drawn up in which the prophet, the interpreter, and myself stood to address the people.

The Indians were seated on the ground in an oblong circle; around them stood several hundred white people. The prophet began by addressing himself to his own people. Very soon many of them were bathed in tears; some wept aloud, and most of them were in a state of deep feeling. When the prophet had done, he ordered the interpreter to tell us that it was not because he had been threatning them, or scolding at them, that they wept so, but because he had told them that they were sinners and must repent of what they had done or *thought* wrong: and that they must do it *now,* for they might not have another time. He then addressed all by the interpreter. He spoke of intemperance as the cause of most of the evils among Indians and other people. His remarks on that subject were pertinent, and such as nature taught him. His ideas on religious subjects were simple but correct.

After he had closed I addressed the congregation. I could not but reprove the whites when I compared them with these Indians, who really seemed to be taught by a good spirit, and to improve according to the little knowledge they had. I fear that these poor people who feed upon the crumbs will rise in judgement, and condemn many of this generation who contemptuously neglect the abundance which is offered them.

E. KINGSBURY.

From the Irish Chronicle.

BIBLE CAUSE IN IRELAND.

Ardnaree, March 10, 1831.

Rev. Sir,—I am happy to state, in despite of priestly opposition, the cause of Christ is progressively gaining ground, as the Scriptures in the Irish language are daily finding access to the hovels of the poor, as well as to the houses of the rich, and that they are mostly, in general, received with the greatest interest; while it is pleasing to behold the good that has been effected, through the divine blessing on the circulation of the Scriptures in Irish, by means of the Society, in rescuing souls from vice and superstition, and also to see those who have enlisted under the banners of the cross, walking worthy of the profession which they have made of attachment to Jesus Christ and his Gospel, and continually imploring benedictions on the Society, to which, as the instruments, they are indebted for the blessings of the Gospel: it affords matter of still greater comfort to find, that the means adopted to effect the moral and religious improvement of the people of this part of Ireland, the greater part of whom are not able to discern between their right hand and their left, in matters which concern their eternal salvation, promise to produce the desired effect. During the second week of the month, I visited, pursuant to your request, some of our schools: It gives me pleasure to have to announce to you that those I saw, with one exception, were numerously attended with, for the most part, half naked children, who are receiving a scriptural education, who in all probability, were it not for the charitable exertions of the Society, would have been trained up in ignorance and vice. During my travels among the schools, I declared the way of salvation in the Irish language, to persons whose ears I am sure were never before blessed with the sound of the Gospel: in general, the Word of God was heard with attention on those occasions. Had a long conversation with M. Carney, our teacher, and I was very much encouraged on hearing his satisfactory answers of the Gospel to several questions which I proposed to him, with the intent of answering them myself: he seems experimentally acquainted with the blessings of salvation: previous to his being employed by the Society he was a rigid Roman Catholic. No period, since the commencement of missionary exertion in this country has exhibited a more encouraging appearance than the present: still the prayers of those who are concerned for the prosperity of Zion were not more required than at this time, when such bold efforts are making to choke the good seed sown by the Society, and plant the tares of superstition in its stead. A desire to hear and learn the Scriptures in Irish is manifest, as the work of evangelizing is commenced. O let earnest prayer be presented to the Lord of Hosts, that he would send down his spirit in large abundance on the exertions to establish the kingdom of Christ. Your's, &c, M. MULLARKY.

From the Journal of Humanity.

TEMPERANCE AND RELIGION.

The following sentences occur in a document just published with the sanction of the General Assembly of the Presbyterian Church:

"From every Presbytery where revivals exist, we find that God is pleased to mark with peculiar favor, every well directed effort to promote entire abstinence from ardent spirit. Where this cause is triumphant, it is so sure a harbinger of a revival that there is no danger in crying: "the Kingdom of God is at hand."

"It is with extreme and unmingled regret, that we hear of some members of our churches who encourage the latter crime [intemperance] by making, vending and using ardent spirit."

A similar document, lately published by the East Hanover presbytery (Va.) says:

"The cause of Temperance has been marching steadily forward, and we hope that that day is not very far distant, when there will not be a member of any of our churches, who will be concerned in the use or sale of ardent spirits. The cause of Temperance seems to go hand in hand with that of vital piety, and to have a mutual bearing and influence upon each other."

PAUPERISM.—We have been politely furnished by the secretary of the committee who had charge of the distribution of fuel to the destitute during the inclemency of the past winter, with the following extract from their records:

"A statement was made by one of the committee of the names of several persons whose families had been supplied with wood, who are notoriously intemperate. Six of those persons were found on the day their families had been relieved, surrounding a bottle of rum, pouring down their throats the means which would have made their families comfortable, and independent of the charity of the public."

The gentleman furnishing this extract, adds, "I well remember that it was remarked by nearly all the members of the committee, that in a majority of cases where relief was given, the cause of the necessity was intemperance. So manifest was this fact, that it was agreed on all hands that it should be laid before the public in the report of the Temperance Society."

New Bedford T. S. Report.

COLUMBUS, GEO. *June* 4.—The distressed situation of the Creek Indians, in Alabama, calls loudly for relief. Never have we witnessed greater suffering and misery than is daily exhibited in our streets in the persons of these wretched people. They are seen at every dwelling begging for food to sustain for a moment their famishing bodies; and from every part of their nation we learn that they are subsisting on unripe berries, and on barks and roots of trees. On the western border of the Creek Nation, we learn that their suffering is more intense.

[These sufferers neglected to cultivate their lands last year, in the expectation of removing to the west. After seed-time and (we believe) harvest were past, they were informed from the department of War, that they would not be assisted to remove, unless the whole nation should go. This being out of the question they are left to beggary and starvation.]—*Jour. of Humanity.*

PRESBYTERIAN CHURCH AT FAYETTEVILLE.

We are happy to learn that an immediate effort is to be made to rebuild the Presbyterian church in Fayetteville. The walls are mostly standing, and it is estimated that seven thousand dollars will repair it in a plain way, although the cost originally was about $26,000. The congregation of course are unable to undertake this good work with their own means, as all their worldly substance is gone, but their desire for the re-establishment of their religious privileges is so great, that they have determined to solicit aid from their christian brethren in other places; and we understand that the Rev. Mr. Rowland, their pastor elect, will be in this city for this purpose in the course of a few weeks. The Presbyterian congregation is the largest in Fayetteville, and the church embraces 172 communicants.—The rebuilding of the church would be a great advantage to the town, in a commercial view: but it is especially important, at this time, in its bearing upon the interests of religion, as a revival had commenced at the time of the fire, and we understand is still in progress.—*N. Y. Observer.*

Emigration.—More than two hundred foreign emigrants arrived at Troy from New York on Monday, and took passage on the canal for the Western country. They were principally, says the Sentinel, from Great Britain and mostly Englishmen. The greater number of them are men of substance and character, such as add real strength and prosperity to a nation. Many of them go to take possession of property, purchased before they left Europe.

The York, (Pa.) Gazette of Tuesday mentions that between 70 and 80 emigrants from the neighborhood of Weisenburg, Department of Lower Rhine, passed through that place on Saturday week. The Gazette describes them of the religious sect, called Tunkers, signifying that their Baptismal rites are performed by immersion. They proceeded to Lancaster county, where they intend settling among their family relatives and religious friends.

The ship Star, arrived at Philadelphia from India, has on board two elephants.

PUBLIC EXECUTIONS.—The following curious incident is related in the police reports of a N. Y. paper.

Alfred Lozedo, a young man of plausible appearance, indicted, for having attempted to steal a pocket book containing some money from a gentleman's pocket. It appears that the attempt to steal, was committed in the dissecting room of a college in Barclay street, while the surgeons were engaged in preparations to dissect the pirates, and the pocketbook he attempted to steal was made from a part of the skin of a negro, hung near this city a few years since, for piracy: and the owner of the pocketbook was in the dissecting room for the purpose of procuring a part of Wansley's skin, to be tanned and used for a similar purpose! The prisoner was found guilty.

STEAM-BOAT DISASTER!!

The Sylph in ascending the river about 12 o'clock on Saturday night last, a few miles from Vevay, was run into by the Charleston, which was coming down and immediately sunk; and we regret to state that our worthy and esteemed fellow citizen, Mr. James A Frazer, a passenger in the Sylph, was instantly killed. No other lives were lost.—*Louisville (Ky.) Focus.*

Yet another.—The steam-boat Hudson, Capt. Beecher, coming on Thursday night from New-Haven, when about 30 miles from this city, struck a rock, near the shore and soon after sunk. The passengers have all arrived in the city. The goods, being on the upper deck, and still out of water are uninjured. It is expected the boat will be raised without difficulty.—*Jour. of Com.*

The steam-boat Gen. Jackson has been raised, and towed to this city. Not a body was found on board.—She is to be put on the railway at the Dry Dock for repairs on Monday or Tuesday. The whole number of deaths in consequence of the explosion is either eleven or twelve. All the survivors we believe and in a fair way to recover. Among them is Oliver Martin, the bar-keeper.—*Jour. of Com.*

THE FIRE.

The fire which we noticed briefly yesterday, occurred, as we are informed, from the carelessness of some men who had undertaken to spend the night in the cooper's shop; and who, after getting "pretty particularly" drunk, went to sleep, and left the fire which they had kindled, to take care of itself. One of them was dragged from the shop after the alarm was given.

Mr. Campbell's loss was about $22,000, $10,000, of which was covered by insurance.—Messrs. Beech and Darrow's loss $900—no insurance. Mr. Terry, a quantity of staves, loss $100. Aqueduct House, belonging to Mr. Child, injured about $500—insured.

Messrs. Beach and Kempshall's large mill was slightly injured. The heat was so intense as to melt the glass in several of the windows facing the fire. The shingles on the mill were laid in mortar, which undoubtedly saved the building, as they were several times on fire, and the fire was prevented by the plaster, from coming in contact with the boards. This is an important fact, & one that should induce our citizens hereafter, to use this precaution against fire.—The aqueduct was considerably injured by the heat, but to what extent we are unable to state.—*Roch. Daily Adv.*

In Athens Ga.—A four days meeting was convened at the Presbyterian church in Athens on Thursday, the 12th of May. The result has been that about 70 persons have made a profession of religion, of whom 24 are members of the college. The utmost harmony has subsisted between the different denominations throughout, and there has been that cheerful co-operation in the work, without regard to sectarian views, that should ever mark the conduct of the christian.—*Athenian.*

It is with great pleasure we record the decision of both Boards of the Common Council on Wednesday evening, *prohibiting the sale of ardent spirits from the Booths on the 4th of July.*—*N. Y. Obs.*

The following list of wounded survivors of the late lamentable explosion on board the steam-boat General Jackson, is given in the Westchester Herald, which remarks that the recovery of several of them is very doubtful:—Oliver Martin, the bar-keeper; Hiram Stanton, a deck-hand; and John Adams, of Haverstraw; Thomas W. Taylor, and Jonathan Morehouse, of Putnam county; James Birdsall, and Medad Raymond, of Peekskill, and Mrs. Ann M. Ellis, of Annsville, passengers.

A man calling himself *Ira Nichols,* and evidently in a state of mental derangement, was committed to the County Poor House yesterday. He talks of having lived at Ogden Monroe Co. and has lately been at Waterford, Pa.—Printers in the vicinity of those places, would probably oblige his friends by giving this notice an insertion.—*Buffalo Jour.*

ECCLESIASTICAL RECORD.

On Tuesday the 21st of June the Rev. Solomon Stevens was installed over the First Congregational Church and Society in Danby, Tompkins Co. The sermon was preached by Rev. Mr. Lockwood, of Binghamton, from St. John's Gospel 1, 29: charge to the Pastor by Rev. Mr. Robinson of Dryden, and the charge to the congregation by Rev Mr. Putman of Oswego. At the same time and place, the Rev. Gardner K. Clark, stated supply at Spencer, was ordained to the work of the ministry, as an Evangelist.—Consecrating prayer, by Rev. Mr. Lockwood, & charge to Mr. Clark by Rev. Jeremiah Osborn of Candor. The meeting house was well filled & the services were all very interesting and impressive. The singers are worthy of much credit for their interesting performance on the occasion. *Communicated.*

CONTENTS.

Of the Museum of Foreign Literature and Science.—Published every month, by E. Littell, N. W. corner Seventh and Chesnut Streets, Philadelphia.

Memoir of Francis the First. Memoirs of Oberlin. Beauty. The Book of the Seasons, Song. On the Early History of Egypt. The Aborigines of Australia. Military Memoir of Marmont, Duke of Ragusa. Vassalage in Germany. Secret Police. Aldine Poets—Earl of Surry. Animal Kingdom. The Lost Bride.—Waterloo. History of the Hanseatic League. To Mrs. Hemans. The Fate of the Duke de Biron. Beechey's voyage to the Pacific and Behring's Strait. The Sailor's Song. Skirmish in the Balkan. To my Child. Cooper, the Novelist. Confessions of a Coward. Architecture of Birds. Juvenile Literature. Aphorisms on Man. Learning and Love. Index.

Arrangements for Sabbath School Celebration in this village 4th July next.

At half past 8 o'clock A. M. the Schools will meet at their respective rooms, and at 9 o'clock assemble at the 2d Presbyterian Church, where the exercises will be as follow, viz:

PRAYER—ADDRESS to the Children by Rev. Mr. Colton— do to Teachers and Congregation by Rev. Mr. Wisner—SINGING by the Children, a Hymn composed for the occasion.—Benediction, after which the Schools will retire to their respective rooms and be dismissed.

It is hoped that Teachers and Friends of the Sabbath Schools will feel the importance of securing the advantages of these exercises to as many children as practicable.

J. H. THOMPSON, } *Com. of*
Z. FREEMAN. } *Arrang'ts.*

June 21, 1831.

NOTICE.

A Quarterly meeting of the Tract Distributors of the village of Rochester will be held in the Basement story of the 2d church, on Friday the **1st day** of July, at 3 o'clock P. M.

FOUR DAYS' MEETING.

A Four Days' Meeting will commence in the Presbyterian Church in Pittsford on Thursday the 7th day of July. The Clergy and Laymen of other Churches and denominations are requested to attend. E. W. TRUE, Clerk.

List of Letters received since our last.—R. Porter; G. Colton; Chas. Butler; J. B. Halsted; H. L. Baker; S. Storms; J. Freeman; Thos. King.

DIED.

On Monday morning 20'inst. at West Mendon, very suddenly, Mr. John Scrambling. He ate his dinner as usual—went about his business, but came in not long after—said he was unwell and would lie down. In going up chamber it was perceived that his step was unsteady, and some one followed him. He threw himself upon the bed and died instantly.

General Assembly's New Hymns,

REVISED and approved of by the General Assembly of the Presbyterian Church, for sale by the Dozen or single.

Also, the Christian Lyre, neatly bound in Cloth, at the publisher's price—$6 per doz. or 5s. retail, for sale by HOYT, PORTER & CO.
Successors of E. Peck & Co

27

Northern District of New York—to wit:

BE it remembered, that on the twenty-eighth day of March in the fifty-fifth year of the Independence of the United States of America, *A. D.* 1831, *Josiah Pierson,* of the said district, hath deposited in this Office the title of a Book the right whereof he claims as author, in the words following, to wit: "Millennium"—A Poem in five books, by Rev. Josiah Pierson. "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

In conformity to the act of Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of Designing, Engraving and Etching historical and other prints." RUTGER B. MILLER,
Clerk of the Northern Dis. of N. York.
26 6w

Paints, Oils, and Groceries,
AT WHOLESALE.
ROSSITER & KNOX,

HAVE received their spring supply of goods which, together with their former stock, constitute a large assortment of the following articles, all of which they offer for sale, at wholesale or retail, on as good terms as can be purchased elsewhere in this village. Country merchants and dealers are invited to call and examine for themselves.

Paints & Ship Chandlery,

20,000 lbs. White Lead, dry and ground,
1,000 " Red Lead and Litharge,
3,000 " Venetian Red and Spanish Brown,
5,000 " Spanish White,
2,000 " Paris White,
1,000 " French and Spruce Yellow,
300 " Lampblack,
300 " Chrome Yellow and Green,
500 boxes Window Glass,
50 barrels Linseed Oil,
20 " Spirits of Turpentine,
20 reams Glass Paper,
30 barrels Tar,
30 " Pitch,
20 " Rosin,
50 bales Oakum,
25 coils Tow Rope and Bow Fasts,
40 doz. Paint and Sash Brushes,
20 " Whitewash do.
25 " shoe, clothes, hearth, window do.

Also, Prussian blue, vermillion, amber, terde teine, rose, pink, gold, silver and Dutch leaf; gold silver and copper bronze; badger hair graining brushes, painter's diamonds, large and small wines, &c. &c.

Dye Stuffs of all kinds.
GROCERIES.
Consisting in part of

Old Hyson, Young Hyson, Tonkey, and Souchong } TEAS.
St. Croix, New-Orleans, Porto Rico, Brazil, white & br'wn Havanna, Cuba, Loaf & Lump } SUGARS.
New Iberia, New Orleans, Trinidad and Gaudaloupe } MOLASSES.
Java, Cuba, Mocha and Porto Rico } COFFEE.
Old Madeira, Sherry, Port, Sicily Madeira, Colmaner & Malaga } WINES.
Cavendish, Plug, Ladies' Twist and Paper } TOBACCO.
Macaboy, Scotch and American Gentleman's } SNUFF.
Bunch, Muscatel, Bloom, Smyrna and Malaga } RAISINS.

Codfish, Mackerel, Shad, Salmon, Herring,
Spanish and American Segars,
Long and Short Pipes,
Bengal and Spanish flote Indigo,
Allspice, Cassia, Cloves, Nutmegs,
Winter, fall and summer strained Lamp Oil,
Poland Starch, Ginger,
Candles, Soap, &c. &c.

R. & K. are agents for the Rochester Pail and Tub Factory, and are prepared to furnish any quantity to order.

Rochester, Buffalo-St. June 1831.

25 4w

AGENTS FOR THE OBSERVER.

Albion,	Noah Ingersoll	Hopewell	Rev. Mr. Flager
Alexander	——— P. M.	Junius	Rev. J. Merrill
Alden	J. Freeman	Jamestown	Wm. R. Rogers
Attica	G. B. Rich	Knowlesville	W. Knowles
Allen	Dr. Shepherd	Lodi	Mr. Plumb
Angelica	S. S. Haight	Lima	O. Gilbert
Angell's Corners	A. Angell	Livonia	J. Richmond
Buffalo	Alvan Ingersoll	Le Roy	A. P. Hascall
Barber Hill	J. Barber	Lockport	William Parsons
Batavia	Mr. Seaver	Lakeville	Rev. H. Galpin
Brockport	R. W. Gould	Medina	Theophilus Cook
Byron	L. Clark	Niagara Falls	Hon. A. Porter
Bergen	Rev. R. Clapp	Newark	T. Partrige
Bath	H. W. Rogers	Naples	Dr. Fuller
Canandaigua	Wm. Antis	Ovington	Jonas Howe
Collins	C. Rose	Orangeburgh	O. Allen
China	H. Lyman	Ogden	Wm. A. Chapman
Clarkson	Joel Palmer	Penn Yan	T. J. Nevins
Isaac Germond	Castleton	Perry Village	N. Bodwell
Clarendon	W. D. Dudley	Prattsburgh	S. Rice jun.
Charlotte, Chester	H. Brown	Perry	T. Howard
Cohocton	H. Fowler	Portland Harbor	Mr. Lane
Dunkirk	Dr. Williams	Palmyra	Rev. A. E. Campbell
Dansville Vill'g	S. Shannon	Pittsford	Joshua Lindsell
East Ridge	S. T. Fairbanks	Richmond	E. Gilbert
East Bloomfield	A. Adams	Royalton	Chester Bennett
East Avon	N. Little	Scottsville	G. Filer
Fowlersville	W. Fowler	Springville	J. Bensley
Franklinville	E. C. Hyde	Seneca Falls	Ws. Mynderse
Fredonia	N. H. Whitcomb	Sheldon,	E. Baldwin
Griffin's Mills	J. Wadsworth	Vienna	Dr. Bush
Geneva	A. B. Hall	Victor	Wm. Bushnell
Gorham	Rev. Mr. Gaylord	W. Bloomfield	G. B. Fitch
Gaines	E. Foot	Warsaw	E. R. Bascom
Geneseo	E. N. Buel	Willson	Dan'l Holmes
Genesee Valley	E. Taylor	Wiltink	J. Blakeley
Howard	Rev. L. Barre	West Mendon	J. Dixson
Hunt's Hollow	O. Carey, Jr.	Yates	S. Tappan jun.

Central Library of Rochester and Monroe County
Historic Newspapers Collection

From the New-York Evangelist.

ANECDOTES AND REFLECTIONS ON REVIVALS. NO. XXVIII.

They are not the reformers.

Men are solicitous of being considered leaders in any important reform. After such a reform has become popular, and is evidently acknowledged by Heaven as the instrument of extensive good, they are proud to look back and establish their claims as pioneers in the benevolent enterprize. There are many who labor hard, but unsuccessfully, to convince the world that they are reformers. A few, who are not discerning, may view them as such; still an enlightened public view them, and that justly, as unfriendly to a thorough reform. On a subject of so much importance, I would not be misunderstood; and would, therefore, state several things which prove that those, to whom they relate, are not reformers in the cause of revivals. I remark, then,

1. *They are not reformers, who are always opposed to those men, whose labors appear to be most extensively blessed by the Spirit in originating and promoting revivals.*

There are many who seem to feel that they are especially set to defend the Gospel, and to guard the purity of the Church. Their views are modeled by those theological dogmas which reigned at an era when revivals were hardly known in the churches; dogmas, as unfriendly to the spirit of revivals, as they are to candid research for the truth and thorough discrimination on religious subjects. These dogmas of men are viewed with all the sacredness which could enshrine them, were they plainly based on a "Thus saith the Lord." The language of these dogmas, and not the language of the Bible, has become the standard by which every man is tried, and condemned, too, if he faulters on a single Shibboleth. The correctness of this test is taken for granted by those of whom I speak, for they have ever viewed it as the most presumptuous impiety, to call in question that faith delivered to them by their pious ancestors, or to doubt the propriety of the language in which this faith is expressed. These persons are greatly troubled with those, who are the most successful promoters of revivals. They view them as unsound in the faith, and embracing errors which endanger the good of Zion and of perishing souls. Instead of co-operating with such, they are constantly opposing them, and counteracting their influence, and diminishing, so far as they can, with both saints and sinners, their power to do good. Instead of promoting a reform, they are opposing it. They are extremely anxious to have all pursue, what they term, "the good old way"—the way in which the wise and foolish virgins were resting and slumbering together. These are often exceedingly troublesome in revivals. They are constantly laboring to prevent a reform, although they may have, as Christians, the undoubted charity of saints and sinners.

2. *They are not the reformers, who are always opposed to those measures, which are most evidently employed by God to promote revivals.*

Many who profess to love revivals, and in some cases we cannot doubt their sincerity, are opposed to every measure successfully employed for their promotion. Every such measure is proscribed. But while they oppose all measures which others have used, and even those, used with great success, they do not and cannot on their own principles prescribe themselves any efficient measures. What are such doing to promote revivals! They are dead weights.—They block up the way where the chariot of salvation is rolling. They do immense mischief in revivals. Especially when they have acquired the reputation of distinguished Christians, they have great influence with those persons who never think and discriminate for themselves. So far are they from being reformers, they do not even propose a single measure that ever has or ever can aid a useful reform; and not only so, they oppose every measure, which the experience of others has proved to be successful, and which has by its originators and advocates been thoroughly tested, not only by experience and observation, but also by the Word of God. Every such measure they oppose without ever submitting it to the test, is it Scriptural? They assume that it is wrong, because it does not quadrate with their own preconceived views.—Such are not the reformers. An enlightened public will not view them as such; nor will they be owned as such by the Great Head of the Church.

3. *They are not the reformers who reject every revival measure, which they consider new.*

Many persons are so attached to the measures with which they have been familiar, that they deem it impossible to employ other measures which will be more successful. If any measure with which they are unacquainted is proposed, they hastily, and without examination, reject and oppose it. The question is not, does the Bible sanction it! has it proved successful! does reason teach that it would be useful! It is hastily proscribed, because it is considered *new*. Now such persons are opposed to reform and improvement. They are not reformers themselves, but prove the greatest obstacles in the way of those who are doing good. If such persons are distinguished laymen, they are constantly endeavoring to cramp their minister, and other members of the Church. If they are *ministers*, their baneful influence is more extensive. How many churches are cursed with such pastors! They are pastors who never lead for their flock. They hold commissions as officers under the Captain of salvation, but they never marshall and lead forth the hosts of Israel, under them, to share in the toils and joys of Zion's conquests.

In a word, those who are always finding fault with other men and measures, but who themselves neither originate nor employ any measures which promise success, are not reformers in revivals. They may stand high in their own esteem, and in the esteem of others—they may be extolled for their wisdom and their piety—they may feel that the Almighty has stationed them as sharp sighted and trusty sentinels, to guard the purity of the Church—still they are not the most useful men in revivals of religion. Neither their counsels nor their efforts are calculated to promote revivals. Such ought to humble themselves in the dust, and to feel that they are imparting an influence unfriendly to improvement, and are restraining others in their efforts to do good. A. R. A.

The China Mission.—What may be called the remoter consequences of your mission, are in our opinion, the most important. Advances here must be gradual. "To take hold, and hold on, and never let go," is as indispensible to success in China, as any where else. A bold innovation is sure to meet a bold repulse. There must be first the mat, shed, then the thatched roof, and at length the substantial wall. Christian ordinances can be enjoyed by foreigners without the least opposition; and this is to prepare the way for similar services among the Chinese. Already, indeed, Dr. Morrison's native assembly on the Sabbath, amounts to six, eight, and sometimes more; and it is hardly less public than that for the foreign residence. It is of the utmost importance, that those who bear the Christian name should sustain the Christian character and ordinances, before the millions of this idolatrous and benighted empire.—*Sailor's Mag.*

The Bible.—A gentleman who passed lately the whole line of the Canal from Albany to Lake Erie, in the canal boats, and thence to Detroit, and back to Albany in the same mode, informs us that he uniformly enquired for a Bible on board the boats, but was not able, in a single instance, to find one, either for the use of the crews or of passengers.—His own pocket Bible which he often left on the table, after perusing it himself, many took up and appeared to read it seriously. Some of the boats at least contain small libraries for the use of the passengers; but in no case, as he could find, did they contain either a Bible or a Testament.—*Conn. Obs.*

MISCELLANEOUS.

From the Religious Intelligencer.

"WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT."

Mr. Editor:—Early in life I was led, from some reflections, to adopt the above as my motto, and by the help of God, I trust I have been enabled in some measure, to act according to it; so that now whether I preach, or pray, or write, or labor, or ride, or eat even, I generally do it with my might. And permit me to tell your readers some of the results of this course.

1. From the dyspepsia* with which I was formerly very much afflicted, and from many other common ills that flesh is heir to, I have been entirely free; and for more than twenty years I enjoyed perfect health, a good appetite, and an almost uniform buoyancy of spirits.

2. In this incessant activity of mind or body, I have found a constant source of enjoyment. The languor of ennui and the conjurations of an idle brain have alike fled from my path.—And if, as Bunyan says, "an idle man's brain is the devil's work-shop," then I think I have had less to do with him, and he with me, than if I had pursued a different course.

3. I have, unless I am greatly mistaken, been enabled to accomplish a much greater amount of labor, than I otherwise should have done. For, though I may, from the onward character of my feelings and habits, have committed some blunders and taken some injudicious steps, yet I believe with Cecil, that a warm-hearted, energetic, blundering man is preferable to a frigidly wise and prudent one; and the habit of acting promptly and with decision in every given case requiring action, I regard as of incalculable benefit to any man.

4. I am never at a loss for something to do; and furthermore, I find it easy, as a general rule, to have a place for every thing and every thing in its place—unless perchance some "busy body in other men's matters" intermeddles and produces derangement.

5. I have been enabled generally to accomplish, with comparative facility, whatever I may have undertaken. Believing with the Roman Poet, that we are able if we think we are able, I have formed the habit of engaging in business with a determination to accomplish it; and this very determination, accompanied with a belief of ultimate success, has in a great measure removed all obstacles out of the way.

These are some of the results of my experience, while acting on the principle of doing with my might whatsoever my hand findeth to do. Reader, how can you, at this period of the world, stand acquitted before God, if you do not engage with *all your might* in doing good! V. D. M.

*This is the first time we ever heard that eating fast would cure the dyspepsia.—Perhaps the writer does not mean so, but lets off this remark as an illustration of his position that the "*onward* warm hearted *blundering man* is preferable to a frigidly wise and prudent one." This *onward* way of writing must have saved V. D. M. the trouble of correcting his *blunder*.—*Ed. Obs.*

DUTIES OF NEW PROFESSORS.

One great reason why new professors of religion do not retain the warmth and generous glow of their first feelings, is, that they do not, like the Apostle Paul, ask immediately upon conversion, "*Lord what wilt thou have me to do!*" and then like the same apostle, commence a course of holy action and of holy living. Were this the case, instead of soon becoming cold and stupid, wordly minded and selfish, they would constantly grow in grace, and in the knowledge of God from year to year. The fact is, too many professors of religion seem to think that when they have entered within the pale of the church, they have nothing more to do. This is a fatal mistake, and ought not to be encouraged a single moment by any minister, who is set to watch for souls. New professors ought immediately to be taken by the hand, and given to understand that this world is the place for action, toil, self-denial, and unwearied effort;—heaven, the place of *rest* for the people of God. When we compare the little that is done with the number of professors, we are constrained to think that the fault lies in part with ministers of the gospel. It is to be feared that they do not properly instruct young professors while their hearts are yet tender in the right things of the Lord. They do not take sufficient pains, it is to be feared, to circulate information among them, and to recommend suitable publications calculated to make them acquainted with the situation of the church and the Redeemer's kingdom in the World. 'Tis fact that moves the heart.—*Cincinnati Journal.*

From the Sabbath School Treasury.

"SABBATH SCHOOLS WOULD HAVE SAVED ME FROM THE GALLOWS."

Gibbs, the pirate, who rose to "bad eminence" by a participation in the murder of three or four hundred of his fellow mortals; and who, according to the demands of justice, recently suffered public execution at New York, was endowed with native talents of a high order. His mind, though unpolished by education, would occasionally sparkle with dazzling brilliancy, in spite of the uncouth rubbish in which it was enveloped. "Seldom could I find a man in any part of the world," said he, "who could compete with me in matters of intellect; but I always felt myself inferior in point of mental cultivation."

A few days before his execution, Gibbs was visited in his prison by a clergyman from his native town. He appeared impenitent and strikingly indifferent to his fate. He conversed with stubborn composure about the rope, the hangman, and all the apparatus of his inglorious death. Yet now and then, a word of regret fell from his lips.

"Had I been instructed in *Sabbath schools*," said he, "they would have saved me from the gallows; but Sabbath schools were fifteen years too late for me." "How came you to know about Sabbath schools?" inquired his visitant. "Oh, I knew that the religious world was all alive—we found Tracts and Reports on board the vessels which we captured—I read them all."

"At the age of fourteen," continued he, "I was almost a Christian. As I sat in the back seat above the singers in the gallery of your meeting-house, I often trembled in view of my eternal destiny, as described in the faithful preaching of father G——."

Here are two things, Mr. Editor, which are worthy of particular attention; *first*, the testimony of this condemned culprit in favor of sabbath schools. Reasoning from a knowledge of human nature, he well knew that, if his heart, while young and susceptible, had been brought under the moulding and transforming influence of the gospel of Christ in sabbath schools, he never would have run his guilty career, nor have ended his life on the public scaffold.

And *second*, we here see an exemplification of the truth, often inculcated but too little regarded, that if a man resist and repel the early convictions of conscience, he is in imminent danger of being given up of God to a 'reprobate mind.' Let the young then be admonished by this man's example. Youthful readers, *this man* once had a tenderness of heart as you have now—he was sensitive to the least impression—he trembled—he shuddered and writhed in spirit at the sight of himself as a lost sinner hastening to the bar of God—and he was, in his own language, "almost a christian." But alas, what did it avail him! How many are "*almost christians*," who will never see life! No more than you, did this man mean to become a hardened wretch, a murderer, a pirate, when he first whispered to the blessed Spirit, "go thy way for this time." But to his sorrow, perhaps his *eternal* sorrow, the Spirit took him at his word—*departed*, left him to himself; and, you see his miserable end. Beware, then, and cherish the least seriousness you may have, nor for your life, *grieve* the tender influences of the Holy Ghost.

There is another fact, Mr. Editor, in the history of this man, which seems to me quite paradoxical. He was during the whole of his piracy, in the constant habit of reading in his bible and hymn book.

Observing that his bible was occasionally interspersed with the first lines of hymns, his visitant asked the reason. "To refresh my memory," was the ready reply. "Do you know these hymns." "Which!" The first line being read, he promptly repeated the whole hymn. Seven eighths of Dr. Watt's Psalms and Hymns, he observed, were familiar to his mind. His knowledge of the Scriptures was very great. He chose these books for his companions, said, because he always admired them, and because he had little leisure to devote to general reading.

From the Cincinnati Journal.

DISGUISED INFIDELITY.

There are many publications in this country which, under the *white flag* of neutrality in matters of religion are hurling the arrows of envenomed hate against christianity and the institutions of religion. With many pretensions of disinterested zeal for the *peoples' cause* (the *poor* and *virtuous people*, Robespierre called them, while he was chopping off their heads by hundreds) and affected neutrality, they are continually mining at the foundation of morality and social order. Under the mask of *working men's advocates* and *craftsmen*, &c. &c. covert attacks are made upon the christian religion. In a recent notice of the Mormonites in one of these papers, occasion is taken to utter an indecent sarcasm respecting the "miraculous conception" of our blessed Saviour, together with an elaborate defence of Dr. Cooper's Atheistical pamphlet. And yet no paper in the land has been so vociferous for neutrality as the one alluded to.—Now, we consider this kind of warfare as unspeakably mean and unmanly. We have more respect for the bold Buccanier, who dauntlessly hoists the *black flag* of death at once, than for the genteely dressed Italian assassin who wields the deadly stiletto with the bow and shrug of politeness. Paine and Voltaire, and those of that class were the Captain Kidds, the Cleavelands and the Red Rovers of Infidelity, while the Coopers, the Kneelands, the Ballous, the Balfours and many of our affected neutral editors are the Iago's and Burke's of the tribe.

From the Philadelphian.

STRANGE PROOF THAT FEMALES OUGHT TO PREACH.

During the last winter a Mrs. A—— T——, a female Quaker preacher, offered the following proofs that women ought to preach:—"My friends, I know that some people are opposed to female preachers. To such I would address myself.—You know that Miriam the sister of Aaron was a prophetess. Of course she was a preacher. Deborah was a prophetess or a preacher. You know that the ark of the Lord was taken by the Philistines from the children of Israel in the days of Eli, and carried by them into their country. The Lord plagued the Philistines with sore judgments because of the ark. The lords of the Philistines held a consultation respecting what they should do with it. As the result of their deliberations a new cart was built. The ark was placed on it. *Two milch kine* were yoked to it and left at liberty to go where they pleased. They took the road towards Jerusalem, and kept up a *continual lowing* as they went along. Hence we may see that women ought to preach. For how came it to pass that these milch kine were yoked to a new cart, and drew the ark, lowing constantly as they travelled, unless it were to show that females ought to be harnessed to the gospel chariot, and bear forward the mystical ark of the new dispensation!"

Purity of Elections.—"How much did they give for votes in your town!" asked one of the free and independent electors of Newry, addressing himself to one of the Downpatrick *potwallowpers*. "We were payed well when it came to the last tug," was the reply; I got ten pounds for my vote." "Ten pounds!" said the Newry man contemptuously,—"and they put you off with that?" "Why, and what did *you* get?" We got every man of us a puncheon of whiskey!" replied the elector of Newry. "Powers of Justice!" exclaimed the Downpatrick burgher, in a burst of virtuous indignation—"Powers of Justice! We have been robbed out of our face."

From the N. Y. Jour. of Commerce.

Death by Hydrophobia.—The subject of this notice was a little girl by the name of Johnson, two and a half years old. On the 20th April last, a small dog passed into a yard, 138 Chrystie st., where she was at play, and seizing her by her nose, drew her to the ground. Before he was beaten off, he bit and lacerated the nose very severely. The dog immediately ran home into a neighboring street, and his master, after learning the injury he had done, dispatched him the same day. Particular inquiries were made whether the dog had manifested any hydrophobic symptoms, but nothing could be learned, save the fact that he had bitten two children, one of whom continues well. This act of violence was referred wholly to the dog having been irritated by the boys in the street. The child in question soon recovered of her wounds, and continued perfectly well until Tuesday afternoon last, (13th June) when she became fretful and complained of pain in the head and stomach. The mother prepared an infusion of senna for it, supposing its illness to arise from some derangement of the stomach; but whenever she attempted to administer it, the child would shudder and become convulsive. Indeed the first circumstance that attracted the attention of the mother was the peculiar actions of the child, whenever it drank: for during the afternoon it was thirsty and asked for water; but when it swallowed the water, it would tremble, and choke, and attempt to spit it out.

Early Wednesday morning, Dr. Mead of Cliff street, from whom we received the particulars, was called to attend the child. He found her lying quietly on her bed, cheerful and intelligent; for the child was remarkably sprightly for its age, and seemed pleased with the idea of being made well. Said she had no pain, except a little in the stomach; allowed her person to be examined freely, but when the nose was touched, would recoil with a shudder; and when it was pressed, she would thrust out her tongue, with a shriek, and catch her breath as if suffocated. This was not incidental, for it was tried several times, with the same result. The cicatrix of the wound appeared perfectly well, and there was no appearance of disease or discoloration of the part. She was asked to drink some water. She seemed thirsty, and readily assented. A cup was brought, and she arose in bed and grasped it with both hands, and filled her mouth; but in an instant she dashed the cup from her, and seemed to spit or blow the water from her mouth, with a force and sound as if it were ejected from a heated crucible; and fell upon the bed in horrible convulsions. In a few moments she was quiet and composed again. These experiments were forbidden, as they added greatly to the sufferings of the child. Several attempts were made to administer medicine, but unsuccessfully, for every effort to swallow even the smallest quantity, would bring on a spasm, & a distressing constriction of the throat, which would eject it from her mouth. The dread of water continued to increase during the day, (Wednesday,) and at evening, if a person were to approach her with a tumbler of water, it would bring on a recurrence of the paroxysms. In the course of the evening the spasms would recur spontaneously with increased power and frequency, until she exhibited all the horrors of this fearful malady. The eyes wild and protruded, gnashing of the teeth until the tongue became lacerated; frequent spittings and foaming at the mouth; retching which was peculiar. It would return at regular intervals of a few moments, attended with but one effort, as if the stomach were suddenly effected by a spasm, and forcibly expelled through the contructed larynx, a little frothy mucus. Then again the horrible convulsions—shrieks, —— not to be described, and dreadful to behold—until she became gradually exhausted, and expired yesterday morning, 40 hours after the invasion of the disease, and 57 days after the infliction of the wounds. Several physicians saw the child, and no doubt was left on their minds as to the nature of the disease.

From the Liverpool Mercury of July 2.

Cure for Hydrophobia.—As the Hydrophophobia season has set in, we comply with the request of a correspondent by giving insertion to the following: What we happen to know of the extraordinary property of the chloride of lime induces us to put great faith in its properties in the cure of the wound inflicted by dogs, of any other means.—[*Edits. Mercury.*]

We are indebted to M. Coster, a French physician, for the following valuable discovery, as a preventative to hydrophobia.—Take two table spoonfuls of fresh chloride of lime in powder, mix it with half a pint of water, and with this wash keep the wound constantly bathed and frequently renewed. The chlorine gas possesses the power of decomposing this tremendous poison, and renders mild and harmless that venom against whose resistless attack the artillery of medical science had been so long directed in vain. It is necessary to add that this wash should be applied as soon as possible after the infliction of the bite.

Hydrophobia.—Dr. Hamilton, after a laborious research, fixes the 10th day after the infliction of the wound, as the earliest period at which this disease has appeared, at 19 months as the latest. Between these periods the times of attack are very various. Of 131 cases, 17 were seized before the 30th day; 63 between the 30th and 59th; 23 from 60 to 90 days; 9 from 90 to 120; and 14 from 5 to 19 months. The Dr. afterwards mentions the case of a boy bitten in the toe by a cat, on the 14th July 1797, in which the poison lay dormant until 19th Nov. 1800, a period of *three years and four months!* Dr. Thatcher's work on Hydrophobia contains a minute description of several cases, almost too horrible to read or think of.—*Jour. of Com.*

INFLUENCE OF SUNDAY SCHOOLS ON EMIGRATION.

It is a fact which we derive from various authentic sources, and which its verisimilitude induces us readily to credit, that the resolution of the American Sunday School Union, to supply the whole West with Sabbath Schools within two years, will induce thousands of our eastern brethren to emigrate here, who would otherwise have never come. This single consideration should enlist the best wishes and exertions of our citizens in the cause of Sabbath Schools. And let it be remembered, moreover, that those persons likely to be influenced by the above mentioned cause, are just such as are most valuable for citizens and neighbors.—*St. Louis Times.*

Heart-stirring Incident.—The Baptist Register closes an interesting account of the late anniversary of the alumni and friends of the Baptist Theological Seminary at Hamilton, by relating the following occurrence:

"The conclusion of the anniversary was rendered deeply affecting by the following circumstance. William Brown, son of Dr. P P. Brown, appeared before the society, and related his experience, and his conviction that God had required him to labor in Burmah.—He is now 15 years old; his exercises on the subject commenced immediately on his becoming interested in the Saviour, which is four years since, and he is now fully determined to live and die (if God will,) in Burmah. The peculiary circumstances of his father not allowing him to give the lad such an education as was necessary, he, after his son had ceased speaking, 'gave him up to God, his cause, and his people:' at this moment, Deacon Johnathan Olmsted came forward in the fervor of Christian philanthropy, and declared, in the presence of the people, that he adopted the lad as his son, to educate, and, so far as human means are concerned, prepare him for Burmah: and hoped 'hereafter to meet him and many of the poor Burmans who should be converted through his instrumentality, around the throne of God.' The scene was touching beyond description—and by many, while memory retains her seat, will not be forgotten."

Fayetteville.—The Fayetteville, (N. C.) Observer of the 7th inst. says,

"A large number of mechanics, especially carpenters and bricklayers, and almost any number of laborers, will find immediate employment in this place."

A gentleman in Fayetteville, under date of May 31, writes his brother, that there is but one block of buildings standing in that town. For a mile in length, and half a mile in width, there is not a house standing. Since the fire several persons have died, probably from excessive anxiety and fatigue. The town affords no medicine for the sick, and provisions are said to be 100 per cent. advance.

THRESHING MACHINES.

THE subscribers have established a Threshing Machine Manufactory, in Rochester, on Water Street, next door North of Mr Grave's Tannery, on the East side of the River, where they are manufacturing Machines of several kinds of the most approved Patents. We would suggest that great improvements have been recently made in said Machines, and we feel confident in recommending the Machines we are now building, to Farmers; believing that they are not surpassed by any other Machine used for that purpose; and their construction is cheap and durable.

JOSEPH HALL,
GIDEON CANDY.

Rochester, June 8th 1831. 24tf

1831.

ALLEN, WHEELER & CO.
OF THE

HUDSON & Erie, and Oswego Lines, have their arrangements completed, and are now ready to forward goods from Boston, Philadelphia and New York, to Oswego, Buffalo, or any part of Ohio, Michigan, or Upper Canada.

They have on the New York and Ohio Canals, thirty first rate Boats, all manned, by practical Boatmen, and with frequent relays of Horses, they are able to promise the transportation of property, with the utmost care and expedition.

On the New York Canals, their Boats will leave Albany, Troy, Oswego, Rochester and Buffalo, and the intermediate places, daily,. On the Ohio Canal, they will run a regular line, between Cleaveland and Newark, or the southern termination of the canal, all running *Night and Day*, except the SABBATH.

Their arrangements with owners of Tow Boats, and Line Sloops on the Hudson River, and owners of Steam boats and Vessels on Lakes Erie and Ontario, will enable them to forward property on any of these waters, without detention. Property shipped on the Hudson River, fully insured.

ALLEN, TIBBITS & Co. *Troy.*
ALLEN, WHEELER & CO. *Rochester.*
JOHN C. DAVIES & Co. *Newark, O. Hudson & Erie Line Owners.*
ALLEN, TIBBITS & CO. *Troy.*
J. T. TROWBRIDGE & CO. *Oswego, Oswego Line Owners*

The following persons will receive property, and forward according to the direction of the owners.

HILL, FISH & ABBEE, T. M. SOUTHWICK, *Philapelphia,*
BIGELOW & BANGS, *Boston,*
W. HUBBELL, 29 *Coenties Slip, N. Y.*
E. COOK, 66 *on the Dock. Albany,*
ALLEN, TIBBITS & Co. *Troy,*
BUTLER, M'DONOUGH & CO. *Utica,*
JOSEPH SLOCUM, JAMES MOORE, jr. *Syracuse,*
JOHN RICE, jr. *Weedsport,*
J. A. CLARK, *Montezuma,*
J. T. TROWBRIDGE & Co. *Oswego,*
ALLEN, WHEELER & Co. O. N. BUSH, *Rochester,*
J. COGSWELL, *Brockport,*
WILLIAM ALLIS, *Holley.*
N. INGERSOLL & Co. *Albion,*
E. FOLSOM, *Lockport,*
E. F. NORTON, *Buffalo,*
KELLEY & WALWORTH, JOHN S. HUDSON, *Cleveland, O.*
JOHN C. DAVIES & Co. *Newark.*

☞ They also continue to occupy the two Store Houses on Sophia-street, in Rochester, which will enable them to store any kind of property, on the lowest terms. 16tf

DISSOLUTION.—The firm of Bloss & Harrison is dissolved by mutual consent. All persons owing said firm by note Book account or otherwise, are requested to call and settle with J. B. Bloss, to whom all the accounts are assigned, and who will pay all demands against said firm.

J. B. BLOSS,
M. A. F. HARRISON.

The subscriber still continues the business, where any calls in the Dry Good and Grocery line, will be promptly attended to, and Cash thankfully received. J. B. BLOSS.

February 7, 1831. tf.

HARTFORD FIRE INSURANCE CO. *And Ætna Fire Insurance Company, Hartford.* he 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.

CARDING MACHINE BUILDING.——The subscriber continues to carry on the above business at his old stand at the east end of the Bridge, in Rochester. He has now on hand, finished in a most superior manner, 4 Double and 3 Single Machines, and is constantly manufacturing. They will be sold on a liberal credit to those who are willing to give good security. Cards will be furnished of the best quality. *P. SANFORD.*

Rochester, Jan. 1, 1831. 3m2

SURROGATE'S NOTICE.

NOTICE is hereby given, that the Surrogate of Monroe County, will attend at his office in Pittsford, for the transaction of business, on Monday of each week, as required by the Revised Statutes; and *generally* on all other days except Wednesdays; and on Wednesday of each week he will attend during the day at Rochester, in the office of the Hon. Samuel L. Selden, in the Arcade, for the transaction of business, until further notice.

May 5, 1831.

20 M. F. DELANO, *Surrogate.*

LINSEED OIL.

100 BARRELS Ohio Linseed Oil now receiving and for sale at No. 10 Buffalo Street—Also PAINTS of all kinds.

GEO. A. AVERY.

2w 22

Cabinet Ware-House.

FURNITURE of all kinds made and sold at the *Marble Building*, a few rods East of the Old Bridge, Main Street, Rochester.

FREDERICK STARR.

WANTED,

AT Nos. 30 and 35 Carroll-street, EIGHT or TEN GIRLS, at the Millinery business.

F. CLARK,
L. OLMSTED.

Rochester, May 10, 1831. 20

WM. H. WARD & Co. (MARBLE BUILDING, *Carroll Street,*) have just received a *full supply* of **GOODS.** Rochester, June 2, 1830.

NEW GOODS.

At No. **46.**—*Carroll-Street.*

W. BARRON WILLIAMS, has just received a well selected stock of fresh *SPRING GOODS*, which will be sold low for Money. 19tf

May 3d, 1831.

NOTICE.—The copartnership under the firm of O. N. Bush & Burnell was dissolved by mutual consent, on the 20th March 1831. Debtors to said firm are requested to make immediate payment to Mr. O. N. Bush, at their late stand, Main-St.

O. N. BUSH,
April 14, 1831. LEVI BURNELL.
16 tf

New Arrangement in the Hardware Business.

HENRY BUSH and GEORGE BUTLER have formed a connection in business which will be carried on under the firm of *Bush & Butler* at the old stand of H. Bush, where they are now receiving their spring importation of

Hardware, Cutlery, Saddlery, Fancy Goods &c. direct from the Manufacturies in England together with a general assortment of American goods in their line, which they offer for sale at wholesale & etail on as good terms as any house in America. heir stock being very heavy, and patterns new, ey hope to receive a share of public patronage;

Buffalo Street in the Arcade June 1.

ROCHESTER BOOT AND SHOE STORE.

THE subscriber has received his Spring Stock consisting in part of 800 sides oak and rus Sole Leather, 400 waxed and grained Upper do. 40 dozen Calf Skins, Black Morocco, for men's and women's Boots and Shoes. Chochineal, smooth Bronze, grained do. yellow, light and dark blue, and purple Morocco, 600 yards Prunella, of different colors, some *super super* black, better than ever before offered in this market. Shoe Thread Linings, Bindings, Webbings, Laces, silk and cotton Ferreting, Ribbons, &c. together with a complete assortment of Findings. The above, with the usual assortment of Boots and Shoes, of all descriptions, made and making, are offered at wholesale or retail, to the public, who, with former customers, are requested to call and be suited at the old and well known stand, NO. 18 Carroll street, Rochester. JACOB GOULD.

22tf

BY virtue of a writ of Fieri Facias, issued out of the Supreme Court of Judicature of the State of New York, and to me directed and delivered, against the goods and chattles, lands and tenements of the Trustees of the First Presbyterian Society of the town of Penfield, I have seized and taken all the right, title, and interest of the said Trustees in and to the following described premises, viz.—All that piece or parcel of land situate in township number thirteen in the fourth range of townships in Phelps and Gorham's purchase, being the north east corner of the south east division of lot number forty nine in said township, and bounded as follows, viz. Beginning in the centre of the highway leading easterly from Daniel Penfield's Mills, thence by a line to be run south fifty feet west, of the west side of the brick meeting house, and parallel with the west side of said meeting house, to a point *fifty feet* south of the southwest corner of said meeting house, thence by a line to be run due east, to the centre of the highway, running north and south, commonly called the five mile line, thence north along the centre of said highway, to the centre of said highway leading easterly from said mills of Daniel Penfield, thence by a line to be run along the centre of the last mentioned highway to the place of beginning—which I shall expose to sale at public vendue on the premises, in the town of Penfield, to the highest bidder, as the law directs, on the 22d day of July next, at ten o'clock in the forenoon of that day. Dated June 9, 1831.

J. K. LIVINGSTON, *Sheriff.*
I. CHICHESTER, *U. Sh'ff.*

24 6w

DEFAULT having been made in the payment of a certain sum of money secured by Indenture of Mortgage bearing date the twelfth day of November in the year of our Lord one thousand eight hundred and twenty eight executed by George W. Paddock to Henry Champion, and recorded in the Clerk's office of the county of Monroe in liber 6 of Mortgages at page 581 on the 13th day of November 1828, and is claimed to be due thereon on the 12th day of June, the first publication of this notice the sum of two hundred and twenty-three dollars and eighty-eight cents.—Notice is therefore hereby given that by virtue of a power of sale contained in the said indenture of Mortgage, and by force of the statute in such case made and provided, the said mortgaged premises, to wit,—All that certain tract or parcel of land situate in township number thirteen in the fourth range of townships in the county of Ontario, before the late division, now Monroe, and state of New York viz.—fifty acres of land to be taken off from the south end of the North West Division of lot number seventeen in said township, and to be bounded as follows, viz:—East, west, and south by the lines of said Division, and Northerly, by a line to be run parallel to the said south line and so far distant therefrom as to include said quantity of fifty acres of land agreeably to the survey of James Smedley Esq.—including all highways if any there be—will be sold at public auction at the house now occupied by Samuel H. Scovil, in the town of Penfield in said county of Monroe, on the second day of December next at ten o'clock in the forenoon of that day. Dated the 16th day of June, 1831. HENRY CHAMPION.

L. ADAMS, Att'y. 25 24w.

TO EXEMPT FROM IMPRISONMENT.—William Cockrane insolvent, time of showing cause the 18 day of July next, at ten o'clock, in the forenoon, before Samuel L. Selden Esq. First Judge of Monroe Co. Courts, at his office in Gates in said Co. Notice first published April 28, 1831.

DEFAULT having been made in the payment of a certain sum of money secured by a mortgage bearing date the thirteenth day of January, in the year of our Lord one thousand eight hundred and thirty, executed by Charles Bardslee of Rochester, in the County of Monroe, and State of New York, to Obediah N. Bush, and Samuel W. Wood of the same place, which said mortgage together with the bond accompanying the same having been duly assigned to James W. Smith of the same place, the subscriber, the said mortgage together with the power of sale therein contained having been recorded in the Office of the Clerk of the County of Monroe aforesaid, in liber 8 of mortgages, at page 307, and there being due upon the said mortgage, at the date of this notice, the sum of one hundred and ten dollars and ninety seven cents of principal and interest. Notice is therefore hereby given, that by virtue of a power in the said mortgage contained, and of the said assignment, and pursuant to the statute in such case made and provided, I shall sell at public auction, to the highest bidder, at the Court house in the Village of Rochester aforesaid, on the sixteenth day of July next, between the hours of nine and ten o'clock in the forenoon of that day, the premises in the aforesaid mortgage mentioned and described therein, as being all that certain piece or parcel of Land, situate, lying and being in the town of Brighton, in the County of Monroe, being a part of Town lot number sixty-six, and part of the land purchased by Everard Peck, from Enos Stone, a map of which is recorded in the Office of the Clerk of the County of Monroe, in liber 2 of Deeds folio 3, in which map, said piece of land is distinguished as the north half of lot number fifteen (15) and is bounded as follows, viz. two rods on Chesnut Street on the east, ten rods on the line, between lots numbers fourteen and fifteen on the north, and ten rods on the south by a line drawn through the centre of lot No. fifteen, being two rods wide, and ten rods deep, and containing one eighth part of an acre, be the same more or less

JAMES W. SMITH,
Assignee of said Mortgage.

ADDISON COLLINS,
Attorney for said assignee.

DEFAULT having been made in the payment of several sums of money, secured by two several Indentures of Mortgage, one executed by Chandler Farrar of the village of Rochester, in the County of Monroe, to Isaiah Brown, of the town of Rush, in said County, bearing date the first day of May, in the year 1827, and recorded in the office of the Clerk of said County, upon which is claimed to be due this day the sum of one hundred and five dollars, the other executed by the same Chandler Farrar to the said William Lawrence of Rush aforesaid, bearing date the twenty third day of February in the year 1822, and recorded in the office of the Clerk of the said County of Monroe, and duly assigned by the said Lawrence to said Isaiah Brown, on which last mentioned Mortgage is claimed to be due the sum of one hundred and eighty two dollars and forty two cents.—NOTICE is given that by virtue of the several powers contained in the said Mortgages, and pursuant to the statute in such case made and provided, will be sold at public vendue at the Inn now kept by John Sisson in the town of Mendon, in the said County of Monroe, on the fifth day of September next, at ten o'clock in the forenoon, all that tract or parcel of land lying and being in Township number eleven in the seventh range, in the town of Rush aforesaid—to wit, fifty acres situate in the south end of Section number one, of lot number five of the old survey to be bounded on the north by a line parallel with the south line of said section number one, being the first division of said lot number five

Dated March 3, 1831. ISAIAH BROWN.

JOHN DICKSON, Atty.

DEFAULT having been made in the payment of a certain sum of money secured by Indenture of Mortgage bearing date the first day of January in the year of our Lord one thousand eight hundred and thirty, executed by Silas Dunham to Mitchell Leder, and recorded in the office of the clerk of the county of Monroe, in liber eight of mortgages at page 285—and one hundred and forty nine dollars and eighty one cents of the amount secured by the said Mortgage, to be paid, still remaining due at this date Notice is therefore hereby given, that by virtue of a power of sale contained in the said Indenture of mortgage, and of the statute in such case made and provided, the mortgaged premises to wit, all those certain pieces or parcels of land situated, lying and being in the village of Rochester in the county of Monroe and State of New York, being part of lots numbers thirty two and thirty three, as laid down on a map of Johnson and Seymour's printed map, set a part of the village of Rochester in section 1, and being twenty three feet in front of river street formerly so called, now St. Paul street, and bounded westerly on the Erie Canal, the premises hereby described being made up of and comprehending a piece of land ten feet wide, to be taken from the south side of said lot number thirty, two and a piece of land thirteen feet wide from the north side of said lot number thirty three, will be sold at public vendue at the Court House in the village of Rochester, in the county of Monroe aforesaid, on the third day of August next at ten o'clock in the forenoon of that day. Dated February 10, 1831.

H. HUMPHREY, Attorney. MITCHELL LODER, Mortgagee.